

THE **P** NOT BY MIGHT, NOR BY POWER, BUT BY MY SPIRIT, SAITH THE LORD

# PENTECOSTAL EVANGEL

THY TESTIMONIES ALSO ARE MY DELIGHT AND MY COUNSELLORS




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## Hunger for God

W. E. Moody

*Psalm 27:4.* "One thing have I desired of the Lord."

*Phil. 3:13.* "This one thing I do."

We have here two remarkable statements—one from the *Old Testament*—one from the *New*. The first the language of David, "the sweet singer of Israel," the second the language of Paul, the apostle to the Gentiles.

Two statements—but these two are *one*, in that they both express a deep hunger for God. "One thing have I desired." "This one thing I do." To have *one purpose* and *aim* is the secret of success both on the earthly and the heavenly plane.

To have "too many irons in the fire" is to court defeat and failure on the *temporal* plane; and a lack of *definiteness* and *aim* spells defeat and failure on the *heavenly* plane. Both *David* and *Paul* realized that in order to reach the highest altitudes of spiritual power and victory they must have a *definite aim*. "One thing have I desired of the Lord." "This one thing I do."

The one great aspiration in the heart of both David and Paul in these statements was for "unbroken communion with God." Let us examine these statements carefully. How does DAVID express this hunger for God? "One thing have I desired of the Lord." The term *desired* indicates a *continual longing* of the heart

for God. Literally, "to be desolate without God." In other words, to live without the deep consciousness of God was to the Psalmist *desolation*.

It was this deep hunger for God that made him cry as in *Psalm 73:25*, "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee"—or "in comparison with thee." Then in *Psalm 38:9* he exclaims, "All my desire is before thee," or "to thee is *manifest*." Then in *Psalm 63:8* he cries, "My soul followeth *hard* after thee," or "follows *close* after thee." Let us never allow ourselves to drift into the experience of Peter of whom it was said, that "he followed Jesus afar off." *Matt. 26:58*.

In our text David adds the words, "That will I seek after." Paul puts it, "This one thing I do." Both suggest intense earnestness. "That will I seek

after, search for, strive after." There is an *intensity of purpose* in these words. O that all of God's children would emulate this spirit!

In *Matt. 11:12* Jesus says, "And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force." Are *we* taking the kingdom of heaven by *force*—the force of *earnest entreaty* and *commanding faith*? This is our *privilege*.

Have we carefully considered the words in *Prov. 8:17*, "Those that seek me *early* shall find me"? Is the reader aware of the fact that the literal meaning here is "early in the morning"? How much we are missing by the neglect of early rising for prayer and worship. Andrew Murray makes the statement that "all of God's saints have been early risers."

Making due allowance for "modern conditions," and for those who are "sick and feeble," the writer does not hesitate to say that it would mightily hasten the kingdom of God upon the earth could we have a revival of *early rising* in order to "get alone with God."

Look at John Welch of Scotland as he rises in the middle of the night, and throwing a Scotch plaid around him, kneels down to plead with God for his people; and when his wife (See Page Five)



### EVEN AS A WEANED CHILD

And shall I pray Thee change Thy will, my Father,  
Until it be according unto mine?  
But, no, Lord, no, that never shall be, rather  
I pray Thee blend my human will with Thine.

I pray Thee hush the hurrying, eager longing,  
I pray Thee soothe the pangs of keen desire:  
See in my quiet places wishes thronging,  
Forbid them, Lord, purge, though it be with fire.

And work in me to will and do Thy pleasure,  
Let all within me, peaceful, reconciled,  
Tarry content my Well-beloved's leisure,  
At last, at last, even as a weaned child.

# "The Blood of Sprinkling That Speaketh"

Evangelist Jack Saunders at the Springfield Assembly

There is a station with the call letters "C. O. C." If you tried to get it on your radio you would be disappointed. I have searched through several radio logs but have never found a station with these letters. The closest is station "C. K. O. C." in Hamilton, Ontario. I believe God has reserved those letters for His own wonderful station, "Cross of Calvary." God's great radio station has the greatest loud speaker that the world has ever known or will know.

In Heb. 12:18-24 we read: "For ye are not come unto the mount that might be touched, and that burned with fire . . . but ye are come unto mount Zion, . . . and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel."

"The blood of sprinkling that speaketh." We are living in the days of apostasy and repudiation of the blood of the Lord Jesus Christ. I read a statement made from a certain Los Angeles pulpit. The minister said: "The shedding of the blood of the Lord Jesus Christ on Calvary was a matter almost negligible to our salvation." How blasphemous! To think that a man could dare to stand behind God's sacred pulpit and use words like that! All true light and revelation from God is founded on the blood of the Lord Jesus Christ.

Before I was saved I was living over a saloon in Los Angeles. It was my custom to go down into the saloon first thing each morning to get an "eye opener." One morning I went to the door of that saloon for a different purpose. I had had my "eye opener" the night before. I had been to Calvary and had got my eyes open to the love and grace of God, and He had washed my black heart white. That morning I was going to the saloon as a test. I wanted to see whether there was still in me that thing that reached out every morning for a drink. When I looked in, I found the thing was gone. There was nothing in me that answered to the appeal of the saloon bottles. I jumped in the air for joy, kicked my heels together, and let out one "Whoo-oo-oo-oo!" I didn't know enough to say, "Hallelujah," or "Glory to God." I just said, "Whoo-oo-oo-oo," and I've been shouting it ever since. I belong to the whooping crowd. I did it for the devil and surely I can whoop for God.

Circumstances sometimes make things very precious. When I ran away to be a cabin boy at sea, I found myself in places where a piece of fresh bread was

a marvelous delicacy. Hunger makes bread precious. Some of you who go to the bakery and order all kinds of bread cannot appreciate it, but when I ran away we were allowed one pound of "beef" a day. That usually was old salt horse that had been working for twenty years. The biscuits were Liverpool pan pies, so hard that no teeth could penetrate them. The only way we could eat them was to put them in a canvas sack, break them with a hammer, mix them with water, add a few pieces of salt horse, and call it "dog's body." We were mighty glad to get it. I have a fine big boy, six foot one, and when he came home to us in Ottawa, Canada, and Mrs. Saunders would cook him a nice piece of meat, he would be quite finicky about it and push the fat aside with his fork. But Daddy would put it right back on, for he knew the time when he would have given his right hand for meat like that.

When we got into harbor we sailors would give anything we had for bread; and it was the same with water. You people who turn on your faucets and let the water run away by the gallon will find it hard to visualize this. In the sailing ships there was a common tank of drinking water. It was locked all day, and only at four o'clock in the afternoon could water be had. The steward would then stand and measure three quarts to each man. Two quarts would be used for making soup, tea and coffee, leaving one quart for drinking and washing. You can imagine how much washing we did.

When we sailed into the tropics, and rains came down, everything we could find that would hold water was brought out to collect that precious fluid. We would put plugs in the scupper holes and let the decks get full of water. Then we would bathe in that lovely fresh water.

If hunger makes bread precious, and thirst makes water precious, how much more does sin make the blood of the Lord Jesus Christ precious! Yes, it is precious.

In the beginning the Lord spoke the worlds into existence. I often smile as I read those words, "Through faith we understand that the worlds were framed by the word of God." While the scientists are puzzling their heads off as to how the worlds were made, we know that God spoke the word and those myriad heavenly bodies came into visibility.

God spoke again from Mount Sinai, and so tremendous was His voice that the people ran away. They said, "Moses, you go and talk to God, and then tell us what God says. We don't want to hear that voice any more." Moses told God, and God said, "They have well said." They might well be afraid to touch the mountain, or to stand too close while God sent the fire and the thunder and the lightning, and the very tread of God shook the mountain until they thought the whole thing was going to pieces.

He spake loudly then. He spake loudly through the prophets all down the ages. He spake loudly when Jesus came into the world. But never did He speak so loudly as when His Son hung on Calvary's cross. When His precious blood spoke a message of salvation to the people, thank God some listened, but some did not.

One day I tried to visualize that wonderful scene at Calvary. When Jesus gave up the ghost, the veil was rent in twain, the earth quaked, and the rocks were rent. I seemed to catch a picture of the Lord Jesus Christ hanging on the cross, and the drops of blood flowing from His head. His hands, His feet. We talk and sing a good deal about the power of the blood, but I wonder how many of us realize what power it has. As I got a vision of the blood flowing and causing the mighty rocks to be rent to pieces, I said, "Thank you, God; I know that all my sins have been blasted out of existence by that blood."

When the devil is trying to upset you and bring your sins back before you, remember that when the precious blood of the Lamb covered your sins it covered them forever.

As I contemplated that wonderful scene I saw the men and women standing around, the majority with hatred on their faces reviling the Son of God. But it seemed that when God's Son gave up the ghost the horror of the thing caused the very earth to shudder. The earth itself registered a protest against the crucifixion of God's Son.

Thank you, Jesus, for Your Blood. I love Him for shedding it. And thank God it still speaks. Has it finished its speaking power? Never. The Blood will speak while eternity rolls on. It will speak that same wonderful message to your heart and mine. It speaks to me tonight of redemption of spirit, soul, and body. "In whom we have redemption through His blood."

I thank God for that word "redemption." There is something about it that causes my innermost being to dance. "Redeemed! How I love to proclaim it! Redeemed by the Blood of the Lamb. Redeemed by His infinite mercy; His child, and forever, I am." I thank God there is redemption in the blood of the Lamb of God that can reach down to the lowest depths.

After I was converted I was privileged to see God work in the lives of the down-and-out ones. I became superintendent of the old Rescue Mission in Los Angeles and I saw hundreds of wrecks of humanity saved. I saw them come from every walk of life—doctors, hoboes, harlots, gamblers, drunkards, two-legged devils, people of all kinds came in and knelt at the altar and prayed, "God be merciful to me a sinner and save me from all my sins for Jesus' sake," and in some marvellous incomprehensible manner the Holy Ghost would take the Blood and sprinkle it over their soul and they would get up cleansed ready to go to heaven. Hallelujah! That is the power of the Blood.

In our Rescue Mission we had a lot of dishes on the third floor. Ours was one of those three-S missions: "Soup, soup, and salvation." We got the people cleaned up first, then gave them something to eat, and then took them up to the meeting-hall and preached salvation to them.

We were hard pressed for dishes this day, and I went to the third floor to get more. I had the dishes and was about to call for the caretaker to come and help me bring them down when a terrible odor filled the room. I wondered where the horrible smell came from. I thought a rat had dropped dead perhaps. I began looking around to find out the trouble, and when I turned I saw. There was a fellow staggering in the door. He had found no one downstairs and had come upstairs. I wish you could have seen him. It would have put within your soul such a hatred for sin that you would never forget it. I had never hated the devil and his works so much as when I saw that man. He was shaking like an aspen leaf as he came, and was saying in a whining voice, "Mishter, can you do anything for me." I looked at that human derelict, and said, "Brother, I can't do a thing for you."

I shall never forget the animal-like cry that came from the boy: "Oh-h-h-h." I didn't let him go out that door. I said, "I can't do anything for you, but I know a Man who can." He looked up in eagerness and said, "What's his name?" I said, "His name is Jesus."

And then, in all his stench, we got down on the floor to pray. After a time Harry Shields got up, shaking still, and said "Thank you, Mister." I said,

"Wait a minute," and I took his clothes off and took him to the shower, and said, "Get under." Then I got a hook and took his clothes to the incinerator, they were so full of vermin. He hadn't slept in a bed for nine months. When I came back I saw that poor fellow still trying to wash himself. He couldn't even keep the soap from slipping out of his hands. I had to take a scrub brush to clean him and it took forty-five minutes to scrape the dirt off. It was nine months' dirt.

I gave him a nighty and as he sank down on the bed he cried in childish delight, "Oh-h-h-h!" Afterwards he said, "I thought I was going right off to heaven." We gave him strong black coffee and plenty of prayer to help him over the D. T.'s. Faith and works had to go together.

Finally after three weeks he was a changed man, and I said, "Are you ready to go?" He said, "Yes, but I have no clothes; you burned them." So he went to the telephone and called up a number. I was in another room but I could hear what he said. It was a number in the aristocratic section of the city. After a while I heard him say, "No, I am down here in a rescue mission and I have accepted Jesus Christ." When he came from the phone he told me, "I have been speaking to my sister. She is married to a wealthy man. I have been in the city seven years but never have been fit to meet her."

So I got him out some clothes, and gave him some carfare. As he left I said, "Don't forget us." Then in the rush I forgot him, but on Sunday night the door opened and in walked a lady. Her coat had not cost a penny less than \$3,000 for it was genuine seal. Behind her was a fellow in a lovely broad-cloth suit and a derby hat with a grin on his face. I looked, and he said to me, "I want to introduce you to my sister." I put my head down and bawled like a calf. That is the power of the blood of Jesus Christ that can take a man from the lowest of the low and set him on a hill with Jesus. Thank God for the Blood!

That precious Blood speaks to me of peace. I care not how pleasantly you may be situated in life, but "There is no peace, saith the Lord, unto the wicked." You will never have peace outside the Blood. Lay the emphasis where God laid it. "He made peace through the Blood of His cross."

When Alexander took Tyre there were crosses on the seashore as thick as the masts of ships in a harbor. When Alexander went to Jerusalem he crucified 2,000 Jews. But if you put all the men in the world on crosses it would not redeem one sinner. It was because it was *His* cross, it was because it was

the blood of the Son of God which was shed, that God was satisfied.

