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THE Pentecostal EVANGEL

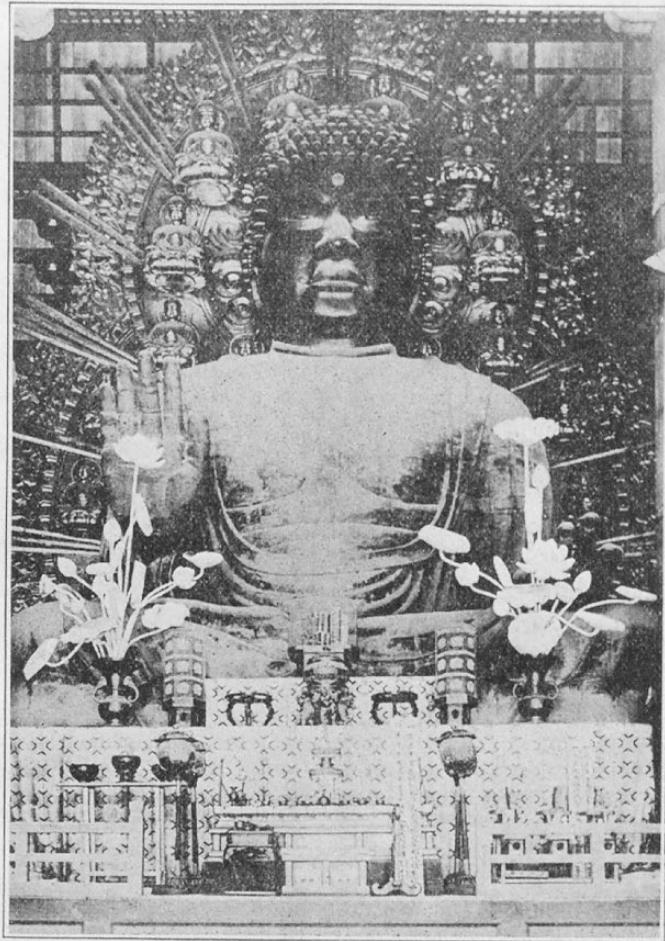
A FAMILY AND MISSIONARY WEEKLY

No. 782

Springfield, Mo.,

January 26, 1929

Price 5c



"MISTER, HE COULD NOT GIVE YOU AN INTERVIEW."

(See Page 3, Col. 1.)

Our Indifference to China's Spiritual S. O. S.

Brother Harvey Chenoweth at the Springfield Assembly

"Carest thou not that we perish?" Mark 4:38.

When God saved my soul I was nineteen years old and the whole world was ahead of me. Had I cared to, I could have taken up almost any pursuit in life and made more or less of a success in it, (so my youthful heart fancied). I had a very optimistic feeling, and was sure I could do most anything, but God mercifully turned my feet toward China and I thank Him that He made a successful missionary out of me, rather than a successful business man.

The missionary calling is a high one. Perhaps only one out of every 150,000 people have the privilege of being a missionary for the Lord Jesus Christ. I am sure your pastor is honored by being able to minister to you, yet my parish in China exceeds his by several hundred thousand, and we always have an interested crowd wherever we go; they are always glad to see us come and sorry to see us go. I wish I could say the same about some of our places in America. The missionary thinks he will be very popular when he returns to America, and so he is very desirous to return home; but alas, he finds when he has been home a few months that the people want to know when he is going back to the foreign field. Although the missionary may not be popular in some parts of America, yet he is very popular in the heathen lands. The heathen are surely glad to see him come back, and he is very, very glad to get back.

It seems a very peculiar thing that God could put a real love in my heart for these heathen people. In the natural they are not very much to love, I admit. Before God saved me, if there was one class of people I hated it was the Chinese; yet to-night if there is one class in this world I love it is these dear yellow people. To my mind such a radical change is a real miracle of God. I fear I do not look like the typical missionary. I don't understand what the people of America expect a missionary to look like. I rather get the impression sometimes that they expected me to come home with a queue hanging down my back, and wearing long Chinese clothes; and so when I stand on the platform and admit I am a missionary it seems to surprise some people. It seems to be so even out here at the C. B. I. I went to the room of a student here and an old friend, and when his room mate discovered that I was a missionary he looked at me and in a tone of surprise said, "I didn't know you were a missionary." I asked, "What then did you think I was?" He replied, "Why, I thought you were a salesman or something like that." Well, I reckon that is what I really am, and I have the best thing to sell in the world, and, praise God, it doesn't cost us anything either. If we were to take this gospel to the

heathen land and sell it to them for money I am afraid very many of them would not be able to buy it, especially in our part of the world, for they are very poor. (At the remembrance of the poverty of the dear Chinese, Brother Chenoweth broke down and it was some minutes before he could resume his talk.—Editor).

Some way or other when we get thinking of the needs out there and how poor they are, not only materially but spiritually, it almost breaks our hearts. The needs of China! My God, how I wish I could transport a little bit of China over here and let you get a glimpse of the great needs there. When I realize how absolutely indifferent we Americans are to the call China is sending out, my own heart is stirred up to go, and it seems to me that if God keeps me another day in America I will die. The people in America at times grumble because their pastor is not all they would like him to be in appearance, or in preaching, or in one way or another. But if you were Chinese people you would thank God for any man that could preach the gospel to you and you would not care what he looked like. It is the truth the Chinese people are after, and not appearance.

China needs our prayers these days as perhaps no other country in the world needs them. For one thing China is over-ridden by the military men. I wish I could present this side to you so you would be able to pray a little better for her. They speak large words, these "war lords" in China, and make flowery speeches about patriotism. They talk to our newspaper reporters and one would think they were very much interested in the welfare of their country, but the truth is these men, who sometimes have two million five hundred thousand soldiers under their command, are not interested in anything except how much money they can get out of the poor people, how much power they can get, how much fame. From north to south, from east to west, China is a regular battle field at this time, and it is not the military men who suffer so much, but it is the poor people.

China is also suffering because of continual earthquakes. I had been in China a little more than a year when an earthquake came that shook three states. When they tallied up the dead they sent out an official report that in those few moments the earthquake had taken off anywhere from a hundred thousand to a million souls. Last May (1927) there was another earthquake in the part of China where I lived. The newspapers reported another hundred thousand souls gone to Christless graves. "Carest thou not that we perish?" Our hearts are sometimes encouraged because they tell us that in one year, of those that die, some 560,000 have Christ in their hearts. We thank God for this, but on the other hand almost fifty-seven million people from all parts of the

world go out into eternity without Christ! Christian friends, think over these figures and ask yourself the question, "Have I done all I could do to fulfill the command of Jesus, 'give ye them to eat'?" I fear many of God's children will be ashamed when Jesus comes because of negligence to the call.

While that earthquake shook our house back and forth, God marvelously protected me and my family. I afterward inquired very carefully and could not find one man that had professed Christianity that had been lost in that earthquake. God truly knows how to deliver the trusting soul. But I thought of how great is our responsibility for those one hundred thousand to a million people. I wondered if I had done all I possibly could to reach those people and have you really done all you could do? China is sending out a spiritual S. O. S. to us in the home land, and we have failed to answer the call. When that great ship, the Titanic, was plowing across the Atlantic Ocean on her maiden voyage, they were dancing and having a wonderful time. No thought of eternity was in their minds. Suddenly the boat crashed into an iceberg! Within a few moments an S. O. S. went out to the world, and what a wonderful response there was. Steamships began plowing toward that spot in the ocean as fast as they could go, and people all over the world began praying. You know how it was, when Japan had an earthquake in 1923 and sent out an S. O. S. America responded with millions of dollars. When the world sees the material need, the whole world combines to meet it; money, clothing, and everything necessary is sent to the spot with needs at that time. And yet, whether we sense it or not, China with its four hundred and forty million people is sending out a Spiritual S. O. S. to us at home here, and we sit careless and indifferent to her needs. I wish God would stir us to respond to the call. Our young men and women are deliberately turning aside from the needs of China, turning to a livelihood in America that will bring them more money and give them a good home and an automobile. There are many people with wealth behind them, riding around in automobiles, having great palaces to live in and servants to wait on them, who are paying absolutely no attention at all to China's call for help. There are people in the spiritual world who have all day and plenty of hours at night to pray, yet they seldom ever pray for the needs of China. I see this indifference at home and cry, "My God, what will China do if our young men will not rally and go, if our young women will not go! If we continue to hold on to the golden dollar what will happen to these four hundred and forty million people? What will happen to them if we don't pray, give and go?" And the only answer I can get in

reply is that they will go to hell and will be in torment forever and ever! Do you say you don't believe in a hell? Well, I do. When God saved me he held my soul over hell for about five minutes, and in fear and desperation I cried, "God be merciful to me a sinner." They say there is no hell but I know there is. And ninety souls a minute are finding their way to hell while America sits at ease, and unmoved by the call. May God have mercy on us!

How are these Chinese going to gain heaven and shun hell if we American men and women sit back and care not to answer the call of God; if we who have funds to give close up the purse strings; if we who have power to pray refuse to sacrifice a little time? How shall they gain heaven and escape this hell which God wishes them to escape? "Carest thou not that we perish?" is the S. O. S. call China is sending out. I hear it ringing in my ears and heart day and night, until I feel sometimes that one more day in America and I will die.

When I left home to start out on this deputational work, I left behind me a wife and three children, two of the children sick in bed. As I watched my wife day by day I could see that she was failing in health. I asked her what was the matter, and she answered, "Nothing at all." Yet day by day I could see her failing. Friends, I know what the matter is. My wife, who spent twenty-one of her twenty-eight years in China, is just grieving her life away because she feels the road back to China is closed now. Either one of us would take ten or twenty years off our lives (if the Lord so willed), if only we could be back in Kansu preaching the gospel in the power of the Holy Ghost. How God does bless and use the faithful missionary.

I remember one time I was going along a country road, riding a horse, when I saw off in the distance a cloud, and I realized a caravan or something was coming toward me. When up close I looked through the dust and saw it was an idol being carried on the shoulders of sixteen or eighteen men. I drew off to one side to let them pass, but as this was a part of the country where white people had seldom been, they decided they would like to see the white man, see how his face was kept white, how his clothes were different from theirs, and so on. When they had satisfied their curiosity a little bit I asked them, "Men and brethren, where are you going to?" They answered, "Coming from such a village and going to such a village. We are going to have a great feast, and the gods from the different villages are going to be there."

I asked them the name of their god, and they told me. Then I said, "Men, I would like to have an interview with your god, do you think it possible he would give me an interview?" They said, "Mister, he could not give you an interview." I asked, "Why not? I see he has eyes." They said, "Yes, he has eyes but he cannot see." I said, "I see he has ears; perhaps he would be able to listen (Continued on Page Seven)

The Perfect Human Character

The Standard of Perfection.—How shall we measure the true character of men? What rule may we place alongside their lives that we may know what they should be? God gave the ten commandments as expressive of His demands on men. They tell us what His will for men is, therefore they reveal the true goal of men. If man had obeyed God in all things, he would have measured up to the divine standard and desire. He would have reached perfection of character in conformity to the will of the Creator.

The majestic standard of perfection in the law shows us how far men have fallen from the divine ideal. Not a single man of the race, begotten in the image of Adam, his rebellious ancestor (Gen. 5:3), has ever risen to the great standard. The law shows the utter impossibility of human perfectibility by its means. For no man can keep the law, since the fall of Adam the entire race fell and lost the power of obedience. How then shall any member of the human race attain to perfection? God has revealed the only way. The God-Man must come to keep the law Himself. In Him then is seen the true standard of perfection. Only as men are conformed to His image by a new creation can they reach the goal God set before them in the beginning. But by this holy scheme the goal itself is exalted and the character of the Lord Jesus Christ becomes the majestic ideal of our renewed humanity. In Him we behold what we must become to please God.

