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The Growing Apostasy

Pastor E. L. Langston

"And the word of the Lord came unto me, saying, Son of man, prophesy against the prophets of Israel that prophesy, and say unto them that prophesy out of their own hearts, Hear ye the word of the Lord: Thus saith the Lord God: Woe unto the foolish prophets that follow their own spirit and have seen nothing. . . . They have seen vanity and lying divination, saying, The Lord saith: and the Lord hath not sent them: and they have made others to hope that they would confirm the word." Ezek. 13:1-3 and 6.

Ezekiel was one of the bravest prophets of the Old Testament. He was sent by God and commissioned with a most difficult task, a task such as no other prophet had ever had. He was sent by God to denounce

The Prevailing Theology

of his day, and to denounce the accredited spiritual leaders of his country and of his city. These leaders were prophesying falsely, and by prophesying things out of their own mind, and by interpreting the signs of the times as they did, they were leading God's people astray, saying "peace" when there was no peace. Hence, the task given to the prophet was not an easy one for any man. These false prophets undoubtedly were good and clever, probably orthodox as well as religious, and they had the ear of the people; public opinion was all with them—but they were not sent by God, and what they were preaching and teaching was not with the authority of "Thus saith the Lord."

Both Isaiah and Jeremiah, as well as many of the minor prophets, reveal to us the condition of the land in those days. There was outward prosperity. The religion of the temple was formal, and accurate according to the Mosaic code. In the city of Jerusalem there was luxury, —luxury in the homes—and the women were

Clad in Luxurious Clothing.

For the past hundred years God had been warning His people of their spiritual

declension, and their continual straying away from the fundamental truths as laid down in the Mosaic code. He warned, and warned, and warned that judgment must come upon them, that the city should be destroyed, and the people taken away into captivity, unless they repented. So Isaiah, Jeremiah, Ezekiel, and many another prophet, stood before the people as ministers from on high, and warned them that, unless they turned to the Lord their God, the city would be destroyed, and the people carried away into captivity.

Among the last of these prophets there stood up Ezekiel, the servant of God, and he warned the spiritual leaders that they were leading the people astray, and that God's swift and sure judgment was about to be poured out upon the city and the race.

We turn to the New Testament, and we are warned there, time and again, that what happened in the days previous to the destruction of Jerusalem, and previous to the captivity, should happen in the last days of the Church's era here on this earth. And just as in those days

there should be false prophets, who would lead the people astray by preaching peace when there was no peace, so in the

Last Days in the Church's Era,

the prevailing religious teachers should also lead people astray by false teaching, making them unready for the solemn events that must come immediately before the Second Advent of the Lord Jesus Christ to this earth. You remember Christ's words in Matt. 24:117 "And many false prophets shall rise, and shall deceive many." And in 2 Peter 2:1,2, we read: "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 themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of."

Now, what we want to find out is this: Are we living in days when practically the whole church is being led astray? Are the accredited leaders who write our books, who preach sermons in our churches, right in their interpretation of the signs of the times and the events that are happening all around us?

We are conscious that we are

Living in Alarming Days.

Unrest is everywhere, in every country. Of recent years we have seen forces come into being which, if allowed to develop, must change the face of the whole world, and what we want to know is, Whither are we drifting? Politicians, financiers, and others, are conscious of some tremendous impending trouble in the near future—they know not what. Accredited spiritual leaders to-day are divided into two unequal parts. Ninety per cent tell us that this world is getting better and better; that the world is gradually being Christianized; that the kingdom of God is gradually being established; and they are saying "Peace," and that all is going well, and going to be well in the days to come.

(Continued on Page Eight)

...Indwelt...

Not merely in the words you say,
Not only in your deeds confessed,
But in the most unconscious way
Is Christ expressed.

Is it a beatific smile?
A holy light upon your brow?
Oh, no: I felt His presence while
You laughed just now.

For me 'twas not the truth you taught,
To you so clear, to me still dim,
But when you came you brought
A sense of Him.

And from your eyes He beckons me,
And from your heart His love is shed,
Till I lose sight of you—and see
The Christ instead.

Author Unknown.

From the Pentecostal Viewpoint

"Return to Rome" A few days ago a body of American Protestants waited on the Pope of Rome and asked him to send a representative to a conference for the union of all the churches. The Pope refused, and issued a papal encyclical in which he stated that "a union of all Christians can be obtained only in one way—by the return of the wandering sheep to the fold." So modern Protestants who have ceased to protest against a religion that merely has a form of godliness and denies the power, who are clamoring for one great united church can now know how their cherished dream can be brought to fruition—by their going back to Mother Rome, that organization portrayed so clearly in Rev. 17:5 as "Babylon the great, mother of harlots and abominations of the earth."

Modern Babylon The first great departure from God after the flood was when men concerted together and said, "Let us build us a city and a tower that may reach unto heaven, and let us make us a name." They did not want to magnify the name of Jehovah but to magnify their own names, and this was the beginning of an ever-growing apostasy. The place where they built was Babel, and this is the site on which the city of Babylon was later constructed, and it became the seat of the great Babylonian cult. Mr. C. G. Bauer, the chairman of the Prophetic Testimony of Philadelphia, recently gave some interesting facts concerning this cult. "Before any member could be initiated into the Babylonian mysteries, he had to confess to a priest, who then had him in his power. Once admitted, he was a member of a mystical priesthood, over whom was placed a Pontiff, or High Priest, whose word was law. The city of Babylon continued to be 'the seat of Satan' and of this Babylonian cult until the fall of the Medo-Persian empire, when the seat was shifted to Pergamos.

Rome and Babylon United "When Attalus, the Pontiff and King of Pergamos, died in B. C. 133, he bequeathed the headship of the Babylonian priesthood to Rome. Later the Romans accepted this Pontiff as their civil ruler. Julius Caesar was made 'Supreme Pontiff of the Babylonian Order' in B. C. 63. The Roman emperors had the title of Pontifex Maximus, or Supreme Pontiff of the Babylonian Order, until 378 A. D., when the Emperor Gratian, for Christian reasons, refused it. Damasus, the Bishop of the church of Rome at this time, was elected to the position in 378 A. D., and thus Satan united Rome and Babylon in one religious system. Soon after Damasus was made Supreme Pontiff all the rights of the Babylonian cult came to the front. The worship of the Vir-

gin Mary was set up in A. D. 381. All the outstanding festivals of the Roman Catholic church are of Babylonian origin. Easter is not a Christian name; but comes from 'Ishtar' the title of the Queen of Heaven whose worship by the Israelites was an abomination to God. Jer. 44:17-25. Among some of the Babylonian tenets and customs were celibacy, the tonsure, and the order of the monks and nuns. The nuns were the 'vestal virgins' who kept the fires burning on Rome's pagan altars."

Rome Never Changes And now the Pope, or Supreme Pontiff, is inviting all Protestants to "return to the fold." On the other hand God is calling out His own from Babylon, saying, "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues." Even though the Protestants may have forgotten Rome's bloody past and the ten million martyrs of her iniquitous inquisition, God has not forgotten. She has never repented of her sins, and the attitude of the Romanists against Protestant missionaries in South America today indicates that Rome is at heart the same as in the worst days of her inquisition fires.

A Call to Hate Evil We shall not be surprised to see so-called Protestants compromising their doctrinal positions and coming into one great visible church headed by the Pope of Rome. Many to-day are magnifying toleration, a toleration that will tolerate idolatry and modernistic atheism. God does not call us to tolerate iniquitous things. He calls us to hate them. His Word exhorts us, "Ye that love the Lord, hate evil."

Outside the Camp The word that God breathed into Luther's soul needs to be once more sounded forth in power, "The just shall live by faith." A revival of faith is imperative, and God will send it in response to His children's prayers. But, like God's other revivals, it will come outside the camp of organized ecclesiasticism. The Lutheran revival, or the revival of the great Reformation, came outside the Catholic church. The Methodist revival came outside the backsliden Episcopal church. The Salvation Army revival came outside the Methodist church that had now grown cold. And the Pentecostal revival of the past twenty years also came outside the denominational churches. Outside the camp, bearing His reproach, is a splendid place to be. Praise God for the reproach of speaking in tongues. And though we be outside the camp, we can be inside the veil, and can speak to our God in a language which no man can understand—nor the devil either.

Following the Lord

There is one Priest alone whom the children of God can acknowledge, and that is Christ Jesus, the Apostle and High Priest of our profession. Alford, who probably ranks highest of all Greek scholars of the last one hundred years, translates Matt. 23:9, 10 as follows: "Call none your father upon the earth, for one is your father which is in heaven. Neither be ye called leaders, for one is your Leader, even Christ." It is wrong to call human priests "Father," and it is equally wrong to call any one "Leader," save Him of whom the Father speaks, "I have given Him for a Witness to the people, a Leader and Commander to the people"—our Lord Jesus Christ. We have always been grateful that the Pentecostal movement has had no human leader. Christ leads, and He calls us to be followers.

Out and Out Our Lord Jesus Christ is the One who calls His own sheep by name and "leadeth them out," out of the fold of Satan, out of bondage, out of the world, out from all that is of the flesh, out, ever out. And he who follows the Lord whithersoever He goes will always be without the camp. "Get thee out," was the Lord's first word to Abraham, and it is a word to all of Abraham's seed. Complete separation is the first law of the kingdom of God. He who makes His abode in a half-way house between the highway of holiness and the broad ways of the world, is living on the devil's territory.

Greater Separation "After the way which they call heresy, so worship I the God of my fathers," was the outspoken testimony of Paul. It was a despised way then and it is a despised way to-day. God forbid that we should ever seek to make "Pentecost" popular, or compromise on the testimony God has given us for the sake of gaining prestige with the world, the flesh, and the devil. Let us rather cry to God for greater revival and a greater separation unto Himself.—S. H. F.

WORLD VISION

A minister was writing a series of articles on the coming of Christ and concerning the setting up of His kingdom. The editor to whom these articles were sent was not very eager to publish them and suggested that the minister should write on some simple subjects that he gave to him. The minister said to us, "God has given me the vision of His plans for the whole world, and you cannot think parish pump politics when your whole being is surging with the thought that soon all the kingdoms of this world are to be the kingdoms of our God and of His Christ, and that He shall reign forever and ever. That editor will take what God has given me or he will have nothing from my pen at all."

Get the world vision and do all you can to help to win the last soul who shall make up the number of God's elect. Funds are needed right now for both old and new missionaries who are eager to take the gospel to the farthest ends of the earth.

They Shall Take Up Serpents

By Pastor J. Narver Gortner

We have been told that the last twelve verses of the Gospel of Mark are an interpolation, that Mark did not write them, and that we have no means of knowing who did. Dr. Godbey, well known holiness preacher and a Greek scholar of some learning, decided that he would join the critics in asserting that these verses are no part of the original Scriptures for the reason that he failed to find them in an ancient Greek manuscript, a copy of which he had access to.

But the evidence that the verses are genuine is such that one is naturally amazed that any student should hesitate for a moment to accept them as readily as any other portion of the Gospel of which they form a part.

There are no Greek manuscripts that we know anything about prior to the fourth century, but prior to that time a number of church fathers lived, preached and wrote, and several of them, among them Papias, Justin Martyr and Irenaeus, quote portions of the disputed passage as inspired Scripture. Ambrose, Chrysostom, Jerome and Augustine all quote the passage in part or in whole; and Augustine discusses the entire passage and tells us that it was written by the evangelist Mark, and that the verses were publicly read in the churches.

Some of the church fathers who have set their stamp of approval on the genuineness of the disputed passage must have known persons who had seen and conversed with the apostles, and it may be that some of these church fathers knew in their boyhood days some of the people who had seen and conversed with our Lord in the flesh. Certainly these men were in a better position to pass judgment on the genuineness of the passage in question than is any person who is living to-day or has lived during the past few centuries.

The evidence that the passage is genuine, that it was written by Mark and is real Scripture, is irrefutable.

One of the reasons why men have tried to get rid of this Scripture is because of what it contains. There are many who would like to get rid of Acts 2:4 if they could, but they cannot.

We are told that it is ridiculous to believe that Jesus said, "They shall take up serpents." Some ignorant readers of the Word have been stupid and foolish enough to believe and teach that this means that we are authorized to go forth and handle poisonous reptiles and expect to be miraculously preserved from harm. And it is a well known fact that some have tried to demonstrate their faith and have dismally failed.