That peace He purchased for you was purchased at such a price that we need the Holy Ghost to give us a fuller appreciation of it. We are living in a day and age when men and women so easily and carelessly trespass on the mercy of God. "Shall we continue in sin that grace may abound? God forbid." Yet men and women go on sinning and pay no heed. The moment you sin, away goes your peace.

Supposing I were to go outside and get a little piece of gravel in my shoe. The only remedy is to take off my shoe and get rid of the gravel. There are men and women who have been trying to get along with some secret sin. They say, "That doesn't amount to much," but any transgression of God Almighty's law is sin, and you will not have peace until you get rid of that which is spoiling your peace. Thank God the Blood is powerful enough to remove all sin. We can have peace by having the blood applied.

The precious blood speaks to us of healing. At our last meeting I saw God come forth in healing the sick as I have never seen elsewhere in my twenty-five years of preaching. God is still confirming His Word with signs following.

The blood speaks to me of protection. God has given us a weapon, an agency of protection that beats anything else in the world? It is the precious blood of the Lord Jesus Christ. Mrs. Saunders and I, although we travel thousands of miles annually, never go five yards without getting on our knees and putting the Blood by faith upon ourselves and our car. We would have been smashed to pieces many times had it not been for the Blood.

We were traveling from Toronto to Ottawa and came near a little town named Gananoque. There is a double S curve in the highway. Going around one curve the Lord said to me, "Pull off on the shoulder." No sooner had I done so than a car came around that curve with a drunken man at the wheel. It shot by like a bullet, and although I was off the highway he seemed to barely miss me. I said, "Thank God for the Blood." We sing so glibly about the power of the Blood. May the Holy Ghost help you and me not only to think about that power but to avail ourselves of its power. God has given it—that we might use it for our protection.

The Blood also speaks to me of the last days. "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon them—

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### "It Shall Be Well"

There was a woman of Shunem who showed kindness to Elisha by providing a chamber in her house where he could rest. She was a barren woman, but the Lord compensated her for her kindness by giving her a son. One day the child was taken suddenly sick and died. What was the attitude of the mother? One of faith in God. As she started out in search of God's prophet, she said in faith: "It shall be well." When Elisha questioned her, she remarked, "It is well." She knew the Lord was reigning in the heavens and there was nothing too hard for Him who is the God of all flesh.

Elisha sent his servant to lay his staff upon the dead child. But that was not enough for this woman. The presence of the prophet himself was what she desired. She said to him, "As the Lord liveth, and as thy soul liveth, I will not leave thee." In response to her importunity the prophet arose, went with her, and through his ministry her child was restored.

Are you passing through a heavy trial? If so, what is the attitude of your heart? Is it that of the Shunammite woman? Do you say in childlike faith, "It shall be well. . . . It is well"? You have a greater prophet than Elisha—one who is none other than the Son of God. You can come to Him, taking the attitude of this woman of faith, saying, "I will not leave Thee," and He will come and do all your heart requires. He, in His infinite love, always does exceeding, abundantly above all we ask or think. The attitude of expectant importunity will get you all you require for yourself and all you need for your neighbors as well.

Do you say, "But the trouble is, I was defeated and failed God utterly in the last great trial I had"? There is such a thing as a God-ordained defeat to bring to us a revelation of our own frailty, that we should no longer trust in ourselves, in our own weak flesh, but alone in Him who raises the dead.

Israel failed God in the wilderness, and we all have the same kind of flesh as those failing ones. But in the Song of Solomon we are given a picture of one coming triumphantly out of the wilderness, leaning upon her Beloved. Our Beloved overcame in the wilderness, and as we learn to lean hard upon Him He will lead us forth triumphantly into the land of rest.

One generation—a generation that sinned—died and was buried in the wilderness. But another generation came up from the wilderness under the leadership of Joshua. Christ took our sin, He died and was buried; and the inspired apostle tells us that we died in Him. Our old frail, sinning nature, our "old man," was crucified with Him. We were buried with Him in baptism unto death. He bids us reckon the old man with all his weaknesses and frailties dead indeed, crucified and buried; but we also are to reckon that our heavenly Joshua, risen and ascended, has raised us up with Himself to walk in newness of life. He has led us into a land flowing with milk and honey. He has raised us up to sit with Himself in heavenly places, in the real Canaan of which the earthly was but a crude picture.

Hebrews 11 tells of a great cloud of witnesses who have overcome by simple faith in the Lord. We too can overcome, by laying aside every weight, and the sin that does so easily beset us, looking in childlike faith unto a greater prophet than Elisha, to a greater leader than Joshua, looking unto Jesus, the author and perfecter of our faith. Ever looking unto Him, ever leaning upon Him, our Beloved, our continued attitude will be, "It shall be well. . . . It is well."

Let these words of childlike faith be continually on our lips, and also that word of Spirit-given praise: "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."—S. H. F.

### "The Blood of Sprinkling That Speaketh"

(Continued from Page Three)

selves swift destruction." 2 Peter 2:1. I would to God that every modernist preacher in America could catch the significance of those words. With all solemnity I declare that I would not be in the shoes of one who repudiates the Blood of Christ for a billion worlds, denying the Lord that bought them with His precious blood!

I was considering this one day. I seemed to catch a picture of the Rapture. Then I saw thousands of precious souls that had been hoodwinked and fooled by the specious teaching of the day, and lulled into a sense of false security. When they awoke to the fact that they had been left to suffer the horrors of the Tribulation they went after their preacher like a bunch of ravening wolves and ripped him limb from limb. I wouldn't want to be in the shoes of such preachers for all the world, for as sure as they try to do away with the supernatural in the Word of God, when their congregations awaken to the fact that they have nothing to look forward to but the horrors of the Tribulation those ministers will realize that they have brought upon themselves swift destruction, as the Scripture says. God help us to stand by the old Book that speaks peace and pardon and redemption to our souls.

The precious blood speaks to me of heaven. Hallelujah! "And when He had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odors, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests: and we shall reign on the earth." Rev. 5:8-10.

Some years ago when Mrs. Saunders and I were in Toronto, we attended the Canadian National Exhibition where there was a two-thousand-voice choir singing. It was a marvelous sight, the men sitting down the center in their black evening dress, and the ladies on either side all dressed in white, the altos on one side and sopranos on the other. Although it was beautiful to see, it was better to hear. It was all sacred music. As I listened I was enraptured. Away at the top of the choir I noticed one man in the tenor section, and as I watched him it thrilled my heart. All the rest had their score sheets, but this fellow had none. He had his hands behind his back, and his body was swaying to keep

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time with the music. His mouth was as wide open as it would go. I said to Mrs. Saunders, "Mamma, that fellow doesn't need any score sheet, he has the music in his heart." Thank God for that wonderful song of praise for the Blood that the Lord puts down in our hearts. Is this song in *your* heart?

### Hunger for God

(Continued from Page One)

urges him to leave the cold floor of his chamber and come to bed, the only answer that comes from his lips is, "I have three thousand of a congregation on my heart, and I do not know how it is with *half* of them." Do we wonder that such pleading brought down the power of God upon his people? *Such sacrifice* in order to meet with God, at least indicates "hunger for God." Have *we* this hunger?

The Psalmist could joyfully say (Psalm 139:18), "When I *awake*, I am still with thee." How precious to have such communion with God that it continues without a break, so that when we awake in the morning we can look up into His face and say, "I am still with Thee!"

Now turn to *Paul's* word, "This one thing I *do*." Or—to give this statement its full meaning, "This one thing I *practice habitually*." But what does Paul do? He does *three things*, and these three are *one*.

1. "*Forgetting* those things which are behind." Forgetting the *life* he once lived. He is now "a new creation in Christ Jesus." Forgetting the *weakness* and *failures* of past days—for he no doubt had his share of these. Forgetting past *victories* he had achieved in *life* and service. He saw something *better ahead*. Are we good *forgetters*? Let us read Psalm 45:10, 11, take in its full meaning. "Hearken, O daughter, and consider, and incline thine ear; *forget* also thine own people, and thy father's house; so shall the king greatly desire thy beauty: for he is thy Lord; and worship thou him."

2. "*Reaching* forth unto those things which are before,"—R. V., "stretching forward," Weymouth, "stretching forward to what lies in front of me." Paul realized that lest he should become *spiritually stagnant* he must reach forth to the things which were before him. He felt that the love of Christ constrained him to long after all the fullness of God. He felt as every true Christian feels, that there was "much land ahead."

Could we have met Paul face to face we might have said to him, "Paul, you had a wonderful and unique conversion; you have been filled with the Holy Ghost;

you have the nine gifts of the Spirit in full operation; and you realize divine life in Christ in spirit, soul and body; what more can you reasonably expect?"

And his answer would have been something like this: "Yes, but I still feel a divine *urge* within me which constrains me not only to forget those things which are behind, but also to reach forth to those things which are before; and not only that, but to—

3. "Press toward the mark for the prize of the high calling of God in Christ Jesus." "Press" suggests *hindrances* in the way. "Press" suggests *intense earnestness*. "I must press my way through."

Can we ever forget the attitude of Eliezer the servant of Abraham when he went out to seek a bride for Isaac? When they pleaded delay he said to them (Gen. 24:56-58), "Hinder me not, seeing the Lord hath prospered my way; send me away that I may go to my master. And they said, We will call the damsel, and enquire at her mouth. And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go." He would not allow anything to hinder. Reader, "Go thou and do likewise."

Mark 3:10 tells us that the multitude "*pressed* upon Jesus for to touch Him, as many as had plagues." And in Luke 5:1 we find that the people "*pressed* upon him to hear the word of God." It is this *pressing earnestness* that wins the day. (Read carefully Matt. 15:21-28.)

Now let us go back to *David* again. We find him saying, "That I may dwell in the house of the Lord all the days of my life." The house of the Lord—the Temple—was the place where God revealed Himself. In this new dispensation—the day of grace—the term stands for the manifested presence of God.

The Psalmist is yearning for "unbroken communion with God." "That I may *dwell, stay, abide* all the days of my life in the *very presence* of God." Verse 5 of this Psalm reads, "He shall hide me in his pavilion: in the *secret* of his tabernacle shall he hide me." Then in Psalm 84:2 David gives vent to his heart-yearnings in the words, "My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God." As also in Psalm 91:1, "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty."

Psalm 31:20 tells us of the "secret of thy presence." Do we know anything about this *secret place*? It tells of *unbroken, undisturbed communion* with God.

In Song of Solomon 2:14 the bridegroom speaks of his dove—the bride—as being "in the clefts of the rock, in the secret places of the stairs"—a privileged place; and Jesus brings this truth right

home to our hearts in John 14:20, "At that day ye shall know that I am in my Father, and ye in me, and I in you." In other words, this is made fully possible in this Pentecostal era: for in Christ we are heirs to all the fullness of God.

Then David further adds, "To behold the *beauty* of the Lord." To *behold*—to *gaze upon* the radiance of His glorious Person, and of His beautiful character. To realize to the full the exquisite joy of *contemplation*—to be *occupied with Him*. O the sweet delight and attraction of His beauty! In a word, "He is *altogether lovely*."

In the prayer of Moses (Psalm 90:17) the Psalmist says, "And let the *beauty* of the Lord our God be upon us," while in Isa. 33:17 we are told, "Thine eyes shall see the king in his *beauty*." In Zech. 9:17—a verse overlooked by many—we read, "For how great is his goodness, and how great is his *beauty*!"

But how does *Paul* express this truth? "I press toward the mark"—that *mark* in *Christ*—"for the prize of the high calling of God in Christ Jesus." That *prize* is *Christ*. The Apostle here is longing—not for *heaven*, but for a *fitness for heaven*, and for *Him* who is the very glory of heaven. He is pressing forward into the radiance of the Christ character of which he writes in 2 Cor. 3:18, "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." Or, as Weymouth puts it, "And all of us with unveiled faces, reflecting like bright mirrors the glory of the Lord, are being transformed into the same likeness, from one degree of radiant holiness to another, even as derived from the Lord the Spirit."

Remember this is a *high, upward calling*. It is a "life in the heavenlies" (Eph. 2:6), seated in triumph with our Lord. As we walk the path of obedience we are moving on into the very glory of God. From ankle-deep to knee-deep; from knee-deep to loin-deep; from loin-deep out into the broad river of His love—that "river of God, which is full of water." See Ezek. 47:3-5; Psalm 65:9.

Going back once more to *David* we have our final word—"And to inquire in his temple." When we get into that *close communion* with *Him* we can get from Him whatever our hearts crave. For "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. "One thing have I desired of the Lord." "This *one thing* I do."

"I shall be *satisfied—eternally satisfied*—when I awake, with *thy likeness*." Psalm 17:15.

# THE GOSPEL IN FOREIGN LANDS

SEND ALL OFFERINGS TO NOE PERKIN 336 WEST PACIFIC ST. SPRINGFIELD MISSOURI

## Among Our Neighbors—the Puerto Ricans

By Juan L. Lugo, Superintendent of the Puerto Rico District Council

### Bible School Begins Second Year

The vacation time is over, and our Mizpah Bible School in Santurce opens its doors to a nice group of students, all anxious to prepare themselves in the glorious Word of God. Again we must praise our gracious Lord for the way He has given us victory over all the problems and difficulties which threatened to prevent our opening on time.