"Thou hast Loved Righteousness."—There is no truer criterion of character than what a man loves and hates. If a man loves truth we know he must be sound at heart. If he loves purity he cannot be impure. If his heart is set on honesty he has the first requisite of manhood. If he delights in the welfare of his fellows and is grieved at the sight of suffering, he will be a sympathetic friend.

What characterizes the Son of man, the perfect One, so that the ages recognize Him as morally all that God demands? The inspired Psalmist went to the heart of the matter when he wrote of the Messianic King, "Thou hast loved righteousness and hated iniquity." In all His being He was upright in thought, in speech and deed. He was absolute truth, absolute purity, absolute uprightness in heart and life. No wonder men worship Him. No wonder His figure rises ever more majestic above the ages and the tribes of men.

"And Hated Iniquity."—Perfect character has its negative as well as positive side. There is no true love of righteousness apart from hatred of iniquity. We see in this twofold description the complete picture of the Messianic King in His moral relations. Bursting forth from the sun in His absolute inner purity comes the fire that burns up all evil. The Epistle that quotes the Psalm says also, "Our God is a consuming fire." His presence consumes sin and sinful men. If we would hate iniquity we must dwell in His presence. The modern world has lost, as Gladstone said, the sense of sin. This

is because it has lost the sense of the divine presence. The world has cast out God. It has turned its back on Jesus Christ. And the world is filled as never before with all the evils that flow from unrighteousness and impurity and dishonesty. Apart from God the world knows no righteousness.

"Therefore . . . Anointed."—Read the whole verse, as in Heb. 1:9: "Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed Thee with the oil of gladness above Thy fellows." Out of love and out of hate comes joy. What joy abode in the heart of Christ! His pathway to the joy that filled Him and radiated from Him lay through the realms of a great love and an intense hate. On the one side He loved the upright with the calm strong outflowing of a perfect life. And on the other He hated with the hatred of a pure heart the thing that was impure and deceitful and dishonest and untrue.

That righteous life has become the measure of all other life. How do we measure up beside it? Do we love the thing that is right? Are we drawn to righteous ways and righteous men? Is His righteousness, wherein alone we may approach God and in which we stand before Him neither accused nor subject to accusation—is this appealingly noble and lovely to our hearts? Or do we run to evil things? Do we sometimes take advantage of our neighbor? Do we let down the truth, and dull the keen edge of honesty within us by sharp dealing, and delight even ever so little in the impure? Christ is measuring us with eyes of flame. His cause is suffering by reason of our failure to walk in righteousness of life. And lost men miss the power of a righteous testimony before God.

No wonder Christ was granted all power in heaven and on earth. Only a life perfect in righteousness could bear the weight of world power and world responsibilities. One day He will take the throne and introduce righteousness over all the earth. And His righteous ones, made pure by His blood and sharers in His righteous life, will sit with Him in His throne. Then will His joy and theirs be complete. Then will perfect love and perfect wisdom make this earth a place of transcendent beauty, and the Lord of life and glory will rejoice in the perfect work wrought by His redemptive grace.—*Jewish Missionary Magazine.*

SUBTLE DANGERS

"Sudden reversals come to us all, to wean us from confidence in men and things, to stay us from building our nest on any earth-grown trees, to force us to root ourselves in God alone. Child of mortality, such lessons will inevitably be set before thee to learn. In the hour of most radiant triumphs thou must remember Him who has accounted thee fit to be His steward: thou must understand that thy place and power are thine only as His gift, and as a trusteeship for His glory."—F. B. M.

"To submit to God's will is one thing: to rejoice in it another."

POSTAL ENTRY

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

The PENTECOSTAL EVANGEL

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**The Pentecostal Evangel is the official Organ of
the Assemblies of God in U. S. A.**

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PUBLISHED WEEKLY
(50 copies a year)
by the
Gospel Publishing House
336 W. Pacific St.,
Springfield, Mo., U. S. A.

Subscription Price in the U. S. A. and Possessions, \$1.00 per year; Canada, \$1.50; Gr. Britain and Possessions, 6/6.
In quantities: 12 copies, 24 cents; 25 copies, 45 cents; 100 copies, \$1.80.

LOOKING UP

"I will lift up mine eyes unto the hills."

The vision of most of us is so cramped that we can see only those things which circumstance forces upon our lives.

We walk in the highways and hedges of the valley. Smoke, fog, and the dismal things of life create a worrisome spirit in us. Our conception of things is narrow. We have little sense of proportion. The valley life is a bounded and limited life. The glory, grandeur, and bigness of God's works are missed in the valley.

We need to be jarred out of our lethargy and indifference, until we look up to higher things. There before us is the hilltop where the pursued and hunted soul can find refuge and peace.

The jostling, bustling throng of the valley gives way to the solitude and freedom of meditation upon the heights. There is communion with God. The fleeing Elijah, discouraged and hunted, found refuge, and met with God upon Mount Horeb; and there he received strength to meet his foes—and conquer.

Things which, when we are in the valley, seem mountain high become but mole hills when viewed from the peaks. In the valley vision is circumscribed by black walls, whereas upon the mountain peak the horizon expands until it seems limitless.

We need more Christians with a mountain-top vision, broad enough to comprehend the horizon of faith, hope, and love, and able to see the greatness of God above the shadows and narrowness of the valley.

We will see less of the sordid things in life and in people if our eyes are fixed upon Christ, and if by grace we are seated with Him in the heavenlies, where the atmosphere is pure and sweet.

"I will lift up mine eyes unto the hills from whence cometh my help. My help cometh from the Lord."

A WORD OF GREETING TO OUR FRIENDS

Thinking that some of our friends and former associates may not know where we are and how we fare, I am taking advantage of the courtesy of the *Evangel* to send to all who may be interested, a word of greeting with an expression of love and good-will. I trust they may serve as a return for the many seasonal remembrances that have reached us, as we are not sending out the usual greeting cards this year.

We are in Modesto, California, and I am serving the assembly here as their pastor. We have been here since June, 1927. It has been a blessed privilege to return again to the ministry of the Word and to associate myself with the saints in a local body. I have greatly enjoyed my work here, and such visits to other places as I have been allowed to make. I have espe-

cially appreciated the privilege of fellowship with the brethren of the District in the fellowship meetings held from time to time.

In the providence of God and because of His loving care, I have passed my seventieth birthday, and on January 25th, we shall have arrived at our Golden Wedding Anniversary.

Upon being retired from office in 1925 I found the natural reaction from a long term of official responsibility greater than I had anticipated, but relief has come through the larger and better opportunity for spiritual things. I have no regret for the years spent in serving as an official; but now appreciate not only relief from the peculiar burdens of such a position, but the better view of things I have arrived at by being on the field instead of being in the office.

At present I am feeling stronger in

body and mind than when I left Springfield, and if my health continues good I trust I may attend the next session of the General Council to enjoy again the fellowship made possible by such an occasion.

Extending to all a most sincere and hearty greeting in the name of our common Master, and wishing all a year of joyful service under HIS banner, we ask that you pray for us.—Brother and Sister J. W. Welch.

CONCERNING GIVING

God is the giver and absolute owner of all things. Under grace, man is a steward, and the stewards hold and administer that which they have as a sacred trust. God's ownership and man's stewardship are best evidenced by the systematic application of a portion of the income to the advancement of the kingdom. Giving should be regular; it should be worshipful; it should be sacrificial, bearing in mind that no fraction set aside can exhaust our responsibility or express the depth of true love for God.

Biblical and extra-Biblical history points to the setting aside of a tenth of the income as a minimum, and indicates a divine sanction of the practice and of the proportion. The tenth and beyond is the Bible rule. The Old Testament asks a tenth, the New Testament demands less but expects more. The one tenth tests our obedience, the nine-tenths our consecration. The Old Testament principle is "The tithe is the Lord's." The New Testament principle is, "He that forsaketh not all that he hath cannot be My disciple."—Sel.

THE DISTANCE TO HELL

An officer, who by birth, wealth, and education should have been a gentleman, but was not, went to a Cornish mine.

The miner who took him down was a Christian and was much pained by the profane language used by the visitor. As they descended the shaft, they felt it getting hotter and hotter; at last the heat became so great that the visitor said, "Dear me, it's terrible hot; I WONDER HOW FAR IT IS TO HELL?" "I don't know the exact distance, sir," replied the Christian miner, gravely, "But if one link of the chain gives way, you'll be there in a minute."

This plain answer was the means of rousing the profane gentleman to a sense of his perilous position.

In the case of every unconverted one, it is only a step—a breath—betwixt him and death, "And after death the judgment." Heb. 9:27.—Sel.

Our Ministry

HELPS AND HINTS FOR CHRISTIAN WORKERS

Conducted by W. T. GASTON

“Workers Together With God”

There are two elements in all real Christian work—the divine and the human; or, to put the lesser first—the natural and the supernatural. My reason for using the term “real Christian work” is that there is much that passes for Christianity that is far from being Christian. The curse of our modern age is a so-called Christian religion with only one element—the human. And this fallen, natural, self-complacent, man-exalting religion is helping to prepare the way for the revelation of the man of sin, who will soon exalt himself in the temple of God. In the sure word of prophecy the picture of modern religion is clearly drawn, but for the purposes of this article we need only state this fact of revelation, that last-day, conventional, self-loving, boastful, proud, heady, high-minded, pleasure-loving religious sinners would have “a form of godliness” but deny “the power thereof.”

A few years ago I read a treatise on religion by the president of one of our great universities, from which I culled this bold statement: “The religion of the twentieth century is to be a religion without any reference to supernatural power.” This in fact is the subtle purpose of all modern theology and high-sounding scholastic buncombe relating to the godless theory of evolution as advocated by certain celebrated agnostics and apostate clergymen. These high ones cannot countenance any power greater than that of intellect. In fact they are worshippers of intellect; but they are not so honest as the Bolsheviks of Russia, who boldly proclaimed their purpose to clear capitalists from the earth and gods from the sky. However, the sad fact remains that as a result of subtle infidelity in the schools, Christless, lifeless philosophy in the pulpits, and millions of twice-born ones of other days passing from the stage of action, the religious world is fast losing the supernatural element.

But let us come to the purpose of God as revealed in the Holy Oracles. Here salvation is a divine, wonderful reality; and redeemed man—God’s creature—is His friend and the instrument in His hands for the accomplishment of His infinite designs. But as we study the history of our race and observe that man has always come short of God’s standard, we cannot but wonder that He did not adopt some other expedient for prosecuting the work of redemption. But no, God hath chosen “by the foolishness of preaching to save them that believe.” Having put away sin by the sacrifice of Himself, and having broken down the middle wall, and brought salvation within reach of every creature, Jesus then delegated to saved men and women the honor of carrying forward the work of saving a lost race.

It is interesting to note that when the disciples at Jerusalem were slow to press out to the Gentiles with the saving message,

Cornelius prayed down an angel who told him where to find a preacher. But the actual work of salvation was reserved until a frail, human instrument arrived to deliver God’s message. The human element here, as usual, manifested its weakness and lack of vision; but the divine element renders the picture beautiful indeed. Peter preached “the gospel with the Holy Spirit sent down from heaven.” And be it observed that inspiration in preaching was not the only sense in which God was working with Peter. It was divine, sovereign power coming upon that company, that rendered further preaching useless and out of the question. While God would not proceed until Peter arrived, He would not wait for him to finish his sermon. Would to God we had more such interruptions.