No license is given by our Lord to drink poison or to handle serpents, but if, in the performance of my duties as a minister or a missionary, I happen to have poison administered unto me by an enemy, or happen like Paul, in gathering sticks to build a fire, to pick up a poisonous viper, I have the priv-

ilege of believing that God will miraculously preserve me, as He preserved Paul, who shook the venomous reptile off into the fire and was unharmed.

Some time ago I clipped from the "Pathfinder," a weekly periodical published at the nation's capital, the following interesting bit of news:

Prayer Vanquishes Snake

"As a 'joke,' two unbelievers dumped a rattlesnake bearing 13 rattles into the midst of a revival meeting being held at Logan, W. Va., just as the service was waxing warm. A panic ensued and all fought to leave the exit. Burly mountaineers from a section where gunplay and bloodshed over trifles are still in vogue, fled precipitately. The minister brought up the rear but left behind one woman who dared face the danger. Praying aloud she walked up to the snake, and grasping it as it was about to leap, twisted and broke its neck. The meeting was then continued and many of the unbelievers, seeing the demonstration of faith, were converted."

The paper from which the above has been culled is not a religious paper and cannot be accused of favoring the Pentecostal people. It favors neither Jew nor Gentile, Roman Catholic nor Protestant, modernist nor fundamentalist. It is a strictly secular publication, and the items of news are perhaps as reliable as can be found in any secular publication in America. The editor aims to

publish in the news columns only what is strictly true, and if there is good reason to believe that an item is not true, it is denied a place in the columns of his paper. The fact that this item has appeared in the "Pathfinder," is a good reason to believe that the item is true.

God has not changed. What was true at the beginning of this era is true at the present time. Our Lord is still alive. He is on His throne. And what He said when here in the flesh, while often misunderstood and misinterpreted, is just as true as it is possible for truth to be.

We need not apologize for what is written in God's Word. If, instead of apologizing for what is found there, men would believe what they read and shape their lives accordingly, God's blessings would rest upon them abundantly and our Lord would be glorified.

VISITATION OF ANGELS

Elder John Morris, Los Angeles, Calif.

There is much in the Scriptures about angels paying a visit to God's children. A Welsh friend of mine sent me the following account taken from a Welsh paper: "In the history of the celebrated preacher, John Evans of Bala, North Wales, is the account of his going at the request of his church to Trecastell (Castletown) to attend a conference. He was accompanied by two men from Lanbrynmair on the same errand, which was to obtain the appointment of Howell Harries and Daniel Rowlands for preaching services. It was a strange road they had to travel. After advancing far into the mountains and wandering about hither and thither they were in doubt as to the right direction. While they were in great anxiety and conferring one with the other what was the best thing to do, a man in the garb of a shepherd suddenly appeared close by them, asking, "Are you going to the conference at Trecastell?" They answered, "Yes." "Well, you have lost your way," said the shepherd; "turn and go in that direction and walk ahead between those two hills, and after you have descended from the mountain you will see a farm house by the side of the road. The farmer who lives there is of the same faith as yourselves, and you will receive a welcome by him, and lodging over night, and proper directions for your journey to-morrow morning."

After profusely thanking him they started off. One of them said, "How fortunate to meet that shepherd in such a desert place." With one impulse they both turned around to have another look at him. To their great astonishment he was nowhere to be seen. The place was flat and clear and there was not a hiding place in the vicinity. John Evans said, "Surely he was an angel." They went forward according to his directions and they found the farm house just as the shepherd said, and they received every possible welcome. After they reached Trecastell they found Howell Harries, Daniel Rowlands and George Whitefield there preaching.

"Speaking without thinking, is like shooting without taking aim."

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Where Shall I Go for a Rest?

Pastor W. E. Moody at the Springfield Assembly

I want to direct you to two Scriptures. The first is Psalm 55:6-8. "And I said, Oh that I had wings like a dove! for then would I fly away, and be at rest. Lo, then would I wander far off, and remain in the wilderness. I would hasten my escape from the windy storm and tempest."

The second is Matt. 11:28-30. "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy and My burden is light."

It is my desire to bring a word of comfort to the hearts of the tried and tempest-tossed; to those who find it hard to pull against the stream, who are harassed and perplexed and are looking and longing for a way of escape from the difficulties which compass their path.

When the psalmist uttered the words of my text he was in a hard place. In verses 2-5 he says, "Attend unto me, and hear me: I mourn in my complaint, and make a noise; because of the voice of the enemy, because of the oppression of the wicked: for they cast iniquity upon me, and in wrath they hate me. My heart is sore pained within me; and the terrors of death are fallen upon me. Fearfulness and trembling are come upon me, and horror hath overwhelmed me."

And not only do my enemies oppress me, but I have had to face the treachery of my friends. Verses 12-14: "For it was not an enemy that reproached me; then I could have borne it: neither was it he that hated me that did magnify himself against me: then I would have hid myself from him: but it was thou, a man mine equal, my guide, and mine acquaintance. We took sweet counsel together, and walked unto the house of God in company."

Finally the burden of oppression became well-nigh unbearable, and he cried out in the language of discouragement, bordering on despair, "Oh, that I had wings like a dove!"

The margin of the Newberry Bible has it, "Who will give me wings?" I want wings! Oh that I had wings! "Who will give me wings?" I want to fly away from my troubles and tests and be at rest. If only I had wings like a dove "I would wander off, and remain in the wilderness. I would hasten my escape from the windy storm and tempest."

Note the prominent pronoun "I" appears in this complaint—"I said, Oh that I had wings . . . then would I fly away . . . I would wander far off . . . I would hasten my escape."

When the Pharisee and the publican went up into the temple to pray (Luke 18:10-14), the Pharisee, instead of praying, stood and told God how good he was. He said, "I, I, I, I, I," five times. Five is the number of *grace*. Five times the Pharisee gave a direct slap at the "grace of God."

The psalmist got his eyes off God, and when a man does that he becomes filled with his own devices, and makes every self-effort possible to escape from the plan and purpose of God.

Let us analyze for a moment these false and self-centered hopes to which the psalmist gives utterance.

"Oh that I had wings like a dove! For then would I fly away and be at rest."

Like many of us to-day, the psalmist was going the wrong way about to get wings. Wings are not promised to the murmuring and discontented ones, but to those who wait quietly on the Lord. "He giveth power to the faint; and to them that have no might he increaseth strength. Even the youth shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." Isa. 40:29-31. There are times when, in response to our quiet and persistent waiting on God, we are filled with ecstasy and rapture, and seem to mount up as on eagle's wings. Such experiences are indeed blessed and glorious, but we soon find that we have to come down to the steady *walk*, the most natural and simple of all exercises.

We are not told to *fly*, but we are again and again exhorted to *walk*. "Walk in the Spirit (Gal 5:16, 25); walk in the light (1 John 1:7); walk honestly (Rom. 13:13); walk charitably (Rom. 14:15); walk by faith (2 Cor. 5:7); walk in love (Eph. 5:2); walk circumspectly (Eph. 5:15); walk in truth (3 John, 4); walk in wisdom (Col. 4:5); walk in Him (Col. 2:6); walk worthy of the Lord (Col. 1:10); walk even as He walked (1 John 2:6)."

Let us not, in a spirit of murmuring and discontent, want to fly away from the difficulties and tests in which God has placed us, thinking that then we can be at rest. Rest is not to be found that way.

"Lo, then would I wander far off:" There are times when "distance lends enchantment to the view;" when far off fields seem greener and more attractive than the daily round and common task which now confront us; but it is seldom safe to *wander*. Wandering indicates a restless mind and spirit, and these are manifestations of an unbalanced Christian character. Those under the control of demon powers are of a restless nature, always on the move—wandering about with no objective in sight. There are many of God's dear children who are of that wandering, restless disposition. The enemy has made them dissatisfied with their present lot and calling in life, and they are longing for wings that they may fly away. Listen to the victorious words of the apostle: "I have learned in whatsoever state I am, therewith to be content." Phil. 4:11.

"I would remain in the wilderness:" Some-

times God leads us into a wilderness where everything is parched and dry. He led Moses to the back side of the desert (Ex. 3:1-5) and there He appeared to him in the burning bush, and commissioned him to lead the children of Israel out of captivity. It was on the bleak mountains of Sinai and Horeb that God gave him the ten commandments of the law written by His finger on the two tables of stone; and it was there that He showed him every detail regarding the tabernacle that was to be built.

He led Elijah to the brook Cherith, and later to Zarephath, as a preparation for the great conflict on Mt. Carmel.

It was in the wilderness that John the Baptist had his "raiment of camel's hair, and a leathern girdle about his loins, and whose meat was locusts and wild honey" (Matt. 3:4); where he stood and cried, "I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias." John 1:23.

It was in the desert of Arabia that Paul received the wonderful revelation of the "Gospel of Grace" that has brought light and deliverance to untold millions.

It was amid the barren rocks of the Isle of Patmos that John received that wonderful revelation, apocalypse, and unveiling of Christ which has thrilled the hearts of God's people in all ages.

It was after our Lord Jesus was anointed with the Holy Ghost and with power that He was driven by the Spirit into the wilderness to be tempted of the devil. Mark 1:12, 13.

And it was Jesus who said to His disciples, "Come ye yourselves apart into a desert place and rest a while." Mark 6:31.

The wilderness has its place in God's dealings with mankind, but it is never safe for us to seek some wilderness in which to hide, and in this way get away from the sorrows and vexations which beset our path. That is not God's way of escape.

"I would hasten my escape from the windy storm and tempest:" Many of God's children have wished that they could escape from the windy storm and tempest that has threatened to engulf them; but that is not God's way of escape. Rather, He would have us *face* the storm and tempest of temptation and trial, and prove to a gain-saying world that He is "able to deliver the godly out of temptation," and can give us sweeping victory in the face of what appears to be ignominious defeat.

Like many of us to-day, the psalmist was on the wrong track in seeking for wings that he might fly away and be at rest. Where, then, is the true rest to be found? Let us listen to the thrilling words of Jesus as He speaks to us with "wondrous words and kind:" "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." You that are toiling hard, struggling to get free from your financial, physical, mental, spiritual and circumstantial difficulties, and are only getting deeper into the mire, "Come unto Me; I will give you rest." "Lay aside your thoughts of wings, and come to Me; and I will give you rest. Look not at the waves and billows which are going over your head and seem likely to engulf you; remember that I am your Pilot, and will

pilot you 'over life's tempestuous sea.' Come unto Me—the crucified, dead, risen, reigning Saviour, and I will give you rest." You do not need to fly away to some solitary wilderness to find rest. Jesus is the Rest-giver. All you have to do is to come. Tell Him your need; He will meet it to the full.

"Take My yoke upon you, and learn of Me." When I lived and labored in British Columbia, the settlers in that new country used to draw their logs, plough their land, etc., with yokes of oxen. They yoked two oxen together to teach them how to work. If we would know how to live and work for God, we must take His yoke upon us and learn of Him. What is that yoke? It is God's perfect will as revealed to us through His Word and by His Spirit. When our surrender to that yoke is complete it is then that we can take up the words of Jesus and say, "I delight to do thy will, O My God." Psalm 40:8.

"For I am meek." To be meek is to have a subdued, submissive, chastened spirit. This usually comes through suffering. The word "meek" is seldom used now, but there is no other to substitute for it. Luther renders it *sweet-tempered, tender-hearted*; Well-ton gives it *good-tempered*; but neither of these words adequately represents the meaning (See Weymouth's Notes on Matt. 5:5).

To be trodden upon by others, or to be scourged by the tongue of the slanderer, and yet to have no thought or feeling of retaliation—that is meekness. Jesus was a wonderful example of this, for He went "as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He opened not His mouth." Isa. 55:7.

"And lowly in heart." Some are lowly in manner, but not in heart. Jesus was lowly in heart. He took seven lowly steps to the cross. See Phil. 2:6-8.

1. Being in the form of God, He thought it not robbery—or a thing to be grasped at—to be equal with God.

2. He made Himself of no reputation—emptied Himself.

3. He took on Him the form of a servant.

4. He was made in the likeness of men.

5. Being found in fashion as a man, He humbled Himself.

6. He became obedient unto death.

7. Even the death of the cross—the most accursed of deaths. Deut. 2:23; Gal. 3:13.

All this He did because He was lowly in heart. It was a *complete, perfect* humiliation. Let us learn of Him who was lowly in heart, and "follow in His train."