Twelve of last year's students came back for their second year, and eight new students began their efforts to better prepare themselves for the great task of bringing the joyous news of salvation unto every man, woman, and child. These students are trusting God to supply all the needs of the school and their personal needs, so that they can finish their studies. They are all making sacrifices and working as hard as they can, so as not to be a heavy burden on the school. Conscious of the many handicaps and obstacles they must overcome, they incessantly pray to do His will.

### Out in Summertime Work

Last June when we finished our first year and let the students return to their homes, we wondered just how much benefit they had really obtained from their training of only one school year. We urged them to put into practice all the knowledge they had gained during their first year in school, and prayed that the Lord would show us through them that our efforts had not been in vain.

Shortly after their departure reports started coming in from the places where they went, telling us that the Lord was with them in a mighty way. Some were doing evangelistic work among the assemblies near their communities; others went out to various places where the full gospel had as yet not been preached and began to tell of God's mercies to those people; others were undertaking to help their pastors in an active manner with his visits and personal work. Every one of them made himself useful in the Lord's vineyard. Surely our humble efforts and the prayers and help of friends had not been wasted.

### "He Shall Give His Angels Charge over Thee"

Brother Juan Onofre, one of our students of last year, came to us from the hills near the eastern coast of the island. He was very poor,

but his heart had heard the call of the Lord to prepare himself, and he knew God would not desert him, but would supply every need.

Brother Onofre was able to secure work delivering bread to help with his expenses. He would get up at four o'clock in the morning and work three hours, walking a number of miles with two baskets on his arms, never complaining but praising the Lord for enabling him to earn his expenses, so he could stay in Bible school. His work done he would walk from four to five miles to school and back the same distance when school was over. In true humility this young man never felt that he was doing anything unusual, always praying that he might be able to do something for God.

When vacation time came Brother Onofre went back to the hills where he was born, and out there began to preach the gospel of salvation. Soon a number of souls had been won for the Lord Jesus. Then with God's blessings came persecution and trial. Some of the people resented Brother Onofre's presence there and also his preaching. One night, after the small band of saints had enjoyed a blessed meeting, they all started along the very narrow, winding lane that led from the meeting place to their homes, walking single file, recounting God's mercies and praising God for them.

A few feet behind the small group walked

a man who had not given his heart to the Lord. He was well known to the saints, so his presence among them was nothing unusual. Suddenly, lunging forward, this man raised a knife and slashed Brother Onofre's back from the left shoulder to the right side of the waist line. His nefarious work done, the would-be assassin fled away.



A narrow escape

God, however, was taking care of His minister; He had called him out to His vineyard and would not forsake him now. The blade of the knife slashed open our brother's coat (as can be seen in the picture), cut through his shirt and undershirt, but only scratched his back. The Lord had delivered him from his enemy and persecutor.

Today Brother Onofre is back in school with us for his second year, still making sacrifices, still praying to God to help him get through his Bible school year, still praising God for His goodness and mercies.

All of the students are possessed by the same spirit of zeal and sacrifice as Brother Onofre. Sacrifices, hardships, trials—these do not frighten them; they are trusting the everlasting, omnipotent Father, who will care for them. Please pray for this fine group of Christian young men and women. Pray that all the needs of the school may be supplied. Our income has been about half what our expenses are, but our Father is rich, and He can make up the difference somehow.

This year we have had to secure another teacher, but we have nothing to give him to support himself and wife. This is a serious problem and one which we have before the Lord in prayer. Surely He will answer our pleas.

### HOME-GOING OF MRS. WALKER

A little over three weeks ago a cable message came bringing the sad news of the death of Mrs. Alva I. Walker in the Belgian Congo. Further word has now come in a letter from Brother Walker, written just a few hours before her passing away, and a letter from Miss Nellie Meloon. Brother Walker, writing in the evening of October 24 says:

"Just a few lines to go out



Faculty and student body of our Bible school in Puerto Rico. John L. Lugo, Superintendent of the Puerto Rico District Council, in center front.

on the mail tomorrow—my dear wife, Mary Joy Walker, came down with a violent attack of black-water fever last night at six o'clock, which developed so rapidly and is so severe that we all here consider her case hopeless apart from a miraculous manifestation from the Lord."

Writing the next day, Miss Meloon says: "I am writing this to put in with the letter Mr. Walker wrote yesterday. We must tell you of the sad news of the home-going of Sister Walker. She passed away just after ten o'clock Monday evening, October 24. In going she leaves a large vacancy in the home and in the work. Up to her last rational moments she was in constant praise and prayer to her much-loved Lord and Saviour. About an hour before the ten hours of coma started, while she was still rational, God gave her and those gathered by her a sweet flood of His Spirit, and Scriptures magnifying Christ seemed to roll from her lips.

"The funeral service will be held tomorrow with interment at the government cemetery at Gombari."

#### J. W. JUERGENSEN PASSES AWAY

We regret to have to report another death in our missionary family—that of Mr. John W. Juergensen, missionary to Japan. Several weeks ago a cable message came stating that Brother Juergensen was critically ill with pneumonia. Prayer was offered for him, and in a short time we received a letter from his wife saying that he was much better and seemingly out of danger. On November 11 the sad news was received by cable of his sudden home-going.

Surviving him on the mission field are his parents—Mr. and Mrs. C. F. Juergensen, his two sisters—Marie and Agnes, and his wife and three children. Our hearts go out in deep sympathy to these loved ones in this time of bereavement. May the rich blessing of the Lord and the comfort of the Holy Spirit be their portion through the days to come. Brother Juergensen has spent about nineteen years in missionary service in Japan.

#### A NOTE FROM SOUTHWEST CHINA

The Lord has been answering your prayers and ours in behalf of a revival in this part of China. At the close of a series of special meetings recently many stood to their feet and confessed that although they had thought that they were Christians, they now realized that they had not been born again. Others spoke of how they could not sleep at night, but were constrained to arise to pray, and God met them there. Now again we are favored in the coming of Dr. Sung, a Chinese evangelist. Every night the altar is filled with seeking souls. It is the first time some of us newer missionaries have seen such a definite working among these people. It is like an oasis in the desert and brings great encouragement to our hearts.—Ada Sayer.

#### A WAY TO HELP

H. C. Ball, Superintendent of our Latin-American Bible Institute in Saspamco, Texas, writes that since the enrollment of the school has increased, their equipment is

not sufficient, especially bedding. With colder weather coming along, they find that they are greatly in need of blankets and quilts for the students.

We believe that some Missionary Councils or other groups may have made quilts for the mission field for Christmas, and then upon finding that to get them to the foreign field is so expensive, would like to put them to good use in missionary work somewhere. We would recommend that such be sent to the Latin-American Bible Institute, Box 113, Saspamco, Texas.

#### OUR CHRIST OR THIS?



Typical of the African juju is this charm crudely fashioned of rough sticks and tied together with fiber. A juju is an object of mystery and dread to the heathen, being supposed to possess absolute power to protect people, crops, property etc, against harm. This juju stands in front of the paramount house in a Liberia town to keep away a witch which might cause sickness. Food is offered to it daily.

#### BOMBING STRIKES YUNNANFU

All during the months of war in China we have been able to report (up to the present time) that our missionaries in Southwest China were so far removed from the war area that they were in no danger. In fact many of the high-class Chinese and those financially able fled to Yunnanfu and other Southwest China cities for refuge. About a week ago we received word from one of our missionaries that the fighting was coming nearer that part of China and that they were expecting it eventually, and just this week came the news of the first bombing of Yunnanfu. Miss Ada Sayer writes:

"It is all too true, but according to the

Scriptures we have found in Christ a safe hiding place. In Psalm 57:1 we read, 'Yea in the shadow of thy wings will I make my refuge until these calamities be overpast.'

"On September 28, just after we had finished our morning worship, we were suddenly alarmed by the air-raid signals sounding everywhere and in no uncertain tones. We ran to the front gate in time to see the people who buy and sell on the streets anxiously rushing by. Returning to the large open court, we could see nine Japanese planes flying in formation over the city. Then we saw our Chinese pursuit planes go out to meet them, heard the firing of guns, smelled the smoke, and it became all too real that the Japanese were upon us.

"Immediately we betook ourselves to our designated place of shelter in a small court under the old eucalyptus tree. The terror that can grip the heart at such a time is indescribable. As we looked to the Lord to cover us with the Blood, the victory came immediately. Sister Osgood with hands upraised repeated over and over, 'The Blood covers.' How wonderful it was to us when the realization of this truth dawned upon our hearts. A great calm and a sweet peace came to abide such as I have never experienced before, and from that day to this I have possessed a new sense of the protecting power of the Blood of Jesus Christ.

"The air raid lasted an hour and a half. The surprise and shock of it has still to wear away, but we are able to rejoice in this that God protects His own. A conservative estimation of damages is given as one hundred dead and wounded. It was reported that eight were killed on the grounds of the National University which was moved here from Nanking. It seems the Japanese are trying to destroy the intelligentsia of China, thus their reason for bombing the schools.

"During those days we saw many people with suit-cases and bags, cooking utensils and bedding, going through the streets on their way to some small village or to remain in a temple some distance from the city. It was sad to see some who knew not where to go. I saw two people carrying a small bundle between them suspended from a pole. They were walking about with a look of bewilderment as if to say, 'Where shall we go; what shall we do?' I believe that through this trouble many will see and feel their need of God.

"This past week has been quiet. We live from day to day not knowing what may happen; still we have this confidence that what ever may come of good or ill, we have 'God with us.'"

#### GOSPEL PROSPECTS IN JAPAN

Writes Kagawa, noted Japanese Christian: "Satan has been released again and the world is swayed by his power rather than by the Spirit of the Lord. But somehow we have great hope in the Lord Jesus Christ. Today young men are willing to listen to the gospel as are also farmers and the laboring classes. Japan feels her isolation and is very lonesome. But the Spirit of Christ can remedy this, so we must preach the gospel without fear. Missionaries are welcome, and if they preach the gospel of the love of God, no hindrance will be put in their way."

# THE OUTLOOK AND THE UPLOOK

PRESENT DAY EVENTS IN THE LIGHT OF SCRIPTURE

## MASS MISERY

Said Dr. Weizmann, Jewish leader: "In Europe one million Jews are virtually in a concentration camp."

## A SAD ADMISSION

Dorothy Dix, well-known newspaper writer, states: "When I began writing my column I got many letters from young girls asking if it were proper to help a man on with his overcoat; today I receive many letters from girls wanting to know if it isn't all right to go and live with men without marrying them."

## DRIVEN TO PALESTINE

The British Parliament has passed a resolution to allow Jews in Europe who are being ill-treated to apply to the British Consulates for passports for "extra-territorial citizenship in Palestine." This means that Jews by the thousand may carry Palestinian passports though they may not yet be permitted to enter their homeland under the quota.

## A MODERN LUTHER

Pastor Niemoeller is in prison for refusing to render unto Cæsar what he believes belongs to God. A moving scene occurred in the police headquarters of Berlin during the meeting allowed once a month between the pastor and his family. His wife and several of their seven children were allowed one hour with the pastor under police supervision. He could not apparently resist his emotions and asked the police after half an hour to let him be alone again. He said good-bye to his children with the words, "Be courageous."

## THE END OF THE AGE

Mr. A. A. Kabak, a Jewish writer, has written a life of Jesus from a rationalist viewpoint. However, he makes one significant comment: "Nor is anything like sufficient value given to the end-of-the-world atmosphere (that is, in Christ's time), so resembling the state of desperate expectation in which our own generation awaits and dreads the outbreak of a World War."

The age of Law, which witnessed the first appearing of Christ and ended with judgment in Jerusalem, resembles our own days. The age of Law ended 70 A.D.; the age of Grace will end 19??

## CRISIS AND REVIVAL

The following statement was made by a noted English preacher during the last European crisis: "Mr. Chamberlain said in the House of Commons that the crisis had produced something not unlike 'a spiritual revival,' and that fact is our warrant for hope, provided we do not allow the opportunity to pass. If the democracies are to defeat the dictatorships it will not be by force of arms; for the conflict is really a spiritual one, a conflict of ideals, of ambitions, of fundamental views of life. The only way, therefore, is to meet the spirit of the dictatorships with its opposite; self-assertion must be confronted with self-sacrifice, arrogance with humility, the angry voicing of grievances with quiet deeds of generosity, the threat to take by force with readiness to give as an act of grace. The dictators might or might not respond; but their peoples would."

## THE PALESTINE PUZZLE

Comments *Our Hope*: "Rumors continue that England is tired of her mandate of Palestine. Will Benito Mussolini take it over? There is a strong possibility in this direction. Inasmuch as his ambition is the restoration of the glory of the Roman Empire such a move appears quite possible. The next few months will tell."

## COMPULSORY IDOLATRY

A news report from Korea (quoted in *Revolution*) emphasizes the persistence of the Japanese in compelling shrine worship. In Southern Korea, where the Southern Presbyterian Mission's schools have all been closed because of the shrine issue, some of the churches received instructions from the Governor's office that in future all Christians before going to church should first do obeisance to the Sun Goddess at the shrine. If there were no shrine in the village, the church would be expected to put one up on its own premises.