The commission to preach contains a promise of the divine presence. “Go ye therefore . . . and lo, I am with you alway.” That God will make this promise good to all who fully believe and obey is abundantly proven by the history of the church. “They went forth and preached everywhere, the Lord working with them and confirming the word with signs following.” The Acts of the Apostles is nothing more than the inspired account of God’s working with and through His people. The book is unique. There is no attempt to embellish and “doll up” humanity. It appears here as it really is everywhere, perfect weakness but in contact with almighty strength. Here we see God depending upon men, frail as they are, to do His work; and men depending upon God, absolutely, to make their work effectual. They preached—God confirmed the word. They prayed—God answered. In utter helplessness they were maltreated and thrown into jail; but God shook the jail, loosed the prisoners, and made the jailer’s family the nucleus for a Pentecostal church.

God has given to redeemed men a monopoly upon the greatest work and business in the world. But while this is true, He has left him entirely helpless without the divine Presence—“Without Me ye can do nothing.” Preaching, testifying, praying, singing—in fact everything we do in religious work—should be done in “the ability which God giveth.” The outstanding weakness of God’s helpers has ever been to take things into their own hands. The Galatians, having begun in the Spirit, were inclined to drift back to the flesh; and thus the tendency of Christian workers has ever been to drift from the supernatural to the natural.

I trust that we are fully awake to the awful consequences of drifting. The process is slow and almost imperceptible, but its final results are disastrous and irretrievable; for when professors of Christianity are living after the flesh, moving altogether in their native element, and their religion consists

of a carnal system, a form without power, they are in no essential sense different from the followers of other systems of religion. I believe it was William Law who said, “A religion about the true God, that is without God, is the most subtle form of idolatry.”

Real service with God necessitates vital contact, inspiration, illumination, and liberty in the Spirit for divine manifestation. But this is no reason why we should not devote much time to study and painstaking care in preparing for such a ministry. In fact, we should devote ourselves to all branches of learning which might contribute to our usefulness, though never forgetting that human instruments have ever been inclined to grow self-sufficient and independent of God, and that our very equipment for service can be the cause of our failure. Perhaps what I am trying to say will be more clear if I illustrate by referring to one who is blessed with musical ability. What a priceless gift to be able to sing and play in the name of Christ and under the sweet touch of the Holy Spirit. Surely such a one should develop his gift to the highest possible degree. Yet how often have we witnessed cases where proficiency in the arts has spoiled and hindered the Christian worker in rendering spiritual service. Native ability and expert technique, can never take the place of the humbling, melting touch of the ever blessed Spirit, and to glory in the former is to lose the latter.

We are called to a supernatural life and ministry. Let us aim at a deeper work of grace in our own hearts, and a current of power in our ministry hitherto unknown to us. This will only come as we wait upon our God and dwell deep. But if we are to fulfill the purpose for which God has raised us up, we must stand steadfastly, not only for the outpouring of the Holy Spirit upon hungry souls, but also an ever deepening spiritual life and testimony. I don’t think I should be termed censorious when I say that there is too much superficiality in evidence among us. There is a great deal of shallow work, surface scratching. This is a result of the human element being too prominent. We cannot have deep, clear-cut conversions unless we give God a chance to deal pungently with folk on the inside. Workers often hurry the candidates to a profession without giving the Spirit, who is working with them, a real chance to search and melt their hearts. There is too much human enthusiasm in our altars, and not enough spiritual burden and holding on to God in faith until the fire falls.

Likewise seekers for the Baptism are often urged, prodded, and hindered by the folk who, under God, should be used to pray down the divine flame. The whole trouble seems to be that we Americans are always in a hurry. Earnest workers insist that God’s time to baptize a candidate is *right now*, but this is often a great mistake. All seekers are not so hungry and yielded to God as Cornelius and his friends were. There is often a great work for God to do in humbling the heart, breaking the self-will, intensifying the hunger, and perfecting the consecration; and no amount of human enthusiasm will avail in getting them baptized until the inside work and preparation

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HOW SHALL YOU LOOK?

We read about the Lamb's wife, that she had made herself ready, and that when John saw her she was "prepared as a bride adorned for her husband." In trying to describe her and give an idea of her loveliness and of the gorgeous splendor in which she was arrayed, John uses the imagery of a city, more lovely and adorned with richer trappings than any city ever yet known by man. We are informed too that she is "all glorious within: her clothing is of wrought gold. She shall be brought unto the King in raiment of needlework." That her divine Husband takes exquisite delight in her we are shown in that matchless poetic glimpse of them together, divinely given in the Song of Songs which is Solomon's.

Her heavenly Bridegroom, ever watchful over her, has sent her urgent word saying, "Do not be concerned about laying up in store for your earthly needs, but lay up for yourself treasures in heaven," and because of the eternal nature of the joy she will have in the heavenly treasure, laid up by giving things away, He assures her that it is a happier thing to give than it is to receive. Thus He would encourage her to great sacrifices in Christian benevolence.

Multitudes who read these earnest lines are making elaborate arrangements to be of this exquisitely lovely bride, and are casting about to see how they can lay up in heaven the richest possible dowry to bring to their Lord at the nuptials. They know it isn't the amount of *value*, measured by earthly standards, which they give to God's children here, that determines the value of the treasure they thereby lay up in heaven; but it is the amount of *sacrifice* such a gift represents. Thus it is that the poorest and weakest saint is able to lay up just as rich treasure in heaven, by making gifts for the purpose of helping forward God's work, as the richest one can do. That is wonderful, and a provision showing the wisdom and tender love of our Lord.

There are many splendid young people who have left all hopes for earthly gain, and who have gone against the strongly exerted influence and the deep-seated prejudice of their parents and friends, in order to take a course of training in the Central Bible Institute. They, by one means or another, were able finally to make some sort of financial arrangements whereby friends were to help them to get through. But all too often such arrangements fail and the money does not come. Shall these young people be compelled to give over their God-inspired purpose to take Bible training and then go forth into the whitened harvest field, or will you see that by sending money to help these distressed students you are taking advantage of a rare opportunity to lay up treasure for yourself where it will be yours through eternity? Is not a hint to those who are wise enough to be of the bride of Christ, sufficient? The need is urgent and large.

Make your remittance to Elder Frank M. Boyd, Box 42, Route 5, Springfield, Mo.—C. E. R.

Jesus did not come to improve this present world, but to testify of it that its works were evil, and to draw men out of it into Himself.—Selected.

Cross Jordan

By Mildred Hill

It stirs, uplifts, and quickens our hearts to hear the Spirit-filled cries for revival, but before God sends the promised and certain showers of blessing—the outpouring of His Spirit upon all flesh—He must have leaders; men who have put to the proof His power and omnipotence; men who know His voice, and will follow Him fearlessly whithersoever He goeth, in implicit obedience; confident in His Captaincy to bring them through fire and through water, and "if not," theirs to obey at any cost, even to the burning furnace, the den of lions, or—Gethsemane.

God chooses for His service men whom the world despises, for the world must always despise the men who are whole-hearted for God. He doth not often choose the learned, the great, or the rich, lest they put their trust in any of these earthly things. He chooses herdsmen, shepherds, fishermen, and ploughmen; men who, in the mighty stillness of Nature, apart from the blatant noise of the world's din, have found God, and, with the simplicity of children, have learned to put their entire trust in Him. These are the men wrought on the mighty Potter's wheel, who, emptied of self and pride, can be so filled with the Spirit of the living God, that they will obey His voice without question, leaving all consequences in the hands of the Almighty Jehovah God with whom nothing is impossible.

Such a man was Elisha, who was ploughing with twelve yoke of oxen when Elijah called him. The man chosen of God knew the value of a straight furrow, and, having put his hand to God's plough, he never once looked back; he ran to obey; he separated himself instantly, completely, and forever from his old life; he cleaved to the master to whom he ministered as a servant, with but one burning desire in his heart—to know God, and to serve Him to the utmost of his ability.

When Elijah's home call came, Elisha clung the closer, although repeatedly urged to "count the cost." Together they journeyed to Gilgal, the type of forgiveness of sins and of public confession by baptism. It is here the heavenly journey begins, but Gilgal is only the gateway; we must not rest here, we must pass on.

Still cleaving to Elijah, they went down to Bethel, the House of God. Here the sons of the prophets, the worldly Christians, warned Elisha of pain and sorrow ahead. But Elisha's soul panted after God; man-hewn cisterns—outward forms of religion—could not satisfy a soul that craved to quench its thirst at the fountains of living waters. "Yea, I know it," he cried, "hold ye your peace." *Seek not Bethel, nor enter into Gilgal, and pass not to Beersheba: for Gilgal shall surely go into captivity, and Bethel shall come to nought. "Seek the Lord."* And Elijah said to Elisha, "Tarry here I pray thee; for the Lord hath sent me to Jericho. And he said, As the Lord liveth, and as thy soul liveth, I will not leave thee. So they came to Jericho."

And Jericho is a good place, the scene of crumbling difficulties; of victory; of the manifestation of God's power; of surrender

—for it was over against Jericho that Joshua met the Captain of the Lord's host: it is the home of saints, for Rahab lived here.

Conventions, prayer meetings, missions are all good in the right time, but Elisha was seeking nothing less than God Himself, seeking Him who made the seven stars and Orion; and he could not rest till his thirst for a fuller revelation of Jehovah was satisfied. "Show me Thyself," is the cry of all great men.

From Jericho Elijah was sent to Jordan, with Elisha cleaving to him still, although again warned to "consider." Oh, Jericho is the stopping-place of Christians, the quenching of the Spirit's power, for its waters are dark, and cold, and full of mystery; it means leaving the singing multitude, and going forth alone into the unknown: here so many stop and go back, to be a hindrance to the work of God, leading fruitless, powerless lives. But Elisha's path turned not to the right hand nor to the left, it led straight forward. Our God loves importunate souls, who will not go without His blessing.

So "they two" went on; the one thirsting for a vision of God, and other waiting for the veil which hid the face of his beloved Lord, to be forever lifted. Elijah had suffered deeply for his God; his difficulties now were over, his reward was near: what mattered any longer the Ahabs and Jezebels, the stones, the hard words, the poverty and pain, and misunderstandings? He who walked with God on earth, and came afterwards to talk with Jesus on the mount, had now but to cross the river, and on the other side were waiting the chariots and horses of fire, sent from the King of kings to fetch him home.

So "they two" went on; "they two" stood by Jordan; "they two" went over Jordan on dry ground. It was the "two agreed" for whom the Father will do "anything that they shall ask," perfectly joined together in the same mind and the same judgment, of one heart and one soul. And Jordan after all was "dry ground," an easy walk, and then—the glorious vision, the evidence of faith.

To those who cross Jordan there is always knowledge, faith becomes sight, the quickening life of the Spirit is felt through every vein of the body in thrilling power; "things unlawful to utter," are seen by the eyes of the flesh: now they *know*, and it is this knowledge, added to their faith, that burns out the dross of self, leaving a vessel of wrought gold, sanctified and meet for the master's use. These lives are henceforth alchemized from cold stone, to become living, sparkling jewels, shining with the glory light of the other world—windows of heaven through which men can see God. When men do *not* cross Jordan—where there is no vision the people perish.

Elisha never lost the vision; to him the mountains were ever afterwards full of chariots and horses of fire. 2 Kings 6:17. Jordan was the earth into which the seed had died to bring forth much fruit. John 12:24. The man who trusted wholly in God's power, could now be trusted with the power

of God; the man who sought God with his whole heart, was now the chosen leader before whom the sons of the prophets bowed themselves to the ground; Elisha was no longer an unknown ploughman, but honored by God to become one of the foremost figures in the history of the world. John 12:26.