Having taken His yoke upon you, "ye shall find rest unto your souls." Notice that the word "rest" in verse 28 (in the original Greek) is a verb, and means, "I will rest you, refresh you." It is blessed to be refreshed and rested when we are weary. But the word "rest" in verse 29 is a noun. "Ye shall find rest to your souls." We shall not only be refreshed and rested, but having taken the yoke of His perfect will upon us, we shall find a *settled abiding* rest which nothing can disturb.

We are told that in the middle or center of a cyclone there is a perfect calm. Also, that when the waves are dashing mountain high, deep down in the ocean there is a place of perfect calm. So he who has

learned of Jesus and has become meek and lowly in heart, and has taken upon him the yoke of His perfect will, has come to a place of perfect rest in God. What a fascinating place that is! To be able to sit "calm on tumult's wheel." It is then that we feel like singing:

Thou Shepherd of Israel, and mine,
The joy and desire of my heart,
For closer communion I pine,
I long to reside where Thou art.
That pasture I languish to find
Where all, who their Shepherd obey
Are safe, on Thy bosom reclined,
And screened from the heat of the day.
'Tis there, with the lambs of Thy flock,
There only I covet to rest;
To lie at the foot of the Rock,
Or rise to be hid in Thy breast.
'Tis there I would always abide,
And never a moment depart;
Concealed in the cleft of Thy side,
Eternally held in Thy heart.

Does the yoke chafe? Does this burden become wearisome? Nay, verily, "My yoke is easy, and my burden is light."

"My yoke is easy." Literally, "My yoke is good." In Lamentations 3:27, we read: "It is good for a man that he bear the yoke in his youth." So here, the thought is that it is good for us to take His yoke upon us because of the actual benefit we receive from so doing.

When I was a boy at home I had a certain amount of house-work allotted to me by my parents each Saturday. Personally I would much rather have been out with the boys playing ball or marbles, but I found afterward that it had been good for me to bear the yoke in my youth and to learn to do a little practical house-work. It has helped me considerably in my later years. "My yoke is easy"—it is *good*; easy because good, and good because easy. We find the commands of our Lord to be joyous, not grievous; and we find our *delight* in serving Him.

"My burden is light." This might be translated, "My task, or service is light." We have found "rest in service." It is our delight to run errands for our King.

Oh, to be care-free! To realize this freedom from anxiety; to be anxious for nothing, not even about the results of our work for Him. Let us then cease to ask for wings whereby we may fly from the difficulties and tests which surround us; and let us come to Jesus, the Rest-giver, and find in Him the answer to every question, and a solace for every fear. Let us learn of Him until we also are "meek and lowly in heart," and have found the rest which no man or demon can disturb. Then we will be able to sing with new meaning the familiar words:

"His yoke is easy, His burden is light,
I've found it so, I've found it so."

MY FATHER'S BUSINESS

Bishop McDowell has a story of his conversation with a young man on the train. The fellow said, "I'm a traveling man." "So am I," remarked the bishop. "I'm in the jewelry business." "That's strange, so am I." "My father started the business." "Yes, my Father started my business, too." "I'm being taken into partnership." "Ah," said the bishop, "I've been taken into partnership with my Father too." "I hope to make a good report at the end of the trip." "So do I."

A VERY IMPORTANT NEW BOOK

The Bible versus Christian Science is the title of a highly recommended new book by Louise Cowles Benedict, a baptized saint. For twenty years she was in Christian Science and occupied the position of First Reader and Practitioner.

She sets down in very convincing fashion the seriously conflicting statements in Christian Science and in the Bible, setting forth the Word of God by many quotations and following these quotations by the blasphemous contradictory statements of Mrs. Eddy. She gives book and page of Mrs. Eddy's writing, making verification easy. These contradictions are taken up in themes in chapters headed "Creation," "Prophecy and Revelation," "The Nativity," "Our Saviour," "Crucifixion and Resurrection," "New Creation, Regeneration," etc., twelve chapters. The book is attractively bound in cloth and contains 179 pages.

Here are a few of the statements in Mrs. Eddy's works which she quotes: The Bible account of creation is "a lie." Matter is a myth and without substance. Elias is identical with Christian Science and so its coming is a fulfilling of the scripture, "Elias truly shall first come and restore all things." Christian Science is not dependent on the Bible which could be destroyed without harm to Christian Science which is eternal and irrefutable. "In Science, Christ never died. The fleshly Jesus seemed to die but did not." Christian Science is the new tongue spoken of by Mark. Christian Science is also the leaven hid by the woman in the meal, and is the Holy Comforter promised by Jesus. Man is incapable of sin, sickness, or death. Jesus was a man, the way-shower. The blood of Jesus is not efficacious to save from sin. One sacrifice however great is not sufficient to pay the debt of sin. The doctrine of atonement never did anything for sickness or claimed to reach that woe. The sin against the Holy Ghost is for one who has learned the power of the unspoken thought to use it to harm Christian Scientists. Soul and spirit mean the same thing and are used interchangeably with God.

Many more false and horrible things contrary to God's truth are quoted from "Science and Health" and other of Mrs. Eddy's works, and the appropriate scriptures to confute them are gathered in a very convincing way.

People who have fallen into the delusion of Christian Science or others who want to really know what "Science" teaches and how to deliver people caught in its quicksands would do very well to buy this book.

This book can be ordered from the Gospel Publishing House; the price \$1.50, postage 15 cents extra.

SOUL-WINNING

Even if I were utterly selfish, and had no care for anything but my own happiness, I would choose if I might, under God to be a soul-winner; for never did I know perfect, overflowing, unutterable happiness of the purest and most ennobling order till I first heard of one who had sought and found the Saviour through my means. No young mother ever rejoiced over her first-born child, no warrior was so exultant over a hard-won victory.—C. H. Spurgeon.

Israel at Pi-hahiroth

Pastor Ernest S. Williams, Philadelphia, Pa.

Israel had taken their journey from Succoth, and were encamped at Etham, in the edge of the wilderness, when the Lord said, "Speak unto the children of Israel, that they turn and encamp before Pi-hahiroth, between Migdol and the sea, over against Baal-zephon: before it shall ye encamp by the sea."

When at Etham the children of Israel were in a direct line for Horeb, the mount of God, and, had they continued their course as it would seem they had planned, they might have gone forward without having to cross the sea. This was the natural course for them to have continued. But here the Lord intervened and instructed that they turn short to the right and march toward the sea. Nothing but faith could have prompted Moses to follow this instruction, as to all natural reason, it would have seemed the height of folly, for this way led them to a place where they would be shut in on every side. To the one side of them was the craggy, impassable range, Pi-hahiroth; to the other was Migdol and Baal-zephon, which some have supposed were forts and garrisons of the Egyptians; to their front was the sea, and, soon to put in their appearance, at their rear was the raging host of Pharaoh.

How different is faith from sight, and how far is it beyond reason. For as the heavens are higher than the earth, so are His ways above our ways, and His thoughts above our thoughts. The life of faith is very different from the life known by the ordinary man. Abraham went out not knowing whither he went, but he knew God had spoken. He believed God, and it was accounted to him for righteousness. The same was now true in the life of the pilgrim Israelites. It was indeed to be the obedience of faith on their part, for in no sense was it a natural plan that led them to this place.

And does not this bring a lesson to us? How often have we started out full of encouragement and hope, and it has seemed that all before us would be but clear sailing toward the desire of our souls, in compliance with the will of God. But, alas, how suddenly all has changed, and we have found ourselves shut in on every side. Reason would suggest disaster, tell us we had missed the way we should have gone, and the adversary would accuse and seek to torment. Have we yet learned that God has His hand in the shaping of our lives, and plans our way? Can we rest where sight cannot see, believing that all things work together for good to them that love God? There may be many another time in our experience when we will find ourselves hedged in on every side, and when none other than God can let us out. But He is able. And only experience can be our proper teacher in the wonderful school of faith.

But Israel became confused when they

found themselves shut in on every side, and heard the approaching chariots of Pharaoh and his host. And we are not blaming them. Neither does God seem to blame them at this time. His blame of them came after He had many times proved His willingness and ability to meet their need, and yet they would not learn. God does not reject us for our ignorance of Him and of His plan. When He first begins to teach us He knows we are but dust and need to learn; but He is provoked when He finds that, however many times He may prove Himself, He is yet doubted and reproached.

Poor Israel had ample natural cause for fear, and did fear. Let us look at them. They were a great host, but they were trudging, unarmed, undisciplined, escaping slaves. For so long they had known nothing but bondage; they had been born in the homes of helpless servitude; and now their former over-lords and task-masters, together with a mighty armed force, were rushing down upon them. Was that not a proper occasion for fear? But God, whose wisdom had planned their way, had taken all of that into consideration. This was to be their first step in learning discipline, and learning the way of faith, under the Captain of their salvation.

Ah, brother, when we came to God, we too were unschooled in the ways of holy war. But the man of God is to be a soldier, and fight the good fight of faith with weapons which are not carnal but mighty through God to the pulling down of strongholds. Paul, as well as Israel, felt his weakness to meet the foe, and confessed, "And I was with you in weakness, and in fear, and in much trembling," but divine training taught him to trust where he could not see, and to rely on God, who enabled him also to testify, "I can do all things through Christ which strengtheneth me." Thank God for the power of God right in the midst of seeming impossibilities.

In their confusion and stress, Israel did not forget to call upon God. But, with their prayers, they poured out also a volume of accusation against God's servant Moses, blaming him for all the misfortune which seemed so evidently to have befallen them. Here was weakness, a weakness which is yet often found. It seems natural for one, if he is giving way to unbelief, instead of exerting faith to blame another for all his unfortunate state. But when we find one who is not making the spiritual progress he should, blaming another because he is not free, and blessed, we may usually, if not always, know that the reason he is down and out is that the person himself has lost sight of the Lord, and not because of others. It is God who brings us into the straitened place, and He does so that we

may learn to pray and to trust. "Is any afflicted, let him pray." Poor Moses, was he to blame because God was thus leading Israel?

Beware of unbelief. War against it from the first day of your surrender to the living God. It is a dangerous and poisonous tree, and grows luxuriously in the soil of test and trial. In their trial, Israel lost all sight of the manifest presence of the Lord among them. All they could see was their hedged in condition, and that they were being rapidly pursued by a malignant enemy. They blamed the holy man of God, whom the Lord had sent to be to them a deliverer. Yet, all this time, just as clear as ever before, stood the cloudy pillar by day and the pillar of fire by night. Had they but looked up, they would have seen it, and by it, have recognized that God was in the way they took, and, if blame were to be placed, it must be upon Him, and not upon His servant Moses.

If we have been walking with God and seeking His will, no matter how dark the way may become, nor what may be the seeming hindrances to advancement, God is right there with us, having said, "I will never leave thee nor forsake thee." And the truth is we are losing nothing, and are really in no danger, for the test of faith is to greatly enrich our walk, and inheritance. "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ."

Too much value has been put upon the way one feels, the joy and sunshine of the Christian life. These have their place, but the joy of faith outshines them all. It was this joy of faith in the life of Jesus that enabled Him to so triumphantly endure the cross, despising its shame. He looked forward and saw the joy set before Him. When Daniel had learned the way of faith, he could rest his soul on the bosom of God, even when thrown to the lions. So it was also with Shadrach, Meshach, and Abed-nego, when they were to be cast into the fiery furnace. Throughout the Bible we see faith shining above the darkness of its opponent unbelief. May the Lord help us to once and forever consecrate our entire lives to Him, and count it done; to get everything upon His altar, and keep it there. Then, when causes for discouragement and doubt arise, knowing we have done what we could, let us trust through whatever experience we may have to pass, for God has begun a good work in us, and will finish it.

Moses had faith, a real courage of faith, which enabled him to rise above the storm of despondency and accusation, which now filled the camp of Israel. And I would have you to know it was faith, and not sight, which Moses had. He did not know, any more than the others of Israel, what God purposed to do, until God made it known. His faith was tested as was theirs. He had this advantage, however, over them, that he had been in training for this event for the space of forty years. But this entire experience was new to him. And the whole life of

a follower of God is composed of new experiences, out of which come new acquaintanceship, richness, and fellowship with our Lord. Herding quiet sheep had been very different from trying to lead a crowd of down-trodden, undisciplined men—men in years, but children in experience.