## NATIONALISM

A world wide revival of nationalism, our Saviour implies, will indicate His imminent Coming. "Behold the fig tree (Israel, Luke 13:6), and all the trees (the nations, Judges 9:8); when they now shoot forth, ye see" it—a revival of nationalism so marked as to be obvious—"and know of your own selves that the summer is now nigh." Luke 21:29, 30. "There is no country in Europe or Asia," Sir Samuel Hoare informs the British House of Commons, "in which we do not see nationalism working with unprecedented strength."

## THE LOST SHEEP OF ISRAEL

Reports *Time*: "From Breclav, now the German Lundenberg, 204 Jews were expelled by Austrian Nazis a fortnight ago. For a few days, food was sent from Sudeten towns. Then a desperate Jewish mother smuggled her six-months-old child back into Breclav and the Germans cut off all food. "We are lying beneath hedges," a Jewish mother, big with child wrote to Prague. "We have no money and our only clothing is what we were wearing when we were expelled."

This is a good time for the Church of Christ to remember the parable of the Good Samaritan. For human suffering is an opening into which gospel comfort can enter.

## SATAN'S BARGAIN COUNTER

The dictators in Russia, Germany and Italy denounce (1) the Bible, (2) the God of the Bible and (3) the people of the Bible—the Jews, points out *Advent Witness*. These three dictators also declare their ambition for world dominion. Soon Satan will choose one of the dictators and offer him the kingdoms of the world in exchange for devil worship. He made this offer to the Son of God in the wilderness, but Christ declined saying, "It is written, Thou shalt worship the Lord thy God." Any of these dictators, however, seem ready to accept such an offer. Who shall it be? We should like to know the answer, but before the identity of that Antichrist is revealed the Church will have been caught up to be with the Lord.

## JEWISH NATIONALISM

Many Jewish leaders see a grave danger in Zionism, namely the development of the national and material side of life at the expense of the spiritual. Speaking against the formation of a Jewish state, Einstein, noted scientist expressed his opposition to "a Jewish state with boundaries protected by an army and with temporal power. I am afraid of the inner damage which Judaism will sustain from the development of a narrow nationalism within our ranks. . . . A return to political manhood will be equivalent to turning away from the spirituality of our Community, and it is to this that we owe the genius of the Prophets."

Nineteen hundred years ago the Nation rejected Christ's spiritual program for a national program, and the outcome was national disaster.

## "A BURDENSOME STONE"

Lawlessness in Palestine has now crystallized into a widely organized rebellion, which has disrupted civil administration, made communication hazardous and reduced the country to a civil war condition. Far from constituting a few guerilla bands, the Arabs, under the guidance of the Mufti of Jerusalem, have built up a large-scale movement, and are organized even to the extent of holding their own courts in the hills. The position briefly is that normal conditions can nowhere prevail unless British troops are in the vicinity. The Arabs have declared implacable opposition to the Palestine Partition Plan providing for two sovereign States, one Arab and one Jewish. Arab leaders have told Dr. Weizmann, the Zionist leader, that at whatever cost to themselves the Arabs will not countenance the Jews being installed in "Arab Palestine," nor becoming a majority.

Twenty-five hundred years ago the inspired prophet foretold that God would make Jerusalem "a burdensome stone . . . all that burden themselves with it shall be severely cut." Zech. 12:3, Leaser's translation. Great Britain is finding this prophecy true.

## AN OUTLAW NATION

A Jewish boy, probably deranged from brooding over his people's plight, shot a German official. The penalty imposed took the form of a merciless revenge upon thousands of Jews innocent of the crime. An enormous fine was imposed upon an already impoverished community. Stores were looted and the victims compelled to pay for the damage done by the mob. Laws were drafted to completely eliminate the Jews from the economic and social life of the nation.

The young Jew's crime need not be excused, but there is no justification for this treatment of a defenceless people. It represents one of the most brutal injustices of modern times. It reveals a ruthless, domineering spirit that threatens the peace of the world. It illustrates what happens when the leaders of a highly cultured nation reject the true God and make unto themselves a national god according to their own merciless likeness.

We feel a genuine sorrow for the German people whose national destiny is being decided by power-drunk mis-leaders. We sympathize with those thousands of kindly Germans who would protest if they dared. And we tremble as we remember the words, "Vengeance is mine, I will repay, saith the Lord."



# THE SUNDAY SCHOOL LESSON

## The Happy Christian Life

Lesson for December 11, 1938. Lesson Text: Philippians 4.

**Golden Text.** "Be anxious for nothing." This is the true meaning here. We are not forbidden to be *careful* in a sense that requires us to be careless. Be anxious for nothing. "But in every thing by prayer and supplication with thanksgiving let your requests be made known unto God." We may paraphrase this text in this manner. "Be carefree in everything." "Be prayerful in everything." (Thus one may be carefree) "Be thankful in everything."

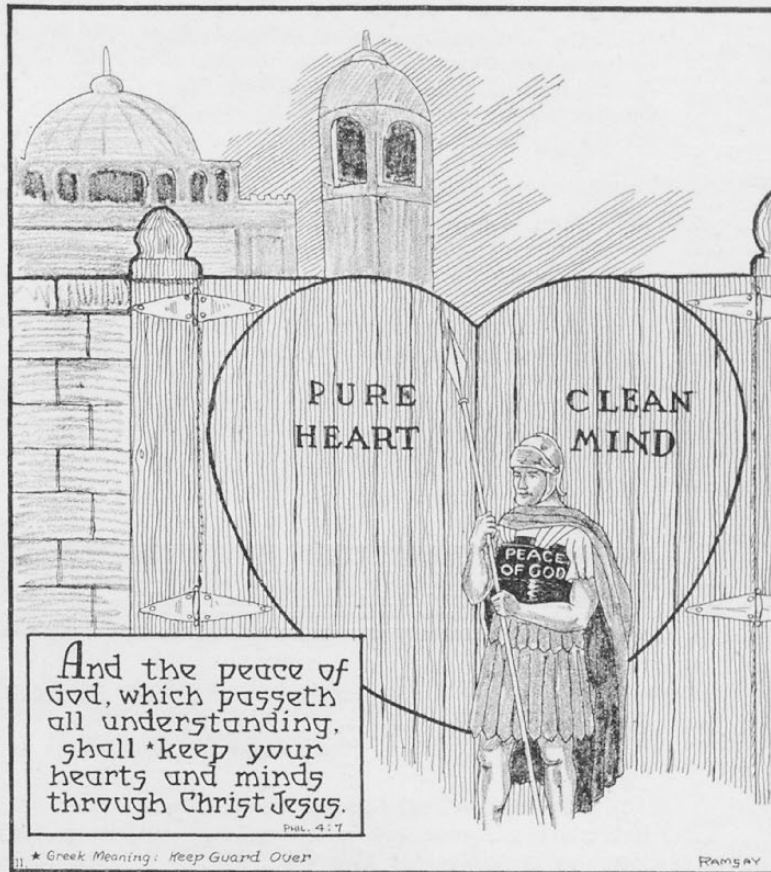
**The Closed Heart's Door.** A certain widow with numerous children, was due to be dispossessed by the landlord. She was behind with the rent, and totally penniless. On the day she was due to be put out, her pastor, having raised enough money to meet the rent and the immediate needs of the family, came to the home, and knocked at the front door. No response. The back door—no answer, the side windows—no sign of life within. The shades being all drawn, the doors locked, he went away. The next day he met the poor woman in the market place, gave her the money, and told her of his fruitless visit the day previous. "Was that you knocking?" cried the woman. "I thought it was the landlord, come to put me out, so I locked all the doors and windows, pulled down the blinds, and we all hid quietly in the back bedroom." Aren't we all like that poor soul? God comes knocking at our door with glorious gifts, with heaven's riches, but He finds all the entrances to our soul locked and barred by fear and unbelief, the blinds of doubt are pulled down over the windows of faith; no ray of light can enter. Let us keep an open heart toward God. "Be anxious for nothing."

**A Cure for the Glooms.** This text is a grand cure for chronic pessimists. If they repeated it once an hour, every day, they would soon become rosy optimists. "How are you feeling today?" kindly asked a friend of a rather crabbed old lady. "I feel good," she said dolorously. "Why, Auntie, you sound as though you were sorry to report that you feel well," said the inquirer. "I am sorry," snapped Auntie, "for I always feel bad when I'm feeling good, because I can't help thinking about how bad I'm going to feel when I get over feeling good."

**"In Everything Give Thanks."** Elsewhere, Scripture says, in effect, "In everything give thanks." 1 Thess. 5:18. This is not always easy to do but if Christ dwells within it is possible. Jesus gave thanks over the broken bread. He knew it portrayed the fact that soon His blessed body would be broken like that bread, and rent with ten thousand spasms

of pain and agony—all for you and me. "In everything give thanks."

**Prayer and Praise.** Nothing so pleases God in connection with our prayer as our praise, and nothing so blesses the man who prays as the praise which he offers. While in China Henry W. Frost received sad news from home, and deep shadows covered his soul. He prayed, but the darkness did not vanish. He summoned himself to endure, but the darkness only deepened. Just then he went to an inland station and saw on the wall of the mission house these words: "Try Thanksgiving." He



did, and in a moment every shadow was gone, not to return. Most people pray little, but praise less. If other things have seemed to fail, let us "try thanksgiving."

**"As for God His Ways are Perfect."** "And the peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus." The blows of misfortune, of adversity, of affliction, sometimes descend so forcibly that the reason is shocked and well nigh unseated. "I can't understand why God allows this!" we cry. But though we cannot understand, we may have the peace that passes *understanding*. The word for "keep" here is "to garrison," i. e., have the military protection which a band of soldiers lend to the defence of a city. Heavenly soldiers of peace, to keep the enemies of care and worry and doubt, from conquering the soul!

**Even in Death's Dark Hour.** Bishop Bickersteth visited the deathbed of his friend, Archdeacon Hill. He found the dying man much troubled in mind. The demons were attempting

to destroy his "peace of heart and mind in Christ Jesus." As Bickersteth comforted the dying man, from God's Word, the Holy Spirit gave him the blessed words to say to that troubled dying heart.

Peace, perfect peace, in this dark world of sin; The blood of Jesus whispers, "Peace" within.

Peace, perfect peace, with sorrows surging round, On Jesus' bosom naught but peace is found.

Peace, perfect peace, our future all unknown? Jesus we know, and He is on the throne.

Peace, perfect peace, death shadowing us and ours, Jesus hath vanquished death, and all its powers.

It is enough: earth's struggles soon shall cease, And Jesus calls us to heaven's perfect peace.

—Harry J. Steil.

### DELAY

An earnest evangelist was preaching in a Michigan town. His text one night was, "God requireth that which is best." Eccles. 3:15. Faithfully he sought to show his hearers the impossibility of putting themselves right with God by reformation or human merit. "Jesus died for me. He paid my debt, and my soul is set free."

In the audience sat a lady who listened with deepest interest. The day after the meeting she expressed herself as being concerned and anxious about her soul, but like many another, she procrastinated. And instead of settling the matter at once, she went on unsaved.

The next day she was drawing some gasoline for a customer in her little store. A lamp was near. Suddenly there was an explosion, a mass of flame, and she ran from the place screaming for water. Neighbors came to her rescue, but it was too late to save her life. Conveyed to a hospital, she

lingered some twenty-four hours and then passed into eternity. As she lay in the ward she was heard wailing hour after hour, "My sins! My sins! I haven't settled with God about my past!" Christian friends were there to point her to Jesus, who even then would save her if she accepted Him; but her agony was so great none could tell whether she looked to Him or not.—H. A. Ironside.

I went one cold, windy day to see a poor young girl, kept at home by a lame hip. Her room was on the north side of a bleak house. "Poor girl," I thought, "what a cheerless life is yours." "You never have any sun," I said; "not a ray comes in at these windows. Sunshine is everything. I love it!" "Oh," she answered, with the sweetest of smiles, "my sun pours in at every window and through every crack." I looked surprised. "The Sun of Righteousness," she said softly. "Jesus—He shines in here, and makes everything bright to me."—H. W. B.

