

Not By Might, nor By Power  
**The Pentecostal Evangel**  
By My Spirit saith the Lord  
The Whole Gospel to the Whole World  
HOLY BIBLE

Entered as second-class matter June 25, 1918, at post office at Springfield, Mo., under act of March 3, 1879. Accepted for mailing at special rate provided in Sec. 1103, of Oct. 3, 1917, authorized July 3, 1918.

Published weekly by The Gospel  
Publishing House, Springfield, Mo.

SPRINGFIELD, MO., FEBRUARY 17, 1934  
NUMBER 1036

\$1.00 a year in U. S. A.  
Single copies, 2 cents



## Lord, Teach Us to Pray



Ida Blanche Hitchcock, Oakland, Calif.

Teach me to pray, Lord, teach me to pray;  
This is my heart cry, day unto day;  
I long to know Thy will and Thy way;  
Teach me to pray, Lord, teach me to pray.

Power in prayer, Lord, power in prayer,  
Here 'mid earth's sin and sorrow and care;  
Men lost and dying, souls in despair:  
O give me power, power in prayer.

Living in Thee, Lord, and Thou in me;  
Constant abiding, this is my plea;  
Grant me Thy power, boundless and free:  
Power with men and power with Thee.

This morning I found the Holy Spirit singing this beautiful prayer song in my heart and I was reminded of the prayer of one of His disciples in Luke 11:1, "Lord, teach us to pray." He did not say, "Lord, teach us to testify," or "Lord, teach us to sing," or "Lord, teach us to preach," but "Lord, teach us to pray."

The Lord Jesus Christ lived on this earth as a man of prayer. His whole life in this world of darkness teaches us to pray. He prayed at all times and in all places. It was because He was in constant communion with the Father that He had great power in service. Let us notice and see the marvelous results of His prayer life so that we, too, will want to give ourselves to continual prayer. As we abide in Him and "pray without ceasing," we will have power in prayer and in our ministry to others. Then our lives will be an inspiration to others to pray even as the prayer life of Jesus caused His disciples to want to learn to pray above everything else.

Jesus began His earthly ministry in prayer—"being baptized, and pray-

ing, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon Him, and a voice came from heaven, which said, Thou art my beloved Son; in Thee I am well pleased." If you earnestly desire to receive the gift of the Holy Ghost, pray. If Jesus, the Son of God, needed to be anointed with the Holy Ghost and with power for service (Acts 10:38), how much more do we. Heaven is opened to the man who prays; the Holy Spirit descends upon the praying one; God will speak to the one who gives himself to prayer.

Prayer was more important to Jesus than anything else in the world. In Mark 1:35, we find that prayer was more important to Him than rest. "In the morn-

ing, rising up a *great while before day*, He went out, and departed unto a solitary place, and there prayed." If you are not acquainted with the Word you might say when you read this text, "Well, this does not apply to me. Jesus did not have to work hard like I do, and He could easily rise up early in the morning to pray, whereas I need my rest." Is that true about Jesus? Didn't He find much to do as He was "about His Father's business"? Let us see in the preceding verses, how busy Jesus had been the day before. It was the Sabbath day and He went to the synagogue to teach the people. He cast an unclean spirit out of a man much to the amazement of all. Then He went to the house of Simon and Andrew and healed Simon's wife's mother, who was sick with a fever. "And at even, when the sun did set, they brought unto Him *all* that were diseased, and them that were possessed with devils. And *all the city* was gathered together at the door. And He healed many that were sick of divers diseases, and cast out many devils." After all of this, "in the morning, rising up a *great while before day*, he went out, and departed into a solitary place, and there prayed." When we see how busy Jesus was in doing the will of His Father, and yet could rise up early to pray, can we find an excuse acceptable with our Father to do otherwise?

One morning the Lord spoke these words to a sister while she was lying in bed instead of obeying the prompting of the Spirit to rise and pray: "He that loveth his bed is not worthy of Me." "Therefore let us not sleep, (Continued on Page Eight)



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## The Supper-Time Message

By P. C. Nelson, President Southwestern Bible School, Enid, Okla.

**A** CERTAIN man made a great supper, and bade many: and sent his servant at supper time to say to them that were bidden, Come for all things are now ready. And they all with one consent began to make excuse. . . . Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, That none of those men which were bidden shall taste of my supper." Luke 14:16-24.

Later (during our Lord's last week), He brought forth a somewhat similar parable. In the latter parable "a certain man" becomes "a certain king"; the one servant becomes numerous servants. The "great supper" becomes a marriage supper for the king's son. The great supper is yet future, and we all have an invitation to share in it, at the time our Lord takes unto Himself His spotless Bride, His blood-bought and blood-washed Assembly. In the latter parable (Matt. 22:4) the invitation is repeated and urged; "Again he sent other servants, saying, Tell them that were bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready; come unto the marriage."

In the former parable we are told that the specially invited guests begged to be excused because they had other important matters requiring attention. In the latter parable, they both mocked and persecuted. "They made light of it, and went their ways, one to his farm, another to his merchandise: and the remnant took his servants, and entreated (we would say *treated*) them spitefully and slew them. But when the king heard thereof, he was wroth." The same word in the Greek is translated in Luke (14:21), "being angry." It was no mild displeasure. The word denotes furious indignation. Thank God, His wrath has not yet been poured out upon this wicked, God-insulting, God-defying world. "In wrath he still remembers mercy." Hab. 3:2.

But why such wrath? Because those who were "bidden" had been *previously* invited and had promised to come. He

sent His servant to *call* them that had been *called*. The word translated "bidden" is the word from which the words assembly and church are derived. The church consists of "the called-out" ones—"those who were bidden." They make a loud profession of love and loyalty, but alas, too many care nothing for the King or His Son or His wedding. In reality they have no appetite for the feast of good things the Lord is preparing. They crave earthly food and drink and pleasure. They do not want to leave their business and pleasures and go to the marriage in the skies. The message of His coming brings them no gladness, but only sadness. Their hearts are here in this present evil world, and they "mind earthly things." They answer to Paul's rightfully realistic description: "For many walk, of whom I have told you often, and now tell you even weeping, that they are the *enemies of the cross of Christ*: whose end is destruction, whose God is their belly, and whose glory is their shame, who *mind earthly things*." Phil. 3:18, 19. Note the triumphant contrast in the next verse: "For our conversation (Greek, politics, citizenship) is in heaven: from whence also we look for the Saviour, the Lord Jesus Christ."

Alas, alas for Gentile "Christianity"! It is going into exactly the same mold as did Judaism before it. The Jews were God's chosen people. They plumbed themselves on their high calling and exalted privilege, and held the Gentiles in contempt, as ignorant, base and vile, and outside of the reach of God's mercy. "Behold, thou art called a Jew, and restest in the law, and makest thy boast of God, and knowest his will." Rom. 2:17, 18. They were straining their eyes to catch the first rays of the long-hoped-for and prayed-for Sun of Righteousness, the Desire of all nations, and in particular of the Jews; yet when He arose with supernatural splendor and glory, they could not see His glory, but put Him far from them. So alas will the great mass of professing Christians do again in regard to our Lord's return. They despise the Jews for rejecting and crucifying our Lord, and wonder at their blindness at the time of His first coming. Now the Modernistic church is just as blind with reference to the signs of His second coming, and just as much out of accord with His teaching and His purpose in coming back to earth. "Not one of these shall taste of His supper."

But God's plans must go forward, either with or without the co-operation of His professing church. As multitudes in the so-called Christian church "count themselves unworthy" of the joys and blessings God has in store for those who truly love Christ and love His appearing, God must look elsewhere for the multitude of guests at His Son's wedding. So, as the Lord turned from the Jews to the Gentiles, so today He is turning away from whole bodies of professed Christians, who are corrupt in doctrine or lukewarm, or frozen up, and He is making a new beginning in our day, just "at supper time," when something must be done quickly to supply His table with guests.

He first commands His servant to go out into the streets and lanes (alleys) of the city, and "*bring in hither the poor, and the maimed, and the halt, and the blind*." The servant was a type of the heralds who were to carry this urgent invitation to the poor, the maimed, the halt (lame), and the blind. Notice it was to be done with haste—no time to dally about it—"quickly." Why specify these classes? Most spiritual movements have begun in the lower strata of society, and worked upward. "The common people heard Jesus gladly." In Athens Paul's message captured some of the influential listeners (Acts 17:34), but as a rule, he began with the lowly, "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise: and God hath chosen the weak things of the world to confound the mighty: and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence." 26-29. Have you noticed, Brethren, that most of our great Pentecostal revivals are *poor people's* conventions? The high and the mighty are seldom seen among us. In many of our tabernacles we see men come dressed in work clothes, which may be all they have. God forbid we should ever get so high and exclusive that this class of people would not dare to set foot in our meetings.

But how about "the maimed, and the halt, and the blind"? There is one way, and only one way to get these people in numbers, and that is through Divine Healing. The first time I saw this kind of congregation was in Carnegie Hall, Pittsburgh, Pa., nearly thirteen years ago. I had been wonderfully healed by the Lord, and had been filled with the Spirit, but was still pastor of a Baptist Church in Detroit. I had never seen very many anointed, and all of them in private. Somebody brought me a copy of the Pittsburgh *Labor Tribune*, and this was



filled brim full of stories of miraculous healings in that Carnegie Hall meeting. Immediately I boarded a train and rode all night to see the kind of multitude that greeted the eyes of Jesus and filled His great heart with compassion. Matt. 9:36. That multitude of poor, helpless, afflicted people would move the heart of anybody, unless his heart was made of steel. They came on canes and crutches and in wheel chairs, and some were carried on stretchers. The deaf and dumb, the stone blind, the cancerous, the tubercular, the rheumatic, and the paralytic were there. There came the poor care-worn mothers carrying in their arms poor, deformed, and diseased children. What do they want? They want Jesus the mighty Healer? He is the last resort, and the only hope. I had been in very large meetings before, but I had never seen that kind of multitude, and my heart too was moved with compassion on them, and I thanked God we have a Super-Physician who can heal anything and anybody.

The supper-time message is a message of hope for the poor—they may have joys and blessings that the rich know nothing about and worth more than all their millions. "Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." 2 Cor. 8:9. The supper-time message is of the glorious promise of the Father to pour out His Spirit upon all flesh in Pentecostal power. What glorious news for churches that have wealth and culture and learning, but *no power!* That was the one great endowment of the apostolic church—*power*—that is the greatest need of this hour. The supper-time message is a message of healing through the ministry of our ascended Lord and His people on earth. This message will cause the multitudes to turn their feet toward the church again.

People that have been cold and indifferent toward the church, and even antagonistic have been won over to the Lord when they have seen the mighty work of God in healing the afflicted. How wonderful it seemed to me when the multitudes began to come to our services in several cities in this country and Canada! Did the poor helpless people in their affliction travel day and night for hundreds of miles to get to hear this preacher whom the Lord had made face about? No. They came to get to Christ, to be healed and saved. It is the message that will bring in the very people the Lord commanded us to bring in. Just let them come in their poverty and rags. He has white and beautiful garments to put upon them, and can transform them into kings and priests unto God. The supper-time message is a warning to make preparation for His Coming. Most of us "old-timers" have been guilty of taking the words of Jesus directed to

His followers and applying them to the unsaved. Note this verse: "Therefore be ye also ready, for in such an hour as ye think not the Son of man cometh." Matt. 24:44.

Listen to the words of warning given by our Lord after the urgent invitation had gone forth to bring in the kind of people that are always neglected at ordinary feasts, "And when the king came in to see the guests, he saw there a man

## A Three Minute Sermon

### How to Abide in Christ

*Abide in Me, and I in you. John 15:4.*

This double form of expression is peculiar and important. Our Saviour intended us to grasp the idea of a *mutual indwelling*, and He urges the maintenance of this condition. The double form conveys union and identification, as when a glass of wine and water are mingled.

