

Not By Might, nor By Power

**The Pentecostal Evangel**

By My Spirit saith the Lord

HOLY BIBLE

The Whole Gospel to the Whole World

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## The Shadow of the Kremlin



*A Recent Visit to Russia as Described by J. Edwin Orr*

AT THE nearest Soviet agency I applied for a visa. As my passport designated me an "author" it was unnecessary to explain that I hoped to exercise my powers of observation in the U.S.S.R. Then I learned that I was required to have a certain amount of money and a return ticket home in order to obtain permission to enter.

"I must admit," I explained after a moment's thought, "that I do not possess a return ticket. Neither do I carry much money around with me."

The Soviet official was puzzled. My remarks were noted. Three weeks, I gathered, was the usual time required for a visa, but they would telegraph to the Moscow headquarters. Leaving the matter in the Lord's able hands, I journeyed on towards Russia. At a nearer agency I was met by a telegram, and thus obtained my visa in record time. So I caught the next train to the frontier.

In Finland, I had complained that my ears were being affected by the cold, whereupon one of my friends presented me with a white fur cap.

"We laughed so very heartily," wrote an Esthonian friend afterwards, "when thinking of how you went into Russia in a Finnish White Guard's cap. Those Finns were the bitterest fighters against the Bolsheviks. Other White Guards, including Russians, wore such caps—so you walked into the enemy's territory in a conqueror's cap—Hallelujah!"

Since then I have raked up my memory, and I must confess that I cannot recollect having seen another winter cap in Russia quite like mine.

Next day I was in Leningrad, from thence to Moscow. In these two cities I indulged in twenty sightseeing excursions—sometimes alone, sometimes accompanied by an interpreter.

In Russia, I sought to be absolutely fair and unprejudiced: I kept my eyes and ears open; and I asked many searching questions. How soon I noticed the open-hearted friendliness of the Russian common people. They seem to be so lovable, so simple. The next impression is of the very shabby dress of the people everywhere. The unemployed in Great

Britain are much better dressed than the workers in Soviet Russia. In reply to a question about the cause of this, a foreign Communist said: "The more clothes—the less food. They cannot have both, and they have no need of luxuries."

Although noting the absence of other such "luxuries" I must add that in Moscow and Leningrad I saw no evidence of privation.

"The Capitalists say that we have people running about barefooted," said my interpreter, "but you can see for yourself that it is not true."

"Moscow and Leningrad are show places," said the son of an American-Russian engineer. "Come away inland where my Dad is working and I'll show you things a lot worse than bare feet."

Even if the rest of Russia were at the same level with the two biggest cities, I would still say that the standard of living in Russia was much lower than in the surrounding states and much lower than in Britain or Germany.

Heavy industry has been given the most attention in the Five Year Plan. All things are sacri-

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# Earth's Last Great Revival Movement

Wm. Burton McCafferty at the General Council

Let us read together Isaiah 28:9-13. Note particularly verse 11, "For with stammering lips and another tongue will He speak to this people." I want to give an outline of this wonderful chapter.

First, the drunkards of Ephraim, or the crown of pride; second, Christ, the crown of glory, the beautiful diadem; third, the defection of religious leaders in the last days; fourth, earth's last movement, or what people call "the tongues movement," before the great tribulation; fifth, the covenant with death and the overflowing scourge of the great tribulation; sixth, Christ the sure foundation; seventh, the disannulling of the agreement with hell and the wrath of God in the great tribulation; and eighth, the divine admonition.

You will note that this prophecy is addressed to the drunkards of Ephraim, and Ephraim you will note in the 37th chapter of Ezekiel is not only the name of a particular tribe but it is a name applied by the spirit of prophecy to the ten revolting tribes of Israel. When we read of Ephraim here we can interpret it as representing revolting religious leaders in the last days. In the middle of the prophecy the prophet tells us of the last great movement, and that movement is the Pentecostal movement as we have known it for the last thirty-five years, with its distinctive testimony and its initial evidence of speaking in other tongues as the Spirit of God gives utterance. There are some perhaps who think that this prophecy has already been fulfilled, but there are verses in the passage that will show that this prophecy applies to the last days of this dispensation. In the 14th chapter of 1st Corinthians Paul quotes from this passage: "With men of other tongues and other lips will I speak unto this people," and in the miracle of Pentecost and the miracle of speaking in other tongues as it was known and experienced in the Corinthian church we have a partial fulfillment of this prophecy, which definitely places it in the gospel dispensation. Again, in the 16th verse we read, "Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste." You will note that this passage is quoted in 1 Peter 2:6, which places this prophecy in the gospel dispensation. Thus we see that this prophecy looks forward to the last days, and

in the last days it will have its final fulfillment.

Note then the first part of this passage. "Woe to the crown of pride, to the drunkards of Ephraim. . . . The crown of pride, the drunkards of Ephraim, shall be trodden under feet." God has in this particular passage given us a foreglimpse of the condition existing in the religious world in the last days. He declares that those who have broken the covenant are drunk, that they are lifted up with pride. If we look about us today we see the fulfillment of this statement. He says they are drunk with wine. Wine in this particular passage is a symbol representing erroneous teachings of the last days, representing the arrogance and pride of the religious world. In Eph. 5:18 we have this admonition of the apostle Paul: "Be not drunk with wine, wherein is excess; but be filled with the Spirit."

We read further: "In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people, and for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate." Here is a promise that in the midst of this worldly pride and sin and erroneous teaching, God will give a divine reinforcement to those who will press the battle to the gate. Now, brother, sister, let us undertake by the grace of God to do that very thing, and God has promised He will be our strength and judgment. This passage pictures to us Jesus Christ the crown of glory, the beautiful diadem. Let us then take courage, for in this very passage we have the promise of the second coming of the Lord Jesus Christ. He has told us that in the last days the drunkards of Ephraim "shall be trodden under feet," and at the same time He has declared that unto "the residue" the Lord of hosts shall appear as a crown of glory, a diadem of beauty, and He shall be their strength. This is the point of my message, God has called us at this particular time that we might go forth in the strength of the Christ of Calvary, with the distinctive testimony—speaking with stammering lips and another tongue, which after all will be nothing more or less than speaking to God Himself.

Referring once more to the drunkards of Ephraim, or to those who have rebelled against God in the last days: "But they also have erred through wine, and

through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment. For all tables are full of vomit and filthiness, so that there is no place clean." This passage deals with the defection of religious leaders in the last days, and in this passage we have God's arraignment against the false religions in the world today. All the tables are filled with "vomit and filthiness," and there is no place clean in the sight of the living God. Men and women art today being taught evolution, Modernism, and higher criticism from Christian pulpits, instead of the fundamental teachings of the gospel of Jesus Christ.

What is the remedy? What must God do in this particular age, if it is true that in the last days religious leaders, prophets and priests and those who are to give His message are filled with strong drink of erroneous teaching, and their "tables are full of vomit and filthiness, so that there is no place clean"? What can God do? I will tell you what God has Himself declared He will do. He will raise up a new movement in the last day—and now for thirty-five years we have been enjoying the blessing of God Almighty, the fulfillment of this mighty truth.

We are living in the last of the church dispensation represented by Laodicea in the book of Revelation, and now we are I believe in the last great movement. A close study of this passage will show you that this Pentecostal movement, whose initial evidence is that of speaking in other tongues as the Spirit of God gives utterance, is to be the final movement. Shortly after the day of Pentecost the apostle Peter stood up and preached to the people, and in the course of his preaching he said, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ which before was preached unto you: whom the heaven must receive"—How long? "until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Thus Peter brings out the fact that the times of refreshing, the outpouring of the latter rain and the coming of the Spirit in this latter day Pentecost is to be followed by the personal reappearing of the Lord Jesus Christ, who shall appear as a crown of glory, a diadem of beauty, unto the residue of His people who will press the battle to the gate.

If we study the history of the church we find that God has undertaken to build and establish a church against which

the gates of hell shall not prevail, and in establishing and filling this church it has been according to the divine plan to raise up movement after movement throughout history. So, in reading church history, we find in the beginning a mighty movement, and this movement has grown and it has flourished, and then out of that particular movement God has called the cream unto Himself. He has gathered, as it were, the fruitage of that particular movement, and then the rest of that movement has begun to wither away; and when it withered, as it were, it became crystallized in its particular dogma, and then God raised up another movement.

There has been one movement after another, and in the process of God's leading He has called unto Himself the cream of each one of them. That cream constitutes those who will compose the church against which the gates of hell shall not prevail. I can illustrate it by the growing of a bean vine. You plant a bean in the ground, and it will germinate and spread and flourish and it will be green. At first there will be small beans not filled out, not developed, but small beans upon the vine. But as it gets the rain and the sunshine, it begins to develop, and by and by there is a stage in the life of that bean vine when the beans must be gathered. So those who have planted the vine will gather the beans—perhaps leave some of the beans upon the stalk—and after they have gathered the beans the bean vine will wither away and the rest of the bean pods will also wither away. Each movement in church history we find has more or less withered, and God has gathered out of that movement the cream or the fruitage.

Now God declares in this message that the priest and the prophet are out of the way. They to whom God gave the message were erring, and so God asks this question: "Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts." Why does God ask that question? Because of the fact that God's Word cannot pass away, God's gospel must go forth. "For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little. For with stammering lips and another tongue will he speak to this people." To the people that have rejected the message, by a mighty miracle, in a newer movement, in a greater movement, in one last effort, God speaks to the people. "Yet they would not hear," said the Lord. Before us we see the fulfillment of that passage. The world at large has not received the message of Pentecost. It has not received this distinctive testimony, but God has placed

us here to deliver that message; for through a movement which is characterized by "stammering lips and another tongue" God has chosen to send forth His message, "line upon line; precept upon precept; here a little, and there a little," according to the divine fulfillment of prophecy.

But just as surely as every movement comes to an end, so this movement will have closed its testimony in a brief space of time. We do not know just when that will be, but it will not be very long in the future. We are not looking for a great movement, we are looking for the coming of the Lord Jesus Christ.

Let us see the result of their turning away from the truth of God and the rejecting of this divine testimony. We read in the 13th verse, "But the word of the Lord was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken." You are aware of this divine truth that the message of God is a savor of life unto life, or of death unto death. God uses this distinctive testimony against the infidelity and the skepticism of the last day. "Wherefore hear the word of the Lord, ye scornful men, that rule this people which is in Jerusalem. Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves: therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place. And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it." This is God's plan concerning Modernism, scepticism, and the so-called sciences of the last days. There was a covenant with death, there was an agreement with hell, but there is a corner stone, a true stone, a sure foundation upon which the true saints have established themselves, and thank God, they will stand for evermore.

We must find God to be our all in the midst of all, if we would find Him sufficient when possessed of nothing.

"Anything *with* Thy smile: anything *but* Thy frown."

### An Evidence of Blessing

Have you a few minutes to spare? Could you lend us your ears for just a little while? We have something on our heart that we want to talk over with you. We ourselves have been feeling the pressure of these dark days, and we believe you have been feeling it too. So many of the saints are being sorely tested, and we believe the enemy is doing his worst, knowing that the time is short.

Because of this we have felt we must redouble our efforts to help the saints. With this in mind, the whole catalogue of our Sunday school literature has been gone over and examined to see where it could be improved and made more helpful. Many changes for the better have been made. New quarterlies have been printed. A new Primary Story Paper has been brought out. And the other children's papers have been changed. All the new improvements will be ready by the first of the year.

But of course these changes will be confusing to you at first. And we are sorry for that. We are sorry to lay this little extra burden on you. But in the name of the Lord we humbly ask you to be patient with us and with the changes. In just a short time you will become familiar with these things and then we know you will profit by them. May we suggest what we believe will be the easiest way of becoming familiar with the new publications? Just forget the names of the old ones, and read over and over again the list of quarterlies and papers as they will be published the first of the year. Below we list them all. Praise our lovely Lord for His strong hand of blessing upon us, enabling us to publish what we feel our Sunday schools need.

- Primary Story Paper—ages 6, 7, 8.
- Our Pentecostal Boys & Girls—a paper for ages 9, 10, 11.
- Intermediate Young People—a paper for ages 12 to 15.
- Gospel Gleaners—a paper for ages 16 and up.
- Pentecostal Evangel—for older people.
- Primary Quarterly—ages 6, 7, 8.
- Junior Quarterly—ages 9, 10, 11.
- Senior and Intermediate Quarterly—ages 12 to 17.
- Adult and Young People's Quarterly—ages 18 and up.
- Children's Teachers' Quarterly—for teachers of Beginner's, Primary and Junior Departments.
- Senior and Intermediate Teachers' Quarterly.
- Adult and Young People's Teachers' Quarterly.

We also continue to publish Sunday school lesson leaflets, and it will be seen that these are greatly improved.