## OTHERS A DIGEST OF CHRISTIAN THOUGHT

**SLANDERING**—He who slanders is working with the devil. Satan is a slanderer. He is continually accusing us before God. . . . Oh, what a tragedy to see God's servants working for the devil! A slanderer, an accuser in the pay of the enemy!—*Oswald J. Smith.*

**WAKENING**—I personally feel that most phases of human affairs have been on the decline. This deplorable trend challenges the attention of parents, churches, schools, newspapers and governments. Our own country urgently needs a moral and spiritual awakening. I sometimes wonder whether the trumpet call of the ancient prophets will not be necessary to revive and restore moral and spiritual ideals.—*Hon. Cordell Hull, Secretary of State.*

**NOVELTY!**—Our new preacher is settin' the woods afire. The last one tried everything to keep folks interested—church suppers and plays and contests and finally card parties—and it looked like the church would peter out anyway. I thought this new man would have a hard time thinkin' up a novelty to get folks excited, but he did it. He started in preachin' religion, and they're comin' three on a mule.—*Aunt Het, in The Evening Bulletin, Philadelphia.*

**OUR ONLY HOPE**—In religion lies the hope of our country and of the world. The Gospel, though old, is ever new in the appeal it makes to the hearts and minds of men and in its power to sustain them. No greater thing can come to our land than a revival of religion. . . . I doubt if there is any problem, social, political or economic, that would not melt away before the fire of such a spiritual awakening.—*President Roosevelt, in a letter to Gypsy Smith.*

**DIVINELY-CURSED PERSECUTION**—Of all the peoples on earth that ought not to persecute the Jews, or any other race, it is that people called Fundamentalist. . . . I confess my amazement that certain intelligent outstanding Fundamentalists have joined in this agelong and divinely-cursed persecution. Talk about a revival, there can be no revival with such hate on the part of Christian ministers against that people who gave us every one of the sixty-six books of the Bible and above all who gave us our Lord and Saviour Jesus Christ.—*J. Frank Norris in The Fundamentalist.*

**TROUBLE**—There is no house of life out of reach of the stream. So, to be surprised when the rain descends and the floods come, and the winds blow and beat upon the house, as though some strange thing happened unto us, is unreasonable and unjust; it so miscalls our good Master, who never told us to build for fair weather or even to be careful to build out of reach of floods. "We must through much tribulation enter into the kingdom of God" is not a fair-weather word. . . . Even so, though we must walk in the land of fear, there is no need to fear. The power of His resurrection comes before the fellowship of His sufferings.—*Amy Carmichael.*

**FEAR**—After five months intensive work during which 11,000 professed conversion, I found that the biggest response always came after an address in which I had shown the awfulness of sin, the certainty of punishment, and then had definitely spoken of a salvation through Christ.—*Lionel B. Fletcher, evangelist.*

**A GEOLOGIST AND THE SCRIPTURES**—There are those who tell us that the faith of nineteen centuries has been a gross superstition and that they are now releasing a captive world from the thralldom and preparing the way for a purer and loftier faith. . . . But the newer criticism has not produced a shred of historical evidence to invalidate the substantial trustworthiness of the documents. All the fresh discoveries of the centuries have attested their genuineness.—*Dr. George F. Wright of Oberlin.*

**THE FOLLY OF THE WISE**—The men and women who find in the old faith not only the solution of the problems of life but the strength to face its difficulties and the promise that there will eventually be splendid compensation for its disappointments cannot be brushed aside as the victims of superstition in an age when famous scientists converse with ghosts by the eccentric method of table gyration and middle-aged novelists photograph fairies in woods.—*Sidney Dark, London journalist.*

## THE WONDERFUL WORD

A SERMON IN MINIATURE

### "JESUS CHRIST AND HIM CRUCIFIED"

*Paul's determination to preach nothing else*

1. *The Apostle's self-examination.* "And I, brethren . . . came not with excellency of speech or of wisdom." 1 Cor. 2:1.

2. *The Apostle's decision.* "I determined not to know any thing among you, save Jesus Christ, and Him crucified." 1 Cor. 2:2. Corinth was dissolute in morals, yet highly cultured in intellect; sunk in sin, although occupied with philosophy and literature. Shall Paul meet them on their own ground? No. He will preach nothing "save Jesus Christ, and Him crucified."

3. *The self-abnegation of the decision.* "I determined not to know." 1 Cor. 2:2. Paul had been trained in secular learning at Tarsus, was trained in Hebrew law in Jerusalem, and had Roman citizenship standing. He could have met the Corinthians on their own ground, but instead he preached Christ crucified.

4. *The message and its offence.* ". . . save Jesus Christ, and Him crucified." 1 Cor. 2:2. The people would heed the message of an exalted Christ; but no, Paul determined to preach the obnoxious story of a Messiah executed as a malefactor.

5. *Paul's insight to what hindered the mes-*

**GIVING THANKS**  
During an earthquake that occurred a few years since, the inhabitants of a small village were generally very much alarmed, but they were at the same time surprised at the calmness and apparent joy of an old lady whom they all knew. At length one of them, addressing the old lady, said: "Mother, are you not afraid?" "No," said the mother in Israel; "I rejoice to know that I have a God that can shake the world."

### THE BIBLE'S CONFIRMATIONS

Mr. Frank Adie once called on the Secretary of an Atheist Society, Mr. James Bishop, a co-editor of the *National Reformer*. "Sir," Mr. Adie said, "may I ask you a question?" "Certainly," was the reply. "I will not ask you if you have ever read the Bible to find its (so called) contradictions of itself"—the Secretary bowed and smiled—"but, have you ever read the Bible to find its confirmations of itself?"

"Well," he replied, "I am bound to say, I have not."

"Then, sir, will you make me a promise?"

"Well," he said, "I don't see why I should not; if it will please you, I will."

"Very well; this is what I ask you to do: I ask you to read consecutively Psalm 22, Isaiah 53, and John 19, and then tell me the result. Good morning, sir."

Four days after Mr. Adie called again. "Have you done what you promised?" he asked.

"I have," Mr. Bishop replied.

"And what do you think sow?"

"I never saw such truth in my life"; and in a few weeks Mr. Bishop resigned his Secretaryship and joined the Church of Christ.

*sage.* "Not with wisdom of words, lest the cross of Christ should be made void." 1 Cor. 1:17, R. V. Rhetoric may attract the hearers' attention instead of the message of the Cross.

6. *The two effects of the message of the Cross.* (a) "Unto . . . them that are perishing, foolishness; but" (b) "Unto us which are saved it is the power of God." 1 Cor. 1:18, R. V.

7. *The purpose of such a message.* "To destroy the wisdom of the wise." 1 Cor. 1:19. The Cross is God's master-stroke against the sin in Eden: "The woman saw that the tree was . . . to be desired to make one wise." Gen. 3:6.

8. *God's view of the world's need.* "It was God's good pleasure . . . to save." 1 Cor. 1:21, R. V. Men desire wisdom, but God desires sin put away and deals with men as sinners.

9. *The same condition today.* "The Greeks seek after wisdom: but we preach Christ crucified." 1 Cor. 1:22. Men seek knowledge when they first need salvation from sin.

10. *Paul's determination should be ours.* "I determined not to know anything . . . save Jesus Christ, and Him crucified." 1 Cor. 2:2.

**THE WAY OF SALVATION**

**THE WATER OF LIFE**

Mrs. Stuart Watt tells the following thrilling experience that came to her husband while he was engaged in mission work in Central Africa. He was out on a mission tour, and thirty miles from the mission station, every water supply had failed and strength was exhausted. Twenty miles ahead was the nearest point where water could be obtained.

Two of the strongest natives were urged forward to obtain water and return, while the remainder of the exhausted party crawled forward in slow, painful stages of a few hundred yards. Thus stage after stage was made until the sun was high in the heavens, gleaming in all its tropical fury. As the hours passed the intense agony of thirst became more acute, the mouth foaming, and the tongue so clave to the palate that Mr. Watt could only speak with great difficulty. Eventually he could only make about a hundred yards at a time, with the aid of the men, who partially supported him. On his body he retained the barest clothing so that as little moisture as possible should be lost by perspiration. At last he realized that the climax had come. To the native who kept by his side he gasped out: "Sudie, I can go no further. If the men do not bring water, here I die."

He then threw himself down under partial shade and then with an effort stretched out his hands to the burning heavens, and prayed to God for one drop of rain to cool his feverish body. While he was praying a little cloud appeared in the heavens. Borne by some God-directed current it came directly over where the missionary lay, and instantly there fell a few, big heavy drops. He pulled his vest widely open so that the large drops might fall on his heated breast. The drops increased in number until there was a little shower of rain.

To use Mr. Watt's own words: "I opened my mouth and thrust out my tongue to catch the precious fluid. In about five minutes or less the cloud was spent but I was revived. My clothes were quite wet on one side. I got up and felt greatly strengthened. I said to Sudie: 'Do you see what God has done for us?' 'Yes, master, I see it,' came his response. I was then enabled to proceed, in short stages all that afternoon, until sundown, when I met my two faithful porters laden with their water vessels."

How dependent we are upon an adequate supply of water. But we need the water that we cannot see, the water that Christ gives, more than we do the natural water that we recognize as so indispensable. There is a water that Christ gives that shall be a well of living water within us springing up into eternal life. And today the invitation goes forth, "Let him that is athirst come. And whosoever will, let him take the water of life freely." Rev. 22:17.

**A GREAT MENACE**

*Christian Victory*, quoting from the Bible Society report, says, "Our colporteurs in Germany encounter much opposition. The people

declare that the Bible is a Jewish book, and for that reason refuse to buy it. At the entrance of a village a colporteur met three men, one of them being the schoolmaster, who looked at the books.

"Surely you don't still try to sell this old Jewish book," the schoolmaster remarked. "It will soon vanish."

"I still sell the Old Testament," replied the colporteur; "it was our Saviour's Bible."

"Oh, go away with your Saviour . . . I do not want to have anything more to do with the Old Testament. It was written by Jews, and Jews are the worst people in the world."

"Anti-Semitism," says Dr. Conrad Hoffman, "if carried to its logical conclusion, must sooner or later become a menace to the continued existence of the Christian faith itself."

**REASON FOR ALARM**

Thomas Guthrie used to say: "If you find yourself loving any pleasure better than your prayers, any book better than the Bible, any house better than the house of God, any table better than the Lord's table, any persons better than Christ, or any indulgence better than the hope of heaven—take alarm."

*New Revised Edition*

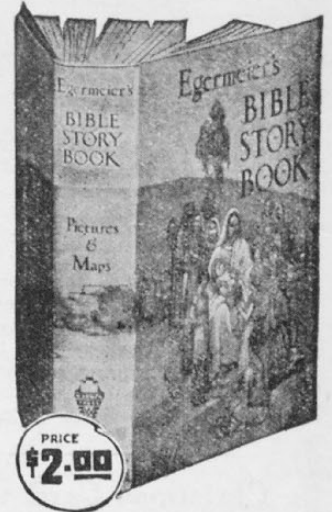
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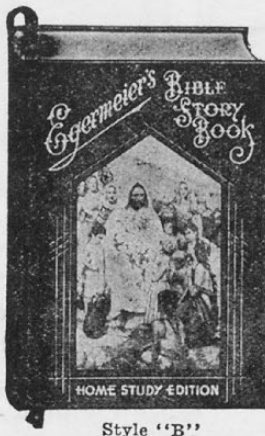
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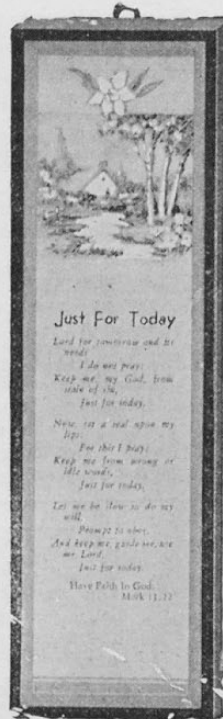
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This is a very neat oval-shaped pin, black around white center—gold trimming and letters "C. A." in center, also gold wording around the edge: "Christ for All" and "All for Christ." Has safety clasp and is approximately 3/8 x 5/8 inches.

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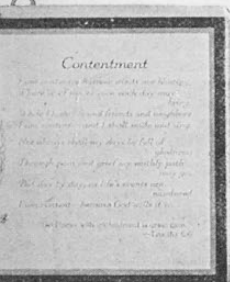
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## Celluloid Bookmarks



Six designs as pictured, beautifully lithographed in colors, size 1 5/8 x 4 3/4 inches.

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101 Pieces in This Big Assortment

There are 60 generous-sized, linen-finish sheets, each with hand-lettered Scripture text in brown ink. A neat ribbon is tied about the sheets.

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Our 40 linen-finished envelopes have a unique feature that is desirable. We have blank embossed such inspiring texts as "Jesus Never Fails," "Prayer Changes Things," etc., on the back side of each envelope.

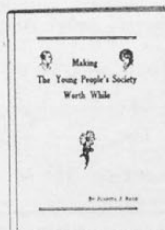
This big-value chest of 101 pieces should be used in your home, and remembered when you are selecting gifts for friends.

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Here is the book Christ's Ambassadors leaders have been looking for. It goes into the subject of thorough organization, of getting the young people's society on a good working basis. Some chapters are: "Aims," "Organization," "Committees," "Services and Missions," "Music."

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This pennant is made of deep blue felt 25x11 inches. Letters and designs are RICH YELLOW—a pleasing color harmony. This GIFT will gladden the heart of any and every member in your C. A. group. Price 50c each.

## THE PRAYER LIFE

### A WORK FOR GOD

Christian people are too accustomed to look upon prayer as an occasional outward flow or burst of feeling and desire, but in Col. 4:12, prayer is called "work." After conveying the salutations of Epaphras, Paul describes him as "laboring fervently in prayer." The Apostle James also, evidently speaking from experience, writes: "The effectual fervent prayer of a righteous man availeth much in its working." If the supplication of a righteous man availeth much in its working, then prayer is a work, and a work which, in its accomplishment, is the expression of the will of God.

The working of prayer for a whole nation is clearly seen in the life of Elijah, of whom it is written: "Elijah was a man of like nature with us, and he prayed fervently that it might not rain, and it rained not on the earth for three years and six months." Jas. 5:17. That was the binding power of Elijah's prayers. Then we read, "he prayed again, and the heavens gave rain": here is the prayer of

loosing. He loosed by prayer what prayer had bound up! He had "bound" the rain from coming down, and now he "looses" the heavens that the rain should water the earth, and he did both at the direct command of God. He acted according to, and in full harmony with, the mind of God, entirely depending upon God to honor His own Word and respond to His prophet's heaven-born faith.

He says to us. "Ask ye of the Lord rain in the time of the latter rain" (Zech. 10:1), to loose the plenteous rains of the Holy Spirit. Let us pray, as did Elijah, *perseveringly* for the outpoured Spirit.