Do you want to prove your sonship—your unity with God? Cross Jordan. Do you want a door opened into heaven? Go straight forward, and you will see the chariots and horses of fire. God does not show His great and mighty things to disobedient cowards, who *dare* not follow where He calls. Do you desire to bear rich fruit for the Master? There is only one way—to die. Go through with God. Let your fears die. God can undertake for you.

The men and women who pray for revival are constantly the stones upon the well's mouth. God must be weary of the prayers of the fearful and unbelieving (Rev. 21:8)—afraid of their congregations, afraid of their relations, fearful of losing the mammon they are piling up for the Reds to enjoy.

Do you not know that the time is short—that the seed is rotten under the clods? that, having sown the seed, we shall reap the whirlwind? Where are the children (seed) that used to attend our Sunday schools? Where can you find godly teachers wrestling in prayer night after night for the souls they teach? Do you know in a big city at a Sunday school festival, there were but two teachers at the Lord's Supper in the morning, and eight hundred turned up in the evening to gossip, and dance, and fritter the precious hours away? Do these teachers serve God or mammon? Seek God with your whole heart, and you will soon find the cold waters of Jordan lapping about your feet.

Remember that whenever a man or woman crosses Jordan, revival begins immediately just where they are, for people are quick to see that they *know God*. Oh, ploughman, laborer, fisherman, leave your furrows and fields, and roaring seas, cross Jordan, and come and lead the glorious revival which is to precede the coming of our King. Men and women are looking for you, ready to rise and follow. Prove to the present age that our God is still the God of Elisha, unchanged, unchanging, the same yesterday, today and forever; able to give water from the stony rock, and to call back the waters of the Red Sea, for the man—the lowlier the better (1 Cor. 1:28)—who will trust in the Most High—in Him that liveth forever and ever, whose dominion is an everlasting dominion, and His kingdom from generation to generation—who doeth His will in the army of heaven, and among the inhabitants of the earth, and none can stay His hand.

There is *nothing* too hard for the Lord.—*The Dawn*.

CORRECTION

In printing the 1928 Ministerial List, by mistake an asterisk was placed opposite the name of Evang. Clarence Franks. He is actively engaged in the ministry and is open for calls. His address is: 1419 E. 6th Ave., Tulsa, Oklahoma.

OUR INDIFFERENCE TO CHINA'S SPIRITUAL S. O. S.

(Continued from Page Three)

to me." They answered, "Yes, he has ears but he cannot hear." I said, "Well, in our country we have a custom that when friends meet they should shake hands. Do you think I could shake hands with your god?" They said, "Mister, he could not shake hands with you." I said, "I notice he is well equipped with feet and legs, don't you get tired of carrying him?" They said, "Yes, we do." "Then why don't you make him walk?" They said, "Mister, you don't understand. He has feet and legs but he cannot walk." I answered, "That is a funny kind of a god you are worshiping. Why do you worship that kind of a god? I would not worship that kind." They said, "Why, mister, what kind of god do you worship?" And I replied, "I worship the true and living God," and started to tell them about the Lord.

After about fifteen or twenty minutes they went on their way, but they had heard the gospel story and their eyes had opened to see that their gods were false. Some of them had never heard the name of Jesus before. Those people call God the Old Heavenly Grandfather. They believe they have to propitiate Him or He will send thunder and storms upon their crops. I have heard them come out into the streets and cry, "Oh, Heavenly Grandfather, are you going to take our lives now?"

You say that if you were in China you would not worship these gods. One day I needed exercise so I went out for a little walk; perhaps I did not cover myself with the Blood as I should, or perhaps I did not look to God as I should. At any rate, I decided to go about the mountain back of us. On every high hill they have idol houses. As I wandered around my feet found the path that led to an idol house. I found myself in front of the door of the idol house and had a desire to step inside and look closely at this idol which the whole village was worshiping. As I stood there, looking at that monstrous, hideous thing of wood and clay, it came over me with a great impulse that I should fall on my face and worship that idol. I immediately realized I was in the same position that Jesus Christ was in the wilderness when Satan said to Him, "Fall down and worship me." I cried to God for help and strength to overcome. I could have run, perhaps, but I would have had to go through the same temptation later on. I knew I had to fight that thing out, and so for half an hour I fought the powers of hell, looking to God and pleading the Blood all the while; and at the end of that time the Holy Ghost did help. Satan was defeated; I looked at that idol and knew I would not worship it, and I have never since been tempted to worship an idol. "Greater is He that is within you than he that is in the world."

But if I who had had the gospel preached to me since an infant, who had been gloriously saved, who had been filled with the Holy Ghost, who had been healed by

the power of God, who had been called by the Spirit of God to preach Jesus Christ to these people, if I who had been blessed by these things had an almost overwhelming desire to fall on my face and worship that hideous idol, what chance have these people, steeped in superstition from infancy, for overcoming that desire to worship these idols? Don't pass judgment too quickly. If you were in China you would do the very same thing they are doing, which is bowing down to idols of wood and stone.

The need of China is before us; what are we to do? Some say "The only way to help is to stabilize the finances of China. We will send men to put her wealth in operation, and the Chinese will be able to buy better houses and have better food." Others think the only way to help is to educate, and so the denominations are sending out teachers, are putting millions of dollars into building big colleges and schools, endeavoring to educate them to higher living. Others work along social lines. Some say the only way to help is to alleviate the suffering, sickness, disease, and death. But friends, you and I know the only thing that will help China and bring her to any good place is the good old gospel of the Lord Jesus Christ. "I am not ashamed of the gospel of Jesus Christ, for it is the power of God unto salvation."

I have seen the gospel work in China. I have seen people who were bowed down by sin and superstition rise with the glory of God in their faces and the power of God in their lives. I have seen them come away from idolatry, superstition and sin, and become clean and pure and holy in the sight of God. All this because some one prayed, some one gave, some one went.

America seems to be turning away from God, does not wish the gospel of God. It is only here and there that the true gospel is being preached. But while America is turning from God, China and the other heathen lands are turning toward God. The heathen are hungering and thirsting after that which you and I have received so bountifully. The remedy is provided. All you and I need to do is to pray and go and give. If we will do these things, China will respond to the gospel as perhaps no other country has in the world.

China is sending out an S. O. S. call, and I pray that some way, some how, you dear people will respond. If you have never prayed before for China, begin now. If you have never given before, give as you have opportunity. If you have never said, "Lord, here am I, send me," then say that now. The S. O. S. is sounding; in the name of God let us respond.

SPECIAL NOTICE

Did your *Evangel* come to you wrapped in a pink wrapper last week? If so, that was a notice to you that your subscription will expire with this issue. We trust that if you have not already renewed your subscription you will do so immediately, as we are sure you will not want to miss a single issue of this splendid magazine.

The Second Coming of Christ

Pastor J. N. Hoover, Santa Cruz, Calif.

The personal, glorious and imminent coming of Jesus Christ is the plan of God revealed on the pages of Scripture with marked clearness. The doctrine of the return of Christ is scriptural, for did not the two heavenly visitants in white apparel say, "This same Jesus, which is taken up from you into heaven, shall so come in like manner"? And did not Jesus say, "I will come again and receive you unto Myself; that where I am, there ye may be also"? James says, "Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." And Paul referring to the Thessalonian Christians said, "Ye turned to God from idols to serve the living and true God; and to wait for His Son from heaven." Surely no one can believe the Bible without accepting the blessed hope of the glorious appearing of the great God and our Saviour, Jesus Christ. There are some who believe

The World Is Growing Better,

and will continue to grow better and better until all nations and individuals are at peace with one another, but is this scriptural? Read 2 Thess. 2:1-4; 2 Tim. 3:1-5; Matt. 24:37-39; and 2 Thess 1:7-9.

Is the increase of knowledge sufficient evidence that the world is growing better? Are we wiser than Solomon? Are we more spiritual than Paul? Are we better than our fathers? Has the increase of higher learning caused the nations to lay down their weapons of war and live in peace together? If education, from whatever source it may come, cannot prevent men from becoming criminals, grafters, and social degenerates, shall we look to education to make the world a paradise? I do not in any sense underestimate the value of education or the work of religious societies, but we must remember it is not the function of the church to make the world a paradise, but to get the gospel of Christ to all people. What the law could not do for us, our Lord Jesus did, and what the church cannot do for us, our Lord Jesus will.

A Great Error

It seems to me, to place the second coming of Christ at the close of the millennium or thousand years of peace is a serious misinterpretation of the Holy Scriptures. If God's will is done on earth as it is in heaven, why need Christ to come, "in flaming fire taking vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ"? If the world is to be a paradise when Jesus comes why did Paul say, "Seducers shall wax worse and worse deceiving and being deceived"? and the Lord Jesus say, "As the days of Noe were so shall also the coming of the Son of man be"? It seems to me, according to these statements and many others, that conditions when Jesus comes will be very far from what they are in heaven. Again there are some who believe that

Death Is the Second Coming of Christ, but this is not scriptural. The things

which are to take place at the second coming of Christ do not take place at death. This natural or physical body does not become like Christ at death but when Jesus comes, when the bodies of the saints will become incorruptible. In the light of incorruptibility, immortality, and eternal life, death loses its terror. The life of the child of God has no end. The grave is not the terminal. A dead body is like an empty house, the one who lived in it has moved out. Where are the dead? Read Luke 16:19-31. Paul, in 2 Cor. 5:6, tells us that "whilst we are at home in the body we are absent from the Lord." Did not Jesus say, "Where I am there ye may be also"? This is the Christian's hope and the Christian's joy. Death is not the second coming of Christ, for this corruptible must put on incorruption which does not take place at death, but when Jesus comes. 1 Cor. 15:51-53. The second coming of Christ, though one grand event, is in

Two Parts.

First: He comes in the air for His saints, the church, the bride, at which time occurs the first resurrection. 1 Thess. 4:13-17. The resurrection of the righteous, is completed at His coming to earth to reign (Rev. 20:4) and that of the rest of the dead, the wicked and unbelieving, at the close of the thousand years or millennium. Rev. 20:5.

Second: He comes to the earth to reign. He comes to the earth to the Mount of Olives (Zech. 14:4) to the throne of David (Isa. 9:7; Luke 1:32) with power and great glory. 2 Thess. 1:7-10; Matt. 25:31.

Take your Bible and let us study coming events in the history of the church and of the world. We are now living in the dispensation of the Holy Ghost (John 15:26) the church or Gentile age, or the gospel age. Matt. 28:18, 19. But this may end at any time. Christ's appearing will end this. He warns us, "There shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." Matt. 24:21. But the coming of Christ to the earth, followed by the armies of heaven, will bring the great tribulation to a sudden close. Rev. 19:11-21. At this time He will judge the nations (Matt. 25:31-46); Antichrist is destroyed (Rev. 19:20; 2 Thess. 2:8); Satan cast into the pit (Rev. 20:3); the throne of Christ is established, and His saints reign with Him a thousand years. At the close of this thousand years of world peace, Satan is loosed for a little season (Rev. 20:7) and seeks again to make war upon the Lord and His saints (Rev. 20:8), but is finally cast into the lake of fire where the beast and the false prophet have previously been consigned, to be tormented forever and ever. Rev. 20:9, 10. Then comes the resurrection of the rest of the dead, and the final judgment when all whose names are not found in the book of life will be cast into the lake of fire (Rev. 20:12-15; Rev. 21:8) followed by a new heaven and a new

earth (Rev. 21:1) wherein dwelleth righteousness. 2 Peter 3:13.