# The Gospel in Foreign Lands

## DEDICATE CHAPEL IN MANCHURIA

The Mukden Gospel Tabernacle was dedicated to the Lord and His work Sunday, October 6. A number of our Council missionaries, together with native workers from Port Arthur and other places came to Mukden for the occasion and joined with us in a spiritual feast. Brother W. W. Simpson was the invited special speaker and we greatly appreciated his splendid dedicatory message. Brother and Sister Wingard from Harbin, Brother Bard from Peiping and the Sisters from Port Arthur, together with our local staff of missionaries all helped to make the meetings successful.

We sensed the presence of God and His mighty power from the very first meeting and we felt greatly repaid for all the hard struggle we have had in building this tabernacle when we beheld precious souls at the altar, calling out to God for salvation while others were coming through to the Baptism in the Holy Spirit, according to Acts 2:4. This is our tenth day of special meetings in the new tabernacle and during these days we have seen a nice number of the Christians filled with the Holy Spirit and many sinners have come forward for prayer. We believe that a definite work has been wrought in the hearts of some.

All our people feel very thankful for the splendid place of worship God has given us. It has been no easy task to finance this undertaking since more than half of the total cost of about four thousand dollars has been raised here on the field. We all feel thankful to the dear ones in the homeland who have stood by us in prayers and with offerings. God will reward your faithfulness and bless all our labors for Him both at home and on the foreign fields. We ask an interest in your prayers continually as we feel the great need of the deepening of the spiritual life among our Christians as well as the missionary staff.—Martin Kvamme.

## LANGUAGE TEACHER TURNS PREACHER

W. W. Simpson writes of a new victory in Port Arthur, Manchuria, in the salvation of a certain Mr. Yu, a scholar of Confucian learning, who has taught many missionaries the Chinese language. He was engaged as language teacher for Sisters Ruth Melching and

Pansy Blossom. During the months of study they faithfully exhorted him to believe on the Lord and he finally did so. While they attended the District Council meeting at Peiping, he visited his home in Tientsin and told his family that he is now a believer in Jesus Christ and that he was soon to be baptized in water, urging them to leave off their worldliness and get ready to follow the Lord, too.

During the recent meetings at Port Arthur he came faithfully to the altar, and when the baptismal service took place he was buried into the death of Christ along with sixteen

## A HINDU MELA Grace Walther

A Mela is a kind of religious festival or fair held at different times during the year in various places throughout North India, a gala occasion at each time. The following is a little word picture of such a gathering:

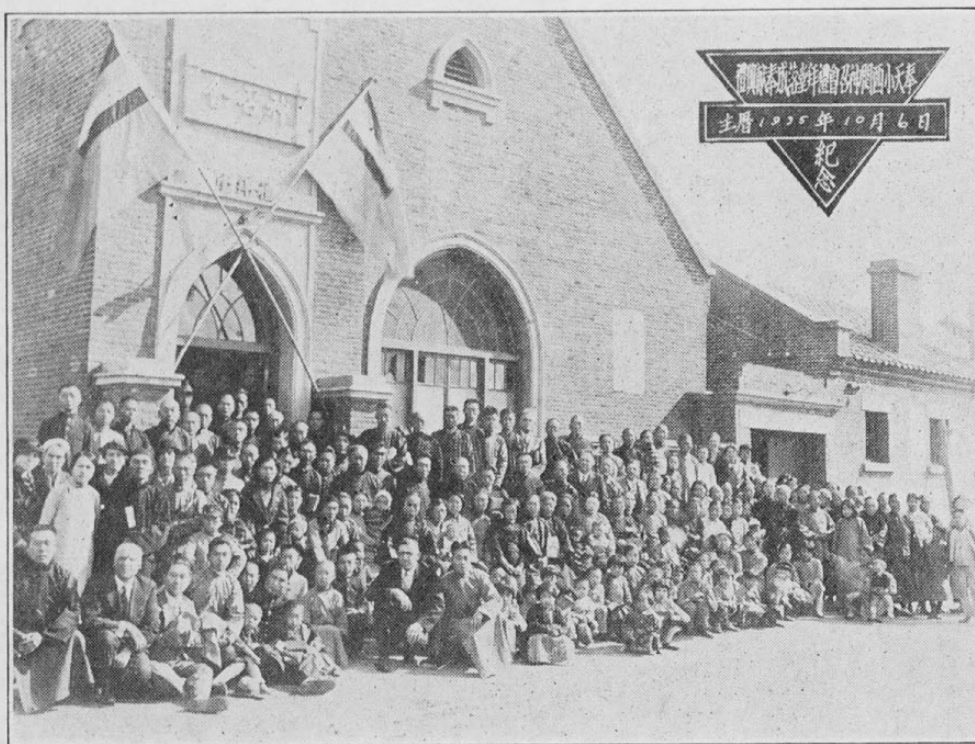
The long ceremony for the awakening of the gods was ended; the paper demons had been thrown into the pond and now the gayly-painted elephants with their great clanging bells were plodding homeward with their empty howdahs on their broad backs. The children

in their crimson and tinsel robes, who had taken part in the ceremony, were glad for rest time after the exciting day. The crowds of spectators and worshipers, realizing all was over for another year, began their hurried journey homeward on foot, some of them having come miles from their village homes and darkness would fall long before they could reach home.

We watched them as they hurried past us—a colorful stream of folk—men in their cerise loin cloths, boys in their yellow or orange shirts, women and girls in their graceful saris of bright reds and greens—all slipping by with hurried steps. Nor were they going back empty handed for had not they saved out of their meager living just a pice (about a half

cent) or two to spend at this time of all times of the year?

So along the dusty road they came with their treasured possessions. The young bridegroom felt sure his pisa (money) was well spent as he proudly carried a basket tray and soft brush to help in the beating out of the grain; an old woman with a basket of grain on her head, for her years of experience taught her that money spent for that which was not bread would mean an empty stomach. A little boy passed by with a cheap, gaudy toy held tightly in both hands, the one bit of extravagance he dared to enjoy during the year and carefully he carried it home to show it to the other children. Next comes a woman, walking ever so carefully, holding securely against her sari a tinsel picture of one of their hideous idols, but to her a bright hope that it would insure the blessing of the gods on her home for the year to come. Was not her choice a wise one? Surely the gods would be pleased



Part of the crowd which gathered from many parts of Manchuria for the dedication of the new Mukden Gospel Tabernacle, and the front corner of the new building. Martin Kvamme, missionary in charge, second from left in front.

others. Just a week later he came forward and knelt at the altar seeking the Baptism in the Holy Spirit. When Brother Simpson laid hands on him in the Name of the Lord, the Spirit came in power and his body began to tremble. At first he was afraid, having never experienced anything like this, but as the Lord assured him that it was all right, he yielded himself and was filled with the Spirit, speaking with another tongue as the Spirit gave utterance.

Now he says he is going to preach the gospel and has already volunteered to take his place in the public meetings in Port Arthur. The missionaries with whom he has been associated are very happy to have this man of education and experience as a new recruit in the work.

Send all offerings for missions to  
FOREIGN MISSIONS DEPARTMENT,  
336 West Pacific Street, Springfield, Mo.

with her! Hoping! Yet, poor soul, your hope is vain!

Then, came hurrying through the fast falling darkness the little boy with his father. He had attended the village school and so was "educated" and by slowly pronouncing each letter, he could read. So the precious pice had been given him to spend. Surely he would choose wisely for had he not already finished his first reader? A fine smart lad he! All day he had gone among the shops looking to make sure that his bargain would be the best. Toys? No, he had put away such childish things. They were for the uneducated! Those sweetmeats looked very tempting, but they would be gone all too soon. A ride in the whirl-a-gig would be a moment of thrill. He was too much of a boy to pass it by quickly, but even as he looked he heard a voice near by.

"Who would like to buy a book? A good book? A true book? A book with the words of God? A book for a pice!" He pushed his way through the crowd and stood watching the bookseller. How different he looked! His face was smiling. So in a manful voice he speaks, "Let me see your books." Two or three were handed to him, brightly covered and they did look like good books. Trembling with excitement he could not read the titles, but he acted important and handled them for a few minutes, then picking out a red covered one he said, "I'll take this one," and handed over his pice.

How proudly he carried his prize homeward—a book! A sure proof of his wisdom! But what had the man said, "The words of God." Not these idols that needed to be awakened each year after their rest time, but a living, loving God! And so the Word went on its way to a distant village and who can know the fruit that may spring up from such a seed? A wise choice? Yes, indeed! Oh, how many of us spend what we have on the gaudy baubles of the world and lose the opportunity of spending for eternal life!

"Plenty for pleasure, but little for Jesus;  
Time for the world with its baubles and toys;  
No time for Jesus' work, feeding the hungry,  
Lifting lost souls to eternity's joys.  
Perishing, perishing! Hark how they call us,  
'Bring us your Saviour, oh, tell us of Him!  
We are so weary, so heavily laden,  
And with long weeping our eyes have grown dim.'

"He was not willing that any should perish;  
Am I His follower and can I live  
Longer at ease with a soul going downward,  
Lost for the lack of the help I might give?  
Perishing, perishing! Thou wast not willing;  
Master, forgive, and inspire us anew;  
Banish our worldliness, help us to ever  
Live with eternity's values in view."

#### GREAT BAPTISMAL SERVICE

A. C. Weston writes from French Sudan: "One of the happiest experiences of the missionary is that of seeing the Spirit of God working in the lives of his converts, thus making known for a truth the fact of their conversion and that the individual is ready for baptism.

"During the past months we have noticed the movement of the Holy Spirit in the lives of many who professed Christ and it was with great anticipation that we awaited the coming of the rains that we might have water to carry out our Lord's command to baptize them.

"About a month ago we had the great joy of seeing the native pastor, Nizemba, baptize thirty-five more of those who were saved in the recent revival. Just as the baptismal service started a tropical rain storm burst upon us. The black clouds, however, did not lend gloom to the scene, but rather furnished a background which made the happy faces appear even brighter.

"Though it is not required for baptism, it may be interesting to know that all of the thirty-five who were baptized, excepting the women, can read their Bibles or are advanced readers. We are made to know the wonders of the grace of Calvary afresh when we realize that only a year ago these were naked, devil-worshipping natives, some of them steeped in vice and sin.

"How we praise God as we see the immutability of His promises! We would also thank those who have stood with us in prayer for the Tenkodogo work; surely prayer changes things."



The old rented ox cart, used in village work in India. Will you help us build a new one?

#### FROM A CHINESE MINISTER



Joshua Bang

The following letter, was written by Mr. Bang, one of the Chinese workers at Ningpo: There are more than 70 Bible school students this term. Recently they organized the evangelistic bands into eight groups. The sisters' groups emphasize the home work and the brothers pay much attention to these rural districts. The Lord is opening several gospel places for us. There are two young men I want you to pray for. One is teaching these Catholic Fathers Chinese. He and his family formerly were church members but recently turned to Catholicism. May the Lord bring these deluded ones back to Himself. Another is a peddler who confessed himself a murderer. He is willing to pay the restitution. May the Lord give him the holy boldness to go all the way through with Him.

Send 25 cents for Sample Packet of Tracts.

#### THIS WEEK'S URGENT NEED

JUST AN OX CART! J. H. Boyce of India asks us to please place before our friends his need of an ox cart for village work. The one in the accompanying picture is one which he rents for the regular trips to the country and while the cost is high the cart is not satisfactory. On this small two-wheel vehicle with no springs and not even a seat, four Bible women and a missionary must ride over the rough mud roads.

Brother Boyce would like financial help to have a cart built which would be suitable for their needs and thus help to get the gospel out into the villages of India.

Send your offering to FOREIGN MISSIONS DEPARTMENT, 336 West Pacific Street, Springfield, Missouri, designated to Brother Boyce for the ox cart.

#### MAIL DAY AT THE MISSION

By an Africa Missionary

The mail sack is like a grab bag and may bring joy or disappointment. Nevertheless, on the mission field one always looks forward to mail day and hopes to receive good news from home.

One of our missionaries had a small legacy left her in the form of a mortgage certificate which was to mature December 1. Through the depression the interest payments had not been made for three years so they should normally be added to the principal. Possibly by December 1 the upward trend would make it possible to realize a part, at least, of the investment and the rest could be cashed in later.

When the mail came letters and papers were spread out on the table. One of the letters was relative to the mortgage certificate, but, alas, it brought naught but sad disappointment; the certificate was worthless. The principal and interest, amounting to about twelve thousand dollars had vanished. The unexpected news was a stinging blow for the instant and the missionary gave way to tears.

But had not this matter, too, been committed to the Lord? and, after all, was it not one of the "all things"? This money, which was intended for His service, might not pass through our hands, but when God wants it, He will shake it loose. This thought brought a little comfort, and that first grief past, she reached out and picked up one of the Christian magazines and the words which met her eyes were these:

"But, oh, how stupidly I act  
When taken unawares!  
I cast away my confidence  
And carry all my cares."