And Moses was not immune to the rush of accusation heaped upon him. Who is? Surely none but the callous in heart. But his faith rose above it all, and he sought to comfort the distracted people with assurances born of the trust which his own soul had in God. "Fear not." "Stand still." "God shall fight for you, and ye shall hold your peace." Is that not wonderful? In other words, "God has led you here, not I. He will not, having begun to deliver, now allow you to succumb before your foe." How reasonable was this faith after all. And is it not true to-day? Do you suppose God has saved you from sin and Satan, now to deliver you again to his bondage and power? Nay verily. "He that has begun a good work in you will finish it unto the day of Jesus Christ." Have faith. Only believe.

At the right moment, Jehovah, whose eye had seen the gathering gloom, and whose compassionate heart felt the pangs of His helpless own, spoke to Moses interceding in Israel's behalf, "Wherefore criest thou unto Me? Speak unto the children of Israel that they go forward." Never backward, ever forward. Make no compromise with Pharaoh, but rather take a plunge into the sea. Anything is better than backsliding, and the only way not to backslide is to go forward. It is now that the Lord shows Moses what the next step in the progress of faith shall be. "But lift up thy rod and stretch forth thy hand over the sea and divide it, and the children of Israel shall go on dry ground through the midst of the sea." How easy when God opened the way. Yet how unexpected.

No wonder they danced and sang on the opposite shore, when they had safely gotten thither. Divine power had met a human need. Let us remember His word, "There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." "Trust in the Lord with all thy heart and lean not unto thine own understanding." "God is faithful." He has planned your way; at the right moment He will arise. He will see you through.

QUICK RETRIBUTION

It is not often that one learns of as curious an instance as that reported from Philadelphia.

A bank watchman succeeded in getting away with \$40,000 of the bank's money and negotiable securities. But in the taxicab in which he was making his escape, he died from a heart attack, and the loot was found intact.

Punishment came quick, sure and terrible.—A newspaper editorial.

The Children's Corner

GOD'S RAVEN

"What's up, Dad? You look awfully sad," and Teddy Clark glanced anxiously at his father as he threw himself heavily into the nearest chair.

"Well, Ted, I've good reason to be troubled. The young master has lost a very valuable diamond ring and I know he suspects me. If only it had been the old man he never would have done so, but then, times are changed."

Ted looked grave. He was a very thoughtful little lad, for life had already taught him some very hard lessons. He had been a cripple from birth through an accident. Ever since he had lost his mother a few months before, he had centered his affections upon his father and felt that Dad was now his special charge.

"Try to win him for our Lord and Master, Teddy Boy," had been his mother's last words alone with her little son.

"O Dad, it must, it simply **must** turn up," he said, eager to comfort, and that night Teddy, throughout many wakeful hours, prayed much about the ring.

"When Mrs. Budd comes in the morning I'll ask her to 'agree' concerning this thing, as the Bible says, and then I'm sure it shall be done. Oh! How I wish Dad believed in God as I do, but he only says, 'O, K. for you, old chappie, just carry on, but I've no use for religion myself.'"

Mrs. Budd, a neighbor who came into the cottage to "tidy through" every morning, was happily one who sympathized with Teddy in all his efforts to win his father.

"Of course, Laddie, we'll agree and pray about this together. There was an old-fashioned hymn my mother loved to sing:

"Commit to God thy griefs,
Thy ways into His hand.
For He can meet thy need,
He all things doth command."

"I like that," said Teddy. "We'll ask Him to please command somebody quick to return that ring for Dad's sake. Last Sunday I read about Elijah and the ravens out of my Bible story book, and Dad said it was probably just a 'made up' tale."

"Don't you heed, Sonny. I've known quite as wonderful things to happen in other ways as that. Don't mind what any one says, but stick fast to God's Word, and you'll know it's all true—every bit of it."

Next evening Teddy's father came home looking more troubled than ever. He was valet at the Manor House, the owner of which had recently died. The nephew who had succeeded him "knew not Joseph," and would most likely dismiss him under a cloud of suspicion.

Teddy could hardly bear to see his father looking so wretched, for usually he was brave and cheery for the sake of his little crippled son.

Teddy turned his head and gazed through the open door. It was so dreadful to see Dad worried and distressed. He had suffered so much of late, and alas, he did not know the one true Comforter.

Suddenly the little boy caught his breath sharply and tried hard to jump up off his couch.

O Dad, do look quick! Quick! There on the doorstep! There's Jack, and do see what he has in his beak. It looks like something bright and glittering. Oh—I do believe God has sent our pet raven with the lost ring."

It was indeed so; the tame bird which his father's old master had given Ted for company shortly before he died stood on the threshold with the cause of all the trouble held fast in his beak! He was soon captured and the ring confiscated, but how Jack had gotten hold of it remained a mystery.

"O Dad, it does remind me so much of Elijah. God sent the ravens with food to him and He sent Jack with that ring to us. I did ask Him to have it found somehow, and just see how He has answered!"

His father said nothing at the time, but his heart had been touched by the incident. God did care about him, although at times he had been tempted to doubt everything.

Was it indeed true, as Teddy so confidently assured him, that his heavenly Father had a "life interest" in him which included all that concerned him in any way? It was an astonishing thought when he remembered his neglect and indifference, the sin and rebellion of his own heart.

Happening one evening to pick up a scrap of paper Teddy had dropped under his couch, he saw printed in the boy's large shaky capitals:

"HE LOVED ME, AND GAVE HIMSELF FOR ME."

The "me" was very large and out of all proportion to the other words. It not only struck the man but stuck to him as never before, and he, there and then, surrendered himself to God and took courage to trust in Christ as his personal Saviour.

"O Daddy, how glad I am!" exclaimed Ted when he heard this good news. "Now you know all the miracles in the Bible are true. And, Dad, let's christen Jack 'God's Raven.'"—A. O. Stott in Sunday School Times.

We are ruined by borrowing—by borrowing trouble even more than by borrowing money.

When the Modern Tide Struck Our Home

I will never forget when the modern tide struck our home. My sister weighed one hundred pounds. She was an artist, nervous and temperamental and all that kind of stuff that we had to watch out for. She was an artist, while we had to make our own living. She got music and some other ideas in her head, and came home from college the first year. That morning after breakfast, when we had prayer, she rose sweetly and excused herself and went upstairs.

She "got by" with it that morning, but father "took note of it;" and the next morning, when she excused herself, he said, "Sit still."

"But really," she pouted, "I don't care to stay."

"That doesn't make any difference—stay!"

"I think a person should have some liberty in religion," she answered.

"You can have all the liberty you please in religion," father told her, "but I run this house; I paid for your grub, I bought the clothes you have on, I paid for your education. Sit thou there quietly and listen while a father who loves you reads and prays."

My big brother came home one day. He had made money for himself and had a big fat cigar in his mouth. He smoked it awhile on the back porch. Father came out, reached out his hand, took the cigar and, throwing it into the garden, said, "Don't smoke them around here any more."

"I would like to know what right you have to throw that cigar out," brother complained.

"You know my idea," father answered. "This is my house. I am raising boys and making a specialty of it, and you don't get by with that kind of stuff. When you are working for a man he can tell you whether to smoke in his office or in his warehouse. I am running this house. God gave me the command to do so."

"I will go somewhere else," my brother threatened.

"I am sorry: I love you," father replied quietly, "but if you want the cigar worse than you do the home, you can go."

He went away three weeks, and came back and said, "Dad, you are all right. I submit and will play the game according to the rules."

Most people say, "Well, you have to let children have their way."

Is that so? Then good-by to home, to government, to everything, God will not stand for that.

I had a father who stood by the river of life, thank God, an old pile-driver, and smiled while he drove down the jetty. He never licked me in his life, but I always knew I had one coming if I need-

ed it. He raised ten children and he did it as an undermaster of God.

You never saw a spoiled boy in your life to whom the mother had given everything she had, that would not take that little mother and trample on her heart before he got through.

God intended parents and children to live together in the unit He ordained. He commands parents thus, and with a covenant attached: "Train up a child in the way he should go: and when he is old, he will not depart from it."

I thought I was getting away with something. I left my father's Christ and the Bible because of the teaching in the universities into which I went. The Antichrist spirit of plunder in modern "kulture" clothes attracted me. I lost my faith. My father died about twelve years ago, and before he died, he turned his face heavenward with the happiest, most beautiful smile. Some one leaned over the bed and said, Dr. Rader, how can you smile like that when there is not one of your children that is serving the Lord?"

He smiled back as he answered, "That doesn't matter a bit. It was settled long ago. I brought them up as He commanded me. They will every one be in. They are a strongheaded group, but God will lead them, He will bring them in."

And every last one of them is in tonight, yes, every one.

God talks to fathers and mothers, and God stands behind fathers and mothers with all the army and navy of heaven when they stand Godward for their children. Oh, for a praying fatherhood in our nation, and mothers that pray for their children! I tell you God hears them, He hears, He hears!—Paul Rader.

THE GROWING APOSTASY

(Continued from Page One)

The ten per cent despised ones tell us the world is not getting better and better, but growing worse and worse, that apostasy and sin are developing to an alarming extent, and that what we are faced with is the Second Advent of Christ, and, with His advent, judgment upon the nations of the earth, and upon apostate Christendom.

Now, as the servants of God, we naturally want to know what is right and what is true. Which of these two are we to believe and

Whose Teaching are We to Follow?

Before we come to the question of what the Bible says, let us for a few moments consider what the non-Christian thinkers and philosophers are writing and thinking to-day.

Lecky, in his book "History of Rationalism," says: "We are passing through a state of chaos, of anarchy, of transition. During the past century the elements of dissolution have been multiplying all around us."

Professor Sohm, in his "Outlines of Church History," says: "The society of our day is like the earth on which we live—a thin crust over a great volcanic, seething, revolutionary heart of liquid fire. More and more clearly are shown the signs of the movement, the aim of which is to destroy the entire social or-

der of the state, the church, the family. Unbelief has grown up among us, an unbelief which is kindling revolution."

Kidd, in his book on "Social Evolution," says: "We are rapidly approaching a time when we shall be face to face with social and political problems graver in character, and more far-reaching in extent, than any which have been hitherto encountered."

Mr. S. Huddleston, writing in the "Atlantic Monthly," says: "Standing as I do in the capital of Europe—Paris—I sweep my eyes round from this center, and I see about me a world which dances and makes merry in the midst of death and destruction and the menace of tomorrow."

Philip Gibbs recently wrote: "The nations of Europe are sick, sick almost unto death, and filled with a sense of impending ruin, and a dreadful anxiety for the future. Without some marvelous spiritual regeneration, the civilization of Europe is doomed."

Mr. H. G. Wells says: "I want to say that this civilization in which we are living is tumbling down, and, I think, tumbling down very fast, and that I think rapid and enormous effort will be needed to save it; and that I see no such efforts being made at the present time. Unless something radical happens, Europe will, I am convinced, follow Russia, and slide down beyond any hope of recovery into a process of social dissolution as profound and as disastrous as that which closed the career of the Western Roman Empire."

Now, these are solemn statements made by men who understand the times in which they live.

The Only Antidote

to coming judgment is a great religious revival. What are the prospects for such a revival? We look at the churches to-day. What do we find? Worldliness; an inability to meet the present situation; formality. More and more you find men playing golf on Sunday, and going in for other forms of recreation; you do not find them in the church. Bible-classes and Sunday schools in all the denominations are not what they were fifteen to twenty years ago. A large majority of the masses of the people are outside all organized religion, and we know it. It is no good our closing our eyes to plain facts. And as we look at those masses of the people to-day, what do we find? Of recent years we have seen rise up a very subtle propaganda to win the young, and to upset the whole social order. One of their number (John Reed) said, "Bolshevism is socialism put into practice." They are not only out to upset the social order, but they are out also

To Dethrone the Deity,

and to belittle the personality and the work and the office of our blessed Lord and Master, Jesus Christ. In one Sunday school, these words are actually being sung to-day by children:

"The whole world at last is beginning to see

The blight of the world is Jesus.
Like sunshine at noonday, free thought
has shown me

The blight of the world is Jesus.
Keep off the blight, or blighted you'll
be,
Blighted for life by credulity.
Once I believed, but now I can see
The blight of the world is Jesus."