### AS ON THE DAMASCUS ROAD

Three of us cadets, returning from a long march and series of encampments, spent, on our way back to our garrison, a night in a certain city, and returned at midnight hilarious from what was called a "roaring farce" at the little theater, to occupy one bed at the crowded hotel. In a moment the others were in bed and asleep. There was no apparent reason why I should not have been so, too, or why it should just then have occurred to me that I had not of late been saying my prayers. Perfectly unconscious and unsuspecting of anything unusual, I knelt to go through the form,

when of a sudden there swept over me a feeling of emptiness and unmeaningness of the act and of my whole life and self. I leaped to my feet trembling, and then that happened which I can only describe by saying that a light shone about me and a Presence filled the room. At the same time an ineffable joy and peace took possession of me which it is impossible either to express or explain. I continued, I know not how long, perfectly conscious of simply but intensely feeling the Presence, and fearful, by any movement, of breaking the spell. I went to sleep at last praying that it was no passing illusion, but that I should awake (as he did) to find it an abiding reality.—W. P. Du Bose.

### AN OLD PREACHER'S TESTIMONY

A Greek poet said of old, "A man who has not been flogged is not educated."

Thank God, I was "educated." I was the eldest of twelve and we were all brought up in proper discipline. One leading rule was "If you tell a lie you will be whipped." I was whipped when I was six years old and when I was twelve, and to those two punishments I partly attribute my soul's health and my hope of salvation. I am now a minister and of the age of ninety-two and I look back at those days of discipline with gratitude and reverence to those who knew what a parent's duty is and who did it. The Bible says, "Chasten thy son while there is hope, and let not thy soul spare for his crying"—and again, of parents (Eccles. 7:28): "How canst thou recompense them the things that they have done for thee?" These words are illuminated over the portraits of my dear father and mother in my room.

### THE BURIED CROSS

In 79 A. D. the Italian town of Pompeii was destroyed by an earthquake. Had the people been given an opportunity of hearing the gospel?

During excavation work in Pompeii recently workmen came across the clear impress of a Christian cross on the corridor of an ancient villa. Work was interrupted immediately and Prof. Amedeo Majuri, superintendent of Ancient Art, was summoned to the scene. Under his personal guidance excavation was continued cautiously until the whole of the wall of the corridor was brought to light. The sign of the cross was unmistakable and distinct. Majuri declares that the presence of the cross leaves no doubt that only 79 years after the death of Christ, His gospel was already being preached in Pompeii.

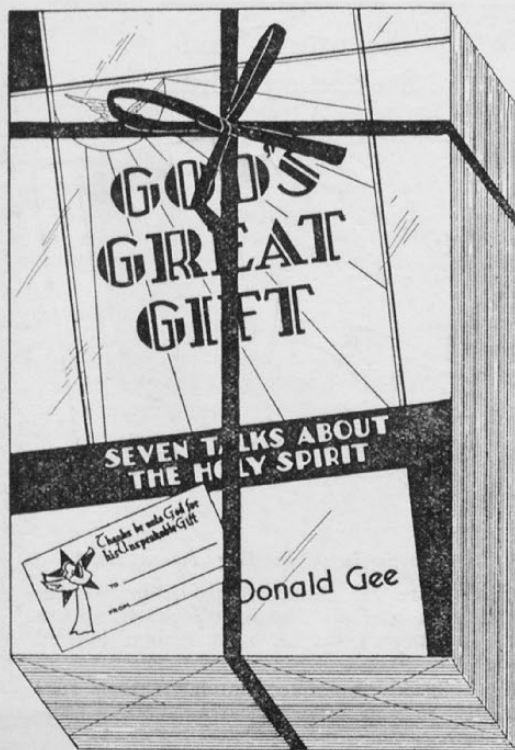
### A SLAVE'S EPITAPH

This epitaph on the grave of a slave can be seen in an old churchyard at Henbury, near Bristol, England:

Here lieth the body of  
SCIPIO AFRICANUS,  
Negro servant to ye right Honourable  
Charles William, Earl of Suffolk and  
Brandon  
died ye 21 December, 1720. Age 18  
years.

I, who was born a pagan and a slave,  
Now sweetly sleep a Christian in my grave.  
What tho' my hue was dark, my Saviour's sight  
Shall change this darkness into radiant light:  
Such grace to me my lord on earth has given  
To recommend me to my Lord in Heaven;  
Whose glorious second coming here I wait,  
With saints and angels Him to celebrate.

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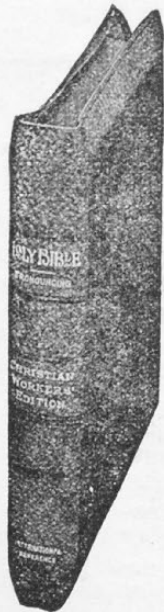
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¶ These are the generations of Nō'ah: Nō'ah was a just man and perfect in his generations, and Nō'ah walked with God.

Ex. 33, 12  
Lu. 1, 30  
Acts 7, 46  
Or, up-right.

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Thumb index, 50c extra.

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See page 12 and 13, Nov. 19, Evangel

### GOD'S GRACE ENOUGH

"I heard Booth-Tucker say that he preached in Chicago one day, and out from the throng a burdened toiler came and said to him, before all the audience: 'Booth-Tucker, you can talk like that about how Christ is dear to you, and helps you; but if your wife was dead, as my wife is, and you had some babies crying for their mother, who would never come back, you could not say what you are saying.'

"Just a few days after our separation, he lost his beautiful and nobly gifted wife in a railway wreck, and the body was brought to Chicago, and carried to the Salvation Army barracks for the funeral service. Booth-Tucker at last stood up, after others had conducted the funeral service, and he stood there by the casket, and looked down into the face of the silent wife and mother, and said: 'The other day when I was here, a man said, I could not say Christ was sufficient, if my wife were dead, and my children were crying for their mother. If that man is here, I tell him that Christ is sufficient. My heart is all crushed. My heart is all bleeding. My heart is all broken. But there is a song in my heart, and Christ put it there; and if that man is here, I tell him that, though my wife is gone and my children are motherless, Christ speaks comfort to me to-day.' That man was there, and down the aisle he came, and fell down beside the casket, and said, 'Verily, if Christ can help us like that, I will surrender to Him'; and he was saved."—John Wilson.

### NEEDED—ANOTHER COMSTOCK

S. N. Hutchinson writes in the *Gospel Herald*: "If we were asked to name the most heroic character America has produced in the last half century, we would say without fear of contradiction by those who know, that it was Anthony Comstock. Nearly sixty-five years ago this man went to the government of the United States and asked to be appointed mail inspector with power to exclude from the United States mails all obscene literature. For nearly fifty years he served the nation in this office without pay. It was due to him and him alone that it was impossible for obscene literature to be sent to the children and youth of his day and generation. His enemies tried in every way conceivable to destroy him. He was slandered and accused and maligned. More infernal machines were sent to him than to any man living. Twice he was stabbed on the streets. He was shot at and attacked by hired ruffians. Once he lay for many months at death's door in an isolation camp in New York with the bubonic plague, the germs of which were sent him by the purveyors of printed filth who wanted him out of the way. He was accused in Congress and maligned in the newspapers. But through it all he fought on, single-handed and alone, with his back always to the wall, and his eyes lifted to the hills, from whence came his help—to save the thoughts of millions of children and youth from the poison of hell."

Surely in this day of unspeakably vile literature that can be obtained from almost every newstand, we need to pray for the raising up of another Anthony Comstock.

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#### Specimen of Type

TAKE heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.  
2 Therefore when thou doest thine

No. 107RL—25c extra. It contains the words of Christ in red.) Bound in flexible simulated leather, overlapping edges, round corners, red edges, silk marker, not with Thumb Index.

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## THE FAMILY ALTAR

### ELUDING DISASTER

"Remember it is the very time for faith to work when sight ceases. The greater the difficulties, the easier for faith; as long as there remain certain natural prospects, faith does not get on even as easily as when natural prospects fail." Thus wrote George Muller, the Modern Apostle of Faith, many years ago, and in so saying he spoke a general truth.

When the near neighbor's house is afire and a strong wind is carrying the sparks and pieces of flaming shingles on to your roof; when the funnel-shaped cloud that you know carries death and destruction is rushing directly toward your home; when you hear from little David's bed that ringing, metallic-sounding cough that brings every one out of bed exclaiming, "croup," what do you do?

Do you throw up your hands in despair? Do you begin aimlessly rushing about like a decapitated chicken? Not if you know your God and have well-traveled prayer lanes open to the throne of grace. In such times of stress the importance of having handy a well-beaten path of prayer, over which the family have been accustomed to travel daily toward God, arms well filled with thanksgivings and praises, cannot be overstated.

When a nation, in these times of undeclared war, suffers the unexpected onslaught of a neighboring power, if her soldiers are scattered here and there, busy at their various peace time tasks, out of practice, poorly armed and scant of accouterment, sad indeed is the plight of that nation. But if the invaded country is protected by well trained troops, plentifully supplied with the most modern and effective arms, and ready, organized on a war-time footing, how very glad every one is.

It is so with a family. Impending and terrible disasters will loom upon the horizon. This is to be expected in this devil-infested world. But if the family is well trained and thoroughly accustomed to agreeing together in prayer, confident in faith that their God can be reached at any moment, day or night, the wind that is bringing the devastating fire will change as the family swing into action on their knees; the on-rushing death-carrying funnel-shaped cloud will lift or go around, doing no harm; or the dreadful constriction in little David's throat will ease, and, without waking, the baby will smile and sleep on, all unconscious that Daddy's army has driven off the terrible foe. You know it is so.

Need anything more be said to induce you to rebuild the family altar, and accustom yourself and your family to meeting God there?—C. E. R.

### A FINISHED COURSE

Brother Thompson's zeal, like a quenchless fire, urged him on night and day, over desert wastes, towering mountains, rapid rivers. He often suffered hunger and almost nakedness in quest of lost and wandering sinners to bring them back to God, and thousands now in heaven will praise God for ever that this self-sacrificing Methodist preacher taught them the way of life in their mud hovels and smoky cabins.

The last year of his eventful life, his health

almost entirely gave way, and while confined to his bed, from which he never rose, such was his ardent thirst for the salvation of souls, that he requested to call in the neighbors, and to be propped up in his bed, and to preach one more sermon to them before he left for heaven. His desire was granted; the room was crowded, and such a sermon hardly ever fell from the lips of mortal man. The power of God fell on the congregation; they wept aloud, and fell in every direction, and many

will date their start for heaven to that sermon. And now, having delivered his last message, he said, "My work is done, and I am ready to go at my Master's bidding."

During the few lingering moments that he remained he gave unmistakable evidence that he was at peace with God, and all mankind, and that he had a complete victory over the fear of death. He continued in this heavenly frame of mind until he sweetly fell asleep in the arms of Jesus.—Peter Cartwright.



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### My King

or "Daily Thoughts for the King's Children"

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## IN THE WHITENED HARVEST FIELD

OKLAHOMA CITY, OKLA.—Our work here is 3 years old. Our Sunday School attendance is 200, the Lord is blessing, and souls are getting saved in our regular services. Any one being transferred to this city will find a welcome at our church, 600 S. E. 30th St.—R. E. Lister, Pastor.

TALIHINA, OKLA.—The Lord has blessed in a recent 3 weeks' revival, J. W. Hudson of Van Buren, Arkansas, Evangelist. Fifteen adults were saved, and 7 received the Baptism in the Holy Ghost as recorded in Acts 2:4. The Lord used Brother Hudson in bringing forth His Word.—R. L. Brandon, Pastor.

IRONWOOD, MICH.—We just finished a 5-day campaign with Evangelist and Mrs. E. N. Stanley, Amarillo, Texas. God's power was manifested in a wonderful way and many good results were seen. Several were healed, 8 were saved, and 14 received the Baptism in the Holy Spirit.—Roy Johnson.

GILMER, TEXAS—We closed a 2 weeks' revival in which 51 were saved or reclaimed, and 22 received the Holy Ghost Baptism according to Acts 2:4. The power of God came down in a mighty way. Ten received the Holy Ghost in one night service. We call our church the Oak Grove Assembly of God. Sister A. D. Elledge was the evangelist.—E. L. Dorris, Pastor, Route 1, c/o J. W. Medlin.

TEXARKANA, ARK.—We have just closed a good revival, Etta Lorraine McCaskill, Macon, Georgia, Evangelist. Sister McCaskill did some wonderful preaching which was enjoyed by all who heard her. One received the Baptism in the Holy Spirit, and some were at the altar for salvation. In many ways this was the best meeting we have had for some time. The church was drawn closer to the Lord and every one seems to have a mind to work.—J. C. Snyder, Pastor.

BAZINE, KANSAS—Brother Armes has just been with us in a 3 weeks' revival. Harry Bruntzel, of Rozel, had charge of the song services and special numbers. Several made the remark that this seemed like Pentecost. Several were saved, some were reclaimed, and some received the Holy Ghost Baptism. Those who received the Baptism in the Spirit were prominent members and workers of other churches. Many more are hungry and are still expecting God to fill them.—C. M. Rima, Pastor.