Thus God's child was able to praise Him, for the "peace of God which passeth all understanding" had taken the place of the bitter disappointment, and the sting was all gone.

#### MISSIONARY NOTES

Word has been received from Mr. and Mrs. Norman Barth of their safe arrival in Japan. Their address is 1720 Shinohara Cho., Yokohama, Japan.

Mr. and Mrs. Frank Finkenbinder inform us that they have taken the pastorate in Elmira Heights, New York. Mail will reach them at 256 College Avenue.

## THE SHADOW OF THE KREMLIN

(Continued from Page One)

ficed to its success. Cheap and efficient labor is essential to the success of the Communist policy, internal and external.

The cost of living everywhere is very high. I had a long chat with the department overseer of a Soviet factory. He said that the minimum wage for an experienced worker was 250 roubles a month, and the maximum 600 roubles. As this was apparently three times the amount I used to hand out to the best workers in our department (in Belfast) I asked him.

"What, then, do your men do with that money?"

He tried to explain, but his replies were very unconvincing. One of our best-paid men in Belfast, working for half the Russian minimum (?) wage, was able to run a private car, rent a good house, and give his son and daughter a good education.

"Did that department boss say two hundred and fifty roubles?"

"He did."

"He is a liar!" The opinion was briefly expressed. "I know specialists in our factory getting less than that."

My next impression is of a different nature, but it may help to explain many things. Russia keeps up a huge war establishment. That the U.S.S.R. is well equipped for war, I do not doubt, for I never saw so many soldiers and airmen in my life. It is obvious, too, that the Red Army is composed of the best of Russia's manhood, well-fed, well-clad, well-armed, well-drilled. Counting reserves, their number is estimated between twelve and fifteen million fighters.

"I can tell you privately," said one Communist acquaintance, "we expect war—a great war. The two most obvious dangers are Japan in the east and Germany in the west. In the early days of the Soviets, my country had to fight for its existence against ten other armies. We have not forgotten the lesson so we are ready now."

The common people suffered much under the autocracy of the Tsars. The Revolution was inevitable. But there is something mysterious—something satanic—about the way in which the Bolshevik *Council of Ten* seized power and crushed the Kerensky regime. The well-laid plans, the methodical timing, the ruthless genius—all are suggestive of something deeper than the intellect of man.

"I am sure I do not know what is at the bottom of it all," said the disillusioned son of a prominent Communist technician, to me. "The more I consider the whole scheme, the more I am bewildered. It's the devilish cleverness that upsets me."

"You have described it."

"What do you mean?"

"Well, I think that the devil is at the bottom of the whole business."

He considered. "No, I do not believe in God. But maybe you are right—maybe you are right."

In the thirty-eighth and thirty-ninth chapters of Ezekiel's prophecy is to be found a terrible picture of the part to be played by Russia's hordes in the near future.

A flood of thoughts came to my mind as I stood in the square outside the Winter Palace in Leningrad. Here was the residence of the Tsar, and here also the oppression which for centuries, ground down the Russian masses.

The very ground on which I stood was the scene of the butchery, the stupid, senseless butchery, of multitudes of poor people who paraded peaceably in 1905, to present a petition to the Tsar.

Here, too, was centered the Government of Kerensky and the Moderates which took office after the Bloodless Revolution had overthrown the monarchy. Then came the Revolution of October, 1917. The storming of this Winter Palace by the Bolshevik forces was the beginning of the end of the Revolution. History was made in this square.

Again at Smolny, the headquarters of the Communists during the fateful days which preceded the October rising, there was much to interest me. I saw the Council room where Lenin, in the Council of Ten, fixed the date of the Revolution and arranged the details which, working so perfectly, culminated in the declaration of the Dictatorship of the Proletariat, which exists today.

Lenin's bedroom provided a surprise. It was plain and simple, void of all luxury. In one corner was his bed. Alongside was his wife's. There was a table. And so it was here that this genius planned the establishment of the first Communist State.

The prime characteristics of Vladimir Lenin were cleverness and ruthless determination. These still characterize the system rightly called Leninism, and Joseph Stalin has inherited them. Lenin succeeded in his plans. His successors are succeeding in their plans. Why? Behind this amazing system stands the sinister power of Satan. Russia is marching on to the day of her judgment. Till then, till God intervenes, the group of men who have made robots of one hundred and sixty million people, must succeed in their plans, for these originated in the fertile brain of the great enemy of mankind.

I walked across Red Square in Moscow in the shadow of the Kremlin. Stretched right across the square was a long queue, waiting patiently to enter Lenin's Mausoleum. It was composed of hundreds of Red soldiers, airmen, shock workers, men, women, and young people. Two hours later, I again crossed the square. There was still a long queue—a different one.

Passing through the granite portals guarded by sentries, I descended to the vault. In the dim light I saw there the embalmed body of Lenin—Russia's man of destiny. His features were small and finely chiselled; and he had a small beard and moustache. His eyes were closed, and his hand was clenched, lying across his breast.

Even in death, genius and ruthless determination were written across his face. Walking round the glass container, I gazed upon one of the greatest geniuses of our day, the man who created Soviet Russia. My light step was re-echoed by the heavy footfall of a long file of soldiers of the Red Army, the greatest military force in the world, Lenin's own creation. *Vladimir Lenin*—whose name will go down in all history.

But before ascending the stone stairs which led to light and life, I glanced back once more—at the lifeless, senseless, sightless, speechless clay of a puny man who once boasted that he would dethrone the God of Heaven. My heart was full of pity, void of scorn. It is appointed unto man once to die, and after death, the judgment.

"If, as you say," I said to the officials at

the Soviet Tourist Bureau, "there is no religious persecution, will you put me into touch with some Christians? If they agree with you, I will gladly tell the truth everywhere I go." They gave me no assistance whatever.

Afterwards, in another place—shall we say northwest of Odessa?—I went exploring on my own account. It was a Soviet working day, but our Sunday. At last, unexpectedly, I found a church. Not knowing whether it was Greek Orthodox, Roman Catholic, or Protestant, I went in. Immediately I felt the presence of the Holy Spirit in the meeting. I could scarcely understand a word, but my heart soon grasped the fact that these folk were members of my Father's family—Evangelical Christians. They kneeled to pray, and stood during the reading of the Word of God. Then followed a Communion service (in which I joined) to show forth the Lord's death till He come. It brought tears to my eyes and a prayer to my lips, "Even so, come quickly, Lord Jesus."

I introduced myself after the service. The pastor, to whom I spoke, understood German, and then we found one who could speak English. But they were frightened. "It is dangerous, dear brother," they said. "We are glad to see you, but—"

I told them of God's call to me; how I left home to encourage believers all over the world to pray for revival: how I had prayed that God would enable me to meet some of His own in Russia to whom I might pass on the same message with a word of comfort and cheer: how God had answered that prayer. My listener was deeply moved. "Thank you, thank you, for coming. It is indeed a miracle that you have come here."

I was given a message to deliver. "You may say that it is very difficult for us to be Christians. We do not know what may happen next. Some have been sent away—and some have not come back. It is so impossible that we almost despair. But we are still holding on. We pray continually for revival. *Take our love* to every other congregation of the Lord's people. Ask them to pray for us."

I asked for the address of an assembly of a certain other denomination. "It is better that we do not give it to you. They meet in secret. You have been followed here perhaps, and you would be followed there. Will you slip out a different way?"

The streets were crowded as I picked my way along. I hurried back to seek my bedside. There the sorrow of heart, which I had repressed in the company of God's suffering children, overcame all restraint. I wept much as I poured out my soul in prayer to our Father. "O God, in Thy love and mercy, remember Russia—remember the hundred millions without the Light, prevented from seeing the Light. O God—"

The arrest, deportation, and execution of pastors still continues, according to reliable evidence given me privately. In every conceivable way, the congregations are "discouraged" in their practice and worship. Malevolent hate soon finds a way to persuade the masses that its victims are "counter-revolutionary."

In Moscow I took the opportunity of visiting the Anti-Religious Museum. Not knowing where it was, I asked for a guide. "Why do you want to go there?" "Curiosity!" They placed a limousine, a chauffeur, an interpreter, and a guide at my disposal.

The museum, with its exhibits, is based mainly on two great fallacies—the evolution of man from beasts, and the evolution of monotheism from polytheism.

All along the walls of the first section are illustrations of the out-of-date dogmas of Darwinian doctrine. For example, their ape-man—supposed missing link—is shown as a great, hairy, heavy-browed, heavy-jawed, ugly half man, half ape, of 280 pounds weight, and, as it is well known, this reconstruction is based on the discovery of a little piece of jawbone and a few inches of thighbone.

"Jesus Christ," said my interpreter, "was a great Socialist teacher, like Karl Marx!"

"You think so, in Russia?"

"Yes! Definitely."

"I am a disciple of Christ. Would I be encouraged to set forth His doctrines in the Soviet Union?"

No reply. The followers of the great Socialist teachers, Marx, Engels, and Lenin, would gladly crucify afresh the Son of God.

But if truth is to be fairly stated, I must admit that the Christianity of the Russian Orthodox Church is deserving of most of the exposure and contempt heaped upon it by the Communists.

Ikons, pictures, images, relics, and other superstitious humbug, were all shown as part and parcel of the system which kept the Russian masses downtrodden. I saw enough there to realize what ghastly misrepresentation the Russian Church has made of the Saviour of the World.

I saw one ikon depicting the *canonisation* of all the Tsars and Tsarinas of Russia—including of course the "saintly" Nicholas I, who continually abused the chastity of his wife's ladies-in-waiting, and indulged in all manner of lasciviousness from the age of nineteen until his death at sixty.

In Leningrad I have seen the house of Prince Yousopoff, the alleged murderer of Rasputin, the monk who had the confidence of the late Tsar, and who taught and practiced all manner of abuse and fornication with the corrupt court of his day. Are the Communists wrong in exposing all this? Not at all. They have been used as a scourge . . . and judgment has fallen upon a corrupt Church.

I patiently viewed all the exhibits—noting that the Communists very cunningly classified the most sacred things of genuine Christianity along with the grossest misrepresentation.

"That, of course, is taught in the Bible," said my guide, pointing at some product of priestly imagination used to frighten a superstitious peasantry.

"Have you read the Bible?" I asked innocently.

"We do not read fables," said my interpreter with a sneer.

"Read it," said I, "and when you come to the place where *that* is taught, write and tell me. I have never seen it there, nor any other of these things, either!"

"What are these things down here?" I asked a moment later.

"They are not of much importance," I was told.

The following day I slipped out of the hotel, and made my way back to the Museum, a rather severe test of memory. I waited till I noticed that the guide's attention was occupied elsewhere, and then I took my place among the other Russian visitors, and thus procured my ticket with an unintelligible grunt directed at the face in the office-box.

My suspicions were verified. I discovered quite a number of hitherto unnoticed cartoons and caricatures.

Here was one. It showed a picture of God the Father—a wicked-looking old man standing upon a heap of skulls, in his hand a cruel sword, blood dripping from it. Evidently the devil's version of the sublime truth—"God is Love."

Another picture showed a group of bloated exploiters of the poor, robbers, thieves, murderers, blackmailers—and at the head, leading them, with a sneer on his face, and his arms outstretched in a mocking gesture of invitation—the Lord Jesus Christ. Again a cartoon—this time a picture of Christ, in His arms—a lamb?—no, a man behind a machine-gun, belching forth death. Yet another caricature: the Cross upraised—being used as a gallows, with rope and hangman. There were many more.

The cleverest blow aimed at religion in Russia is the Soviet holiday system. Every sixth day, 6th, 12th, 18th, 24th, and 30th of each month, is a workers' holiday. One day in seven, of course, is the day for the Christian worship and fellowship so necessary to spiritual well-being. In other words, forty-four of the fifty-two Sundays of 1935 are working days, in which worship is impossible.

But the persecution has had one good result. Hypocrites, hangers-on, parasites, and the like, have been swept out of the Church: priestcraft has been utterly smashed; and the remaining Christians who dare name the name of Christ are mostly purer gold passing through refining fires. And this seems true of former Orthodox and Roman Catholics. Robbed of their churches, deprived of pastors, often meeting in secret, they are compelled to turn to their treasured and guarded copies of Holy Scripture. Surely nothing but the grace of God can make this handful stand up for Jesus in the face of such trouble?

A friend of mine was invited by a young Greek Orthodox layman to a meeting. He went. There were hundreds of Soviet workmen there (it was lunch time), a handful of women, two dethroned bishops, and some students—and the young layman was giving Bible readings—they were products of the combined influence of the Holy Spirit and Holy Scripture.