We have not to learn how to *become* branches: "Ye are the branches." We did not become believers by struggling, but by trusting. How then shall we abide so as to secure, practically, all the blessings connected with this state? Let us consider what natural food effects for the natural body. Now while it does not impart life, it is essential to growth and development in the young, and in the adult to the sustaining of health and vigor. The whole body is indeed food transformed under the influence of life; and thus as we live in the body, from one point of view we may be said to abide in that which was our food. From another point of view we may say that our food abides in us. Thus we have a beautiful illustration of mutual abiding. So feeding upon Christ, we abide in Him, and He abides in us: "He that eateth My flesh and drinketh My blood, dwelleth in Me, and I in him."

Let us note the tense of the word "eateth." It is the habitual present. It is not said that to eat is to abide! but it is said that those who can and do feed are abiding. Many fail to abide because they habitually fast instead of feed. When once the babe has been built up into the man it is not possible to pick the man to pieces and reproduce the babe; but a slow process of starvation will soon leave a man as weak as a babe.

But some may say: "I have habitually used the means of grace, but I have not been abiding, for I have not borne much fruit." This is a common experience. A friend may slip a piece of gold into a poor man's pocket, but unless he find it he may pass the bakery and long for bread. When he discovers the money everything is changed. So, when the fact of abiding is recognized, joy is the immediate result. Faith must first grasp the fact.—Hudson Taylor.

which had not on a *wedding* garment: and he said, Friend, how camest thou in here hither not having on a wedding garment? And he was speechless. Then said the king to his servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth." Matt. 22:11-13. This man had given heed to the invitation, but insulted the king by refusing to put on the wedding garment prepared for him, and by assuming that anything would do. No, the finest we have or can obtain in this world is only like filthy rags in His sight, and utterly unfit for the courts of glory.

Let us take a look at the bride as John saw her (Rev. 19:8): "And to her was granted that she should be arrayed in fine linen, clean and white (fine, clean, white); for the fine linen is the *righteousness of the saints.*" Yes, His righteousness is imputed to us (1 Cor. 11:30; Phil. 3:9), but we are also to "cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 2 Cor. 7:1. Our profession is vain and empty, and our hope a delusion, if we are not "transformed by the renewing of our mind." Rom. 12:2. John speaks of the glorious appearance of our Lord, and of our transformation to be like Him at His appearing, and adds: "And every man that hath this hope in him purifieth himself, even as he is pure." 1 John 3:3.

Brethren, God has given to us who love the "Full" gospel, the "supper-time" message. His orders to us are urgent and then more urgent. Our message must reach all the people in the cities, and all who dwell in rural and out-of-the-way places, and around the whole earth. That is our business. The servants whom the master of the house sent out were in fact slaves, and could have no business except to do their master's bidding. Paul loves to apply the same word to himself, and his whole attitude toward Christ was that of immediate, explicit, and full unquestioning obedience. We need to reach the same high and holy place of consecration, and then our gospel will move with swifter feet, and money will flow into the Lord's treasury, to spread the gospel to the heathen in America, and the rest of the world.

It was some time after the Lord had turned me around before I discovered that He was restoring the gifts of the Spirit, and in particular the gifts of healing, for the very purpose of getting out this "supper-time" message. May God grant that we may not fail to enter in to the blessed ministry to which we have been specially called. We were in the beginning of this glorious outpouring a *missionary*, and so are we now, and must continue to be till the Lord's house is full.

# The Editor's Notebook



## Marching Orders

The Master, before He returned to heaven, gave to His church her marching orders. His instructions are, "Go ye into all the world and preach the gospel to every creature." His disciples were not to go alone on this mission. He Himself would always be with them. And when they set forth, He Himself went with them, confirming their word with signs following. The same commission is there today. It has neither been amended nor revoked. It is our responsibility. If we fail, may we not expect Him to say to us, "Why call ye me Lord, and do not the things that I say?"

## "Cannibals Want Missionaries"

I have just been reading the newly published life story of C. T. Studd. After spending ten years in China and six in India as a missionary of the Cross, Studd was a physical wreck, but his weak body carried a heart that was always aflame for God. One day he was in Liverpool and a strange notice advertizing a meeting caught his attention. It was this: "Cannibals want missionaries." "Why, sure, they do," said Studd, who had a strong sense of humor, "for more reasons than one." He went into that meeting and heard Dr. Karl Kumm tell of his experiences in walking across Africa, and finding a large number of tribes that had never heard the gospel. Kumm stated that explorers had gone into these regions, big game hunters, Arab traders, European officials, and scientists, but no Christian had ever gone to tell of Jesus.

## The Call

Says Studd, "The shame sank deep into one's soul. I said, 'Why have no Christians gone?' God replied, 'Why don't you go?' 'The doctors won't permit it,' I said. The answer came, 'Am I not the Good Physician? Can I not take you through? Can I not keep you there?' There were no excuses; it had to be done." Studd put the matter of the evangelization of these neglected tribes before a group of Christian business men. They agreed to send him provided he could be passed by the doctor. But the doctor refused to pass him, so these good business men declined to help him to go, withdrawing all funds necessary for such a purpose.

## Setting Forth

The day after their refusal to send him, Studd found himself on a platform

in Birmingham. "I landed on the platform without knowing what I could say under the circumstances. While the chairman was speaking a sudden thought came. It was the Voice of God. 'Why are you not going?' 'Where is the money?' I replied. 'Can you not trust Me for it?' was the answer. It was like the sun bursting through clouds. 'Of course, I can,' I replied. 'Then where lies the difficulty?' came the answer. The chairman ceased speaking and I got up and spoke exactly as I should have had the committee not withdrawn the funds. The next day I went to Liverpool to hold meetings. We had a good time. Monday when taking leave, a friend, who had been a complete stranger to me before the weekend, put into my hands ten pounds. Imagine my excitement and joy." That day Studd booked his passage for Africa.

## New Life

On the steamer he wrote to his wife: "Somehow God tells me all my life has been a preparation for this coming ten years or more. It has been a rough discipline. Oh, the agony! The asthma, what has that not meant, a daily and nightly dying! A bodily weakness! The being looked down upon by the world folk! The poverty! And have I not been tempted? Tempted to stop working for Christ! Doctors! Relatives! Family! Christians! Who has not declared I tempted God by rising up and 'going at it' again? It has not been I, it has been Christ who has carried me through; I know it. And now Ah, yes, He seems to be pouring health and strength into me, and a burning consuming desire to live, to live for Christ and men. Glory! Glory! Glory! It is Jesus, supreme. He is my chief love and my Chief."

## Resistance

Studd made his first survey. Eighteen months later, taking with him a lad of twenty, he made a second. Of course the devil contested. Writing from Kilo he says: "Here I was permitted to sample the African fever so frequently as to know it by heart, but without any increase of affection. It was like being repeatedly ducked by the devil, and once I thought he had ducked me too much. But as each time on coming up one spluttered out, 'Sold again, old chap,' he finally got so annoyed that he went and sat down in the sulks and left us alone. That big ducking was an ugly affair; the fever mounted, the weakness increased, all the

medicines had failed, and the time for disappearing seemed to have arrived: the darkest hour brought a brilliant flash of memory: 'Is any sick, let him call for the elders of the church, and let them anoint him with oil,' etc. Thank God for the saving sense of humor; there was but one 'elder' and he was in his twentieth year; no matter, 'One day is as a thousand years.' But where was the oil? Neither salad, olive or even linseed oil did we possess! What's the matter with the lamp oil? What, kerosene? Why not? It is oil, and that is all the Book says, and we cannot afford to be narrow minded. The 'elder' brought in the lamp oil, dipped his finger, anointed my forehead, and then knelt down and prayed. How God did it I don't know, nor do I care, but this I knew next morning, that whereas I was sick, nigh unto death, now I was healed. We *can* trust Him too little, but we *cannot* trust God too much."

## God's Strange Acts

In Northern Congo Studd found a large territory that had never been evangelized. A Belgian official was very kind and helped them to secure a number of concessions, and God had gone before to prepare the people. One day they had a baptismal service of eighty-one converts, and one of the candidates testified: "I was a great warrior. I used to be sent by the Belgians to take villages and chiefs which they wanted to be subdued. At one time I became very ill and lost all consciousness and died. My friends had dug my grave, putting me into it, and I arose up and said I had seen God Himself who told me that before long the English would come and tell us all about the true God and the truth. I told this vision to many." All this was confirmed by numbers then present.

## A Blind Convert

His biographer says, "One of the earliest converts was the blind Ndubani, whose eyes had been put out by having red pepper rubbed into them, to prevent his becoming Chief. He had a dream in which he saw flames rising at the end of a road upon which he was walking, and heard a man saying, 'Wait for the white man with the book and he will tell you how to escape the flames.' He has been a faithful witness ever since, tapping his way round the villages, led by his son, and preaching the gospel."

## Consecrated Service

Missionary recruits came and soon a large territory was being evangelized. For sixteen years Studd labored without a furlough and then literally burned out for God. He said: "And do you think that I can consent to turn a deaf ear to the cries of these people clamoring for the gospel, and craving for teachers? If I can't send them teachers because there



are no teachers to send, yet at least I can stop one yawning gap myself. If I am not so efficient as youngsters, yet at least I may be more efficient than an absentee, a nobody. And if others have failed to hear and respond to these awful pleadings of sinful men going to hell, yet desiring to know the way to heaven, at least my presence can assure them that there are still some who to save them will count life and all they hold dear as of no account in comparison." "Christ's call is to feed the hungry, not the full; to save the lost, not the stiff-necked; not to call the scoffers, but sinners to repentance; not to build and furnish comfortable chapels, churches, and cathedrals at home in which to rock Christian professors to sleep by means of clever essays, stereotyped prayers and artistic musical performances, but to raise living

churches of souls among the destitute, to capture men from the devil's clutches and snatch them for Jesus, and make them into an army of God. *But this can only be accomplished by a red-hot, unconventional, unfettered Holy Ghost religion.*"

### A Contrast

It is good to read the story of this modern apostle and contrast his self-sacrificing faith with the easy going, lukewarm and apathetic playing at religion that is characteristic of most of us. The Master's commission is still there, "Go ye therefore and teach all nations." Are we going to treat His Word with smug indifference or are we going to do our part in getting this gospel out to every creature? The responsibility is ours. Shall we shirk it?

## The Passing and the Permanent

A Review of Current Life and Thought in the Light of Scripture

### Fruitfulness in Palestine

According to *Palestine Post*, citrus shipments in Palestine are rapidly approaching the million box mark. By December 16 the number of boxes shipped was 895,870.

### Increasing Debts

A cartoon pictures Miss Columbia being dragged along by a huge dog marked "Deficit." She is being asked, "Don't you feel nervous, being pulled along like that?" She answers, "Oh, no, I have every confidence in this huge old thing." The best policy for an individual is to "owe no man anything." Is not this the best policy for a nation?

### The Return of the Dispersed

According to *Jewish Missionary Magazine*, in the first eight months of 1933, 14,905 Jewish immigrants entered Palestine, as compared with 3,841 in 1932 and 3,049 in 1931. During October, 4,449 Jews went to Palestine; 410 belonged to the capitalist group, having each 1,000 pounds. The inspired prophet said: "And ye shall be gathered one by one, O ye children of Israel." Isa. 27:13.

### Ahab's Ivory Palace

According to an Associated Press statement, "Twenty carvings in ivory, fragments of the 'famous' ivory palace of Ahab and Jezebel, idolatrous rulers of Israel 2800 years ago, have been acquired by Harvard University." Amos prophesied, "The houses of ivory shall perish, and the great houses shall have an end, saith the Lord." Amos 3:15. Archeologists have recently been working in Samaria and have discovered Ahab's "ivory house." Thus once more the spade confirms the Word of God.

### Communism in U. S.

According to *Wonderful Word*: "Edward A. Hayes, national commander of the American legion, said investigators had learned of public schools in which instructors were found to be teaching students communistic and socialistic doctrines outside their regular classes."

It is clear that "the mystery of iniquity doth already work," preparing conditions for the rule of the Wicked One.

### Jews and Agriculture

Dr. Chalmers informs us that 500,000 acres of land in Argentina suitable for agriculture has been acquired by the Jewish Colonization Association, London, for the settlement of thousands of families. Better than the Jews' return to the land will be their return to *the* Land. For the Lord's promise concerning *the* Land is "He will make her wilderness like Eden, and her desert like the garden of the Lord." Isa. 51:3.