People say, "Do not preach sermons on these subjects," yet the masses of our young folk are coming under influences such as that, and our young people, instead of being taught the Bible, are listening to such doctrines. Now, in this great campaign that is going on among the people against God and His Christ, what do we find? The agnostic Socialists are calling to their aid the writings and sayings of so-called Christian leaders—Modernists.

Robert Blatchford, in his book "God and My Neighbor," speaking of Evolution, says: "No Adam, no Fall; no Fall, no Atonement; no Atonement, no Saviour. Accepting Evolution, how can we believe in a Fall? When did man fall? Was it before he ceased to be a monkey, or after? Was it when he was a tree-man, or later? Was it in the Stone Age, or Bronze Age, or in the Age of Iron? And if there never was a Fall, why should there be any Atonement?"

Oh, that Modernist theologians who profess to believe in the evolutionary theory, would only really think! No true Christian can believe in Evolution. If Evolution is right, then the Bible is wrong, and Christ is wrong.

Again, we see another alarming feature. Every true Socialist who follows Karl Marx and Lasalle teaches that

Marriage is Only a Matter of Convenience,

to be entered upon and broken at will, and all children should be regarded as the property of the State. The results of such teaching have created in our midst an increasing tendency to revolt against all restraint. Anarchy and atheism are twin brothers; they are always seen together. Atheism is revolt against God; anarchy is revolt against man. Now there has come into being a great world-movement, very subtle in its operations, called, "The I. W. W. U."—"The Independent World Workers' Union,"—composed of anarchists, communists, atheists and Bolsheviks. One of its pamphlets says: "Anarchists object to such institutions as the police and the criminal law, by the means of which the will of one part of the community is forced upon another part."

Another writes: "The beginning of lies that have ground down this poor world in slavery is God. Tear out of your hearts the belief in the existence of God. Until this is done you will never know what freedom is. The first lie is God. The second lie is the idea of right. And when you have freed your minds from the fear of God, and from the childish respect for right, then all the remaining claims that bind you, called civilization, property, marriage, morality, justice, will snap asunder like threads. Let your own happiness be your own law. You must accustom yourself

To Destroy Everything

—the so-called good with the bad. For if an atom of the old world remains, the new one will never be created. Take heed that no ark be allowed to rescue any atom of this old world, which we consecrate to destruction."

Now these are intensely solemn thoughts, and intensely solemn facts. Where are we drifting? What is the church saying? How is the church able to meet the situation? Is not our God saying, as He did in the days of Jeremiah and Ezekiel, "Shall I not visit for these things?" Do we not need men like Isaiah and Jeremiah and Ezekiel to stand up and let everybody know what is true according to the Word of the Lord? This Book leaves us in no ignorance as to

Whither We are Drifting.

With all due deference to modern theologians, the Bible teaches us distinctly and clearly that in the closing days of the church's era the world is to get worse and worse, not better and better. The Bible teaches us that the disease of this world, as far as man is concerned, is absolutely incurable. Man, by his own efforts and by his own organization, cannot deal with this situation. The only way the world can be cured of its incurable disease is by divine intervention. Have you ever thought why it is that in God's inscrutable wisdom He has given us so much detail about the Flood and about Noah? Why is the Flood referred to so often in the New Testament? You remember those who came to the Lord Jesus and asked Him when His kingdom was going to be established. Do not follow the modern theologian.

Follow What the Lord Jesus Said

that day when He was asked that question. He said, "The kingdom of God cometh not with observation." But how is it coming? "As it was in the days of Noah, so shall it be also in the days of the Son of man." Our Lord bids us take our minds back to the days of Noah. What do we find? A deluge, a flood—the most fearful judgment this world has yet seen; every living creature, except a few, blotted out of existence. Why? Because God hates sin. The question is asked: "Why should the God that is revealed to us in this Book as the God of love, who sent His only begotten Son to this earth,—why should that same God be compelled to judge the world as He did in the days of Noah?" We see why in the 6th chapter of Genesis. "The sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose." The church was in the world, and the world was in the church; and the result was, "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. . . ."

The Earth was Corrupt

before God, and the earth was filled with violence. And God saw the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth." There was a terrible apostasy. God was blotted out. There was a universal disregard of God and His claims. A hundred and twen-

ty years before the judgment fell, God warned the people of what was to come. How did the people in the days of Noah, and in the days of Jeremiah, and in the days of Ezekiel, treat God's warning? They ridiculed it; they laughed at it. They thought Noah a foolish man. They would have no dealings with Jeremiah and his doleful prophecies. They preferred the modern theologian with his comfortable doctrine of peace, and his "All is well with the world" and with the city. Some of us feel that, unless there is a turning to God on the part of the church to-day, a getting on our faces before Him because of sins, God must visit us; and when He does visit us, it will be a visit of judgment.

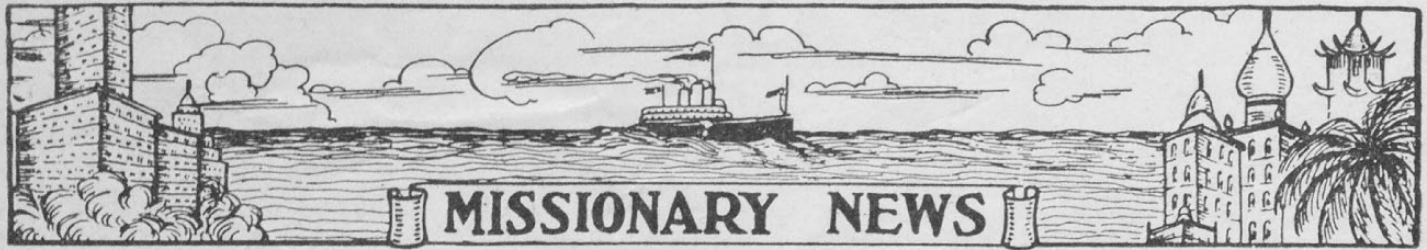
Now, What Is to Be Our Duty?

On the one hand we see an impending climax, and that climax is anti-Christian, with false teachers as its leaders. And on the other hand we see the coming of the Lord Jesus into the air for His church, and with His coming to this earth we see the destruction of all falsehood, and all false religion, and all false doctrine. In the light of the days in which we are living, in the light of the solemn facts brought before us to-day, how shall we live, and what is our duty? We are engaged in a terrific supernatural warfare. A study such as this, surely, should be a call, on our part, to prayer and consecration. It is an amazing thing to me why so few come to our prayer meetings; when we see masses of people being deluded, and going astray, and going down into a Christless eternity, so few are to be found who will meet together to seek the divine power in these days of apostasy.

There is Another Call

It is that the burden of the Word of the Lord might be laid upon us, as it was laid upon the prophets of old, to win and to warn all we come into touch with. Another lesson we learn in these days of apostasy is that we must not believe in doctrines, we must not believe in teachers, unless the doctrines and the teachers are absolutely in harmony with the four corners of the Word of God. We do not need teachers who will devise interpretations out of their own minds. "Thus saith the Lord," "Thus saith the Scriptures"—that is our only guide in days like these. Lastly, realizing the seriousness of the days in which we are living, none of us can afford to be anything less than the very best that God can make us. Day by day, and week by week, we must consciously be filled with the fullness of God, that by our conduct we may glorify the Lord Jesus,—spending and being spent to the praise of His name, so that all who come into contact with us may see in us Him whom we serve; that we may not be ashamed to own Him; that we may not be ashamed of His Word, from Genesis to Revelation, possessing the whole Word of God, and possessing a whole Christ.—Prophetic News.

My kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord. Isa. 54:10.



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

PEACE IN WAR TIME

Anna Ziese

We do want to praise the Lord for His great love to us and for His keeping power, even though there is war around us, and the people are afraid that the enemy may come to our city any day; yet we can enjoy rest and peace, because our blessed Lord has promised, "Never to leave nor forsake us." Many of the rich Chinese have, according to their custom, hid their treasures in the ground and even buried most of their money so the enemy shall not find it when he comes, and many have fled to the mountains to hide and quite a number have come to ask if they couldn't find shelter with us, and of course, in case of danger we would do all we could. It does seem strange how concerned the people are to make provision for their lives, but oh, how unconcerned they are about their souls. It does grieve our hearts and how much more the heart of our blessed Saviour.

Just a few days ago they executed a soldier here in the city. He had run from the army because he was afraid to die, then he came to the city and was hard up, so he went to a jewelry store and stole some goods, but he was captured and they took short measures with him, for only a few days after, he was beheaded right in the middle of the street and in front of the store where the deed was done. Big crowds turned out to see the act and made light of it, thinking it served him just right. Oh, the Chinese are so heartless and only feel bad when it strikes home. There are quite a number being shot these days on account of the war and it makes us feel so sad to think that thousands are being swept into eternity without hope, and a deeper desire than ever before fills our hearts that we may be faithful and do our duty.

In closing I want to tell you that I count it a great privilege to be here a few months longer to witness for Him and I have thanked the Lord many times, and I am really happy for which I praise Him. There are tests and trials all along the way, but as we trust Him, they turn out for our good and become a blessing.

I somehow did not feel that it was my time to come home this year, but circumstances and trouble came up this spring so that many thought I might as well take my furlough, but the Lord reigns and rules and His way is best at all times. I am glad to say that we have nice crowds in our street chapel and the people seem more eager to listen than sometime ago and in the last few meetings the power has come down in our midst, and it has been a real feast for

our souls, and the Chinese are blessed and refreshed, for which we praise our faithful God, and we believe the end is not yet for there are some seeking the Baptism, so please join us in prayer.

A WORD FROM BROTHER CLAUSE

Well, I have started to work here in Lodz, and I praise the Lord for the way He has taken me through. Brother Ewald has gone back to Henrykow near Warsaw, and for the time being all the work here falls on me. I am so glad I am able to preach to the people in their own language and shall only have



Albert Clause

to learn Polish to get along in dealing with all the people. There is a great opportunity for work in this country and yet so few to do it. Brother Ewald is tired, has been working hard, and has accomplished much. The people are hungry for the gospel and some are being saved at every meeting. The people's faces shine with the glory of God and many are coming out of other denominations. They see the Pentecostal people have joy and they long for it. There is also an awakening among the Jews. A brother just returned from a journey across the country and said the Jews have been attending his meetings and once asked questions until after midnight and then they cried, "Oh, come Messiah." I shall remain in Lodz until after the holidays and then, the Lord willing, take a trip out in the country into new territory. The people are asking for missionaries, but there are none to send. A native brother will accompany me for a few weeks so that I may become acquainted in the city. The people of other denominations have requested us to come and tell them about the whole gospel and they appreciate it very much when we visit them. Our hall is situated in the center

of the city and is filled every meeting, but this hall can only be had for Sunday and through the week we hold meetings, in other parts of the city. I know now why the Lord wanted me to make such haste and get to Poland. There is such a need for workers. Pray for Poland.

GOD'S POWER IN SOUTH INDIA

Blossom Cook

Recently I went to an outstation in an oxcart, not a very pleasant drive—for my body was aching when I came home that evening from the jarring of the cart. Eraviperoor is about seven miles from Chengannur and it took us two hours and a half to reach our destination. Arriving there at eleven, we left the driver and the cart in a shady place, and then had to walk one mile to the place of worship which was a house belonging to a member of our assembly. There were seventy present. Truly the Lord was there that day with us for we felt His presence in our midst. I spoke about Peter and can say that all of us were stirred to serve the Lord better and love Him more.

A little girl of twelve, filled with the Holy Ghost, testified of how she was healed of a very bad sore on her foot. When she was taken to school she was not allowed to sit with the rest of the children because of the bad odor. One day the teacher told her that she either had to have a doctor see her foot and treat it or else stay at home for they could not have her there in that condition. She went home and prayed to the Lord to heal her. Praise the Lord, she was healed and went back to school on the fourth day. "How did you get well so soon?" asked the teacher. She replied, "My God who hears the prayers of His children, heard my prayer and cured me of this sore." The teacher marveled at her faith and at the way she boldly testified. Oh, that we might have the faith of a child, no matter how the circumstances may look.

A woman testified that her child had been very ill one night. As her husband, who is one of our evangelists, was away at one of our outstations, she knelt and prayed. When she got up there was a bright light and near her stood a robed figure of a person. After a while it disappeared. From that time the child got better and praised the Lord for healing her. Another one of her daughters had typhoid and their relatives who were not in sympathy with them said that they should get a doctor for she would surely die. They held on in prayer even though the girl got worse. Praise the Lord, she is well now!