This young man of twenty-two was soon afterwards arrested, and sent to Siberia. Then he was released and offered a position as Communist orator. He refused steadily. He went back to his old work, and began all over again. He was arrested again, and sent to the Archangel lumber camps. But he escaped, and came once more to the city, there to preach the gospel as boldly as ever.

"Now he has disappeared," said my friend. "Probably he was shot."

I know of two other pastors who were disposed of quite recently. A reliable authority stated to another friend of mine that there were nine million more-or-less Evangelicals in the U.S.S.R., and that there was an underground revival.

I was able to do quite a lot of personal work in Russia, for Russians are great linguists. I do not know of any trophies of grace as a result, except for two "comrades" who were led to admit their position as sinners and their belief in God. I managed to get on good terms with quite a number of people, and sooner or later they heard my testimony to

the God of Heaven. I was warned to desist, but I persisted.

On the evening of my departure from Moscow, one young man came to me and said in faltering English: "I think that God must have sent you to Moscow to give me fresh courage."

He had been following Christ afar off, and as he was passing through a time of great distress, I knew that his words were sincere.

At that time, I was preparing to leave Russia, for I had packed a great deal into my short stay at the Lord's expense. While there, I found it necessary to give more time to prayer and Bible reading—in order to counteract a peculiar influence which tended to drag me away from God. As I crossed the border, I drew a great sigh of relief. The burden had lifted, and the sinister, persuasive influence had gone.

A few kilometres west of the border of Soviet Russia, I met a pastor who had heard me preach in Sweden. "I wish that we had known that you were coming, brother," he said. "Or that you would stay some time."

"I have twenty-four hours to spare."

We saw one indefatigable Russian Christian, who had learned of my arrival, going around the market-place to pass along the news. And we had a crowded meeting.

My message was translated into Russian, and through that medium the people were asked to share the burden of my heart—revival. The Holy Spirit began to fall upon the meeting, and its direction was taken out of my hands. One fine young Russian came up to the platform, and spoke in a low voice.

"My heart was once warm towards God. I used to love the place of prayer. I used to love God's Word. But my love has grown cold. God has spoken to me in this meeting—and I have come up to confess my great need."

Immediately the people were broken down. Nothing could be heard but sobbing and earnest prayer, and then there were more confessions.

"Praise God," whispered the pastor to me. "I know these people and I did not think this possible. It is the Holy Spirit who is here."

As many confessed failure and sought blessing, there was a change of atmosphere in the meeting. A note of triumph began to replace the tones of despair, and praise ascended to God.

One remarkable thing happened. Just before the meeting the pastor told me that a brother lay dying in a near-by room. During the meeting the sound of crying and confession reached his ears. When the meeting closed at eleven p. m., the pastor said briefly:

"I feel that we ought to go and pray with the brother who is so sick."

When we reached the sick room, we found the "dying" man praising God, and his sick nurse in tearful distress.

The pastor was amazed. He asked some questions, and then to me explained that, according to the sick man's story, the Spirit outpoured in the meeting had touched his heart at the same time. He had confessed his need, and immediately felt physical restoration.

*The above is an extract from a fascinating new book entitled "Prove Me Now," written by a young Irish evangelist who is taking a trip by faith around the world, and describes many of his adventures. This book can be obtained from the Gospel Publishing House. Price 55 cents, postpaid.*

# The Sunday School Lesson

## Ezra Teaching the Law of God

Lesson for Dec. 15. Ezra 7:10 and Nehemiah chapter 8.

Ezra not only studied the law of God, he was one who lived it. He was not a hearer only, but a doer of the Word. And like all who really love the Book and live wholly in it, he was constrained to give forth its message to others. Do we love God's Word sufficiently to say with Paul, "Woe is me if I preach not the gospel"?

### I. ATTENTIVE EARS

**The Book of the Law.** Ezra read and the people gave attentive ears to the reading of God's holy law from early morn until noon throughout seven days of the Feast of Tabernacles. And doubtless on the eighth day, which was the special day of "solemn assembly," the Word had its proper place also. Is there any particular blessing attached to the reading of God's Word? Most decidedly. God said to Joshua, "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success." In Psalm 1 we see the blessing that comes to the man whose delight is in the law of God and who meditates therein day and night. The Lord declares concerning him, "Whatsoever he doeth shall prosper." Commenting on these words, Hudson Taylor wrote: "If we could offer to the ungodly a worldly plan which would insure their prosperity in all they undertake, how eagerly they would embrace it; and yet when God Himself reveals an effectual plan to His people, how few avail themselves of it!" Do you lack prosperity? What do you think is the cause of your lack? Is it that you are failing to read regularly and meditate and delight yourself in God's holy Word? Commenting further on Psalm 1 Hudson Taylor says, "The words, 'The law of the Lord,' which we understand to mean the whole Word of God, are very suggestive. They indicate that the Bible is intended to teach us what God would have us TO DO; and we should not merely seek for the promises and try to get all we can from God; but should much more earnestly desire to know what He wants us TO BE and TO DO for Him."

### II. RESPONSIVE HEARTS

**Amen, Amen.** The people of those days revered the law of God, and when the Book was opened they stood up; and as Ezra gave praise to Jehovah all the people responded with hands uplifted, saying, "Amen, Amen." Some thirty years ago the writer heard a sermon on those words in Rev. 19:4, "Amen; Alleluia." The preacher stated that if we learned to say "Amen" to all that is in God's will we should soon learn to sing "Alleluia." God has planned the very best. David realized this when he declared, "As for God, his way is perfect." And the Word of God is the revelation of the perfect will of God. Sometimes when all is not clear to sight it will mean a sacrifice of

praise in uttering our Amen and Alleluia, but such is a great delight to God. I believe the Lord gave us as a Pentecostal people that beautiful chorus with the two words, "Hallelujah, Amen." I remember we were singing it at the 1933 General Council when Donald Gee, who was standing close by the writer, said, "That chorus is sung in Pentecostal circles throughout the whole world."

### III. CONVICTED CONSCIENCES

**Short of the Mark.** As Ezra and those that were with him read in the book of the law of God distinctly and gave the sense, causing those who were listening to understand the reading, the people were convicted and began to weep tears of contrition. In reading the law of God we are made to realize how far short we are of God's standard. By the law is the knowledge of sin; by it we are made conscious that we are sinners and that we need a Saviour. Tears of contrition, humbling ourselves, confessing our sins, making restitution where it is possible, are very wholesome. God has declared, "I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." And of a truly humble soul He says, "I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him." Isa. 57:15, 18.

**Revealing the Saviour.** The law not only reveals the character of sin but it also reveals the nature and the name of our lovely Lord with whom we have to do. To Moses, the man that gave the law, there came at one time a revelation of the name, of the nature, of the character of the Lord, for the Lord proclaimed His name to him, "The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving (literally, bearing away) iniquity and transgression and

sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation." And the Lord who is revealed as merciful and gracious, and at the same time just, is revealed in Numbers as One who made provision for His people who had rebelled against Him. When they were bitten of serpents Moses was instructed to make a serpent of brass and put it upon a pole, "And it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived." What a wonderful picture of Him who was later lifted up upon a tree that whosoever looks to Him in faith should not perish but have eternal life. He bids all look, for He declares, "Look unto me, and be ye saved, all the ends of the earth." Faith in Him who is God's provision against the poison of the serpent's bite brings eternal life.

### IV. REJOICING SOULS

Nehemiah was essentially practical. Repentance and repining were good, but the Spirit of God not only gives conviction of sin but He brings the remedy, a complete and full forgiveness, for when men confess their sins God is faithful and just to forgive their sins and to cleanse them from all unrighteousness. And the practical thing for those who rejoice in forgiveness is to share their blessing with those who have none. What a message to us who know the joy of sins forgiven and that peace which comes with the knowledge of our Lord and Saviour. What a responsibility we have to pass on the message to the millions of heathen who have never heard the glorious glad tidings which mean so much to us.

**The Joy of the Lord.** Said F. B. Meyer, "If you want to be strong for life's work, be sure to keep a glad heart. But, be equally sure to be glad with the joy of the Lord. There is a counterfeit of it in the world of which we must beware—an outward merry making, jesting, and mad laughter. Ours must be the joy of the Lord. It begins with the assurance of forgiveness and acceptance in the Beloved. It is nourished in trial and tribulation. It is independent of circumstances so that its possessor can sing in the stocks. Get the Lord Himself to fill your soul and joy will be as natural as the murmur of a brook in its flow. And such joy will reveal itself to others. You will desire to send portions to those for whom nothing is prepared. Your joy will be contagious; it will shed its kindly light on sad and weary hearts. As Rutherford said, 'We have a new heaven in every soul we bring there.'"

The writer heard Mrs. Carrie Judd Montgomery say, "I realize the Lord wants me to be constantly filled with His joy which is to be my strength. If anything comes to hinder me from the full joy of the Lord, I look immediately to the cleansing of the Blood to remove it and that the joy of the Lord shall return. And in that joy I find delightful strength supplied for my daily task." There is a definite command, "Rejoice in the Lord always: and again I say, Rejoice."—S. H. F.

### AT CALVARY

One died in sin—O awful death!  
 Impenitent!  
 One died to sin—forever died!  
 The penitent!  
 One died for sin—He whom in love  
 The Father sent!

Not By Might, nor By Power,  
**Pentecostal Evangel**  
 By My Spirit, and by the Word, saith the Lord

Stanley Howard Frodsham, Editor  
 Chas. E. Robinson, Myer Pearlman,  
 Associate Editors; Noel Perkin,  
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## The Editor's Notebook

### Bread Corn

It is written, "Bread corn is bruised." To what was the prophet referring? He spoke of One who was coming, One who was to be wounded for the transgressions of others, One who was to be bruised for the iniquities that others had committed, One who was to be chastised that others might have peace, One who was to bear the iniquities of all. He was the Bread that came down from heaven. He was the Bread Corn that was to be bruised. He taught that "except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit."

### Following Christ

An Israelite in Egypt secured a lamb. Then on a certain day the lamb was slain. The lifeblood from its body was caught in a basin. The Israelite took a bunch of hyssop and sprinkled the precious lifeblood of the lamb that had suffered and died, upon the lintel and upon the side posts of his door. For what purpose this suffering, this death, this sprinkling of the blood? The Lord had said, "When I see the blood I will pass over you." And when judgment and death was to come to every Egyptian home at the midnight hour, the Israelite was preserved, saved through the suffering, the death, and the precious blood of an innocent lamb. And He who was the Bread Corn was also God's Lamb, who suffered, who bled, who died in order that His lifeblood might bring preservation, might bring life to a race. And this One who was God's Lamb, taught His disciples that if they would save their lives they would lose them, but if they would lose their lives for His sake they should indeed find them. If they would be truly His disciples they must deny themselves, take up their cross daily, and follow Him, following Him to bruising, following Him to the suffering, sharing in the fellowship of His suffering and being conformed to His death, the death of the cross.

### The Eternal Look

There was one who was a chosen vessel unto God. He had been zealous, but not according to knowledge, and he persecuted "this way." But there came to him a revelation of Him who had died and had risen, and he was blinded by the revelation. He went, a blind man, to Damascus and there mourned in the presence of Him whom he had persecuted. But there came a revelation to another man in Damascus, to Ananias, that this man was a chosen vessel to Himself, and the Lord revealed to Ananias, "I will

shew him how great things he must suffer for my name's sake." This chosen vessel was chosen not only to preach the gospel, but to live the gospel. He was to preach the Lamb, he was to live the Lamb. He was to preach Christ, and he declared, "For me to live is Christ." He was to know Christ not only in the power of His resurrection, but also in the fellowship of His suffering. He was one who was to be conformed to His death. Did he suffer? Yes. Did he complain of his sufferings? No, he gloried in them. He was made to know that the sufferings of this present time are not to be compared with the glory that shall follow, and he bade those who were tasting some measure of the cup of suffering not to look at the things seen, not to be troubled by the things around, but to have their gaze heavenward. The things seen, the things felt, the things known around are but temporal; but the things unseen, the glory that should follow, and the blessedness of an eternal oneness with the Lamb that was slain, are eternal. The present suffering was not to be compared with this, and they were to have their eyes upon the eternal.

### The Value of Suffering

Christ bore the wounding, the bruising, the chastising, the stripes. He bore it all because He knew the promise, that He should see of the travail, He should see of the agony, He should see of the suffering of His soul, and be satisfied. What He went through was the means of bringing many sons unto glory, and so He endured the cross, He bore the shame, for He saw that which was set before Him—eternal glory, eternal bliss. He saw a day would come when He, through His salvation, would bring to His Father with exceeding joy a multitude who would be blessed by His sufferings. And He caused the apostle to write to encourage the saints who were suffering. They had not yet suffered unto blood. They had not yet suffered unto crucifixion. They had not yet suffered unto martyrdom. They were chastened sore, were bruised, were suffering, and it was grievous, but he encouraged them to believe and endure, that in all the bruising, all the suffering, all the testings, all the trials, in all the temptations that they were enduring, they were becoming partakers of the nature, of the holiness, of the purity of their Lord and Master.