### International Hypocrisy

Says Henry Morgenthau Sr.: "Behind the smooth words of diplomacy, European thought runs toward war. The disarmament discussions at Geneva are a fine example of hypocrisy, or farce—or perhaps I should say tragedy—because most participants, discussing proposals blandly, know that nothing can or will be done. Each knows precisely the extent to which the others are armed; that each is still increasing armaments steadily; and, finally, that general staffs actually are already on the 'alert' for the signal of war."

David said of one of old, "The words of his mouth were smoother than butter, but *war was in his heart.*" Psalm 55:21.

### Increasing Tension

According to a United Press dispatch: Authoritative dispatches from world capitals, bearing on the far Eastern situation and the tension between Russia and Japan, led diplomats today to forecast a world crisis by the time of the 1935 naval conference.

It is only a matter of time before something "snaps," and then—"there shall be wars."

### The Growth of Catholicism

The *Alliance Weekly* quotes the *London Christian* as stating that "On an average one new Roman Catholic church is being built every week in England, and the Catholic population is increasing by about 12,000 every year. Convents and monasteries are springing up all over the country."

When spiritual reality goes out, aggressive ritualism comes in.

### "The Kings of the East"

"Vladimir Colovyov made a precise forecast of what was likely to happen in Europe and Asia during the first half of the present century," writes A. J. Hutton in *Dawn*. "The basis of his fabric of a vision is that a good many years previous to 1950, Japan and China had concluded an alliance. Its colossal consequence was that a joint army of twelve millions moved westwards across Asia, poured through a gap south of the Ural Mountains, and in three great ramrods marched through Europe (which had weakened itself with internecine nationalistic strife) and trampled it underfoot."

"And the Euphrates was dried up, that the way might be made ready for the kings that come from the sunrising." Rev. 16:12.

### The First Jewish Ship

What is claimed to be the first Jewish ship, the "Emanuel," is now sailing the high seas, flying the Jewish flag, observing Jewish laws and customs, and carrying an all-Jewish crew. It is a small vessel of not more than 200 tons. The crew includes four men discharged from German shipping companies because they are Jews. "But here," said one of them, his face beaming with joy, "we're taken on *because we are Jews.*" Said another: "It's hard work, but here we feel we are free men working as Jews on a Jewish vessel flying the Jewish flag." On this ship the Sabbath is kept as far as circumstances will permit, and food is prepared according to the Mosaic law and Jewish custom. Soon Hebrew will be the official language of the ship. Every member of the crew is an ardent Zionist.

The only solution of the Jewish problem is for them to take their place among other nations and live a normal national life in a land of their own.



## The Glorious Secret



"It was the good pleasure of the Father that in Him should all the fullness dwell." Col. 1:19. R. V.

"The riches of the glory of this mystery . . . which is *Christ in you*." Col. 1:27.

The word *mystery* as used in the New Testament is "a sacred secret, long kept hidden, and while so hidden, absolutely impenetrable by man." What is this secret that the Apostle Paul writes about in his letter to the Colossians? A secret that he seems to have no words to describe, but full of "riches of glory" beyond human conception.

This secret, he tells us, had been hidden from the "ages" preceding the days in which he wrote, but the fullness of time had come, and it was then God's good pleasure to make it known to His saints—those redeemed by the blood of Christ, and separated unto Him.

The secret so long kept hidden could only be revealed by God Himself, but the Holy Spirit was given that the children of God should know the things freely given to them by God. The blessed Holy Spirit is sent to reveal the secret, and He is ready to reveal it to all those who truly desire to know it. 1 Cor. 2:9, 10.

The blood-bought children of God need to know this glorious secret. It is in truth an *open* secret to all who are taught of God, and yet it is veiled to so many who are true believers, and go on living a sad up and down life of "sinning and repenting," day after day, when the knowledge of the "secret" would admit them into constant victory, unbroken peace, deep satisfaction and rest!

But what *is* the secret? It is summed up in two brief sentences—In Him all the fullness! "*Christ in you, glory!*" Col. 1:19, 27.

It simply means that the Father has placed in His beloved Son all the supply for our need. All light, all love, all power, all patience, all joy, all peace—all we need for "life and god-likeness" (2 Peter 1:3), now in this present time. Col. 2:3, 9, 10.

In Him is the fullness of God. In us—nothing! We have nothing to offer God, but our hearts, our spirits, souls and bodies, our *wills*. The willingness to receive His Son as our Saviour, and then as our King, enthroned upon the throne of our hearts, is all that the Father desires, and asks of us.

### The Secret Revealed

"It was the good pleasure of God, who

separated me . . . and called me through His grace, to *reveal His Son in me*." Gal. 1:15, 16. R. V.

The Apostle Paul did not learn the secret at the feet of Gamaliel. It was wholly sealed to him until God Himself revealed it to him, and then his eyes were opened to see how the Lord had been watching over him from his birth, and had chosen him for His service.

The glorious secret can only be known by us in the same way. The Holy Spirit must unveil the living Christ as dwelling in us, just as He first of all revealed Him to us as our Saviour.

Moreover we shall never know the secret by trying to grasp it with our minds, nor by puzzling over it as to *how* it can be! The Lord Jesus Himself said of the Holy Spirit, "He shall take of Mine, and shall declare it unto you." But the eternal Spirit can only reveal when our minds are at rest, and we have given up "trying to see," and when we even give up our anxious seeking to know Him, as well as all self-introspection, for many are disposed to look within for an *experience*, instead of only to the risen Lord.

When we cease from our struggles, and efforts, and tell the Lord we are willing to let Him take His own time, and reveal to us His Son in His own way, then suddenly, as by a brightness above the sun, or perhaps imperceptibly, and possibly wholly apart from our *consciousness*, Christ is *revealed in us*—a living bright reality.

We may not be able to tell how, or when, but we know by the witness of the Holy Spirit, that the Lord Jesus reigns within, even as He said to His disciples, "In that day ye shall *know that I am in My Father, and . . . I in you*." John 14:20.

### The Secret Manifested

"It was the good pleasure of God . . . to reveal His Son in me, that I might preach Him . . . and they glorified God in me." Gal. 1:15, 16, 24. R. V.

When the churches at Judea heard what had happened to the Apostle Paul, and how he preached the faith of which he once made havoc, he says "*they glorified God in me*." This is always the result of Christ's indwelling! When He is revealed in us, others glorify God, and not the earthen vessel He makes His temple. They do not say "what a wonderful Christian," but "what a wonderful God."

Moreover, when Christ is revealed in

us, we cannot help preaching *Him* by word and life. It used to be "I know *what* I have believed, but now it is "*whom*" I have believed. When Christ is revealed in us, and we have learned the glorious secret, we may be sure that the "secret will out!" There is not much need to question, Shall I confess it? For others will see Him working through us, and come and ask us how they may learn the secret too.

After the revelation of Christ in the Apostle Paul, and the manifestation to others, we read of the energizing power of this wondrous secret. The Apostle writes "He that wrought effectually in Peter the same was *mighty in me*." Gal. 2:8, A. V.

The Lord wrought in Paul as effectually as He wrought in Peter on the day of Pentecost, when Peter was changed from being the coward he was in the judgment hall, and became a bold fearless witness to the crucified and risen Lord. Even so the risen Christ dwelling in the Apostle Paul wrought through him mightily, doing "mighty signs and wonders" by him, working in him both to "will and to work, for His good pleasure."

"*He that wrought effectually in Peter was mighty in me*," said the Apostle. Paul had proved that God could energize him as well as Peter, although he was not one of those filled with the Holy Ghost on the day of Pentecost. Oh, that each child of God might be shown by the Holy Spirit that the same Lord is Lord of all, and is rich unto all them that call upon Him. It is possible for each blood-bought child of God today to say likewise, "He that wrought effectually in *Paul*, is mighty in me."

### The Secret and its Conditions

"I have been crucified with Christ; yet I live; and yet no longer I, but Christ liveth in me: and that life which I now live . . . I live in faith, the faith which is in the Son of God." Gal. 2:20. R. V.

This verse contains the secret of knowing the secret! Let us notice that the words "crucified with Christ," *precede* "*Christ liveth in me*."

Our eyes are opened to see the fullness in Christ, and then He shows us that the secret of being conformed to His image, and walking as He walked in this present evil world, lies not in our *trying* to be like Him, but Jesus Himself coming to dwell in us as His temples, and Himself *living His own life* through us.

It is a great step forward when, as children of God, we see that we have absolutely failed to live like Christ, and give up the trying! The patient Lord has to let us try, that we may find out that it is impossible for human beings to *copy* the life of the Holy Son of God.



Just as we attempted to save ourselves, or make ourselves fit to approach God, and then found after all our striving, that we were "nothing bettered, but rather grew worse," so, after the matter of our salvation is settled, we again seek to do the very same thing, and think that now our sins have been forgiven, *with His help* we can succeed in pleasing Him, and working for Him. Again we are allowed to try, and fail, just that we may realize our helplessness.

How many of us also have a dim idea that we have "gifts" to offer God, and expect Him to sanctify the *old* life, and make something better of us! Someone once said it was a long road to the end of ourselves, and it does seem such a long time before we really honestly are willing to say "*in me . . . dwelleth no good thing.*" Rom. 7:18. Like King Saul we use our own judgment, and are willing to destroy what we consider vile and refuse, but spare what we call "good" to offer to God in service.

The Holy Spirit has to teach us, sometimes very painfully, that we have *no best to retain*, and that our very comeliness is corruption, for all that is of the old life is under the curse of sin.

The divine plan is not to improve the old life, but that we should commit it to death—the death of the Cross, for it really *was crucified with Christ* in the sight of God when He died on Calvary. It must not be "*I*"—*even apparently good* "*I*"—trying to please, and work for Christ. We must recognize and accept God's sentence of death upon "*I*" in very form, and yield all to the Cross of Calvary.

When our eyes are opened to see our place as crucified with Christ; nailed together with Him to His Cross; and agree to live the crucified life of true self effacement, then the Spirit of God will bear witness by revealing Christ within, no longer a dim and distant Lord, but, as one has said, "an inside Saviour!" Then He is able to manifest Himself through the earthly house of our bodily frame, and glorify His Father. Then He is able to work through the yielded body, not feebly and intermittently, but with effectual power; no longer hindered by us, but blessedly moving through us as He wills, as we obey Him fully.

"*It is no longer I that live, but Christ,*"—this is the secret of which *glory* and *riches* too feebly express the fullness.

We need to remember however that Christ dwelling in the believer will not destroy his individuality. The Apostle writes "Christ liveth in *me*."

We see the captial "*I*" crucified, the "*I*" that dethrones and dishonors the Lord, but a "*me*" that still lives! A "*me*" that must yield quick and implicit obedience to the tender gracious King dwelling within the heart. Christ, not self on the throne of the heart, the new spring of life at the center of our being.

### The "Secret" for others

"My little children, of whom I am again in travail until *Christ be formed in you.*" Gal. 4:19. R. V.

"Oh that Christ might be revealed in them, and fully formed in them," was the Apostle Paul's yearning desire for his converts, and to this end he travailed on their behalf. How he watched and prayed, nursed and cared, encouraged and warned them, as he watched the Holy Spirit patiently and tenderly detaching them from the old earth-life. Paul labored among them according to the "working" which was working in him mightily (Col. 1:29), with one great end ever before him, that Christ might be formed in them, and that he might present every one of them full-grown in Christ in the day of His appearing. See Col. 1:28, 29.

This is the glorious secret now open to all who consent to the conditions of its unveiling. The redeemed one but an earthen vessel, a fragile body of clay, with the old "*I*" nailed to the Cross of

## Seed Thoughts

Gathered by Alice E. Luce

Our Great High Priest is touched with the feeling of our infirmities, and knows how to succor them that are tempted. "Within a day's journey of every Mission station may be found a wilderness with a juniper tree, where men of like passions with Elijah are apt to repair."

God did not reprove His weary, exhausted servant; but instead gave him refreshing sleep, and sent an angel to cook for him. A two hundred mile walk with God alone at five miles a day, followed by a fresh revelation of the Spirit's power, made a new man of Elijah.

"God permits temptation because it does for us what the storms do for the oaks—it roots us; and what the fire does for the painting on the procelain—it makes it permanent."