VINELAND, N. J.—We have just closed a 3 weeks' meeting with Brother and Sister E. T. Quanabush, and we truly can say that the Lord hath visited us. About 50 knelt at the altar and sought salvation. Two received the Baptism according to Acts 2:4. Each Sunday night the church was packed to its capacity with extra chairs in the aisles and in the front, the largest attendance this church has ever had. We know this community has been greatly blessed, and that the Lord will continue to save and to baptize.—Wesley O. Fritz, Pastor.

McALESTER, OKLA.—October 9, marking the end of our third year here, we began a revival with Evangelist and Mrs. S. J. Scott, of Oklahoma City, Sister Scott being an accomplished pianist and chalk artist. Great interest was shown from the beginning. The Sunday School reached its record attendance of 246. One night during the meeting \$260.00 was raised to finish the inside of our new tabernacle. Several were saved, and the entire church was strengthened by Brother and Sister Scott's ministry.—L. H. Arnold, Pastor.

BELLEVILLE, ILL.—We are praising the Lord for the gracious time of revival He gave us during a series of meetings conducted recently by Evangelist and Mrs. E. T. Quana-bush, Belmar, N. J. Quite a number sought the Lord for salvation and 2 received the Baptism in the Holy Spirit. One of these was a Seventh Day Adventist Sabbath School superintendent who came in contact with our church through our Daily Vacation Bible School held this summer. She testified to the glorious freedom she had received since the Lord led her from bondage, and she has become one of our most zealous Sunday School workers.—T. Kermit Jeffrey, Pastor.

INDIANAPOLIS, IND.—We recently closed a 3 weeks' revival at the Woodworth-Etter Tabernacle where Brother and Sister Thomas Paino are the pastors. God is blessing the church in a marked way under the leadership of these fine, able pastors. Our ministry there was one of sowing. Night after night the saints rejoiced in the presence of God in the old-fashioned Pentecostal way. Each night we felt the mighty power of God. A number were saved, but we leave the results unseen in the hands of God. This is a fine, solid, strong assembly and the people have a mind to work so they are reaching out into new fields.—Evangelist and Mrs. Vernon M. Murray, 510 Walton St., Houston, Texas.

FORT PECK DAM, NEW DEAL, MONT.—We have been laboring here since in July and the Lord has blessed in a definite way. Several have sought salvation, 2 have received the Baptism in the Spirit according to Acts 2:4, several baptized in water, babies dedicated, the church blessed and refreshed, and outsiders interested. We had some good results during the campaign conducted by Evangelist and Mrs. Don Mallough, the last of September and first of October. Many new people attended. We plan to resign the pastorate here the first part of December, and return to the evangelistic field, traveling eastward by car. Our permanent address is Box 114, Cavalier, N. Dak.—Blanche E. Brittain and Mildred Westerlund, Evangelists.

CARROLLTON, MO.—Sunday, October 30, we held an all-day service for the purpose of dedicating our babies and small children to the Lord. Our pastor, Brother Burfield, brought a very solemn and impressive message on the necessity of parents putting their children on the altar for God and then rearing them for Him, with every

personal wish and desire for them abolished. Twenty children ranging in ages from infancy up to and including 10 years were dedicated to the Lord, and God blessed us wonderfully in the service.

At our Christ's Ambassadors' meeting, Friday night, Oct. 28, we had with us Brother and Sister Claud Carter, "The Singing Carters of the Ozarks." We enjoyed their singing. Brother Carter brought the message, which was followed by a healing service. Many came forward for healing, were slain under the power of God, and came up with a new vision of the whitened harvest fields, as well as with healed bodies. One soul was saved in the Sunday morning service, and 4 united with the church.—Mrs. G. L. Howard, Secretary.

### SEVENTEENTH ANNUAL CONFERENCE OF THE GERMAN BRANCH OF THE ASSEMBLIES OF GOD

The seventeenth annual conference of the German Branch of the Assemblies of God convened in Akron, Ohio, October 2-9. There was as usual a very appreciative attendance from the various assemblies of the different sections of our land. The services were conducted in the spacious church of which Brother McKinney is pastor, thanks to the courtesy of Brother McKinney and his congregation.

The blessing of the Lord rested graciously upon the services and the good friends who came out to enjoy the feast of good things were not disappointed. J. P. Kolenda, Lansing, Michigan, ministered the Word of Life to the hungry hearts, and the blessing of the Lord rested mightily upon his able ministry. A number of half-hour services were conducted over the radio for the benefit of German-speaking people in Akron and vicinity. C. W. Loenser, Superintendent of the German Branch, ministered the Word at these broadcasts, and the conference was thus brought to the attention of the German listeners. Much stress was laid on the necessity of prayer and there was a large response at every opportunity that presented itself for united seeking of the presence of God. A number of hungry souls received the blessed infilling of the Holy Spirit as on the first New Testament day of Pentecost, and not a few found deliverance from their bodily afflictions as the prayer of faith was offered in their behalf.

God has been permitting His blessing also to rest signally upon the efforts of the German-speaking saints in behalf of the salvation of their country men who are scattered abroad in the various sections of the globe. For Foreign Missions during the past year the sum of \$4,594.32 was donated by the various German assemblies, and \$2,328.99 was given in behalf of Home Missions. Three new, German-speaking assemblies were organized during the past year, all of which affiliated themselves with the German Branch. Three new church buildings were also dedicated to the work of the Full Gospel ministry in the German language.

The following have been elected to act as officiating brethren for the ensuing year: C. W. Loenser, Cleveland, Ohio, Superintendent; E. C. Steinberg, Detroit, Michigan, Secretary; L. W. Drewitz, Benton Harbor, Michigan, Treasurer. C. W. Loenser, H. A. Ulrich, and E. C. Steinberg were again elected to act as General Presbyters.—E. C. Steinberg, Secretary.

## SPECIAL NOTICE!

On October 24, the new Hour and Wage Law went into effect. Owing to the nature of our business the Gospel Publishing House comes under the provisions of this law. Since our work week is limited to 44 hours unless we pay for overtime, we will greatly appreciate it if our many friends will make a special effort to get their Christmas orders in to us early.

It is our desire to ship all orders promptly, but we will be seriously handicapped during our "rush" season, owing to the fact that we cannot work longer hours, except at greatly increased rates of pay.

For this reason we are appealing for your order **EARLY**.

GOSPEL PUBLISHING HOUSE  
J. Z. Kamerer, Manager.

## METHODISTS BECOME PENTECOSTAL

Praise the Lord, we know that Jesus is the same yesterday, and today, and forever! In our denomination we were taught that the Baptism in the Holy Spirit was for people on the day of Pentecost and not for us today, but, praise the Lord, we know it is real in our day, for we have received it according to Acts 2:4.

I had been a Methodist minister for 16 years, preaching all the light I had been taught. We were instructed to celebrate the 200th anniversary of John Wesley's heart-warming experience, and so our people began to tarry before the Lord, and in the period from January to June, 10 of our number were baptized in the Holy Ghost. Then came the Maranatha Park camp, so our group decided to attend for two weeks, during which time 3 more received the Baptism in the Holy Spirit, and I was one of these. Praise the Lord!

Coming home we found our church would not receive our testimony, so we resigned and have started out with 12 disciples to hold services in a small schoolhouse one mile out of Canton, New Jersey. We have named our place of worship "Maranatha Pentecostal Mission" and the Lord is blessing us as we worship Him in spirit and in truth. Our opening and dedication service was held September 11, with an all-day meeting. We found our place was too small, as the assemblies from other places responded so wonderfully that we had between 200 and 300 in the afternoon service, at which time Boston W. Turner, the newly appointed pastor at Salem, N. J., brought a wonderful message. This service was held out-of-doors, a great number of the folk standing, as we did not have seats. The Lord blessed with one soul saved.

We want all the Lord's people to pray for us, as this is a work of faith, and we know He will supply all our needs according to His riches in glory by Christ Jesus. We hold our services Sundays at 10:30, Sunday School at noon, 3:00, and 7:30; prayer service Wednesdays 7:30.—B. F. Crane, Canton, N. J.

WHEATFIELD, IND.—We recently closed a 2 weeks' revival during which God gave us a mighty visitation from heaven. Forty-

two were saved, and 27 were baptized in the Holy Spirit according to Acts 2:4. Many were given visions and revelations and gifts of the Spirit as they were swept through to the Baptism in the Spirit. Sick bodies were healed. The town of Wheatfield and the surrounding community were stirred because of the mighty manifestations of the power of God. Our building was packed almost nightly and there were large audiences on the outside. Alma Hodgson, 4320 Seventh Ave., Rock Island, Ill., and Blanche Novak, of Gary, constituted the evangelistic party. These young ladies truly have a Spirit-filled ministry. They are real prayer warriors with a burden for lost souls.—Ada B. Roe, Pastor.

SANFORD, FLA.—Just closed a 2 weeks' revival with H. F. Snow, of Tampa, as the evangelist. Twenty-five were saved, 13 received the Baptism in the Holy Ghost, and 26 followed the Lord in water baptism. Last Sunday afternoon while our baptismal service was being conducted, the power of God came down in such mighty force that it seized the hearts of onlookers and they waded out and were baptized without a change of clothes. The evangelist said he had never before witnessed anything just like it. Nineteen were added to the church at the close of the revival. The Lord met us in the old-time Pentecostal way, and all the saints feel greatly encouraged to press on.—J. G. Fryer, Secretary.

## FORTHCOMING MEETINGS

HENRYETTA, OKLA.—Nov. 9—; Henry R. Samples, Evangelist. James Bright is Pastor.

DELTA, COLO.—Dec. 1-15; Evangelist and Mrs. Chas. O. Neece.—S. E. Williams, Pastor.

WATERTOWN, WISC.—Gospel Tabernacle, Dec. 4-18; R. S. Peterson, Evangelist. Emil Lindquist is Pastor.

WEST NEW YORK, N. J.—600 Seventeenth St., Nov. 27-Dec. 11, Jack and Esther Martz, Reading, Pa., Singing Evangelists.—R. J. Boyle is Pastor.

DALLAS, TEXAS—Revival Tabernacle, Dec. 4—; V. Lenzy Hertweck, Galena, Kansas, Evangelist. C. C. Helvey is Pastor.

FLAT RIVER, MO.—Dec. 4, for 2 weeks or longer; Bertha Nordstrom, Minneapolis, Minn., Evangelist.—Powhattan Huffman, Pastor.

ROCHESTER, N. Y.—Bethel Full Gospel Tabernacle, Nov. 20-Dec. 15; Mae Eleanor Frey, Evangelist.—H. H. McKee is Pastor.

JOPLIN, MO.—Nov. 29-Dec. 18; Evangelist and Mrs. Vernon M. Murray, Texas Singing Evangelists.—S. K. Biffle, Pastor.

EWING, MO.—Prophetic Conference, Dec. 4-18; Adele Carmichael, Fargo, N. Dak., Speaker.—Glenn Renick, Pastor.

KANSAS CITY, MO.—Bethel Tabernacle, Independence at Spruce, Nov. 13—; E. E. Templeton, Ft. Dodge, Iowa, Evangelist.—Mr. and Mrs. L. Palmer, Pastors.

CENTRAL CITY, PA.—Pentecostal Tabernacle, Dec. 13-25; Jack and Esther Martz, Reading Pa., Singing Evangelists. Arthur P. Vespa is Pastor.

LODI, CALIF.—Glad Tidings Temple, Walnut and Washington Sts., Dec. 1—; Chas. O. Neece, Evangelist.—Stanley P. McPherson, Pastor.

DEARBORN, MICH.—Gospel Tabernacle, 7041 Schaefer Road, Dec. 1-7; Sergius L. Fraser, Winnipeg, Canada, Evangelist. W. D. Webster is Pastor.

PRESCOTT, ARK.—Piney Grove Assembly of God; Nov. 13, for 3 weeks or longer; Evangelist Dorothy Fowler and Coworker, La. Creta Maynard. Kansas City, Mo.—Clyde Waters is Pastor.

AMERICAN FALLS, IDAHO—Bible Convention, Dec. 6-8; District Superintendent Frank Gray and Dwight McLaughlin, Speakers. Planning accommodations for all.—C. G. Crawford, Pastor.

ALTON, ILL.—Gospel Tabernacle, Nov. 21—; Joseph F. Sharp, Tulsa, Okla., Evangelist.—Robert L. Hillegas, Pastor.

TOPEKA, KANSAS—610 Lime St., Nov. 25—; Wm. F. McPherson, Sanford, Fla., Evangelist.—Claude J. Utley, Pastor.

PORT ARTHUR, TEXAS—North End Assembly of God; Nov. 27, for 2 weeks or longer; George Hays, Evangelist.—C. L. Musgrove, Pastor.

MIAMI, OKLA.—Rock Church; Dec. 18, for 2 weeks; V. M. Murray, Dallas, Texas.—J. M. Cockrell, Pastor.

OKLAHOMA CITY, OKLA.—9th and Phillips, Dec. 4-18; Fred G. Eiting, Dallas, Texas, Evangelist.—Earl F. Davis, Pastor.

ST. THOMAS, ONT.—Pentecostal Assembly, Nov. 29-Dec. 18; Arne Vick, Rochester, N. Y., Evangelist. Hugh McAlister is Pastor.

BROOKLYN, N. Y.—"Deeper Life" Convention, Lighthouse Church, 73 Himrod St., Dec. 1-11; Hattie Hammond, Evangelist.—Milton T. Wells, Pastor.