As the appearing of Christ is the coming event in the history of the church, so is the coming of Christ to the earth, the coming event in the history of the world. The appearing of Christ in the air for the church is a secret coming for those who are His and not the end of the world (Matt. 24:40, 41), and will be as unexpected as a thief in the night. 1 Thess. 5:2. Between His catching away of His own, for God has not appointed them to wrath, and His personal coming into the world is that period of time known as

The Great Tribulation.

This tribulation, is unequalled. Jesus referring to it said, "Except those days should be shortened, there should no flesh be saved, but for the elect's sake, those days shall be shortened."

Christ will come as a Deliverer of the Jews, to "turn away ungodliness from Jacob" and Paul tells us, "All Israel will be saved." The Jews, who are establishing themselves in Palestine, will, during this tribulation turn to Christ for protection from the ungodly reign of the Antichrist. The Lord will destroy all the nations that come against Jerusalem, and will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplication, and they shall look upon Him whom they have pierced.

This coming world monarch, the Antichrist, will exalt himself above all that is called God, showing himself that he is God, and will demand universal worship. Those who refuse to worship his image "shall be killed." Rev. 13:15. This is the time to which Jesus referred when He said, "Then shall be great tribulation."

The question is asked, "How long will this tribulation last and what will bring it to a close?" We are now living in "the times of the Gentiles," which began with the fall of Israel by the hand of Nebuchadnezzar, King of Babylon, and will culminate in what is known as the great tribulation, which ends in the battle of Armageddon, at which time Christ, "the Stone cut out of the mountain without hands" shall break in pieces and consume all the Gentile kingdoms, and the God of heaven shall set up a kingdom that shall stand forever. Dan. 2:44, 45.

According to prophecy this battle of Armageddon, this war against the Jews, will be fought in the valley of Esdraelon near Megiddo, hence the name Armageddon. All Palestine will echo with the marching armies of the Antichrist in his effort to eliminate every form of divine worship. The battle of Armageddon will not be a political war, not a war for new territory, but it is Satan's great attack upon God's land and God's people and upon the divine system of worship. In the true sense, it is a religious war, to determine who is God. Antichrist, having won the Gentile nations politically, commercially and religiously, now makes his great and final attack upon the Jew, whose reverence for Jehovah is not easily forgotten or destroyed. Some prophetic scholars interpret Rev. 14:20 to mean that the Armageddon battle front will be two

hundred miles long. It will be the battle of all ages.

It is during this heated season, this reign of the Antichrist, in which flourish all forms of evolution, modern theology, unbelief in Jesus Christ and in the inspiration of the Holy Scriptures, that

Christ Comes in Person

"taking vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power." This is the second coming of Christ to the earth. Antichrist at this time will be consumed "with the spirit of His mouth" and destroyed "with the brightness of His coming" and Satan shall be cast into the pit. Then shall come to pass the saying that is written, "The kingdoms of this world are become the kingdoms of our Lord and of His Christ." Then shall He sit upon "the throne of His father David," and rule the world in righteousness.

The second coming of Christ relates itself to the Jewish people, for according to Rom. 11:26, "All Israel shall be saved: as it is written, There shall come out of Sion the Deliverer." The second coming of Christ relates itself to the church. Indeed the hope of the church is in the appearing of Christ and the meeting in the air 1 Thess. 4:17. The second coming of Christ relates itself to the nations for at the personal coming of Christ to the earth, all the nations become His kingdom. Then and not until then shall they beat their swords into plowshares and their spears into pruninghooks.

Our Duty

Attempting to spiritualize the prophecies concerning Christ's coming and trying to make them mean something else can only lead to a general misunderstanding of God's Word. What God wants us to do is to set our house in order and be ready when Christ shall appear for the church. This we can do, and more than this God does not expect. We must not only seek to be saved, but to save others. We must not permit any condition to interfere with our personal work in soul saving, for at a time when we least expect, Jesus will come and our loved ones and neighbors may be left behind. Somewhere within your reach is a soul seeking salvation, a broken heart that needs to be comforted. In the name of the blessed Redeemer, I bid you go with the words of eternal life, and give to them the sweet message of heaven. May every motion of our hand, every thought of our brain, every penny in our purse, every look, act, prayer, tell for good, and for God; helping, it may be, dozens, hundreds, thousands of souls for all eternity. We can all have part in this mighty influence.

Let our life be a harp every chord of which is struck mightily by the hand of God. Dr. John Geddie went to Aneityum in 1848 and remained twenty-four years. On the tablet reared to his memory are these words:—"When he landed in 1848 there were no Christians; when he left in 1872 there were no heathen."

God's Sovereign Grace in Christ

"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit." John 3:8. So also is every movement born of the Spirit.

God's sovereign grace in Christ is His greatest gift to man. If the saint neglects to make it known, thereby as it were spurning it for others, what excuse will avail him when he stands before "the judgment seat of Christ"? Or if he makes it known and the sinner rejects it, thereby spurning it for himself, what excuse will avail the latter before "the great white throne"? In either case, after death "*the judgment*"!

God has given to the church one supreme task for this dispensation—to make known His grace in Christ to the very last member of the human family. Mark 16:15; Acts 1:8. The dispensation is fast ebbing away—every sign points to its speedy close—and yet the church's task is far from done. Two-thirds of the race are still in darkness. Millions of Jews and Gentiles at home, and unnumbered millions abroad, await the glad sound of the gospel as proclaimed through a revived and re-empowered church.

Only three years of nineteen centuries of church history since Pentecost, remain. If one hundred and twenty "upper room," Spirit-baptized disciples could in a few days fill all Jerusalem with their doctrine, could not a thousand or ten thousand times as many such disciples to-day find some way of quickly filling all the world with that same doctrine, which is "the power of God unto salvation to every one that believeth"? If one woman was able in a single year to place 6000 Gospels of John in as many hands, is it beyond the ability of a revived church to place prayerfully that same blessed Gospel in all hands in three years?

Oh, that the sovereign Spirit of God might move once more upon the face of all the earth—move through His church, to whom He has committed the only Light that can dispel humanity's darkness—move in such manner as would compel men to ascribe all glory to *Himself alone*, and *none* to any other!

*"Revive Thy church, O Lord! Disturb its sleep of death;
Quicken the smold'ring embers now by Thine almighty breath."*

—*Jewish Missionary Magazine*

A Living Epistle

"Christ has no hands but our hands, to do His work to-day;
He has no feet but our feet, to lead men in His way,
He has no tongue but our tongue, to tell men how He died;
He has no help but our help, to bring them to His side.

"We are the only Bible, the careless world will read;
We are the sinner's gospel; we are the scoffer's creed.
We are the Lord's last message, given in deed and word,
What if the type be crooked? What if the print be blurred?

"What if our hands are busy with work that is not His?
What if our feet are walking where sin's allurements is?
What if our tongues are saying things His lips would spurn?
How can we hope to help Him, or hasten His return?"

—Selected

The Gospel in Foreign Lands

A CHALLENGER TO OUR FAITH

Sister Chastagner writing from the French Sudan states: "The mission buildings are all badly damaged from the storms this year and must be repaired before the next rainy season. Then the mission has taken a concession from the government for a station in Yako, and if money doesn't come in soon for building the station, the place will be taken from us. Yako is a very promising station, for the Catholics have not entered there yet. The natives listen to the gospel gladly and workers should be placed at this station. We have heard that priests are planning to enter that field very soon, so we feel sure that God would have us send some one there as soon as possible. New missionaries are coming and if we could go ahead with the building of a station there, we believe we could soon send workers.

"The big well on the compound here has caved in from the storms. The well will have to be built up again very soon, for the small well is fast going dry. We shall have to have it done at our own expense, out of our allowances until money comes for it for we must have water. It will cost nearly one hundred dollars to remake the well. We do not want to drink the water from the water holes where the lepers as well as others suffering from loathsome diseases, together with pigs and other animals, bathe. We are believing God to send in the funds for surely it is not His will for us to drink that filthy water. Do pray that those who have some of the Lord's money, will be moved to send to this great need.

"If only the people at home might see the hundreds of Mossi people who pass this station very day and the thousands in Ouagadougou who have never heard the name of Jesus, they would surely make some real sacrifice to send the gospel to these people. Then think that the Pentecostal people have undertaken to evangelize this tribe of over two millions of souls. There are many large government centers which have never been touched by the gospel, but the Catholics are going into those places as fast as they can. They even have natives in training for priesthood.

"Often as I am on the streets and in Ouagadougou I think I can hear these natives saying, "No man cares for my soul," and I wish then I could in some way picture the need of these people to the home folk who have always had the gospel, and are living as though Christ were never coming, and as though there were no eternity and no debt to pay to the heathen who have never had the chance to hear of the Saviour. When we see this great tribe almost untouched, we feel that the things which we once called sacrifice are not worthy of the name.

One day I was selfishly thinking of some things which seemed hard to my natural self, and my whole being was shrinking from conditions. For a minute I was tempted to wish myself back in America. It was only for a moment though, for since coming to Africa I have so often found great re-

lief in the face of discouraging circumstances when I would sing and sing and sing. At that particular time, without thinking what I was singing, I found myself singing 'All the way to Calvary He went for me.' Oh, I felt then that I had never known what sacrifice was, and a new determination gripped my very soul to go all the way for Him and for these lost Mossi people.

"Besides Catholicism to blind the natives, the country is simply overrun with Mohammedan teachers. It is a religion of lust and the natives take readily to that, while Catholicism appeals to their already superstitious natures. They love the pomp and show of the Catholic church and the trades they learn there draw many of them. Surely Satan and his servants are faithful supporters of their work.

"We are praying that our Pentecostal people may get a vision of this field of great possibilities. Pray, pray, pray!"

LIGHT AND SHADOW IN INDIA

Edna Wagenknecht

The cold season has now begun and we are busy with our zenana and village work. The Lord is blessing for which we do praise Him. We have just witnessed a wonderful healing in one of the villages, of which I must tell you. Several months ago we visited this village and in one of the Hindu homes we found a little girl of about four or five very, very ill. She had been sick for over two months and now was just a skeleton in her mother's arms, wailing and with scarcely enough strength to lift her head. We had visited this home before and one of the children was healed in answer to prayer. When we came this day the mother told us how anxiously she had been waiting for us. She had taken the child to the hospital but it had not improved and they could do nothing for it, and she wanted us to pray. We encouraged their faith in His precious Word, prayed and left. A few weeks later the mother brought the child to the bungalow for prayer as she had not improved. In the natural she was beyond hope, *but God*,—with Him it was not a hopeless case. We again prayed and they left. We heard no more concerning the child and now, after a long time, we visited them again and asked how the child was, and they said she was well. I asked to see her and oh, what a joy to see her come skipping and running, a plump, healthy little child. My heart was filled to overflowing with praises to Him, who is able to do the impossible. Jesus is indeed the same yesterday, and to-day, and forever—even in dark India. Praise God! Does it pay to bring the message to these dear ones, still in darkness? Ah, yes it does. Just a heathen home, the people worshiping idols,—but so hungry for God and they do believe. The grandmother is an old, old woman,—she may not live much longer, but I believe she has really caught a glimpse of Jesus, and we trust she may have a real experience of salvation before she leaves this world.