"You never know that you have a grip on Christ or that He has a grip on you so well as when the devil is using all his force to attract you from Him; then you feel the pull of Christ's right hand."

"Extraordinary afflictions are not always the punishment of extraordinary sins, but sometimes the trial of extraordinary graces. God hath many sharp-cutting instruments, and rough files for the polishing of His jewels; and those He specially loves and means to make the most resplendent, He oftenest hath His tools upon."

"The pleasures of each generation evaporate in air; it is their pains that increase the spiritual momentum of the world." (Illingsworth).

Christ, and the Living Christ dwelling within. A vessel of clay manifestly not sufficient to think anything as of itself, that all may glorify God in it. A vessel of clay so yielded to God that He can work through it in unhindered power, while it is simply living, *moment by moment*, in faith upon the Son of God who reigns within.

Thus walking hour by hour under the power of the cleansing blood, the God-possessed soul is ever being brought into fuller conformity to the death of Christ, "Always bearing about in the body the dying of Jesus, that the *life* also of Jesus may be manifested. Always delivered unto death for Jesus' sake, that the *life also* of Jesus may be manifested in our mortal flesh." 2 Cor. 4:10, 11.

### The Timeless Power of the "Secret"

And the key to it all is *faith*—faith in the working of God. "For this cause," wrote Paul to the Ephesians, "I bow my knees unto the Father . . . that ye may be strengthened with power through His Spirit in the inward man; that *Christ may dwell in your hearts through faith*, (and) that ye may be filled unto all the fullness of God." Eph. 3:14, 19.

"God in heaven hath a treasure,  
Riches none may count or tell,  
Hath a deep eternal pleasure,  
Christ the Son He loveth well.  
God hath here on earth a treasure  
None but He its price may know  
Deep unfathomable pleasure;  
Christ revealed in saints below."  
J. P. L.

### The Wrath of God

Why are not souls being saved on a larger scale? The answer seems to be a simple one. It is because the ministry has largely abandoned the ministry of the Word and prayer for mere "social uplift."

There is, to my mind, another reason, and that is that the doctrine of Hell and Eternal Punishment has almost disappeared. How many sermons are preached today on the following texts: "These shall go away into everlasting punishment," Matt. 25:46; "He that believeth not on the Son shall not see life, but the wrath of God abideth on him," John 3:36; "Who shall be punished with everlasting destruction from the presence of the Lord," 2 Thess. 1:9; "Suffering the vengeance of eternal fire," Jude 7? Once let a man think that the punishment of the wilfully impenitent will be limited, or that "final reconciliation" is the ultimate goal of all, and you offer him a direct incentive to live a godless life.—R. M., Oshoek, Transvaal.

If my faith is wrong, I am bound to change it; if my faith is right, I am bound to propagate it.—Archbishop Whately.

## The Scrap Book

### Watchman, What of the Night?

#### A Sermon Suggestion

1. *The commission of a God-appointed watchman.* "Hear the word at my mouth, and give them warning." Ezek. 3:17. "When he seeth the sword come . . . blow the trumpet and warn the people." Ezek. 33:3. "Let him declare what he seeth." Isa. 21:6.

2. *The responsibility of a watchman.* "If the watchman see . . . and blow not the trumpet, (their) blood will I require at the watchman's hand." Ezek. 33:6. See also Ezek. 3:18-21.

3. *The duty of the watchman.* "I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me," or as the margin has it, "What he will speak by me." Hab. 2:1. "O Lord, I stand continually in the watch tower in the daytime and . . . whole nights." Isa. 21:8.

4. *The nature of the faithless watchman.* "The watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber." Isa. 56:10.

5. *The prayer life of the faithful watchman.* "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth." Isa. 62:6, 7.

6. *The message of the watchman.* "The watchman said, The morning cometh, and also the night." Isa. 21:12.

7. *The warning to the watchman.* "Watch . . . lest suddenly he find you sleeping." Mark 13:35, 36.

#### John B. Gough's Last Message

John B. Gough was converted from awful drunkenness at the age of twenty-four; but the horror of his sin never left him. Forty-four years after, he was addressing a vast audience in Philadelphia. "Young men," he cried, "keep your record clean." He paused, and the audience wondered. But he regained his voice. "Young men," he repeated, more feebly this time, "keep your record clean!" Another pause, longer than before. But again he found the power of speech. "Young men," he cried, a third time, but in a thin, wavering voice, "keep your record clean!" He fell heavily on the platform; and devout men carried him to his burial.

#### The Coming of the Comforter

Pastor Hsi, the well known Chinese saint, was an opium-smoker of ten year's standing at the time of his conversion.

The craving for the drug—one of the worst cravings in the world—seemed to rend his body asunder in intolerable anguish. For seven sleepless days and nights he ate practically nothing, with shivering and burning fever; while he knew all the time that one whiff would put him "in Paradise." At last his attention fastened on the words, "The Comforter"; and it was borne in on him that He is the Helper of our infirmity. In desperation, he asked for the Spirit, as such; and, immediately, such a tide of life and power swept through him that perspiration poured from him from head to foot. "From that moment," he says, "my body was at perfect rest." Thus came deliverance.

#### Eternity

You are a being born for Eternity, a creature that will never go out of existence. Millions of ages, as numerous as the sands upon the shore, and the drops of the ocean, and the leaves of all the forest on the globe, will not shorten the duration of your being. Eternity, vast Eternity, incomprehensible Eternity is before you! Every day brings you nearer to everlasting sorrow or everlasting joy. You may die any moment, and you are as near to heaven or hell as you are to death.

#### Lord, Teach Us to Pray

(Continued from Page One)

as do others; but let us watch and be sober." 1 Thess. 5:6. Let us watch unto prayer, "lest coming suddenly He find you sleeping." Mark 13:35.

"Simon and they that were with him followed after Him." Mark 1:36. Shall we follow Him to the place of prayer? And when they had found Him, they said unto Him, "All men seek for Thee." All men will seek for the man who can pray and get an answer from heaven. See how Jesus could meet the need of the leper in verses 40-42, and the leper published the news everywhere.

"But so much the more went there a fame abroad of Him: and great multitudes came together to hear, and to be healed by Him of their infirmities. And He withdrew Himself into the wilderness and prayed." Luke 5:15, 16. He withdrew constantly into the wilderness and prayed, for such is the meaning of this Scripture. Oh, that we may follow His example and never allow our service to Him, not matter how important it may seem, to hinder our prayer life. The greater the work we have to do, the more need we have for prayer. Because of Jesus' habit of retiring into the wilderness to pray, the power of the Lord was present to heal the people. Verse 17.

One sabbath day in the synagogue, He healed a man with a withered hand, and

the scribes and Pharisees were filled with madness and communed one with another what they might do to Jesus. Luke 6:10, 11. "And it came to pass in those days"—that He gathered His disciples together and told them how mean He was being treated, etc. Is that what it says? Oh, no! "And it came to pass in those days, that He went out into a mountain to pray, and continued all night in prayer to God." Luke 6:12. The greater the need the more He prayed. Prayer was more important to Him than sleep. See what wonderful things took place after a night of prayer: He chose twelve disciples; the whole multitude sought to touch Him for there went virtue out of Him, and healed them all; He preached His wonderful sermon on the mount. Luke 6:13, 19, 20.

Did you ever spend a night in prayer? I'll never forget the night that the Lord led me to spend in prayer for a boy who lay in an unconscious state in the hospital, seriously hurt from a terrible fall from a high building, and he was not expected to live. His head was so injured that he could not be recognized and his mother was almost distracted with grief. It was difficult to keep him quiet in bed and it looked as if he would be mentally deranged even if his body were healed from its serious injuries. The Lord asked if I would continue a whole night in prayer for this boy who was a stranger to me. His mother had attended the meetings we were conducting in that city. I never had a greater battle in my life to keep awake, so I walked the floor and held the suffering one continually before the Lord. It was the longest night I ever spent and I was determined to pray through in spite of my tired body and sleepy condition. Praise God, the victory was won, and the next day the joy of the Lord filled my whole being when we learned over the telephone that that very night a change for the better had taken place. The boy was perfectly restored with the exception of the loss of sight in one eye, and best of all, he came back to the Lord.

In John 6:15-21 and Matt. 4:23 we find Jesus going up into a mountain to pray directly after feeding the hungry multitudes, whom He perceived would come and take Him by force to make Him a king. Prayer meant more to Jesus than to have a name, position, and popularity in this world. Oh, that we all may follow in the footsteps of the lowly Nazarene who received not honor from men (John 5:41), and neither did He seek His own glory. John 8:50. He always did those things that pleased the Father (John 8:29), hence He could say at the grave of Lazarus, "I know that thou hearest me *always*," (John 11:42-44), and He cried with a loud voice, "Lazarus, come forth," and he that was dead came forth. "Beloved, if our heart



condemn us not, then have *we* confidence toward God. And *whatsoever we ask, we receive of Him, because we keep his commandments, and do those things that are pleasing in His sight.*" 1 John 3:21, 22. Jesus said, "He that believeth on me the works that I do shall he do also, and greater works than these shall he do because I go unto my Father." John 14:12.

A number of years ago the Lord said to one of His consecrated servants these words, "When we *pray as Jesus prayed, we will speak as Jesus spoke, we will work as Jesus worked, we will live as Jesus lived.*" In the light of this, may the prayer place become the most fascinating place in the world to everyone of us.

Let us look again at Matt. 14:23 and notice what followed His time of being alone in the mountain to pray. In the fourth watch of the night, Jesus walked on the stormy sea to His troubled disciples, whose ship was being much tossed by the contrary winds and waves. The one who prays can walk in victory over life's tempestuous sea, and can bring a message of comfort and cheer to the weary heavy laden ones, who are battling against the storms and trials of life. Then, just as Jesus stretched out His hand and caught Peter lest he sink beneath the waves, so the one who continues in prayer will be able to extend a helping hand to the one in distress who may be sinking down into despair or discouragement. When Jesus got into the ship with the disciples the *wind ceased*. I believe it is possible for every kind of wind to cease, whether it be a wind of gossip, or a wind of criticism, all will cease blowing in the presence of one who is shut in with God in prayer.

In Luke 9:18 Jesus is mentioned as being alone praying while His disciples were with Him. This shows that the presence of others need not hinder our prayer life. We can be alone with God in prayer right in the midst of those who may be engaging in a worldly conversation.

"And He came out and went as He was wont, to the mount of Olives." Luke 22:39. He was accustomed to going to the place of prayer. "His disciples also followed Him." Will you? When your friends seek for you where do they usually find you? The disciples were sure of finding Jesus in the place of prayer. "And when He was at the place, He said unto them, Pray that you enter not into temptation." Satan is always on the alert to allure us away from a close walk with God. He knows where we are weakest and he will tempt us at that point. It is only through prayer that we can obtain strength enough to resist temptation. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in the time of need." Heb. 4:16.

"He was withdrawn from them about a stone's cast, and kneeled down, and prayed, saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine be done." Jesus withdrew from His disciples to pray. Many do not give themselves much to prayer because they do not like to be separated from their friends any length of time; they would rather talk to their earthly friends than commune with their heavenly Father; they would rather listen to earthly voices than to hear the still small voice of the Spirit in their hearts. Prayer is far more than just saying words to God; prayer is fellowship with the most Holy One, who speaks precious things to the listening heart.

In Luke 23:34 we see Jesus ending His earthly ministry in prayer as He hung on the cross. They that passed by reviled Him; the rulers derided Him; the soldiers mocked Him; one of the thieves which was crucified with Him, railed on Him, but He had nothing in His heart but prayer for them all. Then said Jesus, "Father, forgive them, for they know not what they do." He could pray for His enemies in that awful hour of untold agony. What a beautiful life of prayer He lived from the cradle to the grave!

Now He is sitting on the right hand of the Majesty on high to appear in the presence of God for us. Heb. 13:9-24. "Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." Heb. 7:25. He has also come into our hearts to dwell that He may again live out His prayer life in us. Shall we yield to the Holy Spirit, who is the Spirit of prayer, and let Him make intercession through us according to the will of God? Rom. 8:26, 27.



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**Subscription Rates.** \$1.00 per year in U. S. A.; Canada, \$1.50; Great Britain and possessions, 6/6.