AN APPEAL FOR HELP

At this time of the year there is always a special demand made upon the funds of the Missionary Department inasmuch as many of our missionaries are desirous of returning to their fields of labor while others are in urgent need of a furlough.

Again some twenty-five to thirty new recruits are earnestly praying and waiting for additional funds to be sent in to pay their outgoing fares to the field as well as to provide for their support while on the field. Missionaries who have recently received the Baptism of the Holy Spirit while working with different societies on the field, have found that they are not wanted to continue in their former relationship and are looking to us to know if we can stand back of them so that they may continue their ministry in the power of the Holy Spirit, or must we leave them to get along alone the best way they can.

In addition doors of tremendous opportunity are swinging open before us in practically every land. Souls who are now groping in heathen darkness are loudly calling for the light.

In some places it is essential that we provide money for buildings, since a number of our missionaries are living in dwellings that are most unsuitable as well as insanitary, and consequently a menace to their health.

Practically all missionary societies are experiencing the need of more money in these days, and are accordingly resorting to various devices in order to raise funds, such as suppers and entertainments of all kinds. However should we not as Pentecostal people use Pentecostal methods? In the beginning things were accomplished—"After they had prayed"—not just one individual prayer, but as a company of believers they were of one heart and one mind and united in prayer until the "place was shaken." We have no fear that people will not give enough if they will talk to God enough.

If you have been blessed financially will you ask God what part He wants you to take in this matter, and if you have nothing ask that the Spirit may move upon the heart of the other fellow, that he may give what God wants him to give?

It is related of Dr. Scudder and his wife, who were missionaries in India, that they consecrated each of their fourteen children to the Lord for missionary work, and were in the habit of devoting the birthday of each child to a special time of fasting and prayer for the will of God to be wrought out in that particular life. Eight sons were sent to America to be educated and every one of them prayed back to India again as missionaries. One lad who seemed to be somewhat headstrong and apparently opposed to following the Lord in this way, at last rejoiced his parents' hearts by writing to tell them that he laid his all on the altar and was also making preparations to come to India as a missionary like his brothers and sisters. How did this happen? It was later discovered that at the very time the boy yielded to God the father had set aside a week to fast and pray until this very thing should be accomplished.

Prayer opens pocket books, unlocks vaults, starts things moving so that missionaries may go to the field, establishes mission stations, founds churches, in fact it is the arm that reaches up and touches the source of all power, the Son of God Himself. Let us pray, beloved, and God will surely supply these needs. As one has said: "The Church advances upon her knees."

Should the Lord move upon your heart in response to this appeal, after you have prayed will you kindly send your gift marked for the "Special Needs of the Mission Field." There are pressing needs before us to the extent of some \$10,000, but God is able.

May He bless abundantly all who are standing with us in this blessed cause, and add many more prayer warriors to our ranks.—Missionary Secretary.

REPORT SHOWING AMOUNT EACH STATE HAS SENT IN FOR THE EXTENSION OF THE FOREIGN MISSIONARY WORK DURING THE MONTH OF DECEMBER

California	\$4159.54
New York	2440.14
Ohio	2212.66
Missouri	1320.98
Pennsylvania	1183.76
Texas	966.71
Illinois	921.21
Washington	805.96
Maryland	704.17
Oklahoma	684.50
Delaware	647.90
Kansas	584.19
Indiana	567.80
Wisconsin	563.80
Oregon	427.20
New Jersey	350.12
South Dakota	349.23
Canada	339.75
Colorado	333.12
Arkansas	326.44
Massachusetts	254.15
Iowa	236.30
Michigan	233.06
Florida	199.30
Nebraska	192.92
Montana	156.47
District of Columbia	147.00
Minnesota	143.06
North Dakota	129.76
Connecticut	118.40
Mississippi	113.57
Alabama	107.77
Virginia	99.55
West Virginia	86.70
Idaho	78.54
New Mexico	65.76
Tennessee	62.56
Louisiana	48.78
Kentucky	35.24
New Hampshire	33.58
Georgia	28.25
Alaska	26.50
Nevada	23.10
Wyoming	19.30
South Carolina	12.45
Arizona	11.02
Rhode Island	11.00
Maine	8.00
North Carolina	6.00
Foreign countries	185.72
Total amount reported, minus \$2360.01, given direct and designated for expenses, or \$20,402.98—	
Total for December.	

GIVE YE THEM TO EAT

Sister Ada Gollan writes us from Palipo Station, Liberia: "God is blessing in our midst; a young man of about twenty years came to our station asking us to teach him 'God way.' He met us first when we passed through his town on our way to Palipo, and what we told him at that time put a hunger in his heart for more, so here he is drinking in the truth, and the tears rolling down his cheeks bear witness to the fact that it is sinking into good ground. Then too we have seen some wonderful cases of healing right in the heathen town. The king's wife came to us that we might pray for her since she was suffering from some infection in the feet which appeared as though

a string had been tied tightly around each toe. In cases like this the toes generally drop off, but thanks be to God she was healed in answer to prayer, and now she longs to come to the mission but her husband will not agree. This is only one case among many who are in similar bondage. Do pray for these poor women that they may be set free."

SUCCESSFUL REVIVAL

Held by C. B. I. Students During the Christmas Holidays

Ash Grove is situated twenty-five miles west of Springfield on Route No. 12. We have been laboring there every Sunday during the school year, and decided Christmas would be a fine time to hold extra meetings.

The very first night of our meeting there was one young man saved. And then a real break came on Thursday night, when a lady came running to the altar. She said after the meeting: "I know not how I got there or when I went, but one thing I do know—I am a new creature." Following this sister on the same night there were eight more at the altar, who were gloriously saved. This kept up each night, until nineteen precious souls were transformed from darkness into the marvelous light of the gospel of God's dear Son. Just let me tell you of two outstanding cases.

While holding a prayer meeting in the home of the Deputy Constable, he was struck down blind back of his own stove, for some time. When he did come to, he arose shouting and crying, "Where am I? I was blind but now everything is so light, I don't feel like I did," and with tears running down his cheeks he said, "I see new things." Hallelujah! No wonder God says old things pass away and behold all things become new.

Another was the husband of the lady who was led to the altar the night of the break. This man was the dancing-king of the town. God struck him down with conviction, while at his daughter's home. He thought he was going to die. The doctor was called, who pronounced his case pneumonia. On Sunday afternoon at three o'clock his daughter came running to the house where we were having prayer meeting and said her father was bad off, and wanted the preacher to come at once. On my arrival the dear man reached out his hand and grasped mine, saying in a low tone of voice, "I want to get saved." Praise God! he was saved that very hour. Then we prayed and anointed him for healing, and the Great Physician did the work. By this time his two boys, who had been sent for, arrived. "It's all right now, John, God has saved me," were the words heard from his lips. The next day he was out of doors doing his work and enjoying a wonderful experience of salvation and healing. God worked in many other ways.

Please pray for these new-born souls, and for us, as we go down from Sunday to Sunday, laboring among them.—Leroy Sturgess.

Though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich. 2 Cor. 8:9.

In the Whiten'd Harvest Fields

OKLAHOMA MEETING

Brother E. L. Damron writes: "Just closed a 14 days' meeting at Beggs, Okla. The Lord met us. Ten were saved, 7 received the Holy Ghost."

TEXAS REVIVAL

Sister Ethel Musick writes: "Have held a twelve days' meeting here at Borger, Texas, with Sister Cornelius. Seven were saved or reclaimed, 5 received the Baptism and some were healed, for which we praise God."

IDAHO REVIVAL

Pastor T. A. Wayne, Payette, Idaho, writes: "We have just closed a 3 weeks' meeting here. Quite a number have been saved or reclaimed. Brother C. C. Douglas of Walla Walla, Wash., was with us almost 2 weeks. On last Sunday night 6 young men were at the altar and last night the altar was filled with seekers. The revival is still on."

CHRISTMAS MEETING

Pastor Tom Gotcher, Wesson, Ark., writes: "Praise the Lord for His blessing through our Christmas meeting. Fifteen were saved and reclaimed, and 9 received the Holy Ghost. The saints are wonderfully encouraged and a blessed spirit of unity prevails. The Sunday school and young people's work are growing."

NEW CHURCH

Brother and Sister N. C. Whitlock write: "We are praising the Lord for His blessing in Artesia, New Mexico. We came here June 24. God blessed from the first service. From that time until now, 46 have been saved, and 39 received the Holy Ghost. The Lord has also blessed in a financial way. We bought two beautiful lots, razed the old tabernacle and used the lumber in constructing a new stucco church. Any Council minister passing this way will receive a hearty welcome."

GROWING CHURCH

Evangelist J. D. Roselle writes: "We were in Denton, Texas, 21 nights. The church which seats 500 people, was full each night. The Lord gave us 51 souls. Six received the Baptism with the Holy Spirit, and there were many seeking each night. Since the meeting closed a number have received the Baptism. Of the 51 saved there were only 3 young people; the others were men and their wives. They have a large band of young people in the church. Brother Shaver with his tent held a 13 weeks' meeting last spring and built up a work which has now over 200 enrolled. Brother Deskin, my co-worker in this meeting, and I go to Humboldt, Kan., for a meeting next week."

MISSOURI REVIVAL

Pastor J. C. Morgan writes from Williamsville, Mo.: "Just closed a 4 weeks' meeting with Evangelist L. E. King of Union, Mo. Fourteen were saved and 4 were filled with the Spirit according to Acts 2:4. Any Council minister passing by is cordially invited to stop with us."

AMBASSADORS ORGANIZED

Secretary Carl Liller writes: "The young people have organized a Christ's Ambassadors Society at Kitzmiller, Md. We had an enrollment of 36. We shall be glad to co-operate with any of the Christ's Ambassadors of the Potomac District."

CLAREMORE REVIVAL

Pastor Cora Crank writes: "Sister Ruth Thompson and party conducted a 3 weeks' revival for us in Claremore, Okla. God blessed in a wonderful way. Twenty-three were saved and 4 received the Baptism with the Holy Ghost. The sick were healed and the saints were built up in the most holy faith."

METHODIST BAPTIZED

This has been a wonderful year with us. My wife and I have received the Baptism with the Holy Spirit and spoke in a language we had never learned. I am a member of the Methodist Protestant Conference, serve a church in west Florida and rejoice that I can preach to my people the Baptism with the Holy Spirit. Many are asleep to their privileges in Christ. Jesus is coming soon, and I believe He is coming to a baptized church.—P. J. Howard, Jacksonville, Fla.

BRIEF MENTION

Brother Ray S. Shelton reports a good meeting in progress at Phoenix, Ariz. Several have received the Baptism and souls are being convicted and saved in the old-time way. Pastor Kelly Campbell of Milford, Neb., reports a prosperous pastorate characterized by unity and an earnest desire on the part of the saints to go deeper in God. They are expecting a revival.

Pastor P. F. Ramsey, Malvern, Ark., reports a revival spirit on there. Good crowds, good interest. The saints are shouting and sinners are weeping. Secretary Dorcas Tucker, Lindale, Texas, writes that a new church has been set in order 14 miles north of Tyler, Texas, which will bear the name of "Halley's Hill Assembly of God," and that Brother Thomas Vicars has been called to serve as pastor. Pastor Frank Finkenbinder reports one saved and 3 baptized with the Spirit in a 15 days' campaign conducted in Friendship, N. Y., by District Evangelist Stanley Cooke. He adds that the assembly was built up.

OKLAHOMA REVIVAL

Sister Doris Cain, Mutual, Okla., writes: "We are praising the Lord for His presence at Elm Grove. Just closed a 6 weeks' revival with Brother Elder in charge first 3 weeks, the last 3 weeks' services being conducted by the writer. The power fell and 18 souls prayed through to salvation. Five received the Baptism with the Holy Spirit. We organized the Christ's Ambassadors and have a splendid band of young people with the real 'Go ye' in their souls."

A HEALTHY WORK

Mrs. A. J. Welker, secretary, writes: "A healthy condition exists in the North Peoria and Haskell St., Tulsa, Okla., Assembly of God. Brother W. J. Higgins began here as pastor last June and the Lord has richly blessed our labors together. We have not kept an accurate account, but something like 50 souls have been saved and several have been filled with the Spirit. One was saved and one received the Baptism last Sunday night. Five were baptized in water Sunday afternoon. We had our annual election and a beautiful spirit prevailed. The pastor and all deacons were re-elected and even the business meeting was a great time of rejoicing and fellowship."