I have given you the bright side first, but there is also the dark side,—scenes that

cannot be forgotten, such as we found in a zenana home the other day. Here we saw a woman sitting before a tree with a number of little earthen dishes containing colors of various shades. We asked her what she was doing and she told us the tree was to be married to "god" that night. It was the "sacred tulsi tree" of the home, which they worship. Just an ordinary little tree in a flower pot. She was painting the flower pot with these bright colors in preparation for the marriage ceremony which would take place that night. The priest was coming, and one of the gods from the temple was to be brought and then the sacred wedding ceremony was to be performed. Oh, the darkness and superstition,—and in this they hope to find salvation, but it is never found. Again and again as we ask them whether they have found peace, they say, "No." Still they hope to find it. We sang and told her of Jesus, the true Saviour, but oh, how our hearts ache for these dear souls, for it is so difficult for them to understand.

In some places the people are so glad to have us come, but we do also have the opposition. We came to one home and asked to come in. The woman said we could and spread the mat for us to sit on. Just then her son came home, the master of the house, although only a boy of about nine or ten. He said, "You cannot sing and speak here." We told him his mother had asked us to, but he insisted we could not, so we had to leave. The mother could do nothing, for she is *just a woman* and cannot do as she likes. Oh, India does indeed need the gospel, and although some doors are closed, we praise God for the open doors we find every day. We covet your prayers for this land so dear to us, but far more dear to Him, who gave His life for it.

A VOICE FROM PORTO RICO

The Pentecostal work in Porto Rico is little known, and we want others to learn more about this densely populated and beautiful island. Porto Rico is under American government, and as to missions is the borderland between our "Judea and Samaria."

The work there has its problems and difficulties the same as every other field has. The workers there from the North are J. L. Lugo, a Porto Rican raised in California; Lena S. Howe and son John; also a young lady missionary, Helen Felix, from the Dutch Islands of Curacao, who has been some years in America and five years in Porto Rico; five ordained ministers of Porto Rico, together with a number of other less experienced workers. Altogether we have some twenty congregations, four occupying large cities, and the remainder situated largely in remote country districts.

In the recent cyclone all but one of our country chapels were destroyed; the church in Santurce had a third of its roof blown off and suffered other damage, but it was soon repaired. But the poorer congregations in the mountains, who lost their chapels, have nothing with which to rebuild, and furthermore, the larger part of the brethren

ren themselves are homeless. Some went to live in caves and dens, but there are not caves everywhere to serve for shelter. Some of the chapels represented a sacrifice of some ten years to build them, and were well adapted to the work and well attended. One courageous lady worker has written me to see if I can send an offering to help rebuild the chapel at her station. I trust that here in this land of plenty we Pentecostal people will not forget that those in Porto Rico of like faith are our brethren, and since they are in need, an opportunity is afforded us to manifest to them our brotherly love in a practical way. The Lord mentioned Judea before Samaria or the uttermost parts. If the time ever comes that we are homeless here in favored America, we may then too late remember how our Porto Rican brethren are now. It is lovely to have a material home here, but we will find it a snare if it becomes our idol. I fear many love their home more than they do the cause of our Lord. In that case the Lord is standing and knocking from the wrong side (the outside) of the door.

I praise the Lord for the assembly in San-turce, Porto Rico. It would be self-supporting if it were not paying what is due on the new lot and church. We have had neither funds nor evangelists to be called in for campaigns, but the Lord has blessed in the regular services. As sure as there is a special need of reviving, some member comes and says, "Mrs. Howe, do you not believe we need ten days of prayer?" And we go to prayer. In one case the revival, after ten days of prayer, began with some twenty receiving the Baptism in one Sunday with just the regular services. Persecutions were in proportion to the blessing. Really there is nothing dull in the Lord's service. Later we have on several occasions had a twenty-four prayer chain for ten days or more at a time. This has brought precious blessing to those who prayed, has brought revival, our building went up speedily, and the paying of the large debt for the lot has gone on beautifully. Praise the Lord. He is able.

We try to have all the reverence possible in the services, each believer kneeling in prayer as he enters his pew, and avoiding conversations before the service. We have a general season of prayer as the first step of the service, when requests for prayer are presented; then the usual service of song, prayer again, testimony, and the exposition of the Word. We all are brief so as to have a lovely altar service for the unsaved, the sick and any others who are seeking the Lord. When there are no unconverted coming to the Lord, we judge we had better all humble ourselves, go to the altar, and repent of our sloth in not bringing in the unsaved. So almost invariably we have new seekers. The believers talk with the unsaved, convince them, bring them to the service, to the altar and pray with them. How wonderful Jesus is!

We have a stalwart, robust type of believers. There are those who of their own free will fast, pray, and go to release some possessed person. We have had cases where some person has been taken by an evil power, and two or three believers, after fasting and praying, have gone and the demented victim has been healed, the reality of the

case being proved now by some years of perfect health. There are healings all along. We pray for the sick in each service. The elders in the church are active in this work, as in caring for the newer converts, and in the general work of the church wherever they can lend a hand. We have been careful to make them know the members are responsible and necessary in the work. One of the sweet things in the missionary's life is the love and co-operation of the converts.

Please pray for Porto Rico, the native church, the missionaries, and the extension of the gospel from there to near-by regions where the gospel has never been properly preached since the Creation. I have sometimes written to a number of people and to conventions asking prayer for Porto Rico. They must have prayed for the Lord has helped us.—Lena S. Howe.

IN MEMORIAM

Except a corn of wheat fall into the ground and die, it abideth alone: but if it die it bringeth forth much fruit.

On a beautiful hillside outside of the city of Nagoya, Japan, we have just laid to rest the remains of our precious sister and fellow warrior, Mrs. Esther Kelchner Juergensen, who went to be with her Lord on Dec. 6th, 1928 at 12:30 a. m., at the age of 29 years, 8 months and 5 days after a serious breakdown and brief illness of twelve days. Another soldier of the cross has fallen in battle! The first Pentecostal missionary to lay down her life for souls in Japan.

She is gone—it scarcely seems possible, but the fragrance of her godly life lingers with us. Truly she walked with God and all who came in contact with her felt the presence of Him with whom she walked in such sweet communion.

It was nine years ago that she arrived in Japan, a bride of a few months. All of these years she has labored faithfully for the salvation of the Japanese whom she loved. How she loved them—and no sacrifice was too much to make for them! They in turn, loved and respected her. Whenever they spoke of her there was never a word of criticism. "She is like God," they would say, "Like God!" and be silent. How many times I have heard it!

Her life as a missionary was one continual sacrifice. What a sweet-smelling savor to the Lord she so loved! Self—self-seeking—self-interests—self-comforts, were never thought of and as I meditate on her life, these words seem so clearly to express her *life* not her death. "Except a corn of wheat fall into the ground and *die*!" Every day of her life it was "No more I" but Christ that was seen in her. A corn of wheat that died! And through this death the wonderful Christ life she lived among us is a great inspiration to all and lingers with us causing our hearts to cry, "Dear Lord, may we follow thee and walk with thee even as she did."

I said her life was one continual sacrifice, yes—there was never a murmur when there was only a little in the cupboard, or anxiety when for days there was only one thing to eat. When those around her would say, "What shall we do?" Esther would always say, "Father knows! He will sup-

ply!" Always such sweet calm trust in her heavenly Father.

In trying to carry on the work of different stations these needs were always first—and it seemed that she was called to sacrifice so much. I have often wondered why! Sacrifice so that souls might hear the gospel! In winter there was never a stove in her little home, "They could do without that," though it hurt us to see the suffering it meant. (For the winters here are very cold and the Japanese houses open and drafty.)

She was also a wonderful Bible student. How she loved and studied the word of God daily. Her Bible is marked from cover to cover. There is not a page that is not thickly written on. To see it—is to marvel! What a testimony it is of her devotion.

It was never her privilege to go to language school to study the Japanese language as other missionaries, but she studied hard and worked much with it by herself. She spoke well and for years taught the Bible every morning to young workers in their home. She was a good speaker and the Japanese were always glad to hear her preach.

On returning from furlough in May she went down to the city of Nagoya with her husband and there opened a new work. Two stations were opened during the six months of her labor there and it seems she over-worked. It was noticed that she was getting very thin and then came suddenly a complete breakdown. Her going was a great shock to us all, as we expected and believed the Lord would raise her up for His glory.

How we shall miss her in the work—it seems hard to understand why so capable a missionary should leave our ranks now. But *He* doeth all things well! How we shall miss her in the home and family circle—her calmness, sweetness, and unselfishness, as she moved among us.

Our loss is her gain! She is now with Him, her adorable Lord, and we are left to carry on the battle without her. My brother feels the loss greatly. Pray for him and the dear little daughter, Grace Marie. But we are comforted by the thought that He is coming soon—yet a little while—and we shall meet on that beautiful shore.—Marie Juergensen.

THE DUTY OF DAILY DEPENDENCE

"Each morning when we rise up we ought to tell ourselves, 'God is able.' From what failures we should be held back, with what peace we should be garrisoned, to what heights of knowledge and character we should rise, what influence we should wield if we simply let Him win His triumphs in us and through us! It was not we who emancipated ourselves at the outset. It is not we who guard and who perfect ourselves afterwards. If it began in a miracle, it travels on and is consummated in a miracle as transcendent and rich. . . . Faith is the reponse of our side to miracle on God's side. When He does something which is matchlessly beyond our attainment, we answer Him—we can do nothing else—with an unquestioning trust."—A. S.

"A man never gets down so low that God cannot find him, but he sometimes gets up so high that he cannot find God."

In the Whiten'd Harvest Fields

CHRISTIAN MINISTER BAPTIZED

Pastor E. H. Heneger, Lawton, Okla., writes: "The church felt that we were not ready for a revival, so secured no evangelist. But the Lord sent the revival though the pastor did the preaching. Sixteen were blessedly saved. A Christian minister having preached for several years was wonderfully baptized in the Holy Ghost."

REVIVAL FIRES BURNING

Pastor T. J. Farris, Bourbon, Mo., writes: "Brother John T. Gray has just closed a 5 weeks' meeting with 11 saved and reclaimed, 8 baptized in water and 5 filled with the Holy Spirit. The revival fire is still burning, as 3 have been saved and 1 baptized with the Spirit in our regular services and the saints are greatly encouraged."

PAWHUSKA BLESSED

Pastor F. E. Conrad, Pawhuska, Okla., writes: "Just closed a 4 weeks' meeting with Evangelist Jess McGuire and wife in charge. Twenty-four saved and reclaimed and 13 received the Baptism of the Holy Spirit. We have been here 10 months. In the two revivals during that time 51 have been saved and 24 filled with the Holy Spirit. Also in the regular services some have been saved and baptized."

TWENTY-FIVE SAVED

Pastor A. L. Matejka, St. Charles, Mo., writes: "Have recently closed a 3 weeks' revival with Evangelist Elsie M. Baker and party, of Alton, Ill., in charge. Twenty-five were saved and reclaimed and one filled with the Holy Ghost. Four followed the Lord in water baptism. Much prejudice was broken down, the saints were revived and quite a number added to the assembly roll, for which we are very thankful to the Lord."

WORK MOVING ON

Pastor A. W. Tanner, Wesson, Ark., writes: "We have just closed a 10 days' meeting at Bethel Chapel with several saved and baptized with the Spirit. A boy was healed of pneumonia; he was very low. His father, a backslider, prayed through to victory and the Lord healed the boy. We have the Wesson pastorate, also. Closed a successful meeting there just before the Bethel revival. The work in general is moving along nicely."

GOOD CHRISTMAS MEETING

Brother E. L. Tanner, West Monroe, La., writes: "Our District superintendent, Brother Walthall, came to us Dec. 23, and began a Bible conference which closed Dec. 31, with a Watch Night meeting. Several visiting ministers were with us. At times the tide ran high and the presence and power of the Spirit was wonderful. Sometimes a holy stillness would settle upon the people. Messages in tongues and interpretation brought conviction to many and some who had drifted away came to the altar to reconsecrate their lives. Brethren, new methods and programs will never take the place of the old-time power."