The Pentecostal Evangel is published 50 times each year, and is the official Organ of the Assemblies of God in U. S. A., E. S. Williams, Supt., J. R. Evans, Sec.

Send all subscriptions to the Gospel Publishing House, 336 W. Pacific St., Springfield, Mo., U. S. A.

#### GENERAL COUNCIL FELLOWSHIP

The following names were added to our General Council ministerial list during the month of January, 1934.

Anderson, Henry, Bentonio, Miss.  
Anthony, Warren C., Wrightsville, Pa.  
Baglio, Antonio, West Pittston, Pa.  
Benjamin, Eugene W., Thornwood, N. Y.  
Carper, Ivan E., Leon, Iowa  
Comstock, Leroy George, Sioux City, Iowa  
Douglass, James E., Barnesboro, Pa.  
Hamilton, M. Frank, Springfield, Mo.  
Hertweck, Vernon L., Springfield, Mo.  
Hochmuth, Walter E., Des Moines, Iowa  
Hollis, Harold M., Oswego, Kans.  
Kenyon, Nelson J., Dalton, N. Y.  
Lowe, Phillip H., Oswego, Kans.  
Miller, Valca Lee R., Southland, Tex.  
Peckham, Frank F., Fredonia, N. Y.  
Skiles, Mrs. Garnett, Chariton, Iowa  
Steinle, Miss Hannah Mae, Dorrance, Kans.  
Thorn, D. W., Clovis, N. Mex.  
Vespa, Arthur, Central City, Pa.  
Vogler, David, Wichita, Kans.

The following names were removed from our General Council ministerial list during the month of January, 1934.

Ferguson, Walter S., Riverbank, Calif. (withdrew)  
Voss, Earl H., Henderson, Tex. (withdrew)

#### PREACH THE GOSPEL TO THE POOR

(Continued from Page Ten)

America there is overwhelming need that Christianity in its world-wide outreach, place far stronger emphasis than hitherto on serving the rural communities. It was once asserted in a conference that, whereas nine tenths of the population of Asia and Africa are living in villages and the countryside, the missionary forces are devoting only one tenth of their personnel and of their financial expenditure to work on behalf of these nine tenths.

"In Japan 52 per cent of the population are in the country; in Korea, 90 per cent. In China it is estimated that 85 per cent are outside the cities; in India 90 per cent live in more than 700,000 villages. Most of the 170,000,000 of Africa, with the exception of those in twenty or thirty cities, live under rural conditions."

In considering the need of the rural areas in these foreign fields, we must also not forget that there are thousands in our home land in rural districts who are as yet largely untouched with the full gospel message.

We regret to report that the address of Brother and Sister A. G. Ericson in this country was incorrectly reported. It is 8420 85th Drive, Woodhaven, L. I., New York. Brother and Sister Ericson are missionaries on furlough from India.

A Christless Cross no refuge were for me;  
A Crossless Christ my Saviour might not be;  
But, O Christ Crucified, I rest in Thee.

#### FIRST PINK WRAPPER NOTICE

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.

# The Gospel in Foreign Lands

## THE EARTHQUAKE IN INDIA

Most of our readers will have noticed an account in the daily papers a short time ago concerning an earthquake which shook part of India. The center of the disturbance was in the United Provinces where the greater part of our missionary work in India is being carried on. Our nearest mission stations to the upheaval were Bettiah, where reside Hilda Wagenknecht, Grace Walther, and Katherine Cooke; Laheria Sarai with Hettie Steffen and Lydia Rediger as resident missionaries; and Chapra where Mrs. Schoonmaker is in charge. We have been awaiting word from the field with some little anxiety for the safety of our missionaries. Word has at last been received by cable from the District Superintendent Brother Fred Merian which is as follows:

"All missionaries safe, buildings and churches damaged in Bettiah, Laheria Sarai, and Chapra, repairs needed." This cable was dated Jan. 31st. We are grateful to the Lord that none of our missionaries have suffered bodily injury and we trust the funds may be forthcoming to repair their homes and mission stations.

## MISSIONARIES' HOME BURNED

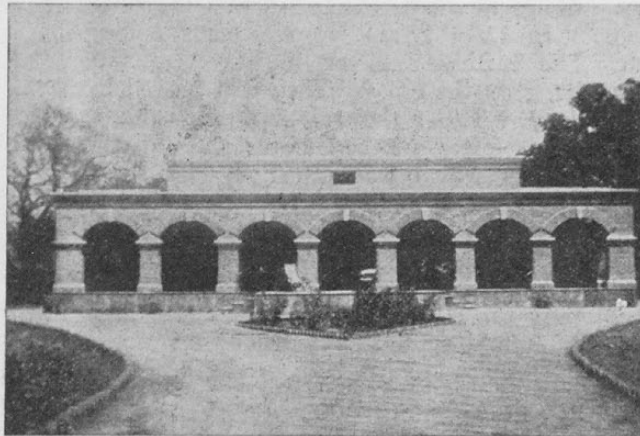
We regret to report that word has come to us of the complete loss of the home and belongings of Brother and Sister J. C. Morrison of Yunnan, China. The home burned to the ground while they were absent on a missionary itinerary. They had just gotten in their supply of grain and food-stuffs for the winter, and their house and the furniture had been very largely constructed by the labor of their own hands. This is a great trial for these dear workers, but God no doubt has some good purpose whereby the grace He gives under such circumstances may shine forth. Thank God that we have "a building of God, a house not made with hands, eternal in the heavens." We do not have word direct from the Morrisons as yet but understand they will go to Wei Hsi for the winter until such time as they can erect or secure another house in the territory where God has so manifestly blessed their ministry.

## MISSIONARY REST HOME, SOUTH INDIA

Miss C. S. Eady announces that she has secured a nice home at Kotagiri, Nilgiri Hills where missionaries in need of a rest and change of climate may go. The home is to be conducted along the same lines as the Missionary Home at Landour under Misses Barber and King. Anyone desiring fur-

ther information may write to Miss Eady, Hebron Mission, Cannanore, North Malabar, South India.

Miss Anne Eberhardt writes that when she was traveling recently a man stole her typewriter. Our sister has considerable correspondence to care for so that this is a great handicap to her. If anyone would like to donate a portable typewriter to our sister

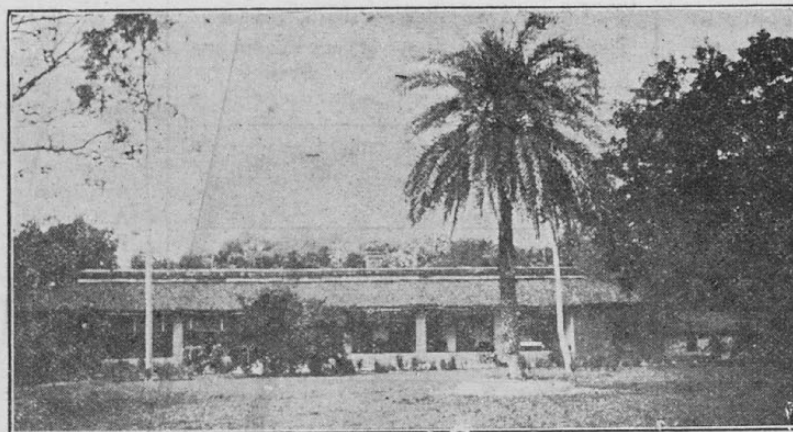


Recently remodeled bungalow at Chapra, reported damaged by the recent earthquake

we are sure she would be very happy. Sister Eberhardt is located in the leper work at Uska Bazar, India.

Miss Hettie Steffen reports that she is so happy to be back again at her station in India. Her letter was dated December 20th, and her address in India is Assemblies of God Mission, Laheria Sarai, Darbhanga District, Bihar, U. P., India.

We welcome home on furlough Miss Ida George who has spent nearly five years in our Mosiland Field. She arrived back in the United States Jan. 3. Mail will reach her at the address of her parents 709 Walnut St., Freeland, Pa.



Our Laheria Sarai Mission, in need of repairs, due to damage caused by the earthquake

## PREACH THE GOSPEL TO THE POOR

One of the purposes for which the Holy Spirit rested upon the Lord in His earthly ministry was to preach the gospel to the poor. The poor of this world are in the great majority, and usually accept the gospel more readily inasmuch as they do not have the good things of this life to partially satisfy them.

In a recent book by Dr. J. R. Mott he writes:

"In China the situation economically as well as otherwise is chaotic, confused, and admittedly very critical. The long-drawn-out succession of civil wars alone affords an adequate explanation. One writes that the income of farmer families living in his vicinity, ranges from \$20 to \$35 per annum. It is difficult to appreciate the bitterness of the struggle for existence in every part of this land, the most populous in the world. It is estimated that even in normal years fully eight per cent of the inhabitants are living below the level necessary for bare subsistence. Even when there is no famine, 2,000,000 Chinese die annually from starvation."

Dr. Mott continues regarding the poor in India and Japan:

"In a student conference years ago Bishop Thoburn, who had spent forty years in India, said that in his opinion not fewer than 100,000,000 people in that country lie down each night hungry—that is, without having had sufficient food to satisfy the normal cravings for sustenance.

"Sir Francis Yunghusband, in his book, asserts that one half of the population do not have enough food. Most of the villagers, who constitute nine tenths of the population, are in debt. The total income of millions of families average less than seventeen cents a day. Interest charges run all the way from 20 to 50 per cent or more. Economic slavery to unscrupulous money lenders constitutes a stern reality.

"Dr. Kagawa, the great Christian social reformer, who has given much attention to the peasants, has stated that in rural areas he had visited, the average annual income of a tenant farmer's family is 49 yen. When the 30 per cent which goes to the landowner has been subtracted, less than three yen, or only \$1.50 a month, is left to meet the requirements of the entire family. The trouble is accentuated by the great congestion of the population, for fifteen persons, on the average, have to be supported on an area which in the United States would be occupied by one.

"Throughout the vast areas of Asia, Africa, and Latin  
(Continued on Page Nine)



### TELLING THE GOOD NEWS IN FRENCH W. AFRICA

Bumpity bump, spitter, spatter, around an immense thorn bush over a hill and then down through a water covered marsh. On, on we pedal our way along the crooked native path. Sometimes our bicycles just refuse to go. A field has to be crossed, or the native grain is so close to the path and so high that we must get off and walk.

Finally we reach our village and the native worker begins calling the people together. He then unties the blackboard, which we brought with us, puts it near the sand pile, and we begin our first reading and writing lesson. Although the Christians from this town come in for Sundays and prayer meetings, they find it too far to come to the classes, so we go to them.

As the class progresses the crowd grows until at the end of an hour the yard is filled. We then sing, pray and tell the good news that never grows old. How they listen as they are told that Christ is greater than all; that He can keep; that their dead wives' spirits will not harm them; that He is the "Giver of every good and perfect gift," and no longer need they kill countless sacrifices to insure good crops.

As the shadows begin to lengthen we quickly gather our few belongings and bid a hasty farewell, for the underbrush is very thick in this part and there are many lions. As we pick our way back through the darkness, amid the howling of the hyenas, and the callings of the various night birds, our hearts well up in song to think that the "other sheep" have had another opportunity to LIVE.—Margaret B. Jones.

### PRAYING PASTOR RISES AT FOUR

Sister Katherine Clause writes from Ipoh, Federated Malay States: "I thank God for the gracious way in which He is blessing in the work here. One Indian boy, who is a Hindu, walked four or five miles to the meeting, and to my great surprise he was able to answer practically all of the questions on the previous lesson. One heathen priest was very anxious for his wife to come to the services. She came and heard the gospel for the first time.

Last week I went to visit the work among the Sakai people. Mr. Napitoepeoloe, who is in charge, is a very godly man. He gets up each morning at four to pray, and God is giving him souls. I understand that more than twenty have been baptized, and between forty and fifty attend the services. There are thirty children in the school. They sang very well, in fact they had beautiful voices, and were reverent in prayer. It is believed that they are all converted."