REVIVAL FIRES IN PUYALLUP

Pastor Thos. A. Sandall writes: "We have just closed a 17 days' meeting with Brother J. N. Hoover of Santa Cruz, Calif., as the evangelist. The blessing of the Lord rested upon the meetings from the very first, and the power of God was manifested in a precious way. Quite a number were saved, backsliders reclaimed and between 20 and 30 received the Baptism in the Holy Ghost, among them Mrs. Hoover—on Christmas Day.

"We are praising the Lord for the sweet spirit of unity among the saints and the workings of the Spirit and we are glad to report that a spirit of revival has been in our midst for the last few months, and since we have been pastor here, numbers have been saved and well over sixty have received their Baptism."

HEALED OF ABSCESS

I am praising God just now for His wonderful healing power. I had suffered about two weeks and when consulting two physicians my case was pronounced one of surgical nature, and I was rushed at once to a hospital.

While they were trying to diagnose my case there, I prayed through into the very presence of Jesus and really felt the great power of our Redeemer touch my body, and all pain left at once. Then I could relax my body and lie in any position; this I had not done for many days. I came home without an operation or any medical treatment whatever, and am as well as ever.

It pays to serve a God that really answers prayer. Ah, if we would but touch the hem of His garment, as recorded in Matthew 14:36.—J. E. Ruthven, Minter City, Miss.

"I Am the Lord That Healeth Thee"

HEALED OF TUBERCULOSIS

At a recent Divine Healing Meeting in Long Beach, California, Sister Mae Eleanor Frey gave the following testimony to her own healing:

"Years ago I was lying at the point of death with Tuberculosis. When doctors, remedies and everything else failed, Jesus Christ undertook my case and healed my poor diseased body.

"From a child I was sickly, having developed tubercular trouble when I was about 14 years of age. I never could run and play like other children. I suffered pain constantly, and it was with difficulty that I got through High School. My studies were often interrupted for weeks at a time, because I was unable to attend school, and much of the time I had to have a private tutor. Everywhere I went people remarked on my appearance. I was pale, hollow-cheeked and a walking skeleton. In this condition, often by sheer will power, I studied music and tried to fit myself for a career. At the age of 18 I broke down again and was under the doctor's care for months.

"It was the year that I was 20 that the Lord Jesus saved my soul; I had a wonderful conversion, and while I knew nothing about divine healing I believe God quickened my body at the time of my conversion. Within a year, however, I was again broken in health and my life despaired of. Specialists put me on diets, and kept me alive by stimulants. For ten years I lived this kind of a life, going here and there to different climates, hoping against hope that somewhere, sometime, I would regain my health.

"At last I was taken to a German specialist in the city of Buffalo, N. Y. He examined me thoroughly, X-rays were taken of my lungs, then the great doctor told me that all that kept me alive was my grit. He sent me home saying there was nothing he could do to help me. A short time after this I was taken with hemorrhage and my life was just slipping away. I was dying and it seemed that I could almost see inside the city of gold. I was so tired of sickness and of the struggle to live that I was glad to rest from it all, and go to the land where the inhabitants never say, 'I am sick.'

"I could only speak in a faint whisper, and was unable to raise my hand to my head. I heard friends say, 'She is dying.' I seemed to be floating in a cloud, and earthly voices grew fainter as I closed my eyes on all around me. It was suggested that my friends send for Brother George Davis, pastor of the Christian and Missionary Alliance Tabernacle, to come and pray with me, and he came. Suddenly it seemed that I was brought back to life. This man was reading from the 53rd of Isaiah. When he came to the 4th verse he read, 'Surely He hath borne

our pains and carried our sicknesses.' 'What does that mean?' I whispered, 'that Jesus died for our sickness as well as for our sins?' 'Yes,' said the brother, 'by His stripes we are healed.' He told me that it would bring great glory to Jesus if I was healed. I saw it like a flash, in my weak, dying condition. O, Hallelujah, I need not die, Jesus suffered for me and paid the full price of my redemption for spirit, soul and body. The brother then read from Exodus 15:26. 'I am the Lord that healeth thee.' Away back there God was the healer of His people. When he turned to James 5 and read, I asked him to anoint me and pray.

"The moment the anointing oil was put on my forehead, I felt a shock go through me from my head to my feet, and I was healed completely and instantly. Brother Davis was praying loud and long, but I was healed before he finished that prayer. I got up and dressed. While my family wept for joy and fear, a nurse said, 'Don't put any dependence on this, for people often get like that before they die,' but praise the Lord, it was not death but life, glorious, divine life of the Lord streaming through every part of my body. That has been 18 years ago and I have never had a return of the disease and have never taken a drop of medicine since. From that day to this I have been well. Every organ of my body was diseased, but He did a complete work, praise His name forever. How I do love Him for all that He has done for me, He is just as willing to do the same for any sufferer. Look up into His dear face. Just now He is passing this way, press through, dear sick one. Touch the hem of His garment and thou too, shalt be made whole."

HEALED OF GALLSTONES

About 10 years ago I had a very serious attack of gallstones and was operated on at the hospital at North Bend, Oregon. From then until last January I was troubled off and on with my liver so that I would throw up gall at intervals of about an hour. In last January I was taken with the mumps and flu. These complaints, added to my chronic ills, made me a great sufferer indeed. But I had learned to trust the Lord in sickness and trusted Him through it all. I had Brother Hanper come from the church to anoint me and lay hands on me for healing. By this means I was healed of all my troubles. Praise the Lord. He is our family physician and we have not taken any medicine for over 4 years, for we know He is able to keep that which we have committed to His care.—Mrs. Edith Whitney, 766 Reed St., Portland, Ore.

"By whose stripes ye were healed."

HEALED OF TUBERCULOSIS

A few years ago I suffered a severe attack of neuritis and bronchial trouble. Prayer was offered for me and after several weeks I seemed to have recovered, so went on with my work. But the following morning after my return home from a revival in Michigan, I was alarmed by the discovery that I could not move. My wife tried to help me up, but I suffered so intensely I begged her to let me lie as I was.

For weeks I suffered the most excruciating pain. If I had owned a dog suffering as I did, I should have shot him as an act of kindness and put him out of his misery. My body swelled like a poisoned dog. My skin looked as if it would burst. The only relief I could get was by lying flat on my back. The pain was as if one were sticking a knife into my body. I would scream with pain. But I would not take medicine. Like Job, I resolved to trust the Lord though he permitted the devil to slay me.

By and by I partially recovered and decided to go south. I arrived in Florida during the boom, and finding rooms at a premium I slept on a porch with a canvas enclosure. It rained that night and I got wet. I caught a terrible cold and kept getting worse right along. I decided to find out the cause of my trouble. A doctor at the hospital gave me a thorough going-over, and after an X-ray was taken I asked him for a frank statement regarding my case. He told me that I had tuberculosis of the lungs and nothing could be done for me; though he advised me to live out of doors, stating that it would prolong my life.

I knew that God could do something for me and I continued to rest my case in His hands, not worrying at all. I stayed in Florida until the spring of 1927, and before coming home I was examined again. The doctor told me that God must have undertaken, for all spots on my lungs except a small one, was gone. I am free from spitting blood, have no soreness of lungs, and am feeling better every day. I'm out on the "firing line" again, healed through faith in Christ.—Evangelist J. H. Runcie, 1271 E. 61 St., Cleveland, O.

RHEUMATISM HEALED

In April, 1927, I was healed of rheumatism and heart trouble. For ten weeks I had suffered death. I was so nervous I couldn't sleep, and my heart bothered me so I had to sit up in bed. On the night of April 9 two of the saints were called in to pray for me. After they left I lay down and went to sleep, and the next morning I got up well. I shall never forget the glorious feeling I had while they were praying for me. I am now feeling fine. To God be all the praise.—Miss Sylvia Young, Hancock, Mo.

"The Lord will take away from thee all sickness." Deut. 7:15.

NOTICE.—Brother S. A. Jamieson, Chicago, Ill., advises that his address until further notice will be 5736 Etzel Ave., St. Louis, Mo.

OPEN FOR CALLS.—Would you like to have a few days' evangelistic meetings? If so, write to Pastor W. W. Christmas, 1123 Jenifer St., Madison, Wis.

Forthcoming Meetings

MORRILTON, ARK.—There will be a fellowship meeting here the 5th Sunday in January, 1928. Pastors and evangelists invited to come and bring their members.—R. E. Gilliam, pastor.

WATERTOWN, N. Y.—A. Watson Argue, Canadian evangelist, will conduct a revival campaign at the Full Gospel Tabernacle Jan. 15 to Feb. 5.—Pastor John B. Jacobs, 248 High St.

SULLIVAN, MO.—A revival conducted by Brother B. E. Hillman, West Plains, Mo., will begin with the 5th Fellowship Meeting in January.—Pastor Stanley J. Miller.

JAY, FLA.—On the 5th Sunday in January, 1928, there will be a Fellowship meeting here, with G. C. Courtney of Geneva, Ala., in charge. Everybody is invited to come and be with us.—R. E. Taylor, pastor.

WHISTLER, ALA.—There will be a Fellowship Meeting here the fifth Sunday in January, 1928. All pastors are invited to come and bring their members. Dinner will be served on the ground.—Veny L. Clark, pastor.

BYESVILLE, OHIO.—Evangelistic campaign Jan. 19, to Feb. 5, at the Assembly of God Tabernacle, Cor. W. Main and South 7th St., Evangelist J. Clark Soules in charge. Services Sunday afternoon and each night.—Raymond T. Kimble, Treas., R. 10, Cambridge, O.

NOTICE.—Texas conventions will be held: At Saratoga, Jan. 28-29; Houston, Jan. 31-Feb. 1; Austin, Feb. 8-9; Frankston, Feb. 15-16; Cleburne, Feb. 22-23. Announcements for other sections will be given later.—District Superintendent Hugh M. Cadwalder.

HUNTINGTON STATION, L. I., N. Y.—Evangelist J. Clark Soules of Byesville, Ohio, will conduct a revival campaign at the Glad Tidings Assembly, opposite postoffice, New York Ave., Feb. 8-20. For further information address, Brother Theo. Johanson, 90 Landing Road, Glen Cove, N. Y. Telephone Glen Cove, 61-M.

FORT SMITH, ARK.—There will be an old-time revival at New Bethel Assembly of God, North 8th and T Sts., beginning Jan. 30, continuing as long as the Lord leads. Brother and Sister Tan Ditter will be with us. Brother Tan Ditter is a converted Jew.—L. L. Riley, pastor, 2205 N. 10th St.

KNOXVILLE, TENN.—Our next fifth Sunday Fellowship Meeting will convene at the Assembly of God Church, 219 W. Scott St., Knoxville, Tenn., Jan. 27-29. We invite all that are in reach of Knoxville to attend this meeting. The assembly of Knoxville has promised free entertainment. For further information, write Pastor R. L. Wilkerson, 1515 Madine St., Knoxville, Tenn., or District Superintendent A. T. Hickman, Elm St., Cairo, Ill.

OLNEY, TEX.—Fifth Sunday meeting, January, 1928, at the Assembly of God church, located two blocks south of G. T. & W. R. R. Station. The meeting will begin Friday night, continuing over Sunday night. All brethren in the North West Texas District, please be here, and we cordially invite the brethren from the neighboring districts to come. For further information write: Pastor C. H. Mason, Olney, Tex., or R. L. Steger, Vernon, Tex.

WASHINGTON, D. C.—An evangelistic campaign will be conducted by A. Watson Argue, Feb. 12 to March 4, at the Full Gospel Tabernacle, North Capitol and K Sts. Services Sundays and every night except Saturday. The full gospel message and the ministry of Christian healing will be the features of the meeting. A limited number of rooms free to pastors; others can be obtained at reasonable rates. For further information address Pastor Harry L. Collier, North Capitol & K Sts., Washington, D. C.

OKLAHOMA CITY, OKLA.—There will be a two days' Fellowship meeting at the new church, 1813 W. Second St., Feb. 4-5, 1928. All nearby assemblies are invited to attend, especially the presbyters and our district superintendent. On Sunday, the 5th, we will have a dedication service. Take West Main Street car, get off at Second Street and walk 3 doors west. For further information write, Pastor J. C. Helms, 1813 W. Second St.