### The Changed Viewpoint

Peter, when he knew his Master was going to Jerusalem to suffer, to be scourged, to be martyred, cried, "Be it far from thee, Lord." But the Master recognized it was not Peter that was recommending the easier path, it was Satan, the adversary, who had taken control of Peter for a moment in order to tempt

Him who was the Bread Corn about to be bruised, not to take the path that His Father had prepared for Him, not to drink the cup that His loving Father had prepared for Him. But at a later day Peter was filled with the Spirit of God. Did he then suggest to the saints that they should seek an easy path without suffering? No. He knew there was a pathway of suffering ahead for himself, for the Lord had shown him such; knew that he was to be girded by another and taken where he would not. But he made no complaint. He said to the saints, those who were knowing some measure of the sufferings of Christ, "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind." He knew that suffering and bruising and chastisement had its place in the life of the disciples of the Lamb. And so he encouraged them, telling them that the God of all grace, who hath called the saints to eternal glory by Christ Jesus, after they had suffered a while, would Himself make them perfect, stablish, strengthen, and settle them.

### The Joy Ahead

John was very near to his Lord. He leaned upon the bosom of the Lamb. He saw His sufferings, he saw His agony, he saw His death. He knew the Lamb intimately. He knew Him who was bruised, and he declared to the saints, "As He is, so are we in this world." Was He popular? No, He was despised and rejected. Were His prophetic utterances received? No, even His own disciples could not understand them and rejected them. Their eyes were closed and they were disputing over the great place, the first place, the place of pre-eminence. And there are many disciples who today despise the prophetic and seek the place of pre-eminence, the place of prominence. But He who went to Calvary sought the lowest place. He sought the place of the lowest slave and performed the duties of such a slave. He washed the feet of His disciples. And the Apostle, writing in the Spirit said in substance, "Let this mind, this lowly mind, this meek mind, the mind of Him who suffered, who was obedient to His Father, even to the death of the cross, let this mind be in you." Be willing to be despised and rejected. Be willing to take the lowest place, for he who is truly abased, who is truly lowly, who is truly meek, who is truly poor in spirit, shall be exalted in due time to share eternally the joy of Him who is exalted and who has the prominent place and ever will have the prominent place in the eternal habitation of His Father.

There is something sweet in being pruned by a wounded hand.

## The Romance of the Wonderful Pentecostal Revival in France

Arthur W. Frodsham, Manhattan Beach, California

One of the most thrilling experiences of my recent trip to Europe and Palestine was to see the Pentecostal work in France.

The remarkable revival in France began in a very humble way. Brother Douglas R. Scott of London desired to increase his slight knowledge of French by studying in France. In less than five years he has acquired the language so well that though an Englishman he had to put what I said into French before he could understand it. The revival which started with his coming to France is a modern miracle of the grace of God in a nation where the trend is atheistic. God is vindicating the blood of the martyrs—the Huguenots, the Waldensians, and the men of Lyons, who by the thousands laid down their lives for Christ. And the end is not yet, hallelujah!

When Brother Scott first went to France he was invited to a little mission at LeHavre for three months. They had been praying for a revival. He states: "We started special services and began to pray for the sick. The first person healed was a man who had been gassed in the war. The result of this healing spread and people came to be prayed for. In nine months 120 people had been saved and immersed in water. Most of those converted were former Roman Catholics.

Brother Scott said: "The great majority of the French are atheistic, and great superstition is upon those who attend the Roman Catholic Church. It is impossible to get the Roman Catholics to come to meeting unless they see the miraculous. It does not matter how well you preach. God used the miraculous to bring the people in. We soon moved out of the little hall into a larger place holding 750 people. We had a child of nine brought to us who had twenty epileptic fits a day. She could eat but little—but God healed her completely and this brought the whole family to the Lord. One woman was so crippled up with rheumatism that she could not move her arms or legs. She was completely healed. This resulted in the conversion of her family. These new converts quickly received the Baptism in the Holy Spirit. The various branches of the work in the north have been taken charge of by pastors who have been saved in the LeHavre meetings. For two years we were campaigning in the various

Protestant churches, and twenty or more of the Protestant pastors received the Baptism in the Spirit.

"We then started for Rouen. We did not know a soul in the place. We took a small hall and went out on the streets and invited the people in to our service. At the first meeting we had a very questionable crowd, but God began to work and the first healing was a girl who had a broken wrist. Another had a broken thigh and walked with two crutches. She was completely healed and walked home with the crutches under her arm. Then the crowds began to come. For a time we had one hundred attending regularly. A Baptist pastor who had received the Baptism in the Spirit took charge of the assembly. We had a great deal of opposition from the Roman Catholics, although it was not open; but the Lord blessed and we took a beautiful hall and signs and wonders followed in our meetings. In September, 1935, we had a night congregation of 800. Many were baptized in the Spirit. This Baptist pastor has his sons working with him, and they are opening up assemblies around Rouen. These assemblies are in a very prosperous condition, and God is blessing and healing. George Jeffreys has recently been visiting Rouen and adjoining towns and reports a thousand conversions.

"From Rouen we had a number of campaigns in various parts of France and Switzerland, and we started up a work in Belgium. God blessed and the people were healed. We had a two months' campaign in Leige, and assemblies have been opened up in both countries with pastors in charge. Then we started work in Lyons in the south of France. We had some difficulty there as the people were so reserved. But when they saw the miraculous they began to come. All over France God is manifesting the gift of healing through the different pastors.

"In October, 1934, we started a work in the great port in the South of France, Marseilles, a city of a million people. We did not know a soul in the city. There were four of us, my wife, a Mrs. Turner, a young woman from England, and myself. We took a large hall. No one came. We had cards printed with these words: 'Invite believers to deepen their faith, unbelievers to be convinced, and the sick to be healed.' In the French

language this is very musical and catches the eye. The three of us each distributed twelve hundred cards daily in house to house visitation. By this means we got a few people to the meeting, but they were very suspicious, and it was difficult to get their confidence.

"We had a few Roman Catholics come but they would not come forward for healing. We had to labor in prayer to get the victory. After several weeks people got more confidence, and with difficulty we got one elderly lady who had a broken ankle to come to the altar to be prayed for. She was perfectly healed and walked home. The next person had arthritis in the jaw bone and could not open her mouth properly. She was instantly healed and was not afraid to give her testimony. Another woman was in a terrible condition through rheumatism. She was healed. Then the people began to come. We launched out and soon had four halls going in different sections of the city at the same time with an average of two hundred people in each. Then we began to pray for a large hall centrally located to accommodate all the people. God showed us a disused factory. We took it and the people fell to work with a will, fixing the place up. In two weeks it was finished and all the expense paid. We had a fine lot of chairs and good accommodations. We also paid three months' rent in advance.

"The question of water baptism had to be gone into fully. We had three hundred converted people, and we let them ask questions and explained the meaning of water baptism. Many of these converts had drifted away from the Romish church, and some were agnostics. Those who desired to be immersed had to take down all the Romish pictures in their homes. Every crucifix had to be put away, and every sign of superstition vanished. We baptized 45 in our first baptismal service on Palm Sunday. There were so many that we had to have the balance baptized on subsequent Sundays, Easter and Whit Sunday, which is called Pentecost in France. Now we have had 161 immersed, and 80 baptized in the Spirit. At the first tarrying service six or seven received the Baptism."

It was my privilege to speak three times to the people in the central assembly in Marseilles; Brother Scott interpreted. I gave a special talk on the meaning of the Communion service. Many of the people had very vague ideas of its meaning from the teaching of the mass.

Brother Scott said: "The last five years I have preached at least once every day, and have prayed for two hundred at a time. One place I prayed for five hundred persons, and it did not exhaust

me in any way, but I believe God has given me a special calling. There must be divine healing at the present time to accompany the Word. We estimate that 20,000 people have been prayed for in Le Havre in the last five years, and one thousand people have been baptized in water. Three hundred have been baptized in the Spirit in Rouen. At Honleur there is a very flourishing work which started in a somewhat peculiar way. The pastor was going on his vacation and someone came to him to be prayed for. He gave up his vacation, and the work started in a humble way in a garage with three hundred listening to him. Then there is a work started in Liezoux and God has healed so wonderfully that it is the Lourdes of Pentecost for France. A woman was very sick and expected to die. They gave her the "extreme unction," the mass which the Roman Catholics give to their people just before death. The Pentecostal pastor was called in to pray for her and she was miraculously healed. This opened doors and they had as many as four hundred people in the afternoon meeting and five hundred in the evening meeting.

I heard the testimonies of the people in the audience as to their healings. The list was varied—cancer, T. B., creeping paralysis, internal troubles, stone in the liver, and many other cases. While I was preaching I heard a shout "Hallelujah." Brother Scott told me that it came from a girl who had been deaf and dumb, but who had been prayed for and healed. It is extraordinary to hear the people praying and shouting in that hall. Twenty different people prayed at the Communion service, and that was a small number as Brother Scott told me they were shy in my presence. There were messages in tongues and interpretation, and these people knew no more about Pentecost a year ago than an Eskimo.

In Marseilles the platform consists of a tank on the hall floor which is used for baptismal services. When not in use the lid is put on and you climb some steps at the back and use it for a pulpit. There is just room for a small table and two chairs. You have to confine your movements as well as your remarks. In the service the pastor will get down from the pulpit and the young men and women come from different parts of the hall to sing a special number, such as "Whither pilgrim, are you going?" to an old French tune. It is very sweet and unique. It is delightful to hear them sing the Pentecostal choruses with such fervor in the French language.

The Marseilles brethren have open-air meetings on Saturday nights in the suburbs around Marseilles, and all the workers give out tracts and invitations for the meetings. The young men of the new Pentecostal assemblies are on fire

for God and are being trained as evangelists. God is blessing in this wonderful revival that was started through the consecration to the will of God of one young man.

### Nuggets

From the Southern California Camp Meeting Supplied by Chas. S. Peters.

*Evangelist Emma Taylor:*

If you have perfect love in your heart, you put God first, others second, and yourself last.

My husband sometimes rebukes me for taking a text and then never coming back to it. Never mind, as long as men and women ramble along in sin, I'm going to ramble after them from Genesis to Revelation, as the Spirit reveals the need and gives utterance at any moment in my sermon.

Every saint should have an enlarged heart, a heart that burns in communion with Jesus. Some of us need to take a walk to Emmaus. Paul and Silas could not clap their hands, but I believe they wiggled their fingers and toes as they sang in the stocks in prison. They had this heart-burn.

*A. G. Osterberg:*

Our faith for healing must be based on the Word of God, and the Scriptural methods of dealing with people needing healing are found in the four Gospels. Some pastors pray and anoint with oil promiscuously, dealing with sickness, disease, affliction, and torment of the devil in exactly the same way, whereas in the Gospels very definitely different methods are outlined for each of these four kinds of oppression of the devil. Affliction is not disease and the Apostle James says, "Is any among you afflicted? Let him pray." We are not told in the Word to anoint the afflicted with oil, and surely we are not to anoint demons.

Faith works like sunshine works. Give it a clear atmosphere and it will shine forth gloriously. We should live in transparent holiness, faith without a conscience void of offence is dead.

*Dr. Charles Price:*

Blessed is the man that walketh not in the counsel of the ungodly. Blessed is that grammar school boy, that high school or college young man who refuses the poisonous philosophy of this age, the modernistic, atheistic, communistic, anti-Christian poison that is dished out to them. These walk not in the counsel of the ungodly, the counsel of those that are without God and are against His Christ.

Rivers of divine grace are still flowing. You don't have to drink of the poison of stagnant pools or lakes. Rivers of living water are flowing even as in the days of the early church.

There is nothing set forth in the Word for you to do or to attain to that is impossible for you. God never asks you to do what you cannot do, but when you do all you can, He will do what you can't.

Faith leaps in the dark but lands in the light.

*A. V. Huntley:*

If you receive the Baptism with the Holy Spirit, you will soon feel the power of God and also the power of evil. An open door of service is set before you, but there are many adversaries. Wicked men tried to get rid of Jesus, when they could controvert neither His words nor His deeds, and they will do the same for you—try to run you out of town. Be not afraid, for you shall have power with God and with men.

When I was in the Navy, I never had to worry about my food, my bed, or any natural need; so we as spiritual warriors should not worry about these things, nor should we be entangled with the affairs of this world. Warriors, filled with the Holy Spirit should not spend much time in upbuilding self, but should spend more time praying the Lord of the harvest to thrust forth laborers into His harvest.