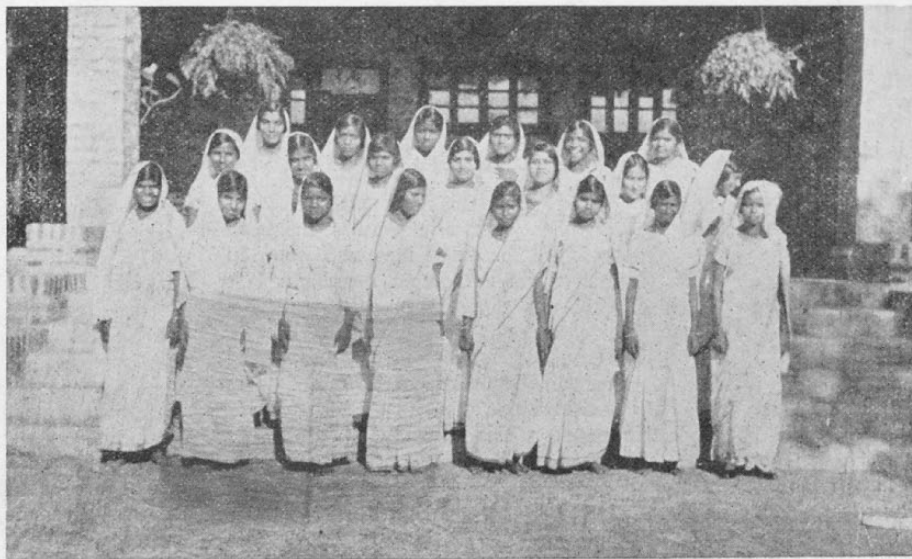
Jesus Christ alone can save the world, but Jesus Christ cannot save the world alone.

### VISIT TO THE GLASS TEMPLE

As the great missionary Paul spoke to the Athenians, we might write of India, "I perceive that you are very religious." Whenever celebration or festival is to be observed in India, people come by the thousands, walking long distances, because they believe it to be their duty and that it will gain favor for them with their gods.

Sister Flint writes, "At the time of the eclipse of the sun tens of thousands poured into Cawnpore, all going to the Ganges river. At this time every temple in the city was thrown open to the public for a week. As we were caught in the hurrying crowd, pushing their way to the temple we often found ourselves flattened up against a wall, unable to move and scarcely able to breathe. It was estimated that forty thousand went through the doors of the Glass Temple each of the eight days the temple was open for the public.

"Practically all were devout Hindus, stopping to worship before each image, not over-



Teachers and some of the older girls at the Girls' Bible Training School, Bettiah, India. This school was partially destroyed by the earthquake.

looking the stuffed rabbit, the wollen dog, and the rubber horse, that were in the glass case with about thirty other Hindu gods.

"There was much to admire in the Glass Temple—some beautiful Indian paintings, exquisite mosaic work, lovely fountains, palms, shrubs, and lamps, making even the gaudy seem attractive in the glittering lights."

Oh, how we need to pray for poor, dark India and help them to realize the emptiness of all their endeavors to gain salvation! Some, thank God, are finding rest and peace for their souls that have long sought peace from false sources.

We deeply regret to report the passing away of Gladys Naomi Juergensen, the five months old daughter of Brother and Sister J. W. Juergensen of Nagoya, Japan. This little life passed into the presence of the Lord December 25. May God graciously comfort the hearts of the dear parents.

Mr. and Mrs. Lawrence McKinney of South China advise that they have changed their mailing address to Box 721, Hongkong, China.

### LIGHT FOR AMERICAN INDIANS

Brother and Sister D. L. Brown who for many years have labored among the Indians of Northern California have recently sent an interesting report of their activities. They say that it was a very inspiring sight to see the Christmas story related at Christmas time by the children who have come to know the Lord and have committed Scripture to memory. A visiting pastor, upon stepping into the building remarked about feeling the power of God. The little church was filled and a large crowd had gathered on the outside.

At the New Year service many were at the altar, who a few years ago were drunk and out in the depths of sin. The Lord is doing a real work in many lives in that part of the country. Brother and Sister Brown ask prayer that they might be able to build another church 50 miles away in another village where they have labored from time to time that the Indians of that part might also have a place in which to worship.

### THE SACRIFICE OF BLOOD Cuba Hill

Our hearts have been stirred afresh of late as the natives here in French West Africa have been celebrating their New Year. Such an occasion is a time of revelry and of making sacrifices to the spirits of the dead. In the morning of the first day of celebration we went to greet the big chief (as was proper) and when we reached his place quite a large crowd had already gathered and the playing and dancing had begun. This continued all day and until late at night, and for three or four nights we could hear the beating of

the drums until near midnight.

When we went to greet the chief we saw feathers and blood on the ground in a number of places where guineas or chickens had been sacrificed. A cow was killed as a sacrifice at the grave of the late chief, the father of the present one, and the blood poured on the grave. Sacrifices were made to reach from the chief's yard to the market, the priest measuring the distance with his arm from elbow to wrist, making a sacrifice at every measurement of that distance, chanting to the spirits of the dead as he proceeded. We were told that were it not for the white man's ruling now, human sacrifice would be made on such occasions.

As we witness such things we are made to realize more keenly than ever before our responsibility to bring the light of the gospel to these darkened hearts. Please pray with us that God will enable us to make real inroads into Satan's kingdom in this place.

We have the privilege of giving the gospel to the big chief and a number of men every Sunday afternoon, and after a service with them we have another service with his wives, who are very numerous.

# In the Whiten'd Harvest Field

GOFF, KANS.—This is a town of about 400. We organized a Sunday school Jan. 7 with an attendance of 27, and on Jan. 28 we had an attendance of 45. God is blessing the young people and souls are finding God in our weekly services.—Jane E. Finnell.

SISSETON, S. DAK.—The Fox Evangelistic Party have just closed a very successful campaign here. Scores were turned away on account of lack of room, but a goodly number were saved. Our assembly was wonderfully built up.—C. E. Thurmond, Pastor.

LIBERAL, KANS.—We have just had 12 weeks of revival here. There were 20 saved and 5 filled with the Holy Ghost, according to Acts 2:4. We have established a Sunday school with 58 on the roll. We had baptizing in the Cimarron River last Sunday. We also have young people's meetings.—Julian R. Allen.

LAUREL, MISS.—The Lord is blessing His work, and the church is in a good spiritual condition. Our pastor, W. E. Thurmond, left for Illinois the first of January. Brother Gail Jackson is stopping with us for a few weeks. Council brethren passing through are invited to stop. Anyone desiring a pastorate write to W. E. Keller, 128 Eighteenth St.

WILMER, ALA.—We have recently closed a 3 weeks' meeting with Evangelist and Mrs. O. Huguen in charge. Three were saved and a fire of revival was kindled which is still burning. In the last 2 services 5 have received the Baptism with the Holy Ghost. Council brethren will find a welcome in this assembly.—M. R. McCarty, Pastor, Route 1.

ROARING SPRINGS, TEX.—This is a new work. Evangelists Noast Murphy and William Lewis last August held a week's meeting. Many hindrances presented themselves, but the good seed of the kingdom was sown in many hearts. Brother D. W. Thorn was with us in September, when 2 were reclaimed. In November Brother W. H. Whelchel remained for 3 or 4 weeks. Three were saved and 2 received the Baptism with the Holy Ghost. We have a small Sunday school started, with about 30 enrolled. Ministers passing this way are invited to meet with us.—Mrs. Richard Gwinn.

FORSAN, TEX.—Truly the revival fires have been burning in this little West Texas oil town. Since Jan. 3 we have been in a campaign with Brother Gordon Lindsay, and his 2 co-laborers, William Coxe, Jr., and Ivie Parker. "The Three Musketeers," as they call themselves, came here from Alabama Jan. 3 and immediately began services. Since then there have been several added to the number of saints. The church is steadily growing. Young and old alike were saved in the revival, some negligent Christians became revived, and new interest and enthusiasm were extensively created.—D. D. Anderson, Box 654.

BOSTON, MASS.—I have recently secured a very nice church building right in the center of Boston, Columbus Avenue and Berkeley Street, near Park Square. The main building seats 900 and the downstairs 500. We have already opened the work and the Lord's blessing is upon us. We feel the time has come for Boston to have a real representative work, and now the doors are opened, and the saints are praying for an outpouring of the Spirit.—Alfred Wight, Pastor, 121 Berkeley St.

HARRODSBURG, IND.—The Lord is blessing in the work here. We recently closed a 4 weeks' revival in which His saving grace was made real to about 20 souls. At the close of the meeting 20 new members were received into the church, and Brother Lewis, District Superintendent, set the church in order in the Council with 52 members. This work was started at the close of the revival we conducted in this community last spring.—Paul J. Emery, Pastor.

## ILLINOIS FELLOWSHIP MEETING

GRANITE CITY, ILL.—We praise the Lord for the wonderful season of blessed fellowship that He gave us in the recent meeting. The Spirit of God was poured out in a real way in our midst, and all were refreshed by the waves of glory that flooded our souls. Brother Bell brought an inspiring message on "The Pentecostal experience," and many hearts were made hungry for this blessing, 2 of whom have since received it.

LONDON, ARK.—We praise the Lord for the 3 weeks' revival which closed Jan. 28. Evangelist and Mrs. F. H. Coleman, members of the assembly at Daisetta, did the preaching. Ten backsliders were reclaimed and 3 were filled with the Holy Ghost according to Acts 2:4. Other results of the meeting were greater unity and an increase of love among the saints. Brethren passing this way, meet with us.—Haynie Nichols, Pastor, Box 75.

## "WITH CHRIST"

Sister Elizabeth Stroud, beloved wife of Pastor J. H. Stroud of Raceland, Ky., has gone to be "with Christ." For over twenty-two years Sister Stroud has assisted her husband in the ministry. We rejoice with her, but offer our sincerest sympathy to the loved ones left behind.

We desire to express our sympathy also with Pastor Basil Hillman of Marion, Ohio. His wife, after a beautiful life, has departed to be with Christ. Four days before her death she was given a remarkable vision of both hell and heaven. Pray for Brother Hillman and the children.

News has also reached us of the home-going of Sister Lola Lackey, of Pottsville, Ark., one of our ministers in Arkansas. We desire to express our sympathy to her husband and friends.

BROOKSVILLE, FLA.—We closed a 3 weeks' meeting Jan. 21, with Dr. and Mrs. Charles O. Neece, Cape Girardeau, Mo., in charge. Numbers responded to the call for salvation. Others were filled with the Holy Spirit. A man and his wife received a call to the ministry during the meeting. The church was built up and strengthened.—L. W. Martin, Pastor.

BARGER HILL, ARK.—We have recently closed our midwinter revival. Sister Hattie Jordan, of Russellville, assisted in this meeting. Ten were saved and 2 received the Baptism with the Spirit. Ten came into the assembly. At present we have 30 members. I have accepted the pastorate here for another year. We are 3½ miles from Centerville. Ministers in the Council will find a welcome.—Mrs. Connie Vann, Pastor.

GRANDY, MINN.—We thank God for the wonderful way He is working in our midst. About five months ago we received an invitation to come to this pioneer field. A barn loft was turned into a gospel hall. People flocked to the meetings, and soon there were more left outside than could get into the building. Almost every night souls were saved. Drunkards and bootleggers came and surrendered to God, and great was the rejoicing of God's people. After 3 weeks we left the barn for 2 weeks, and conducted a campaign in Superior, Wis., where a number sought the Lord, then returned to the barn where we kept on until it turned cold. Since then our services have been held at the Union Church. We have prayed with more than 50; 7 have received the Baptism with the Holy Ghost; and 24 received Christian baptism. Dec. 30 our work was set in order with 39 charter members. We have accepted a call to the pastorate.—August A. Anderson.

REEDLEY, CALIF.—We praise the Lord for His goodness to us throughout the year of 1933. In our 10 years of ministry together, we feel that this past one has been the most successful. Jan. 1, 1933 we opened with a revival, and we also closed the year with one. We have held meetings at the following places: Marshall, Jefferson City, Sullivan, Kansas City (with Brother A. A. Wilson), in Missouri; then at Wood River, Quincy (with the Carmichaels), Chicago Heights, East St. Louis (with Brother Guy Philips), in Illinois. After this we held a meeting in Springfield, Mo. We attended a Council meeting in the East, conducted a meeting for Brother Clyde Bailey, at Alton, Ill., also one at Madison, Ill., closing our year's work with Brother Elmer Baker, at St. Louis, Mo.