WANTED.—Old copies of Evangelists, Christ's Ambassadors, Pentecostal Boys and Girls, Little Folks and Sunday school literature—for free distribution in a very needy field.—R. R. Driskell, Juliette, Ga., R. F. D. 1, Box 29.

OPEN FOR CALLS.—As evangelist—anywhere in Arkansas.—Evangelist G. W. Danks, Sidon, Ark.

OPEN FOR CALLS.—J. D. Roselle, evangelist, and George Desking, singer, after Feb. 25, 1928. Address J. D. Roselle, 1706 W. 15th St., Oklahoma City, Okla.

NOTICE.—I have song books—"Waves of Glory" and "Living Gospel Songs and Choruses"—practically new, which I would let go at a very low rate to any assembly who will write me.—Mrs. H. Larson, Lignite, N. Dakota.

WANTED.—By widow with daughter, a position as housekeeper in a Christian home. I am an American 38 years of age. For reference, write Brother Garrett of the Chelsea Pentecostal Church, Revere, Mass.—Mrs. Dora Mitchell, 70 W. Eagle St., East Boston, Mass.

NOTICE.—Brother Frank Jeffers can use some more copies of old Evangelists in his work of free distribution. (We might just mention that it is against postal regulations to write anything on papers sent in this way, or enclose messages. Ed.) Address, 1672 Douglas Ave., Racine, Wis.

FOREIGN MISSIONS CONTRIBUTIONS

Jan. 6-12th inclusive

- All personal offerings amount to \$1,225.94.
- 1.07 Assembly of God Sullivan Mo
 - 1.10 Sunday School & Church Hagerman N M
 - 1.29 Pent'l Assembly Moreland Ark
 - 1.45 Assembly of God Parma Mo
 - 1.50 Emburyfield Assembly Oakhurst Texas
 - 1.50 Assembly of God St Aubert Mo
 - 1.94 Assembly of God S S Gilmour Ind
 - 2.00 Four Square Gospel Church Plant City Fla
 - 2.00 Assembly of God S S Vincennes Ind
 - 2.02 Baker Hill Assembly Malvern Ark
 - 2.35 Birthday Offering S S Ringling Okla
 - 2.50 Full Gospel Mission E St Louis Ill
 - 2.50 Children of Assembly Arcadia Kans
 - 2.53 Assembly of God Trenton Mo
 - 2.55 Assembly Gran Quivera N M
 - 2.56 First Assembly of God Church Williamsville Mo
 - 2.66 Glad Tidings Tab St Charles Mo
 - 2.75 Full Gospel Assembly Longmont Colo
 - 3.00 Assembly Elmont Mo
 - 3.00 Christ's Ambassadors Russellville Ark
 - 3.00 Assembly of God Maumee Ohio
 - 3.00 Mayfield Assembly Cedardale Okla
 - 3.00 Assembly of God Big Flat Ark
 - 3.00 Assembly of God Chickasha Okla
 - 3.00 Bethel Mission Melrose Ore
 - 3.00 Sunday School Samson Ala
 - 3.05 Glad Tidings Assembly S S Gilroy Calif
 - 3.06 Assembly of God Wesson Ark
 - 3.20 Thelma Assembly Tribune Kans
 - 3.25 Full Gospel S S Burbank Calif
 - 3.30 Assembly of God S S Frankston Texas
 - 3.31 Assembly of God S S Wichita Falls Texas
 - 3.48 Assembly of God Jasonville Ind
 - 3.54 Pent'l Assembly Lamesa Texas
 - 3.55 Sunday School Grafton Ill
 - 3.70 Kington Assembly S S Laurel Miss
 - 4.00 Assembly West Tulsa Okla
 - 4.10 Full Gospel Mission Macksburg Ia
 - 4.20 37th St Assembly of God Church Austin Tex
 - 4.20 Ripperdan S S Madera Calif
 - 4.32 Full Gospel Assembly Motley Minn
 - 4.32 Assembly of God S S Firstview Colo
 - 4.36 Assembly of God S S Elkton Mich
 - 4.65 Church Emmanuel Whistler Ala
 - 4.70 Assembly of God S S Puxico Mo
 - 4.76 Assembly of God S S Rohnerville Calif
 - 4.87 Full Gospel Mission Santa Rosa Calif
 - 5.00 Vine Pent'l Church Wantagh L I N Y
 - 5.00 Assembly Coffeyville Kans
 - 5.00 Highway Pent'l Mission Sunnyvale Calif
 - 5.00 Full Gospel Mission Washington Mo
 - 5.15 Assembly of God Church S S Warrior Ala
 - 5.17 Full Gospel Assembly Brainerd Minn
 - 5.25 Full Gospel Church Weed Patch Calif
 - 5.25 Sunday School Macomb Mo
 - 5.39 Full Gospel Tabernacle S S Redding Calif
 - 5.40 Glad Tidings Assembly Hanford Calif
 - 5.50 Bethel Pent'l S S Modesto Calif
 - 5.80 Kansas District Council
 - 6.05 Full Gospel Mission Danbury Conn
 - 6.15 Sunnyvale Pent'l S S Attica Kans
 - 6.50 First Pent'l Church S S Oildale Calif
 - 6.50 Assembly of God Hoquiam Wash
 - 6.79 Full Gospel Assembly Lancaster Calif
 - 7.00 Highway Assembly of God West Fork Ark
 - 7.00 Faith Tabernacle Assembly Burlington Wash
 - 7.25 Full Gospel Church Baltimore Md
 - 7.25 Pent'l Assembly Leavenworth Wash
 - 7.44 Pent'l Assembly of God Hollister Calif
 - 7.50 Assembly of God S S Lawrence Kans
 - 7.50 Pleasant Hill Assembly Mt Ayr Iowa
 - 7.63 Farmers Mills Mission Carmel N Y
 - 8.30 Knox City Assembly Knox City Mo
 - 8.46 Glad Tidings Mission Escalon Calif
 - 8.50 Eagle Bend Assembly Eagle Bend Minn
 - 8.50 Assembly of God Brimson Mo
 - 8.55 Glad Tidings Tab Roseville Calif
 - 8.95 Assembly Live Oak Calif
 - 9.00 Young People's Ambassadors Hillsboro Ore
 - 9.00 Sunday School Jester Texas
 - 9.02 Pent'l Tabernacle Riverbank Calif
 - 9.26 Assembly Cuero Texas
 - 9.92 Oklahoma District Council
 - 10.00 Assembly of God Holland Ohio

- 10.00 Young People of Pent'l Church of Pitcairn Pa
- 10.00 Assembly of God Perry Ia
- 10.00 German Pent'l Assembly New Castle Pa
- 10.00 Glad Tidings Assembly E San Diego Calif
- 10.00 Christ's Ambassadors Springfield Mo
- 10.05 Girard Assembly Buffalo Okla
- 10.10 Pent'l Assembly of God Cottage Grove Ore
- 10.85 Pent'l Assembly of God Godding Idaho
- 11.00 Glad Tidings Mission Everett Mass
- 11.17 Full Gospel Tabernacle at 5th & Peoria Sts Tulsa Okla
- 11.25 A Band of God's People Napa Calif
- 11.40 Glad Tidings Mission Stockton Calif
- 12.00 Assembly Corry Pa
- 12.00 Lattintown S S Milton N Y
- 12.00 Pent'l Assembly & S S Bremerton Wash
- 12.50 Assembly Joplin Mo
- 12.75 Full Gospel Assembly Springfield Ill
- 13.03 Assembly of God W Monroe La
- 13.06 Full Gospel Assembly Monrovia Calif
- 14.00 Magnolia Park Assembly of God S S Houston Texas
- 15.00 First Pent'l Assembly Mercersburg Pa
- 15.00 Full Gospel S S Corcoran Calif
- 15.00 Missionary Prayer Band Millville N J
- 15.12 Assembly of God Sioux City Iowa
- 15.25 Eagle Bend Assembly Eagle Bend Minn
- 15.50 Bethel Chapel Assembly Emden Mo
- 16.00 Full Gospel Assembly Livingston Calif
- 16.20 Gospel Light Pent'l Church Harrisburg Pa
- 16.50 The Pent'l Assembly Appleton City Mo
- 17.00 Full Gospel Tabernacle Meckling S Dak
- 17.60 Glad Tidings Tabernacle Santa Cruz Calif
- 17.68 Gospel Tabernacle S S Alton Ill
- 17.85 Bethel Tabernacle Canton Ohio
- 18.00 Mission Band Sherburn Minn
- 18.45 Assembly of God Great Bend Kans
- 18.50 Pent'l Prayer Band Assembly Allentown Pa
- 18.80 Pent'l Tab Madera Calif
- 19.30 Kington Assembly Laurel Miss
- 19.75 Full Gospel Assembly Michigan City Ind
- 20.00 Missionary Society of First Pent'l Church Pacific Grove Calif
- 20.00 Word of God Church S S Grand Rapids Mich
- 20.00 Assembly of God Ewing Mo
- 20.00 Missionary Rest Home & Full Gospel Mission Lakewood N J
- 20.00 Oak Park Holiness S S Tampa Fla
- 20.00 Christ's Ambassadors Sunnyside Assembly Chicago Ill
- 21.00 Full Gospel Church Medford Ore
- 21.19 Sunday School Springfield Mo
- 21.35 Highway Pent'l Assembly Sunnyvale Calif
- 21.55 Pent'l Evangelical Church Assembly of God Ft Collins Colo
- 22.36 Full Gospel Assembly N Hollywood Calif
- 22.51 Bethany Temple Everett Wash
- 22.52 Gospel Tab Oceanide Calif
- 22.80 Pent'l Church Colorado Springs Colo
- 23.38 Full Gospel Assembly Santa Ana Calif
- 23.63 Assembly of God Christ's Ambassadors & S S Wichita Kans
- 23.86 Full Gospel Tabernacle Yakima Wash
- 24.23 Assembly of God Tab S S Ottawa Kans
- 24.74 First Pent'l Assembly of God & S S Spokane Wash
- 25.00 First Pent'l S S Wilmington Del
- 25.00 Assembly Martinsburg W Va
- 25.00 Assembly of God Florida Ala
- 25.00 Calvary Tab Camden N J
- 25.00 Bethesda Mission Richmond Va
- 26.00 Full Gospel Assembly Woodland Calif
- 27.04 Pent'l Mission Yelm Wash
- 27.96 Christ's Ambassadors Y P Soc of First Pent'l Church Beaver Falls Pa
- 29.85 Assembly Manhattan Beach Calif
- 30.00 Christ's Ambassadors at Peak & Garland Dallas Texas
- 30.00 Assembly of God Tab Minneapolis Minn
- 31.62 Central Park Pent'l Assembly Central Park N Y
- 32.32 Assembly & S S at Peak & Garland Dallas Texas
- 35.00 First Pent'l Church Miami Fla
- 35.00 Assembly of God Terre Haute Ind
- 37.75 Fourfold Gospel Mission Wasco Calif
- 42.82 Assembly of God & S S Woodriver Ill
- 45.40 Pent'l Mission Anacortes Wash
- 48.58 Iowa & N Missouri District Council
- 50.00 Assembly Findlay Ohio
- 50.00 Four Fold Church & S S Bellflower Calif
- 57.25 Bethel Temple St Louis Mo
- 99.00 Vineland Full Gospel Assembly & S S Vineland N J
- 100.00 Ridgewood Pent'l Church Brooklyn N Y
- 100.00 Gravity Pent'l Church Gravity Pa
- 107.97 Assembly of God Church & S S Springfield Mo
- 167.00 Glad Tidings Revival Assembly Oakland Calif
- 183.00 Pent'l Tabernacle S S Tacoma Wash
- 900.00 Glad Tidings Tabernacle New York N Y

Total amount received minus \$75.10 amount given direct and designated for expenses \$4,937.30 Amount previously reported 4,255.48

Total amount to date \$9,192.78

HOME MISSIONS CONTRIBUTIONS

- Jan. 6-12th, inclusive
- 2.00 Mayfield Assembly Cedardale, Okla; 3.75 Band of God's People, Napa, Calif; 15.00 A Group of Individuals Knoxville Pa;
 - Total amount reported \$20.75
 - Amount previously reported 2.00
 - Total amount to date \$22.75

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