OROVILLE, CALIF.—Pine and Osage Sts.; Nov. 28, for 3 weeks or longer; Evangelist A. Knudson and Party, Crosby, N. Dak. R. T. Doherty is Pastor.

BAR HARBOR, ME.—Gospel Tabernacle, 322 Main St., Dec. 1-18; Irma Kleinfeld, Evangelist, assisted by Virginia Underwood.—Edwin P. Anderson, Pastor.

INDIANAPOLIS, IND.—Riverside Tabernacle, 1240 Roache St.; Nov. 29, for 3 weeks or longer; A. B. Crabb Evangelistic Trio, from Washington State.—E. Edw. Miller, Pastor.

LIVINGSTON, TEXAS—Bible Conference, Dec. 8-12. District Superintendent F. D. Davis, Main Speaker. Free entertainment to ministers.—Burrell B. House, Pastor.

PATERSON, N. J.—Full Gospel Tabernacle, 187 and 189 Pearl St., Nov. 29-Dec. 11, Evangelist and Mrs. A. E. Gidman, of England.—David Leigh, Pastor; by H. Bower, Secretary.

LIVINGSTON, TEXAS—Bible and Prayer Conference, Dec. 8-11; District Superintendent F. D. Davis, Main Speaker. B. B. House, Pastor.—R. L. Bennett, Sectional Secretary, Frankston, Texas.

CRYSTAL SPRINGS—(near Dundee), N. Y.—Full Gospel Church, Nov. 20; Marion Aylor, Evangelist. All neighboring assemblies urged to co-operate as this is a new field.—Rudolph W. Metzger, Pastor.

CHAMBERSBURG, PA.—Bethel Pentecostal Church, Nov. 24-Dec. 11; Evangelist and Mrs. William Gunderson, Lakewood, N. J.—Leo S. Starnier, Pastor.

WINDSOR, PA.—Pentecostal Lighthouse, Nov. 27-Dec. 28; Alex. Clattenburg, Evangelist. Neighboring assemblies invited to co-operate.—Gladys I. Buchwalter and Dorothy Brosey, Pastors.

AKRON, O.—Northeast Ohio Prayer Conference, Pentecostal Church, Howard and York Sts., Dec. 5-6. Three services each day. Evening meal served. Rooms provided ministers and missionaries.—Claude Weaver, Secretary-Treasurer, 978 Inman St., Akron, Ohio.

KANSAS CITY, KANSAS—Annual Missionary Convention, Full Gospel Tabernacle, 7th St. and Riverview Ave., Dec. 2-4. Three services daily. Special Speakers: Emile Chastagner of Africa, M. L. Ketcham of India, and Serena M. Hodges of Palestine.—H. B. Garlock, Pastor.

## FELLOWSHIP MEETINGS, S. S. AND C. A. RALLIES

CALDWELL, KANSAS—Great Home Coming, 20th Anniversary Celebration and C. A. Rally, Dec. 3-4. Three big services each day. Special speakers. Bring your instruments.—Luther S. Sherlund, Pastor.

GALT, MO.—Dedication of New Church and Fellowship Meeting, Dec. 5. District Superintendent Roy E. Scott, Speaker. Services 2:30 and 7:30.—W. G. McClure.

BINGHAMTON, N. Y.—Joint Anthracite and Central New York Sectional Fellowship Meeting, Faith Tabernacle, Conklin and High Sts., Dec. 8. Meals on freewill offering plan.—John Kellner, Pastor.

GRAND RAPIDS, MICH.—Fellowship Meeting, Evangel Temple, Fountain St. and Bostwick Ave. N. E., Dec. 5. Services 10:30, 2:30, and 7:30. Dinner served at 5:15.—Pastor and Mrs. William D. Swanson, 100 Fountain St. N. E.

PARAGOULD, ARK.—All-day Fellowship Meeting, Full Gospel Tabernacle, E. Lake St., Dec. 6; First service 7:30 p. m., Dec. 5. All churches invited to attend. Bring musical instruments. J. S. McMahan, Presbyterian.—A. A. Bradley, Pastor.

STEELEVILLE, MO.—Sullivan Sectional Fellowship Meeting and C. A. Rally, Dec. 10; services 10:00 and 2:00. Bring basket dinner.—Earl J. Hance, Box 293, Sullivan, Mo.

PADUCAH, TEXAS—Fellowship Meeting, Dec. 13. Service Monday night. District Superintendent A. C. Bates, of Amarillo, and H. M. Reeves, of Plainview, in charge.—Zearl Amburn, Pastor.

CHICAGO, ILL.—Pentecostal Fellowship Meeting, Calvary Tabernacle, Dec. 6. Ministers meet at 4:00 p. m. Services at 7:45.—K. A. Auten, Secretary-Treasurer, 538 N. Lavigne. Columbia 0294.

SENATH, MO.—Sectional Fellowship Meeting, Dec. 5. Services 10:00, 2:00, and 7:30. Bring baskets. Every one invited. Carl Gambol is Pastor.—Cleo Tapp, Secretary-Treasurer, 526 N. Sassafras, Dexter, Mo.

GRANITE CITY, ILL.—Illinois District Fellowship Meeting, Tri-City Park Tabernacle, 12th and Meridan Sts., Dec. 5. Services 3:00 and 7:30. C. M. O'Guin, District Superintendent.—G. H. Holister, Pastor.

CINCINNATI, O.—Southwestern Ohio Fellowship Meeting, Christian Assembly, 1224 Race St., Dec. 5. Services: 10:30, A. B. Cox, Assistant District Superintendent, speaking; 2:30, Fred Baltau, Missionary to China, speaking; 7:30, G. F. Lewis, District Superintendent, speaking. O. E. Nash, Pastor.—H. L. Tomlinson, Secretary Pro Tem., North Lewisburg, O.

KANSAS CITY, MO.—Fellowship Meeting, Full Gospel Tabernacle, 3100 East 31st St., Dec. 5. Services 10:30 and 2:30. C. A. Rally 7:45. Basket dinner. Bring special music. Come prepared to stay through all 3 services. A. A. Wilson is Pastor.—J. L. O'Dell, Sectional Secretary, 1506 Van Brunt Blvd., Kansas City, Mo.

BYESVILLE, O.—Southern Ohio Fellowship Meeting, Assembly of God, Dec. 12. Services: 10:30, T. Griffith, Speaker; 2:30, B. E. Hillman, Speaker; 7:00 J. Roush, Fellowship President, Speaker. Bring basket lunch, also musical instruments. Nina Souls, Pastor.—T. Griffith, Secretary-Treasurer, Martins Ferry, O.

WEST CENTRAL DISTRICT

ST. JOSEPH, MO.—Annual Fall Fellowship Meeting of West Central District, 27th and Olive Sts., Nov. 28-Dec. 2; Hugh M. Cadwalder, Pastor. This is a fellowship meeting for the entire District and we are expecting all the District to be represented. Those desiring license or ordination should be present for the entire meeting.—Roy E. Scott, District Superintendent, Mercer, Mo.

MISCELLANEOUS NOTICES

NEW ADDRESS—Route 1, Valley Farm Assembly of God, Alma, Texas. "We have accepted the pastorate here."—Lee S. Vowell.

WORLD MISSIONS CONTRIBUTIONS

November 9-15 Inclusive

ALABAMA Personal Offerings .....	\$ 11.00
Andalusia Assembly of God .....	10.75
Crichton Assembly of God & CA .....	11.00
Opp Union Grove Assembly .....	1.19
Sulligent Military Grove Assembly .....	1.25
Warrior Assembly of God SS .....	2.00
ARIZONA Personal Offerings .....	35.00
Ajo Assembly of God & SS .....	11.44
Buckeye Assembly of God .....	6.45
Phoenix Assembly of God Church .....	11.75
ARKANSAS Personal Offerings .....	77.95
Atkins Assembly SS .....	2.00
Bearden Assembly of God Church .....	2.00
Biytheville Grove Missionary Prayer Band .....	4.00
Brinkley Assembly of God Church .....	2.00
Camden Assembly of God SS .....	5.32
Conway Sunday School .....	4.43
Dardenelle Assembly of God SS .....	6.09
Flippin Assembly of God SS .....	1.00
Harrison Assembly .....	2.50
London Assembly .....	1.00
Monticello Assembly of God .....	5.00
N Malvern A of G SS & CA Class .....	5.12
Paris Assembly of God SS .....	8.45
Russellville Assembly of God SS .....	25.00
(Near) Russellville South New Hope Assembly .....	2.00
Trumann First Assembly of God Church .....	1.06
Van Buren Assembly of God .....	3.05
West Fork Assembly of God SS .....	1.40
CALIFORNIA Personal Offerings .....	233.20
Auburn Full Gospel Tabernacle .....	16.00
Avenal Gospel Tabernacle SS & CA .....	15.78
Bakersfield Gospel Gleaners .....	6.81
Bellflower Assembly of God SS .....	30.93
Bellflower Womens Missionary Council .....	2.00
Chowchilla Almo Pent Church .....	8.56
Cloverdale Assembly of God .....	1.14
Corcoran Full Gospel Mission SS .....	15.00
Covina Assembly of God Church & CA .....	30.00
Dunsmuir Pent Sunday School .....	48.66
El Monte Full Gospel Assembly .....	17.10
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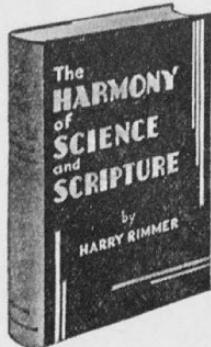
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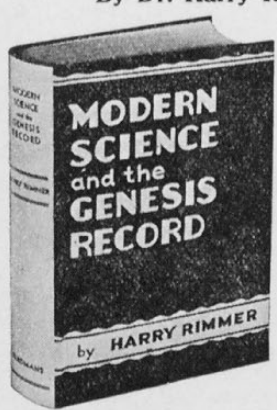


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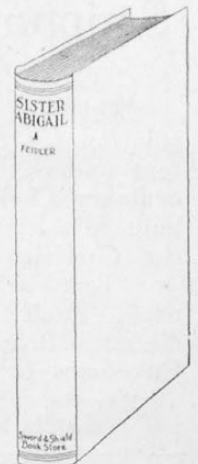
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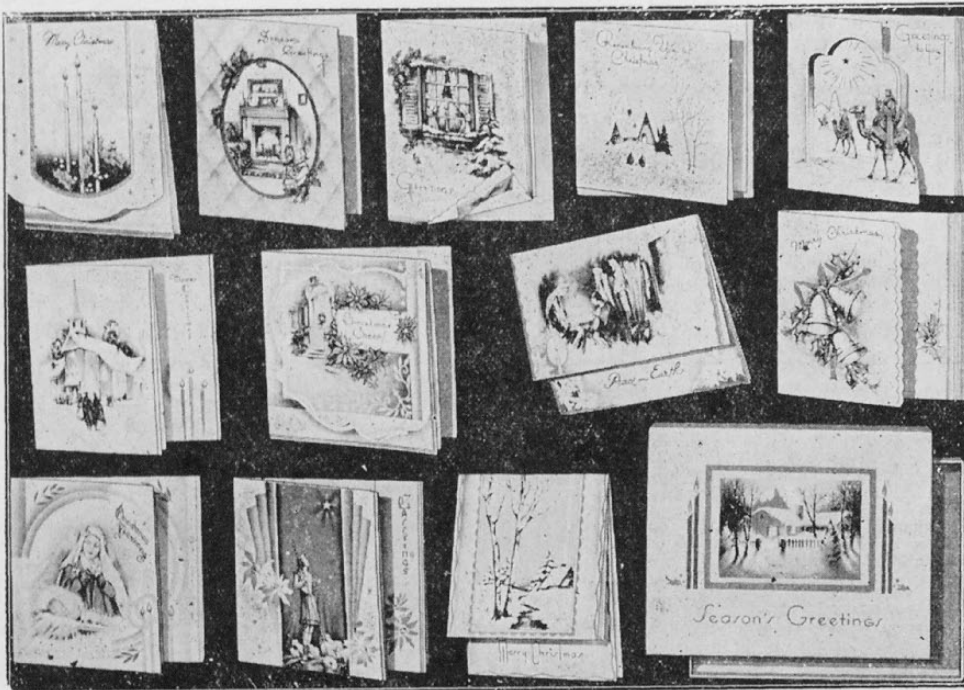
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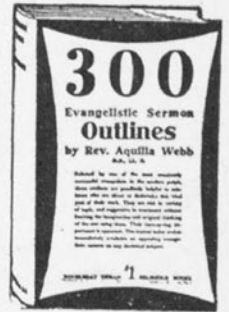
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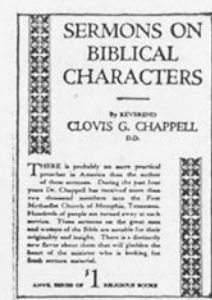
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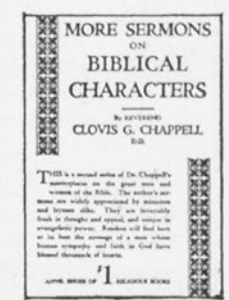
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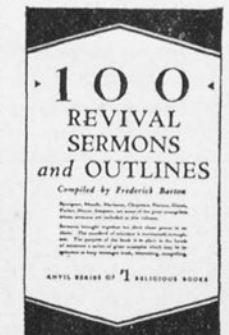
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