In these meetings many found the Lord precious to them, and many were healed. Between 80 and 100 received the Baptism with the Holy Ghost, according to Acts 2:4. We are now with Pastor Donald Persing in a meeting at Reedley. Guy Renfrow and Leonard Rogers, Evangelists.



# The Sunday School Lesson

## The Twelve Sent Forth

Lesson for Feb. 25; Matt. 9:35-38; 10:1-8.

### I. CHRIST AND THE MULTITUDE. Matt. 9:35-38.

In a few words the inspired writer sketches an extensive missionary tour made by the Lord Jesus (v. 35). In the next verses, he gives us a "close-up" view and lets us see the effect produced upon the great Missionary by His contact with the multitudes.

*Christ's Vision.* "He saw the multitudes, and saw that they 'fainted, and were scattered abroad, as sheep having no shepherd.' It is related that "an artist and a timber merchant stood together watching a glorious sunset throw its lingering light over a forest gorgeous with autumnal colors." After a long silence, the artist said, "It's glorious, isn't it?" to which the merchant replied, "Yes, that is great timber; I reckon that allowing for felling and transportation it ought to work out to about eighty cents a foot." Both these men saw the same sight, but from different viewpoints; the one was thinking of beauty, the other, of material gain.

So it is in viewing mankind. Some generals have used men as so much "cannon-fodder"; some industrialists think of them as so many "hands"; Caligula, the cruel Roman emperor, once wished that the entire population of Rome had one neck so that he might behead the entire population at one stroke; and one cynic described man as "a bundle of cellular tissue on its way to become fertilizer."

The Lord Jesus had the right estimation of man, for He saw them from the spiritual standpoint. To Him, and to His Father, they were wandering, defenseless, ignorant, defiled sheep, perplexed and unhappy for want of spiritual leadership, and needing a Shepherd to lead them into green pastures and restore their souls. As His followers we must have His vision. John 4:35.

*Christ's emotions.* "He was moved with compassion." In these words we have the supreme reason for Christ's ministry and atoning death, and the driving-wheel of all true Christian activity. So true is this, that an act of compassion may be one of the finest gospel sermons. Said Dr. Talmage: "A good many years ago there lay in the streets of Richmond, Va., an intoxicated man, his face exposed to the blistering noonday sun. A Christian woman passed along, looked at him and said, 'Poor fellow.' She took her handkerchief, spread it over his face and passed on. The man awoke, and began to look at the handkerchief, and, lo! on it was the name of a highly respectable Christian woman of Richmond. He went to her and thanked her for her kindness. That one little deed became the means of leading him to Christ. He afterwards became Attorney General of the United States."

*Christ's Action.* Verses 37, 38. Christ's vision of man's need inspired Him with compassion, and His compassion moved Him to action. He urged His disciples to pray for the sending forth of laborers to reap the pre-

vious fruit of the earth, and later helped them answer their own prayer by sending them forth. Christianity differs from other religions in that it translates its compassion for humanity into real action. A Chinese Christian thus described the relative merits of Confucianism, Buddhism and Christianity. "A man had fallen into a dark, deep pit, and lay helpless on its miry bottom, groaning with pain. Confucius passed by, approached the pit and said, 'Poor fellow, I am sorry for you; why were you such a fool as to get in there? Let me give you a piece of advice: if you ever get out, don't get in again.' 'I can't get out,' groaned the man. That is Confucianism. A Buddhist priest next approached, and said, 'Poor fellow, I am very much pained to see you there. I think if you could scramble up two-thirds of the way, or even half, I could reach you and lift you up the rest.' But the man was entirely helpless to rise. Next the Saviour came by, and hearing his cries, went to the brink of the pit, stretched down, laid hold on the man, brought him up and said, 'Go, sin no more.' That is Christianity." And Christians will remember that compassion, or any other emotion, that is not translated into action becomes so much unreal sentiment.

### II. CHRIST AND THE DISCIPLES.

Matt. 10:1-8, 32, 33.

*Their Call.* The word "apostle" means "one sent forth on a mission," or "a missionary." They were to be fellow laborers with Christ and eventually His chosen agents in spreading the gospel. In our lesson we see them entering on their apprenticeship for their future work as leaders of the church. Our Lord, in His earthly ministry, was limited because He could be only in one place at one time. "By His ordaining the apostles He could multiply Himself, so to speak, both during the days of His flesh and after His return to the Father.

It is interesting to note that three of the best known preachers of the nineteenth century each saw the possibility of widening their ministry through the training of preachers. Moody Bible Institute was established to perpetuate the work of D. L. Moody; Finney established Oberlin College; and Spurgeon helped to train England's spiritual leaders in his famous Pastor's College. These men saw the world's need, felt the burden of it, and labored to meet that need by sending forth trained workers.

*Their Mission.* "And as ye go, preach . . ." (1) *Who* are to preach? Like the apostles, each Christian has the privilege and responsibility of preaching Christ. There are two kinds of calls: a *general* call to service, and a *special* call to some particular branch of Christian service, involving a full-time ministry. By virtue of his experience every believer has a divinely given general call to serve Christ. (2) *What* are they to preach? "The kingdom of heaven is at hand." As spoken by the apostles this message meant: "We bring you good news of the kingdom of God. The Messiah is in your midst, ready to manifest Himself as your Deliverer. There-

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fore repent of the sins that have humiliated and well-nigh ruined you, renounce your vain hopes of human deliverance, and believe the Good News." We may not know much about the dispensational and theological aspects of the kingdom, but we shall make no mistake about the matter if we tell about the *King Himself*. (3) *When* are we to preach? "As ye go." He who desires to testify will find opportunity on every road, in every place and in every sphere. When the believers were scattered by the persecution (Acts 8:3,4), they had to move rather fast at first, but they preached *as they went*. (4) *Where* are we to preach? The ministry of the apostles was first limited to the Jews, for it was God's plan that they should be evangelized first. Rom. 1:16. The best way to prepare for preaching to the uttermost parts is to begin in our own homes and neighborhoods. (5) *Why* are we to preach. "Freely ye have received, freely give." It would be difficult to conceive of a better reason for giving out the good things of the gospel! Incidentally, experience proves that the best way to *keep* a blessing is to pass it on. (6) *How* are we to preach. "He gave them power." See verses 1,8. When Christ sends, He empowers and enables. He is not like an unreasonable and tyrannical Pharaoh who asks people to make bricks without straw.

*Their responsibility.* "Whosoever shall confess me before men, him will I confess before my Father which is in heaven." In these words the Lord warned His disciples not to allow the fear of anybody or anything to silence their testimony concerning Him. (1) Confessing Christ is one of the conditions of salvation. Rom. 10:9,10. Chrysostom, an eloquent preacher of the fourth century said: "Had the faith of the *heart* been sufficient, God would not have given thee a *mouth*." (2) It pays to confess Christ. One of the bravest officers of Frederick the Great was being reproved and his religion ridiculed by the king and his courtiers, because he had declined a royal invitation to dinner in order to be present at Holy Communion. He *arose, saluted the king, who* was not a man to be trifled with, and told him respectfully but firmly that *there was a greater King than Frederick*. The courtiers trembled for the officer's safety, but the king clasped the hand of this brave Christian, and expressed his sorrow that he could not believe so firmly or declare his faith so fearlessly. (3) The supreme reward of confessing Christ was once well expressed by a tow-headed Norwegian boy who said, "If I tell the world about Christ, He will tell the Father about me."—Myer Pearlman.

ASHLAND, O.—We have had a very precious 8 days' meeting, with Brother B. T. Bard, returned missionary from North China, in charge. God has opened the door for us to broadcast through a small station near, and we are planning for a glorious harvest of souls.—Ida M. Stuart, Pastor.

EDINBURG, TEX.—I was led of the Lord to Edinburg, the gateway of the Rio Grande valley, where I preached one week and then accepted the pastorate. We have just closed a 4 weeks' meeting with Evangelist and Mrs. Jim Sawyers, of Okla., in charge. A few were saved, among them a man 70 years of age. Council ministers passing this way will find a welcome.—D. G. Hutto, Pastor.

## Forthcoming Meetings

BELLEVILLE, ILL.—The Fox Evangelistic Party will conduct revival in Full Gospel Tabernacle, Feb. 20-March 11.—L. E. King, Pastor, 904 E. McClintock.

OAKLAND, CALIF.—First Pentecostal Church, 31st Street, near Grove, beginning Feb. 4, and continuing through the month. Mrs. Emma Taylor, Evangelist.—J. Narver Gortner, Pastor.

CHANGE OF DATE  
WRIGHTSVILLE, PA.—The meeting announced to begin Feb. 14 and conducted by Evangelists Meyer and Alice Tan Ditter, has been postponed.—W. C. Anthony.

WISCONSIN FELLOWSHIP MEETING  
NEW LONDON, WIS.—Wisconsin state monthly fellowship meeting, Feb. 23. Services 10:30, 2:30, 7:30.—Information address, Pastor J. M. Tucker, 420 Spring St.

CUYAHOGA FALLS, O.—Evangelists Meyer and Alice Tan Ditter will conduct revival at Full Gospel Tabernacle, Feb. 14-March 4.—I. A. Shank, Pastor, 2015 Stone St.

TULSA, OKLA.—Dr. J. N. Hoover will begin revival at Full Gospel Tabernacle, Fifth and Peoria, Feb. 18. Near-by assemblies asked to attend. Information address, Pastor H. T. Owens, 510 S. Peoria.

AINSWORTH, NEBR.—Evangelist Guy Shields, Superintendent Shield of Faith School, Amarillo, Tex., will be with us for a 3 days' convention, Feb. 26-28. Neighboring assemblies asked to co-operate.—Melvin Brandt, Pastor.

JOHNSON CITY, TENN.—Evangelist and Mrs. James E. Hamill, Louisville, Miss., will conduct revival West Main Street, Feb. 17-March 11. Neighboring assemblies invited to take part.—S. H. Salyer, Pastor.

SAVAGE, MD.—Evangelists Pete and Verna Saleskey, Westernport, Singing Evangelists, will conduct a revival campaign at Bethel Tabernacle Feb. 19-March 11. Nightly at 8:00 except Mondays. Sundays at 3:00 also.—Jerome J. D. De Fontes, Pastor.

OKLAHOMA SECTIONAL CONVENTION  
DAVENPORT, OKLA.—Sectional convention for North Central Section, Feb. 26-27. First service, 7:30. Free entertainment for all ministers. All ministers of Section expected to be present. Those wishing license or ordination must apply in person.—Write Pastor Charles Harris, Box 14, Davenport, or James Hutsell, District Superintendent, Slick.

TEXAS SECTIONAL CONVENTIONS  
Wichita Falls Section, Electra church, Feb. 20-21, Dal-Worth Section, South Jennings Avenue Church, Fort Worth, Feb. 22-23; Waco Section, Morrow Street Church, Waco, Feb. 27-28; Austin Section, South Austin church, March 1-2; Valley Section, Harlingen church, March 3-4; San Antonio Section, Union Valley, March 7-8; Yoakum Section, Yoakum church, March 10-11; Houston Section, West End Tabernacle, Houston, March 13-14; Beaumont Section North Pearl Street Church, Beaumont, March 15-16; Lufkin Section, Smithfield church, March 17-18; Tyler Section, Red Oak Flat church, March 20-21; Greenville Section, Greenville church, March 22-23; San Angelo Section, San Angelo church, April 4-5; McCamey Section, Iraan church, April 7-8.

All conventions begin at 10:00 A. M. first day. All licensed ministers are expected to be present and renew license, according to resolution passed at last District Council, page 23, District Council Minutes.—E. L. Newby District Superintendent, 2621 W. 26th St., Ft. Worth.

### OPEN FOR CALLS Evangelistic

Nolon B. Rayburn, Farmersville, Tex. "Having resigned the pastorate here I will consider calls in the Texas District after April 1. I have a gospel tent ready for use. This church will want a pastor after April 1. Address, c/o Barney Holmes.

### MISCELLANEOUS NOTICES

NEW ADDRESS—D. G. Hutton, Box 594, Edinburg, Tex.