TEXAS REVIVALS

Brother R. M. Thomas and wife write: "We held a 2 weeks' meeting at Glad Tidings Church, San Antonio, Tex., where the Lord saved about 14, and about 30 testified to healing—some of long-standing ailments. We went from there to Corsicana, where the Lord blessed by saving, baptizing and healing. From there to Tyler, where we had a gracious revival in spite of much bad weather. Fifteen were saved, 5 baptized with the Holy Spirit and a large number were healed of various diseases."

BRIEF MENTION

Sister Anna Wilkins writes from McCracken, Kansas, of a revival held there by Brother and Sister Louis Davis.

Evangelist Guy Dunlap reports a good meeting with Brother Paschall of Memphis, Tenn. Three saved, 3 baptized with the Holy Ghost and several healed.

Pastor C. J. Brown, of Red Oak, Okla., writes enthusiastically of a great Sunday school rally on the fifth Sunday following a meeting begun by Sister Johnson of Howe, Okla., on Dec. 22, in which 2 were reclaimed.

Pastor Ross G. Jones writes: "Sisters Marker and Williams closed a 3 weeks' meeting at Ashtabula, Ohio. Several were saved, reclaimed, and 5 filled with the Holy Spirit. The blessing of the Lord was precious throughout the campaign. Some were healed and many encouraged."

Word comes from Pastor E. R. Ruby, Woodland, Calif., of a good meeting at his church conducted by Miss Bernhardt, in which scores were healed, closing with a fellowship meeting. Also another revival conducted by Naomi Ealey, which resulted in both conversions and deeper consecrations.

VICTORY AT SAN JOSE

Pastor Max Freimark writes: "I am glad to report victory for the Upper Room Pentecostal Mission at San Jose, Calif. During the last few months we went out into a new venture with the Lord which proved very fruitful. We had special revival services with the saints of our various departments as evangelists.

"Starting out with a two-weeks' campaign conducted by our young people, it was necessary to continue the same for another week, as it was so successful. After a week or so of intermission, we continued the enterprise with our deacons and trustees and followed that up with our personal workers of the hospital, street, county farm, jail, etc.

"It was precious to see the hidden talents come forth, many being loosed for the Lord who had never taken any active part in the work before. Besides effective outward results, the saints were drawn closer together, and the assembly as a whole was strength-

ened. Many of those who took part are anxious for another like opportunity."

WEST VIRGINIA CAMPAIGNS

Brother P. C. Duborg writes: "A successful evangelistic campaign has just closed in Petersburg, W. Va. Margel Knabenshue of Grafton, W. Va., and Ruth Duborg, of Alexandria, Va., were in charge. Twenty-two found their Saviour and many were wonderfully healed. Mrs. E. J. Allen, had been an invalid for 4 years, while for the past 10 months she was unable to walk a step—all the result of a nervous breakdown and depression of the brain after an operation. She came in a wheel chair and was prayed for and that night she took several steps. Four nights later she walked to church and back home. She is steadily growing stronger and picking up flesh and, of course, is growing in the Lord. The whole city was stirred by God through this, in a way it had never been before.

"The folks from the Christian Church at Rig, 6 miles below Petersburg, attended the meeting and when they saw the services were closing insisted on the girls going out for one night at least. Instead of one night it turned out to be nearly 3 weeks. There God worked in a way unseen for many a day. Scores of souls met Christ at the altar night after night. One youngster, 14 years old, was most gloriously saved and is now preaching. He is leading the people there right on into more of God. There many souls met and learned to know Jehovah-Raphi for He opened deaf ears, healed paralysis, kidney trouble, eczema, tuberculosis, eye trouble, cancer, rheumatism, and other minor ailments. Eighty grown people were saved and a number of children.

"From there the meeting moved 12 miles into a Methodist Episcopal Church South for one week. This is a place where there had never been a revival. The second night found four at the altar and during the remainder of the week 11 others were saved. The community was stirred which itself is a miracle.

"WORKERS TOGETHER WITH GOD"

(Continued from Page Five)

is complete. Oh, for a deepening sense of our dependence upon the Holy Spirit, and a consciousness of the utter futility of all human methods and fleshly energies!

Let us work faithfully and arduously, but work with God, learning more and more to wait upon Him in silence until He is graciously working in us and with us. Oh, wonderful ministry! Workers together with God! Fellowship with Him in His benevolent purposes and activities! Copartnership with the Infinite in bringing grace and power to bear upon the complex situations of earth, until infinite results are obtained to the eternal praise of God and the enrichment of our souls forever!

Let us encourage ourselves and one another even though the work is sometimes bungled by us. If God is helping us at times, let us press on, learning more and more to yield to the mighty Worker who

has condescended to make His home with us.

I once heard an interesting story of a great painter and sculptor. His father who was himself a sculptor lived to a great age; and in his declining years the keen sight and sensitive touch, so essential to the modeling which up to the end of his life he delighted to do, departed to a large extent from him. But, as the story goes, after the old father went to bed each night, the brilliant son, who loved him, would go into the studio where the old man had been at work, and taking his work in hand, would correct all its deficiencies, giving it here a touch and there a touch, and rounding off its corners and crudities as he was so well able to do. Then when the old man came to the studio in the morning, the time when his failing eyesight was keenest, he did not see the imperfections and was happy in the work; all unconscious that another, who loved him, had been correcting his work and beautifying it. Oh, blessed thought, that though our vision be dim and our work crude, the Master Artist and Wonder Worker of the ages loves us and is working with us. No doubt He often touches up the model while we are asleep; and methinks that in the morning, when we awake with clear vision to receive rewards according to our work, we shall then discover that He who fashioned the universe and painted the sunset has so corrected, supplemented, and beautified our work that through eternal ages it will be our joy and crown of rejoicing in the presence of our Lord Jesus Christ.

FREE LITERATURE

We still have a number of tracts which we formerly carried in our free tract department, and would be pleased to send them to those who can use them. These tracts are free, but we would appreciate an offering to cover postage.

Following is the list: "Who We Are and What We Believe," "How to Get Your Loved Ones Saved," "Charlie Coulson," "Sheep and Goats," "How the Lord Miraculously Delivered Me from Christian Science," "An Open Letter to the Clergy," "What Is the Evidence of the Baptism in the Holy Ghost?" "Victory in Failures," "Old Mortality," "A Private Letter to a Boy," "The Sign and the Gift of Tongues," "The Glossolalia in the Early Church," "It Works Wonders," "Others May, You Cannot," "A Floating Zoo," "The Error of Seventh Day Adventism," "All This I Did for Thee," "Baptism," "Putting the Enemy to Flight," and "The Epaphras Spirit."

We wish to inform our readers that we have a "Free Literature Fund," which is maintained by contributions. There are many desiring tracts and other Christian literature but are unable to buy. By drawing on this fund we are able to send out many of these helpful little messengers to those in need. Will you not help to maintain this fund?

It is a great art in the Christian life to learn to be silent; under oppositions, rebukes, injuries, still to be silent.—Upham.

God develops spiritual power in our lives through pressure of hard places.—Simpson.

INJURED KNEE HEALED

About six years ago I kneeled upon a small stone and hurt my knee. It hurt me the rest of the day, and the next morning when I went to work it hurt me so badly and was so stiff I could bend it only with much pain and difficulty. The leg felt heavy and feverish. That night I looked at it and found the knee greatly swelled as well as the leg above and below. It was a yellowish blue color, and under the skin were spots of blood about the size of my finger nail. On the calf of my leg was a perfect net work of gorged blood vessels. My wife said it looked as if it were mortifying, and wanted me to paint it with iodine. I laughed at her and told her it was bad enough looking already. I went over to see a friend and to get him to pray for me. I found they were just getting ready for prayer and they said they were going to pray through if it took them all night. After they prayed for me I felt better and went home. The next morning I went to work. At night I found no discoloration remaining, and the only evidence there was that I had been hurt was a slight swelling which still remained in the knee. Praise the Lord! I have been trusting the Lord for healing for thirty-five years.—Samuel Cole, 508 London Ave., Baltimore, Md.

RIDING OUT THE GALE

When the wind blows fiercely and the big waves pound mercilessly the seamen are very glad to find that the anchor holds. In some bottoms the anchor will drag, endangering the ship, while in others it is a safe and sure reliance.

Does that not illustrate well the way it is with us as we try to make the harbor on this sea of life? Of late years we have been having many storms of worldliness, formalism, fanaticism, unbelief, infidelity, Higher Criticism, Evolution, Modernism, what-not. Many a father and mother, standing faithfully guard over the little God-given, much-loved brood have been grateful for *one* anchor that does not drag. They have seen their friends, whose church papers were not fully established in the faith, going on the rocks. Their anchors have not held. Little by little the papers have compromised with unbelief in some of its forms, or mayhap have run up the white flag of surrender to Modernism or Evolution.

How splendid it is in these dreadful times to have an anchor that will not drag. Have you noticed how secure you have felt? You have never thought of even wondering whether the new copy of the *Evangel* in your hand just out of the post office, would still ring true on all these grave questions. You have had a full assurance that whatever else gave ground before the strong winds of unbelief, *your* anchor would hold. Have you fully appreciated the blessing of all this?

A good many who are reading this little story, unless the renewal reaches us at once, will not receive the *Evangel* next week, for their subscription has expired. If you do not need its safe and unfaltering assistance, being so strong in the Lord as you are, possibly others who read

your paper do. Why not slip a dollar bill into an envelope and send it to us to-day for a renewal?

THE GREAT PHYSICIAN

Two years ago last July I was saved; and March 17, 1928, I was healed of rupture. Brother Wm. H. Dickinson, and Brother Henry Rauscher of Newark came and prayed for me. Since that time I have worn no truss and have had no pain. I was also healed later of "flu" through their prayers. When I returned to the railroad shops after being healed of the "flu," instead of being weak I was stronger than before.—Frank D. Brenchley, Box 184, Lanesboro, Pa.

"Ridicule," says Shaflesbury, "is the test of truth." Only the person who dares to be true can hold up his head in the face of ridicule.

"Never take counsel from your fears."—Selected.

"In the conflict in Canaan land there was not one defeat while the children of Israel remained one with God."

Forthcoming Meetings

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

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

WARREN, O.—The Shearer evangelistic party will conduct a revival campaign Jan. 15, to Feb. 17, at the Armory, 215 High Street. For further information write Pastor W. F. Voodre, 122½ Charles Ave., S. E.

PENSACOLA, FLA.—Ten-day Bible Convention at the Assembly of God, 609 N. Devillif St., Feb. 15-24, Elder J. E. Spence in charge. All ministers and workers of sub-district number 2, are urged to be with us.—W. J. Hurst, Bagdad, Fla.

LULING, TEX.—Evangelist A. F. Gardiner, of Caldwell, Tex., will conduct an old-time gospel revival at the Assembly of God Tabernacle, Jan. 20, to Feb. 10. For further information write, Pastor J. A. Scurlock, Box 441, Luling, Tex.,

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

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

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

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

ELKHART, IND.—Evangelist Loren B. Staats will conduct special meetings at the Assembly of God, 1128 Johnson St., Jan. 28, to Feb. 17, inclusive. The sick will be prayed for at every service. Rooms can be secured near the church by out of town visitors.—Pastor Hermon R. Rose, 802 W. Indiana Ave.