*Mrs. L. F. Turnbull:*

We can run the race that is set before us with patience and with confidence, if we know that God has indeed set the race, has outlined it, has mapped it out for us; if we know that the sin question has been settled, not only provisionally, but actually in our own experience; if we know that the word of our Lord about the Holy Spirit and the power that accompanies has been fulfilled in us; if we know the reality of prayer, if we have entered into the prayer life that is necessary when we wrestle not against flesh and blood but against opposing satanic forces; if we know the truth and comfort of "all things work together for good to them that love God," even though many things in the race are hard; if we know that the end is glory, the obtaining of the glory of our Lord Jesus Christ, the glory that shall be revealed in us, with which the hard things of the race, the sufferings of this present time, are not worthy to be compared.

### A President's Tribute

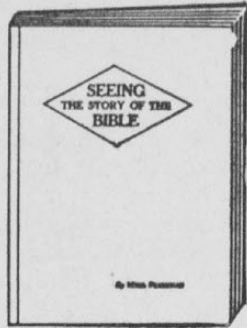
"Hold fast to the Bible as the sheet anchor of your liberties; write its precepts on your hearts and practice them in your lives. To the influence of this book we are indebted for the progress made, and to this we must look as our guide in the future."—Ulysses S. Grant.

"He has not suffered you to walk smoothly down the stream of time, but by large and rough billows has dashed you on the promises."



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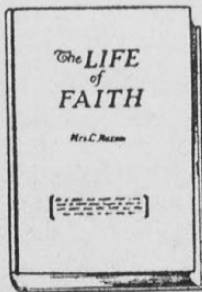
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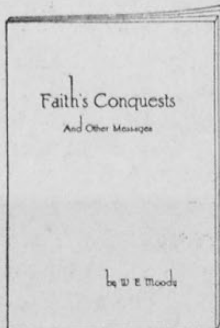
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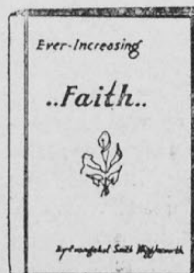
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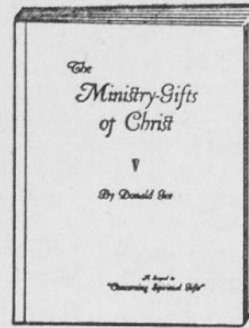
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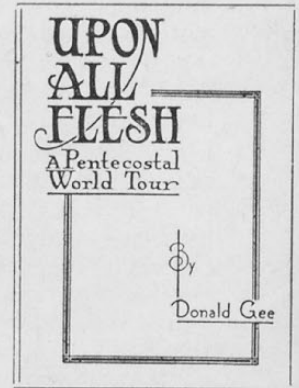
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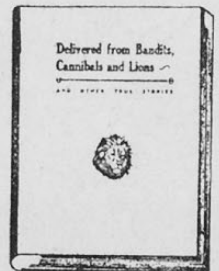
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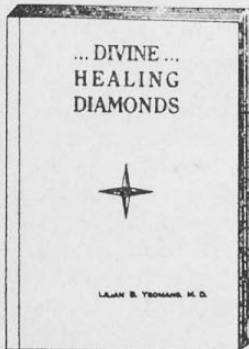


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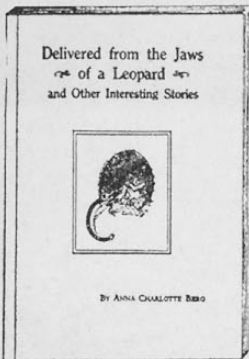
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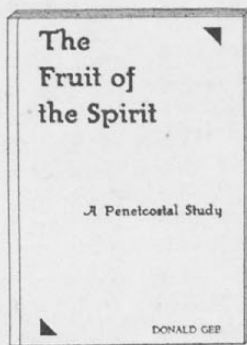
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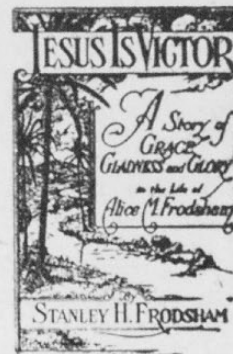
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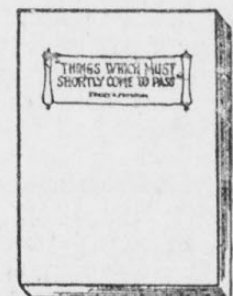


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However, I continued both laughing and talking almost continuously. Then my mind became quite visionary. It seemed as though I had been transported somehow to another world, a glorious rose-colored sphere, where all things seemed possible, and where neither pain nor sickness, nor any other frailty attending mortal life, could ever come. My joy knew no bounds. During all this time, my friends were much mystified in regards to my strange conduct. I was entirely too happy to be concerned. But before the day was gone, this hilarious condition passed away. And in a couple of days, I was back in my school again, weak in body and perplexed in mind.

Three months later, I had another similar attack. The same physician was called. This time, however, although suffering very severely, I was not unconscious. Presently, the doctor came to my bedside, and laying his hand upon my head, said, "Now don't be afraid. I am just going to give you a little medicine with this needle." I had never seen a needle like that before, and the very sight of it made me fairly shudder. He told me that the medicine was called morphine, and that it was the only remedy he had which would quickly relieve me of pain. While preparing the medicine, he told me he had an extra needle like this one in his case, and he strongly advised me to buy it, explaining that I should have one, lest some time he might not be able to come when we called for him. He said he would quickly teach me how to administer the medicine to myself. This all sounded very plausible to me. I arranged to purchase the needle at once. Then he made me a present of a vial of morphine tablets, after which he gave me the morphine with the hypodermic needle, at the same time teaching me how to administer the medicine to myself.

I am confident, that I never would have submitted to the taking of this medicine, had I then known that the Bible said, "Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up." James 5:14, 15. But, unfortunately, I had never heard that Jesus was able and willing to heal diseases today, as in the days when He walked in Galilee. In fact, from my childhood, I had been taught, that the power to work miracles and to heal diseases had passed away with the death of the Apostles. But had I only known my Bible better, I should surely have remembered the words of the Saviour, spoken just prior to His Ascension: "And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Mark 16:17, 18. But as I did not know these statements were written in God's Word, I wholly depended on the doctor's remedies, trusting that God would use them as a means to my recovery.

Immediately after the doctor gave me the morphine, he left the house. Very soon, to my surprise, I began to feel the very same hilarious sensations sweep over me, as I had experienced three months previously. Then for the first time, it dawned upon me, that these happy hallucinations of my mind, were due to the effect of the morphine. This did not however in the least alarm me, for I was again entirely free from pain, and I really began to enjoy this mysterious exhilarating experience. So, from that time on, I carried with me wherever I went, a plentiful supply of morphine and the hypodermic needle, administering to myself the remedy, whenever I took a notion. I began to take it much oftener, when I didn't need it, as well as when

I really did seem to require it. Strange to say, never once did the inadvisability of taking the morphine occur to my mind. All the while, there was embedded in my heart, a deep gratitude to the doctor, whom I regarded as being so kind as to suggest what seemed to me such a marvellous medicine.

Some time after this, I entered the hospital to train as a nurse. I was given as a roommate a beautiful and talented young lady who was also taking a course in nursing and we soon became fast friends. Later I found that she too was addicted to the use of morphine. She told me that as she was subject to constitutional headaches, the doctors had told her to use morphine as an antidote to her troubles, and she had been using it now for a long time. In fact, she maintained that she could not really get on without it. We were both very grateful indeed for such a wonderful remedy.

But one day while busy in the wards, I noticed a book on one of the tables. The binding was attractive and the title quite unique. I became doubly interested, when I noticed that it was written by a minister of the gospel. As the patient was pleased to lend it to me, I took it with me as I went off duty.

I found that the book contained the life-story of one of the minister's own parishioners, a man of honor, wealth, and culture, who, during a prolonged siege of severe illness, was advised by the doctors, to resort to the use of morphine, as a means of alleviating his sufferings, and who, in consequence, within a few short years, by the baneful influence of the drug, had lost all his possessions. His wealth and influence, his honor and manhood were all gone. At last his beautiful wife and family were turned out of their lovely home, and he became an out-cast of the streets.

As I finished the story of this man's life, I felt like one struck dumb. I was too amazed for words. For this was the very first intimation that I had ever

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had of the danger and the evil of morphine. Presently springing from my couch, I paced the floor for some time. Then suddenly throwing up my hands I cried, "Oh, God forgive me! Forgive me! I did not know that I was doing wrong in using morphine! Lord forgive!" Then falling on my knees, I cried bitterly. I told the Lord, that if He would forgive me and strengthen me, that I would never touch it again, and as I knelt before Him, He gave to my heart the blessed assurance of His gracious forgiveness, and of His willingness to strengthen and help me.

Not long after this my roommate came off duty. At once I told her about the pathetic story, and begged her to read the book. But she refused absolutely to look into its pages, declaring that there was neither evil nor danger in the use of morphine, and that any one who was afraid of anything so small, was a "baby and a sissy." I then told her that I had promised the Lord not to touch it any more, and I tried to persuade her to do likewise. But she turned scornfully away, refusing to listen any further. I was greatly shocked and grieved at the attitude she took, and I found that further remonstrance or pleading on my part was hopeless.

A couple of years after this, my roommate graduated from the hospital, and later married a physician of considerable prominence residing in a city near by. All this time she continued using the morphine. She could not be persuaded by even her dearest friends to give it up, and as time went on, she at last, became so enslaved by it that she found herself absolutely powerless in its grasp. Neither was the most skillful medical aid of any avail. Finally, when life might have been at its very brightest and best, she came to a most tragic and mournful end, and died, unprepared to meet her God, and without hope of entering heaven.

But to the glory of God I want to say, "there hath not failed one word of all his good promise," wherein He promised, "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea I will help thee; yea, I will uphold thee with the right hand of my righteousness." Isa. 41:10. This promise God has fulfilled in my life, for since the day that I knelt and sought His forgiveness, to this very hour, the precious Lord, by His power, and might, has wholly and completely delivered me from the evil influences of morphine, and I have never once touched it from that very moment to this. All glory to God on high!

And I am "confident of this very thing, that he which hath begun a good work in me will perform it until the day of Jesus Christ." I praise His dear name forever!—Mrs. M. E. Thorkildson.

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## Questions and Answers

*Is the advice given by Jesus concerning agreeing with your adversary written for saved or for unsaved people? Matt. 5:25, 26.*

It is written for any one wise enough to accept it. Lawsuits at best are very expensive things and it is always the part of wisdom to avoid them if possible.

*What is the meaning of 1 Cor. 7:36?*

We quote this verse as it is translated by Conybeare and Howson. "But if any man think he is treating his virgin daughter in an unseemly manner, by leaving her unmarried beyond the flower of her age, and if need so require, let him act according to his will; he may do so without sin; let them marry." The power to withhold one's daughter from marriage or to give her in marriage was in the hands of her father. Paul believed that, owing to the distress then upon the church, it was better for the father not to give his daughter in marriage, but at the same time he showed that it would be no sin for the father to give her in marriage, as we read further. "Thus he who gives his daughter in marriage does well, but he who gives her not in marriage does better" (v. 38).

*How can you harmonize Luke 16:8,9 with 2 Cor. 6:14-16?*

Luke 16:1-13 is a parable teaching us to use this world's goods to the glory of God so that when this world fails, or we are called from it, we will have laid up treasures in heaven where moth and rust do not corrupt. 2 Cor. 6:14-16 teaches us to be separate from evil alliances.

*Was Lazarus the brother of Mary and Martha the same Lazarus who lay at the rich man's gate?*

We believe they were not the same person at all. The brother of Mary enjoyed a home and friends. The other was a beggar.

*Do the words of Jesus, "except ye eat the flesh of the Son of man and drink His blood" mean partaking of the Lord's Supper?*

It means taking the life of Christ for our life by the power of the Spirit.—E. S. W.

### Listen for the Trumpet

Wrote Dr. Mark A. Matthews, nationally known Fundamentalist:

"We are in a collapsing age; civilization is collapsing, political powers are being wrecked, empires are being crushed, the commercial tower of Baby-

lon is doomed to fall, the metallic tongues of business are confused, fear has taken hold of the people. Money madness is rampant. Restlessness is the status of every land and country. Crowns are crashing, scepters are being broken, the world is shaking. Lust for gold, sex obsession, avarice, greed and desire for power are the controlling motives. The golden calf has been erected, the ritual of commercialism has been written, and mankind is bowed with head in the dust, worshiping the vanishing dollar and the fallen empire of commercialism. These things confirm prophecy and are writing the last pages of this age's history. We

are in the closing period of this collapsing age. Listen for the trumpet!"

Thou are not enjoined, O man, to judge thy fellow-man, but to prove thyself and thine own actions. The office of judge belongs to the Lord, and the Lord alone. He alone knows how to judge with accuracy who is to judge our secret doings. He is too wise to err, and too good to be unkind.—Chrysostom.

Let us remember that the greatest compliment God can pay us, is to heat the furnace to the utmost.