WANTED—Tent, 40x80, or larger. Must be in good shape and a bargain. Write Pastor Elmer T. Draper, 1135 Ciela Ave., Los Angeles, Calif. Angelus 19520.

### NOTICE TO TEXAS C. A.'S

NEW ADDRESS—Martin B. Netzel, Secretary-Treasurer Texas Christ's Ambassadors, Galena Park, Tex.

### CHANGE OF DATE

BAYARD, NEBR.—The meeting scheduled to be conducted by Evangelist Guy Shields, has been postponed until March 1-15.—A. M. Alber, Pastor.

New England District Superintendent's New Address—Alfred Wight, District Superintendent, 121 Berkeley St., Boston, Mass.



WANTED—Old Evangelists and good Pentecostal tracts and other full gospel literature, for free distribution among the needy.—Chas. A. Bunch, Lakeville, Ind.

**WORLD MISSIONS CONTRIBUTIONS**

January 26 to 31 inclusive

- All personal offerings amount to \$776.68
- .50 Pent'l Church La Grand Calif
  - .50 Full Gospel Tab Fairview Okla
  - .75 Pent'l Assembly Grant Michigan
  - 1.00 Assembly of God Newark Mo
  - 1.00 Assembly of God Commerce Tex
  - 1.00 Women's Missionary Council Lamesa Tex
  - 1.00 Kensington Pent'l Church Philadelphia Pa
  - 1.00 C A's Blackwell Okla
  - 1.00 El Bethel Tab Springfield Ohio
  - 1.25 Assembly of God S S Spur Tex
  - 1.30 C A's Hettinger N Dak
  - 1.36 Happy Corner Assembly Leachville Ark
  - 1.49 Assembly of God S S Wright City Okla
  - 1.50 C A's Greeley Colo
  - 1.76 Gospel Tab Muskegon Heights Mich
  - 1.85 Free Gospel Mission S S La Junta Colo
  - 2.00 Pent'l Power House Assembly Peoria Ill
  - 2.00 Sunday School Goff Kans
  - 2.00 C A's Bellevue Mich
  - 2.00 Berea Chapel Plymouth Mich
  - 2.02 Pent'l S S Ione Oreg
  - 2.25 Rollo S S Rollo Tex
  - 2.43 Junior Church Springfield Mo
  - 2.73 Kaye's Mission Class Camden N J
  - 2.80 Full Gospel Mission E St Louis Ill
  - 2.82 Assembly of God S S Gracemont Okla
  - 2.95 Assembly of God Westport Ill
  - 3.00 Assembly of God Cambridge Ohio
  - 3.00 Assembly of God S S Berryville Ark
  - 3.00 Full Gospel Tab S S Class Selma Calif
  - 3.00 C A's Miami Okla
  - 3.00 Pent'l S S Auburn Wash
  - 3.10 Assembly of God S S Arcadia Kans
  - 3.25 Assembly of God S S Canalou Mo
  - 3.35 Pent'l Assembly of God S S Guthrie Okla
  - 3.50 First Pent'l Church Hollywood Fla
  - 3.83 Assembly of God Church Carlsbad N Mex
  - 3.88 Full Gospel Mission S S Windber Pa
  - 4.00 Assembly of God High Grove Calif
  - 4.00 Assembly of God Marionville Mo
  - 4.00 Highway Pent'l Tab Assembly Belmar N J
  - 4.15 Wise Mill Assembly of God Elba Ala
  - 4.35 Pent'l Mission Buxton N C
  - 4.47 Congregational Church San Juan Bautista Calif
  - 4.50 Fellowship Meeting Isabella Okla
  - 4.80 C A's Hannibal Mo
  - 5.00 Assembly of God Church Paducah Texas
  - 5.00 Pent'l Lighthouse Port Colden N J
  - 5.00 Assembly of God S S Kilgore Tex
  - 5.00 Faith Mission Springfield Mo
  - 5.00 C A's Chickasha Okla
  - 5.00 Glad Tidings Mission Davenport Ia
  - 5.00 C A's Bellflower Calif
  - 5.00 Apostolic Faith Church New Rochelle N Y
  - 5.00 N Bay St Pent'l Church Tampa Fla
  - 5.00 North Howell Community Church and S S Silverton Oreg
  - 5.00 Pent'l S S Toppenish Wash
  - 5.25 Gospel Tab S S Crookston Minn
  - 5.33 Assembly of God Parsons Kans
  - 5.50 Calvary Gospel Chapel Newark N J
  - 5.50 First Pent'l Church Beaver Falls Pa
  - 5.50 Pent'l Assembly of God Ladies Miss Society Guthrie Okla
  - 5.70 Assembly of God Oswego Kans
  - 6.00 Avon Mission Avon N C
  - 6.15 Assembly of God S S Carthage Mo
  - 6.35 Berea Chapel C A's Ypsilanti Mich
  - 6.36 Pent'l Church Hyndman Pa
  - 6.50 Assembly of God S S Grafton Ill
  - 6.50 Pent'l Tab Norwich N Y
  - 6.55 Full Gospel Mission S S Windber Pa
  - 6.75 Pent'l Mission Fern Hill Wash
  - 7.00 Assembly of God Eakly Okla
  - 7.00 Assembly of God Minong Wis
  - 7.00 Gospel Tab Saginaw Mich
  - 7.22 Assembly of God Broken Arrow Okla
  - 7.40 Assembly of God Collinsville Okla
  - 7.50 Assembly of God Church Bayard Nebr
  - 7.56 Home Gardens Assembly of God S S & C A Tulsa Okla
  - 8.00 East Highland Pent'l Assembly and C A Columbus Ga
  - 8.00 Lattentown Assembly Milton N Y
  - 8.59 Assembly of God Pittsburg Kans
  - 8.90 Full Gospel Tab and Birthday Offerings Hollister Calif
  - 9.00 C A's Hill City Kans
  - 10.00 North Cumberland Assembly of God Cumberland Md
  - 10.00 Trenton Gospel Tab Trenton N J
  - 10.00 Full Gospel Church Sacramento Calif
  - 10.00 Full Gospel Mission Muskegon Mich
  - 10.15 Pent'l Assembly of God Walla Walla Wash
  - 11.26 Oak Cliff Pent'l Church Dallas Tex
  - 11.59 Full Gospel Tab Crosby Minn
  - 11.69 Full Gospel Tab Selma Calif
  - 12.00 Pent'l C A's Jeannette Pa
  - 12.50 First Baptist Church Egg Harbor N J
  - 12.57 Full Gospel Assembly S S Alexandria Va
  - 13.60 Assembly of God Church and S S E Alton Ill
  - 14.00 Gospel Tab Granada Minn
  - 14.50 First Pent'l S S Wilmington Dela
  - 15.71 First Assembly of God S S Austin Tex
  - 16.27 Tri State C A's Kennett Mo
  - 17.75 Assembly of God Greenville S C
  - 18.20 Assembly of God Carthage Mo
  - 18.50 Full Gospel Church S S & W M C Waco Tex
  - 18.54 Assembly of God Chico Calif

- 20.00 First Pent'l S S Yakima Wash
- 20.00 Alton Gospel Tabernacle S S Alton Ill
- 20.00 Calvary Tab S S Centralia Wash
- 20.75 Full Gospel Assembly Westbrook Maine
- 23.62 Mehida Pent'l Mission Canaan Center N H
- 24.43 Bethel Tab P A C & S S Watsonville Calif
- 24.58 Gospel Tab Gary Ind
- 25.00 Studewood Assembly of God Houston Tex
- 26.00 Swansonville S S Port Ludlow Wash
- 26.25 Assembly of God Fort Collins Colo
- 26.95 Full Gospel Church and S S Neptune N J
- 29.01 Southern Mo Bible Conference Sullivan Mo
- 30.00 N Central Bible Institute Minneapolis Minn
- 30.18 Evangelistic Full Gospel Assembly & S S Salem Oreg
- 31.25 Highway Tab Youngstown Ohio
- 33.92 Pent'l Full Gospel Tab McCook Nebr
- 35.59 Highway Mission S S Philadelphia Pa
- 36.00 Pent'l Tab Buffalo N Y
- 38.08 Stone Church Wrightsville Pa
- 40.00 Assembly of God River Rouge Mich
- 40.00 Assembly of God Pent'l Prayer Band Allentown Pa
- 49.00 Full Gospel Tab Sacramento Calif
- 50.00 Freemont Pent'l S S Seattle Wash
- 61.00 Bethel Temple St Louis Mo

65.00	Student Missionary Band Southwestern Bible School Enid Okla		
67.00	Wells Memorial Pent'l Church Tottenville N Y		
93.37	Pent'l Assembly of God Scranton Pa		
155.00	First Pent'l Church Lancaster Pa		
161.89	Assembly of God S S and C A Springfield Mo		
204.70	Bethel Temple Los Angeles Calif		
207.50	Bethel Tab Canton Ohio		
305.18	Bethel Tab German Branch Milwaukee Wis		
467.32	Pent'l Tab and S S Tacoma Wash		
512.50	Pent'l Church Cleveland Ohio		
1000.00	Glad Tidings Tab New York N Y		
	Total amount reported	\$5,393.13	
	Home Missions fund	\$ 93.27	
	Office Expense fund	98.42	
	Deputational expense fund	12.63	
	Reported as given direct to missions	606.91	
	Reported as given direct to home missions	77.50	888.73
	Amount reported for foreign missions	4,504.40	
	Amount previously reported	14,628.10	
	Total amount reported for foreign missions to date	\$19,132.50	

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# The Way of Salvation

## A Clown's Conversion

In the Roman theaters clowns clothed in white garments parodied the Christian's hopes and sacred rites to the huge amusement of the crowd. But in one case this jest turned out to the furtherance of the gospel. To please Diocletian, who happened to be present, the clown Genesisus made sport of the Christian mysteries. "I feel so heavy," he cried, as he lay down on the stage as if he were ill. "I want to be made light." "How are we to do it?" his companions cried. "Are we to plane you as if we were carpenters?" "Idiots," replied Genesisus; "I want to die a Christian that on that day I may fly up to God as a refuge." So they called some sham ministers. "Why have you sent for us, my son?" they asked.

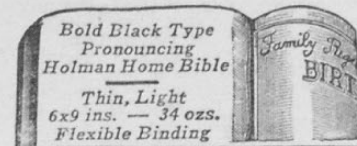
The rest of the story is one of the miracles of grace. Genesisus, it would appear, had sprung from a Christian home in Arles; he had picked up his knowledge of religious phrases when a little lad. Now in a moment the work of conviction began and on the boards of the theater, with mock ministers at his side, the laughing crowd all round, Genesisus cried out, no longer in acting but from an unfeigned desire: "I want to receive the grace of Christ, that I may be born again, and be set free from the sins which have been my ruin." The pantomime was turned into reality. The mock baptism over—for the crowd still thought he was acting—Genesisus bodily proclaimed aloud his faith: "Illustrious Emperor, and all you people who have laughed loudly at this parody, believe me: Christ is the true Lord."

When Diocletian understood how matters lay, he ordered Genesisus to be stretched on the rack. His sides were torn with the claws, and burned with torches. But he kept repeating—"There is no king except Christ, whom I have seen and worship. For Him I will die a thousand times. I am sorry for my sin, and for becoming so late a soldier of the true King." At length, as all torturers failed, Plautian the prefect ordered him to be beheaded.

Will you not offer the clown's prayer for yourself: "I want to receive the grace of Christ, that I may be born again, and be set free from the sins which have been my ruin"?

Calvin Coolidge is quoted as saying: "There is only one form of political strategy in which I have any confidence, and that is to try to do the right thing." It is still true that "righteousness exalteth a nation."

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AND it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him, My son: and he said unto him, Behold, here am I.

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### TWO YEAR READING COURSE

Seeing the Story of the Bible, Pearlman .....	\$ .80
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Jesus Is Coming, Blackstone, cloth binding .....	.75
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The Study of the Parables, Habershon .....	1.35
The Wonders of Prophecy, Urquhart .....	1.60
The Making of the Sermon, Pattison .....	1.60
Missions in the Plan of the Ages, Carver .....	1.60

### BOOKS SUGGESTED FOR FURTHER STUDY

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or Strong's Analytical .....	7.75
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