MEETING DATES CHANGED

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

LONG BEACH, CALIF.—Evangelistic services at Central Gospel Tabernacle beginning Jan. 13, continuing 3 weeks or longer. Services every evening except Monday. Brother H. A. Barnett of Kentucky will be the evangelist.—Pastor Geo. A. Jeffrey.

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

SECTIONAL CONVENTIONS

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

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

OPEN FOR CALLS

Available as evangelist, pastor or teacher.—I. M. Glenville, 1216 West 15th St., Sioux City, Iowa.

EVANGELISTIC.—Anywhere the Lord leads.—Guy Dunlap, Duncan, Okla.

PASTORAL.—A. H. Wetter, 3721—46th St., San Diego, Calif.

EVANGELISTIC.—Bert Roberson and wife, P. O. Box 684, Cement, Okla.

EVANGELISTIC.—During January, February and March—anywhere the Lord leads.—C. J. Brown, Red Oak, Okla.

EVANGELISTIC.—Nearly 18 years in Pentecost, evangelist, singer and musician.—W. H. Welch, Meeker, Okla.

EVANGELISTIC.—Several years' experience. In fellowship with the General Council. References if desired.—Louis Draper, 1011 E. 6th St., Alton, Ill.

NOTICE.—Sunday school papers, pictures, etc., (back numbers) will be mailed free to persons stating amount desired.—Mrs. Zula Buchheister, 259 E. 2nd St., Coquille, Ore.

WANTED.—A Pentecostal woman as companion to a young girl—just grown. Pleasant home for a worthy person.—N. M. H., R. 4, Box 69, Gatesville, Tex.

NOTICE.—Pastors Richard and Adele Carmichael of Bethel Church, Quincy, Ill., are broadcasting regularly every Friday afternoon from three to four o'clock over station WTAD, operating on a frequency of 1440 kilocycles.

WORLD MISSIONS CONTRIBUTIONS

Jan. 1st to 10th incl.

- All personal offerings amount to \$3285.18.
- .32 Assembly of God S S Paragould Ark
- .75 Assembly of God Newark Tex
- .90 Bethel Assembly of God Elkhart Ind
- 1.00 Sunday School Wheeler Tex
- 1.00 North Plat Assembly S S North Platte Nebr
- 1.15 Assembly of God S S Paris Ill
- 1.25 Full Gospel Assembly Michigan City Ind
- 1.89 Assembly of God Sorento Ill
- 2.00 Assembly of God S S Chester Ill
- 2.00 Assembly of God Colony Okla
- 2.00 N. Peoria & Haskell Mission Tulsa Okla
- 2.04 Assembly N Little Rock Ark
- 2.05 Assembly of God Church London Ark
- 2.50 Assembly of God Gran Quivera N Mex
- 2.50 Full Gospel Mission Trail Ore
- 2.78 A group of saints Rosston Okla
- 3.00 Christian Co-workers Mission S S Millville N J
- 3.00 Assembly of God S S Shawnee Okla
- 3.00 Christ's Ambassadors Fort Collins Colo

- 3.00 Assembly of God S S Fort Worth Tex
- 3.00 Center View S S Meeker Okla
- 3.00 Junior Boy's Class Goose Creek Tex
- 3.26 Assembly of God S S McCracken Kans
- 3.35 Pent'l Assembly of God S S Guthrie Okla
- 3.40 Assembly of God Ault Colo
- 3.44 Southeastern District Council
- 3.67 Assembly of God S S Wright City Okla
- 3.85 Latin American Bible Institute San Antonio Tex
- 3.86 New Bethel Assembly Fort Smith Ark
- 4.00 Assembly of God Alta Iowa
- 4.00 Assembly Hesler Ky
- 4.20 Christ's Ambassadors Miller Assembly Hill City Kans
- 4.40 Assembly New Castle Tex
- 5.00 Bourbon Assembly Bourbon Mo
- 5.00 Assembly of God S S Jacksonville Fla
- 5.00 Bethel Mission New York N Y
- 5.00 Christ's Ambassadors Riverside Calif
- 5.00 Pentecostal Assembly Waynesboro Penna
- 5.00 Young People Russian Pent'l Mission Claremont N H
- 5.00 Crusaders S S Class Four Fold Gospel Church Battle Creek Mich
- 5.00 Assembly of God Green Castle Mo
- 5.05 Bald Hill Assembly Haskell Okla
- 5.28 Prayer Band Sunnyside Wash
- 5.40 Pent'l Full Gospel Assembly Chula Vista Calif
- 5.50 Assembly of God Maumee Ohio
- 5.55 Full Gospel Church Delano Calif
- 5.87 Assembly of God Church Broken Arrow Okla
- 6.00 Pent'l Faith Mission Memphis Tenn
- 6.00 Sachse Pent'l Church & S S Sachse Tex
- 6.00 Assembly Paonia Colo
- 6.00 Lighthouse Tab'n S S Jacksonville Fla
- 6.22 Assembly of God S S Savanna Okla
- 6.30 Highway Assembly of God West Fork Ark
- 6.46 Assembly of God S S Humboldt Kans
- 6.50 Assembly of God Thurston Nebr
- 6.79 Assembly of God Coleman Tex
- 7.00 Busy Bee Missionary Band Ackerly Tex
- 7.31 Assembly of God Church Enterprise Ala
- 7.41 Full Gospel Assembly S S Springfield Ill
- 7.70 Assembly of God S S Yoakum Tex
- 7.97 Assembly of God Afton Okla
- 8.00 Pent'l Mission Chappel Nebr
- 8.00 Bethel Tabernacle Hebron N Dak
- 8.12 Pentecostal S S Percy Ill
- 9.00 Assembly of God Chetopa Kans
- 9.00 Assembly of God S S Humble Tex
- 9.00 Y. P. C. Hammond S S Hammond Ind
- 9.37 Assembly of God S S Goose Creek Tex
- 9.47 Assembly Bazine Kans
- 9.55 Assembly New Castle Nebr
- 9.70 Sunday School Sentinel Okla
- 10.00 Glad Tidings Tab'n Pueblo Colo
- 10.00 Peoria and Haskell St S S Tulsa Okla
- 10.00 Grace Pent'l Church Johnstown Pa.
- 10.00 Assembly of God Plymouth Ill
- 10.00 Bro Larson's Bible Class New Castle Penna
- 10.00 Christ's Ambassadors Springfield Mo
- 10.00 Christ's Ambassadors Joplin Mo
- 10.00 Sunday School Eaton Ohio
- 10.10 Mexican Women's Missionary Council, San Antonio Tex
- 11.20 Assembly of God Chickasha Okla
- 11.43 Assembly Malvern Ark
- 11.48 Goodwater Assembly of God S S Russell Iowa
- 11.60 Pentecostal Church Des Moines Iowa
- 11.89 Pleasant Grove Tab Durant Fla
- 12.00 North Utica Church Tulsa Okla
- 12.00 Gospel Light Pent'l Tab'n Harrisburg Pa
- 12.50 Christ's Ambassadors First Pent'l Church Beaver Falls Pa
- 13.85 Full Gospel Church Los Banos Calif
- 14.00 Peniel Assembly of God Massillon Ohio
- 14.03 Pent'l Assembly of God Monroe Ia
- 14.25 Springfield S S Battle Creek Mich
- 15.00 Assembly of God Church and S S Seranton Kans
- 15.00 Full Gospel Mission S S Sawtelle Calif
- 15.00 Peak & Garland Christ's Ambassadors Dallas Tex
- 15.00 Lettish Pentecostal Church Philadelphia Penna
- 15.00 Bethel Pentecostal Assembly Cortland N Y
- 15.00 Avoca Bible Class Avoca Penna
- 15.25 Eagle Bend Assembly Clarissa Minn
- 15.49 Assembly of God Dexter Mo
- 15.77 Assembly of God Mission Williston N Dak
- 15.78 Pentecostal Assembly Appleton City Mo
- 16.00 Assembly of God Edina Mo
- 16.00 Mission Tabernacle Kulm N Dak
- 16.09 Assembly of God S S Mattoon Ill
- 16.19 Assembly of God Homer Nebr
- 16.68 Assembly of God S S West Monroe La
- 17.40 Pent'l Assembly of God, Westby Mont
- 18.14 Assembly of God S S Sorento Ill
- 19.00 Assembly of God S S Hoquiam Wash
- 19.70 East Haskell St Assembly Tulsa Okla
- 19.73 Disciples Assembly Walla Walla Wash
- 20.00 Assembly of God Ewing Mo
- 20.62 Full Gospel Crusaders Trinity Tab'n St Louis Mo
- 22.14 Assembly of God S S Spokane Wash
- 24.00 Truceadale Assembly of God Storm Lake Ia
- 24.00 Glad Tidings Church & S S San Antonio Tex
- 25.00 First Pentecostal Church Jamestown N Y
- 25.00 Oak Park Holiness S S Tampa Fla
- 25.00 Assembly of God S S Miles City Mont
- 25.00 Assembly Mission Band Sherburn Minn

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81.00	Full Gospel Mission Puyallup Wash
94.86	Assembly of God Bethel Church Quincy Ill
100.00	Assembly Peckville Penna
100.00	Christian Assembly Zion Ill
120.00	Assembly of God Persian Branch Flint Mich
133.05	Pentecostal Mission Bellingham Wash
140.00	Full Gospel Assembly Washington D. C.
150.00	Pentecostal Church Jeannette Penna
156.75	Pentecostal Church Wilmington Dela
177.30	Four Fold Gospel Tab'n Church & S S Taft Calif
177.75	Assembly of God Wilkes-Barre Pa
486.73	Assembly of God & S S Springfield Mo
563.33	Bethel Temple Los Angeles Calif
1035.00	Highway Mission Tabernacle W Philadelphia Penn
Total amount reported	9,013.06
Home Missions Fund	\$ 8.15
Expense Fund	158.29
Reported as given direct to missionaries	95.16
Given to District for Home Missions	675.21 936.81
Total for foreign missions	\$8076.25

REPORT SHOWING AMOUNT EACH STATE HAS SENT IN FOR THE EXTENSION OF WORLD MISSIONS DURING MONTH OF DECEMBER

California	5688.88
New York	1997.97
Pennsylvania	1942.24
Missouri	1582.45
Ohio	1420.46
Washington	971.68
Oklahoma	966.85
Illinois	916.15
Texas	809.35
Wisconsin	638.15
Kansas	602.71
New Jersey	533.98
Iowa	452.37
Indiana	425.79
North Dakota	356.28
South Dakota	335.28
Canada	280.50
Maryland	272.62
Florida	261.75
Arkansas	259.12
Colorado	258.19
Massachusetts	246.00
Montana	238.26
Michigan	233.07
Oregon	229.57
Minnesota	211.97
Nebraska	205.79
Alabama	196.45
Delaware	117.62
West Virginia	114.18
Tennessee	97.99
Mississippi	93.19
Alaska	87.40
Idaho	79.97
Kentucky	75.20
Connecticut	66.00
Virginia	47.97
Georgia	43.75
New Hampshire	38.58
District of Columbia	37.00
New Mexico	26.32
Louisiana	21.67
Arizona	19.91
Nevada	18.25
Maine	14.00
Wyoming	12.25
Rhode Island	10.00
North Carolina	5.00
South Carolina	2.00
Foreign Countries	407.19
Total amount reported minus \$3087.94, given direct, home missions and designated for expenses or \$20881.38—Total for December.	

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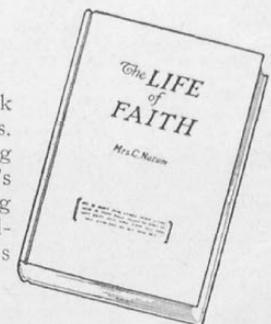
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