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### This Guide Is Different

The lesson text is in the King James Version, but incorporated in the text are the American Standard renderings on difficult passages. The same text has been used in the Guide which is found in the Analytical Bible. The references, instead of being placed in a center column or in foot notes, are placed after each verse. The text is printed in long primer type and is diacritically marked.

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Dr. Kaye has incorporated in The Teachers' Guide many new, up-to-date features never before published. In his lesson notes he has treated at length all the subjects bearing on the lessons. These render great assistance to the teacher in unfolding the lesson. They enable one to follow the movement with ease and to place the hand at once upon any of its divisions.

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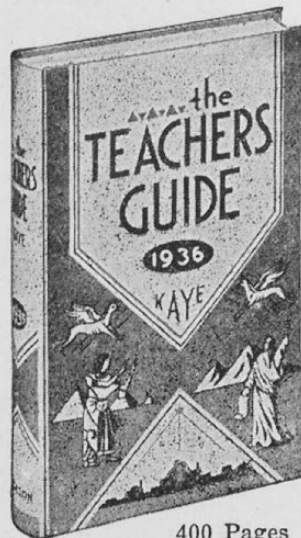
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Wm. R. Thompson,  
Des Moines, Iowa.

# Recommended Books

The Editor of the *Evangel* is frequently asked, "What books do you recommend us to read?" He is always glad of the opportunity of telling of the books that have been the greatest blessing to him.

There are two books that have made a great impression on his life. One is, "Hudson Taylor in Early Years," and the second is, "Hudson Taylor and the China Inland Mission." These books have been written by Dr. Howard Taylor, the son of Hudson Taylor, and by his most able wife. Both these volumes are large and expensive (\$1.85 postpaid), but a most splendid abridged life of Hudson Taylor has now been issued by the same writers, entitled, "Hudson Taylor's Spiritual Secret," which sells for \$1.10 postpaid. This is a delightful book and full of the richest gems and will be a stimulus to the faith of any who should read the same.

There are two devotional books that are full of good things. One is "Hudson Taylor's Legacy," which contains many extracts from the writings of Hudson Taylor (the price for this is \$1.10, postpaid). The other book is Hudson Taylor's short commentary on the Song of Solomon, which is entitled, "Union and Communion." One of the most spiritual ministers that the Editor knows told him that he likes to read this last book through once a month. The price is 75c postpaid.

There are two most excellent books which can be highly recommended to young people, both of which are by Mrs. Howard Taylor, who has a most appealing and fascinating way of writing to youth. One of these is, "Borden of Yale, '09" (Price \$1.10, postpaid), and the other is, "The Triumph of John and Betty Stam" (Price 85c postpaid), the story of two young missionaries who were martyred in China last year. Both these books would make admirable Christmas presents to young people.

One of the most fascinating books the Editor has read in many years is entitled, "Some-

thing Happened," by Mildred Cable and Francesca French. It tells the story of three heroic women who pioneered for some ten years throughout the little-known parts of Kansu, Turkestan, Tibet, and Mongolia. The book is full of exciting adventures. Always when things got to the worst "something happened." In the compilation of these "something happened" interpositions of God there is a wonderful testimony to His faithfulness. The book is expensive, costing \$2.10 postpaid, but it is well worth the cost.

Another book by the same authors, "Through Jade Gate in Central Asia," gives further stories of the remarkable adventures of these three noble women in preaching the gospel where it has never been preached. The price of this book is \$1.35 postpaid.

There is another book that has just come from the pen of these able writers, "Ambassadors for Christ." It is written for prospective missionaries, but the book will bring a blessing to everyone who reads it, especially young people. The price of this book is \$1.10, postpaid.

Sometimes ministers ask, "What books can you recommend?" And Brother Pearlman and I always make the same recommendation. Get the set of Alexander Maclaren's expository sermons from Genesis to Revelation. There are seventeen volumes which used to sell for \$75.00, but are now being sold for \$15.00. If any congregations wanted to give a good Christmas present to their pastors this set of books would be a real God-send to any minister.

Another set of books that would also be a blessing to many ministers is the newly published "Treasury of the New Testament," which contains the best of Spurgeon's evangelical sermons preached on New Testament subjects. There is no doubt that Spurgeon rightly earned the title, "The prince of preachers," and every preacher who had this set of books would get much help from them. The price of this set of books is \$19.75, postpaid.

FLINT, MICH.—Remarkable progress is being made in the work at Flint under the inspired leadership of Pastor and Mrs. Chas. H. Scott. During a 3 weeks' campaign which we

conducted there recently, real Pentecostal scenes were in evidence in the large tabernacle, and splendid crowds attended nightly. Brother Scott, with the help of his board members, succeeded in a re-financing deal, whereby the bank agreed to write off more than half the total existing debt on the tabernacle—as this had been a heavy burden on the assembly. On the last Sunday morning of the campaign the old mortgage was burned while amid great rejoicing and thanksgiving to God the congregation looked on.

Miss Zelma Argue conducted a Sunday school rally which resulted in the Sunday school's doubling the first Sunday's attendance. The broadcasting services were of special interest.—A. H. Argue, Evangelist.

BETHEL, MO.—Evangelists Gladys Pearson, of California, and Margaret Plunkett, Newark, Mo., recently closed a 4 weeks' revival with us, Warren Hull, who has been home for a short rest, assisting also. The Lord was present in power. Thirteen accepted Christ as their Saviour; 7 received the Baptism in the Spirit; the saints were revived and refreshed; and a deeper hunger for God was created in the hearts of the people. Three were marvelously healed, one of whom had been given up by 4 physicians. The Lord answered prayer and sent the healing power instantly. Two were brought to the Lord through this manifestation of God's power. Large crowds attended the meetings and a great interest was awakened. Address, Gladys Pearson, c/o R. E. Plunkett, Newark, Mo.—L. L. Hull.

EL RENO, OKLA.—We have just finished a revival, which has proved a great blessing to this assembly. As Henry R. Samples, of Okmulgee, delivered the Word under the Spirit's anointing, deep conviction fell upon the hearts of the hearers. Fourteen prayed through to old time salvation and 4 were baptized in the Holy Ghost. Ira F. Stanphill, Coffeyville, Kansas, conducted the singing. His vocal solos and instrumental numbers on the piano accordion and orchestra bells were greatly appreciated. The meeting has been uplifting to the church.—D. B. Jagers, Pastor.

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**In the Whitered Harvest Field**

WOODWARD, OKLA.—We have just enjoyed a revival, conducted by Gilman Honson, of Fairview, which was a great blessing to all who attended. Around 16 were saved; many were reclaimed; and one received the Baptism in the Holy Ghost. Many were healed, also, and the church was spiritually helped. Council ministers passing this way will find a welcome.—F. S. Murray, Pastor, 912 Webster St.

McCOOK, NEBR.—We have spent the past 4 weeks very profitably. God has graciously poured out His Spirit in a grand revival. Around 50 came for salvation; several received the Holy Ghost Baptism; and 19 were baptized in water. The church was wonderfully quickened, and God is still blessing in healing the sick. Evangelist and Mrs. Stanley Comstock conducted the meeting.—Glenn A. Reed, Pastor.

CAMDEN, ARK.—We have enjoyed a great revival, Charles Pepper, Evangelist. The blessings of the Lord were present from the beginning and the Word of God was preached with power. Conviction was upon the people, several were saved; some received the Baptism in the Spirit, accordingly to Acts 2:4; and the church was greatly uplifted. The meeting continued 3 weeks and although weather conditions hindered some, it was a great success.—A. W. Tanner, Pastor.

WICHITA FALLS, TEXAS—We have just closed one of the greatest revivals ever conducted at Fifth and Broad streets. Wm. F. McPherson, of Sanford, Fla., Evangelist. Night after night the altar was lined with seekers and the old-fashioned shouts of newborn babes was heard. Believers were also filled with the Holy Spirit and the sick and diseased were made whole. A committee wired the pastor by whom the evangelist was engaged to conduct the next revival, for extra time. So the meeting continued through ten more glorious days and closed with the revival tide at its highest. We have a new church, for which we give God the glory.—T. S. Miles, Pastor.

YORK, PA.—The blessings of the Lord have been graciously outpoured in the assembly here in a 3½ weeks' revival, Evangelist and Mrs. Chas. B. Peters, Washington, D. C., in charge. Several found the Saviour; 2 were baptized in the Spirit; and the saints were greatly encouraged. The services were well attended and a number of people received the message of Pentecost for the first time. Many are now seeking diligently the fullness of the Spirit. Our church has greatly benefited by the ministry of these evangelists. They worked in perfect harmony with the pastor and church and left only encouragement and good behind them. During the campaign back expenses were met and a good amount was raised to meet a special need. On November 1 the sectional fellowship meeting was held in connection with the campaign. This was one of the most blessed meetings yet held in this section.—Robert T. McGlasson, Pastor.

DANSVILLE, N. Y.—We have concluded a 3 weeks' revival here. Jack and Esther Martz, Singing Evangelists, were in charge. Their ministry was blessed in this hardened field, especially the divine healing services. Strangers came in and gave their hearts to the Lord, and others were reclaimed. One man who because of torn ligaments had been unable for ten years to bend his knees was instantly and perfectly healed. Another who had come from a distance and was suffering from ulceration of the stomach, was healed. After an operation which had been of no benefit, he could only eat food that was strained. For 2 years he had experienced severe attacks of

intense suffering. After prayer in his behalf was offered he stood up and said he felt in his body that he was healed. Since returning to his home he has eaten heartily of "forbidden food" without any returning symptoms of the affliction.—Joseph Flower, Pastor.

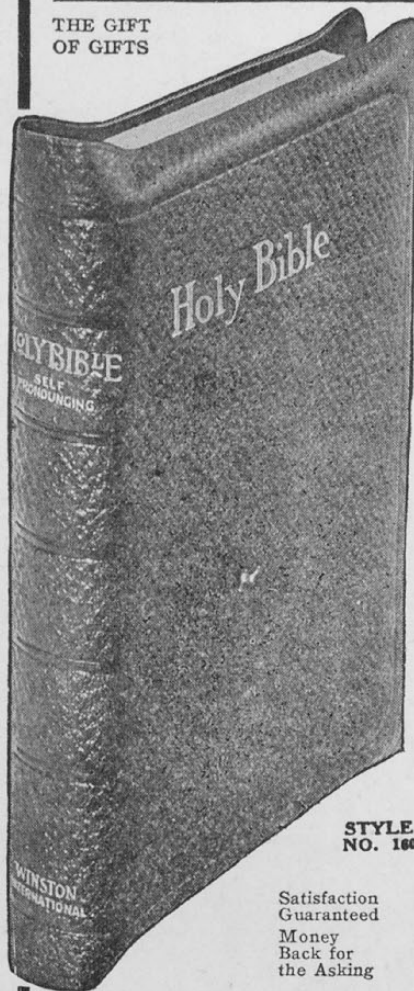
BEDFORD, O.—We closed a 3 weeks' revival recently, conducted by Evangelist and Mrs. Clifford A. Miller, of Saginaw, Mich. Several were brought to the Lord and those in the faith were greatly refreshed. The Word of God sank deeply into many hearts and those who received it were greatly blessed.—Thomas Knight, Pastor.

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NAME \_\_\_\_\_

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WARREN, ARK.—The Lord has been with us in a special 2½ weeks' revival effort, R. E. Gilliam, of Little Rock, Evangelist. A goodly number were saved; around 16 were baptized in the Spirit; 9 followed the Lord in baptism; and 6 new names were added to the roster. Our church is moving along nicely, for which we praise the Lord. We invite brethren passing this way to stop over with us.—J. C. Snyder, Pastor.

GREENVILLE, TEXAS—We began pastoring the work here about 3 years ago. Last September we resigned and the church called Pastor and Mrs. O. T. Killion to take charge. I am giving my time largely to the sectional work. The Greenville section comprises 16 counties extending east from Sherman to Texarkana. It is about 2 counties deep running parallel with the Red River. There are at least a dozen large towns up in this part that have no full gospel churches in them. We are endeavoring to get this message to these lost souls.—O. W. Edwards.

YOUNGSTOWN, O.—We have just closed a 4 weeks' revival, conducted by S. R. McComsey, Lancaster, Pa. The meetings were greatly blessed by the Lord. Eleven were saved and 3 were baptized in the Spirit. The church was also greatly revived and many testified to the healing of their bodies. All enjoyed the preaching of the Word, as was shown by the splendid interest and attendance.

We have had also a precious meeting recently in our East Side Mission, a branch of the Highway Tabernacle, conducted by the writer, assisted by Gilbert Little. The attendance was good, a number were converted, and the community was greatly blessed. Many who are interested have asked for another meeting.—L. A. Hill, Pastor.

OCALA, FLA.—We praise the Lord for the recent revival, in which from the beginning God's blessings were manifest and good interest was shown. On Sunday nights it was impossible to seat the large crowds. Ocala has been on the District's prayer list for years, but it was not until last spring that the work really started. A small sized tabernacle was built and the saints prayed faithfully for an outpouring of the Spirit. We found a band of saints there eager for God to have His way, and through the ministry of others who had been there much good had been done. Many were hungry for the Baptism in the Spirit, and during the revival 14 were filled, according to Acts 2:4. Many came to the altar and were gloriously saved, among them several who afterwards united with the Assembly. Many of the Canal-Project workers were deeply interested and as they saw the old time power of the Spirit manifested, God spoke to their hearts. Nine followed Christ in baptism. The church was set in order by District Superintendent C. C. Garrett, with 20 names on the roll. The meeting closed October 15, with revival fires burning high. Miss Christine Fahrner, of St. Petersburg, assisted. Sister Brengle of Wildwood is at present ministering to the Ocala church.—Myrtle M. Snair, Evangelist.

EDINBURG, TEXAS—The Lord has been especially blessing us here. Each Saturday night the weather permits, we hold a street meeting just previously to our regular service at the church. One man liked the service so well he followed us to the church and now he and his wife are both filled with the Holy Ghost and are taking an active part in the church. The cottage prayer meetings have proved a blessing also, and people are getting saved and praying through to the Baptism in our regular services. Brother and Sister Dunn, Missionaries to China, gave us 2 nights services recently, and the monthly C. A. rally convened here Nov. 10. Hearts were melted

as the glory of the Lord came down. The young people of this section are becoming real ambassadors for Christ. They are responsive to every opportunity given for service. We praise the Lord for the way He is working in this valley. There are now 7 assemblies, 5 of which have their own buildings.—Pastor and Mrs. Jim Sawyers.

LA PLATA, MO.—We have had a precious revival here, in which 12 sought the Lord. This is a new field. We have meetings Tuesday and Friday nights. Council ministers will find a welcome.—H. R. Law, Pastor.

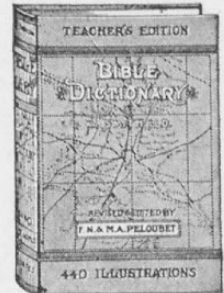
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PORT TOWNSEND, WASH.—After leaving the Big Bear camp meeting, at Pine Knot, Calif., we went to Seattle, September 22. Then the Lord wonderfully opened the way for us to come and take charge of the Full Gospel Church here. God is greatly blessing in the services. The power of God is being manifested. We have had a great meeting at Port Gamble, among the Indians who are hungry for God. We were invited to conduct a meeting in the Shaker Church there, after which 4 souls were saved. This has been a venture on faith alone, but the Lord laid it on the hearts of His children to bring in wood and food and we are praying and looking for a revival.—Philip E. J. Monson.

WENDELL, IDAHO—We sponsored an all day fellowship meeting Nov. 11, which proved to be a real time of feasting on the good things of the Lord. In the morning service the power of God fell until we had to postpone dinner for a time. In the afternoon, after a glorious song service, as the audience stood with hands upraised reaching heavenward for more of God, His power literally filled the church. This continued for the entire afternoon. No sermon was given, for the presence of the Lord made unnecessary all human effort. One woman who had come for the first time to a Pentecostal meeting, feeling her need of God, knelt during the supper hour and surrendered all to Him. Soon after her conversion she was baptized in the Holy Spirit. After this she felt led to pray for a child very ill with ptomaine poisoning, and the child arose, made every whit whole. The saints were greatly refreshed by this day of fellowship and blessings. A log tabernacle is in process of construction here.—Pastor and Mrs. H. A. Pegg.

Pentecostal friends visiting Chicago will always find a welcome at the Missionary Rest Home at 1848 Berenice Avenue. At this home, which is always open to our Pentecostal missionaries, they have room for other visitors. The amount charged for room and board is very reasonable. Those going to the home should write Mrs. Effie Spencer, 1848 Berenice Ave., Chicago, Ill.

## Forthcoming Meetings

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

WARREN, ARK.—Dec. 14—: N. B. Rayburn, Evangelist—J. C. Snyder, Pastor, 413 York St.

BEGGS, OKLA.—Dec. 15—: Clarence Smith, Evangelist.—John R. Dunn, Pastor, Box 405.

SPRINGFIELD, O.—Dec. 3-22; E. A. Schink, Evangelist.—George O. Stubblefield, Pastor.

COLEMAN, MICH.—Nov. 26—: P. T. Emmett, Jr., and party, Evangelists. J. Amrozowicz, Pastor, Box 232.

### FELLOWSHIP MEETING

PORUM, OKLA.—Dec. 25; all day; basket dinner.—Dave Harris, Pastor.

SPRINGFIELD, MO.—South Side Assembly, Mt. Vernon and Market; Dec. 1-22; Evangelist and Mrs. L. E. King.—Chelsea Melvin, Pastor.

PARAGOULD, ARK.—Tabernacle, Lake Street; Dec. 15—; W. T. McMullan, Evangelist.—Bartley E. Lasater, Pastor, 219 E. Poplar St.

BUFFALO, N. Y.—Pentecostal Tabernacle, 629 E. Delavan Ave.; Dec. 3-22; Evangelist and Mrs. Watson Argue.—Wilfred A. Brown, Pastor.

FELLOWSHIP AND REVIVAL MEETING  
BEAVER CITY, NEBR.—Dec. 8-15; District Superintendent A. M. Alber Speaker. Fellowship meeting, Dec. 12.—Misses Hink and Watson, Pastors.

### BIBLE CONFERENCE

CENTRALIA, WASH.—Corner Oak and Pine Sts.; Dec. 11-22; J. N. Hoover, Evangelist.—C. Walberg, Pastor.

### C. A. RALLY

FLORALA, ALA.—Dec. 29; Group 4; J. C. Thames, District Superintendent; C. H. Peterson, Field Representative.—O. C. Hickman, Pastor.

### DIVINE HEALING MISSION

BRADFORD, PA.—People's Tabernacle; Dec. 10—; Harvey McAlester, Conductor.—August Fusco, Pastor.

SAVANNAH, GA.—Dec. 1, for 2 weeks or longer; Guy Renfrow and Leonard Rogers, Supply Pastors, 216 E. Henry St., in charge.

### BROADCAST

EL CENTRO, CALIF.—KXO, 1500 kilo. Daily except Sunday, 9:00 a. m.—N. D. Davidson, Pastor and Conductor, 853 Adams Ave.

### BIBLE CONVENTION

PHILADELPHIA, PA.—Glad Tidings Church; 5033 Frankford Ave.; Dec. 5-15; Benjamin A. Baur, Evangelist.—Frederick C. Bennett, Pastor.

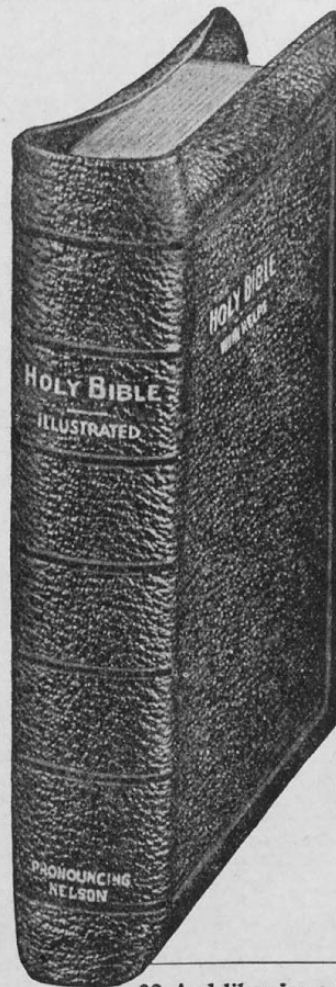
DEEPER LIFE CONVENTION AND REVIVAL  
KEENESBURG, COLO.—Dec. 8-18; services 10:00 and 7:30 daily. Guy Shields, Evangelist.—L. R. Faith, Pastor.

FELLOWSHIP, C. A. RALLY, REVIVAL  
GETTYSBURG, PA.—Lighthouse Tabernacle; Dec. 8-29; J. Earl Douglass, Evangelist; all day Christmas Day; Young People's rally, Dec. 28.—H. L. Myers, Pastor.

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32 And likewise a Lēv'ite, when he was at the place, came and looked on him, and passed by on the other side.  
33 But a certain Sā-mār'i-tan, as he journeyed, came where he was: and when he saw him, he had compassion on him,  
34 And went to him, and bound up

temptation; but deliver us from evil.  
5 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves;  
6 For a friend of mine in his journey is come to me, and I have noth-

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**FELLOWSHIP AND C. A. RALLY**  
MARIONVILLE, MO.—Dec. 9.—W. O. Cox, Secretary, Springfield section.

ELKTON, MD.—112 W. Main St.; Dec. 7, for 2 weeks or longer; George E. Dych, Evangelist. Rally on opening night; special speaker.—By Evangelist.

ST. LOUIS, MO.—Glad Tidings Tabernacle, Eleventh St. and Park Ave.; Dec. 3-22; Kenneth Auten, Evangelist.—R. Elmer Baker, Pastor, 1525a, S. Eleventh St.

**DATE CHANGED**

GRAND RAPIDS, MICH.—Full Gospel Tabernacle, 2 miles south of city limits, at Homeacres, one block west on M 131; Dec. 9; 3 services; special speakers.—David Evans, Pastor, 134 Gregg St., S. W.

**FELLOWSHIP MEETING**

McALESTER, OKLA.—416 E. Chickasaw Ave.; Dec. 10; all day; Christ's Ambassadors have charge of night service; Earl Davis, C. A. President, expected; old and young invited; bring well filled baskets.—L. H. Arnold, Pastor.

**FELLOWSHIP MEETING**

CHICAGO, ILL.—Bethel Temple, 1901 W. Washington Blvd.; Dec. 9; three services; H. M. Cadwaller, afternoon speaker; evening service in charge of young people. Other ministers will assist.—J. Robert Ashcroft, Secretary, 4647 N. Monticello, Ave.

**OPEN FOR CALLS**  
Evangelistic

Paul C. Bucher, 1867 Superior St., Toledo, O. "Wish young man, song leader and good at piano, to travel with me. Will go to poor or hard places."

Warren Hull, Route 1, Bethel, Mo.

C. H. Eckles, El Centro, Calif. "I have resigned the pastorate at Alpine, Texas."

Evangelist and Mrs. E. T. Quanabush, Trenton, N. J., 204 Parkway. "We have resigned the pastorate in Trenton."

Wm. J. Frayer, Wellsburg, W. Va., 824 Main St.

**Evangelistic or Pastoral**

John E. Talley, Rush Springs, Okla., P. O. Box 354. "Will go to any needy field. I have had several years' experience in both branches. Reference, David Burris, Superintendent Arkansas-Louisiana District, Russellville, Ark."

**MISCELLANEOUS NOTICES**

NEW ADDRESS—New Brockton, Ala., Box 120.—"After 6½ years we have resigned the pastorate of the First Pentecostal Tabernacle, Savannah, Ga., to assist on the faculty of the Shield of Faith Bible Institute No. 2.—Helen B. Stewart, Myrtle G. Eason."

NOTICE—Those who have received literature from me, please write, as I have lost my address book.—Nancy Galbreath, Evangelist, 1641 E. Monroe St., Phoenix, Ariz.

NEW ADDRESS—Cherry Valley, Ark., Route 1. "I have accepted the pastorate at Bay Village."—D. V. Robinson.

NEW ADDRESS—Bokoshe, Okla. We have accepted this pastorate. Brethren passing this way will find a welcome. Services Sat., Sun., and Wed. nights.—C. J. Brown.

NEW ADDRESS—Meriden, Conn., 59 Church St., W. C. Harper, Pastor. The Full Gospel Tabernacle, 74 Grove St., has changed both name and address. It is now Glad Tidings Assembly, 59 Church St.

NOTICE—I plan to be in the southeast section of Oklahoma, Dec. 16-21. Churches needing my services please notify me at once.—T. E. May, sectional Presbyter, 916 Columbus Ave., Muskogee, Okla.

**WORLD MISSIONS CONTRIBUTIONS**  
November 13-19 Inclusive

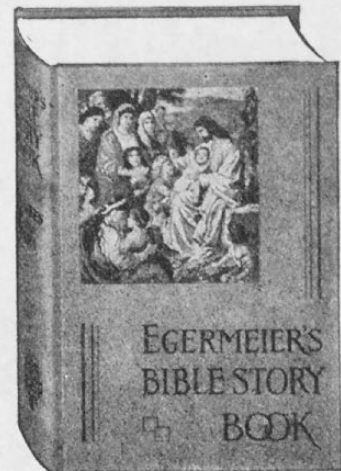
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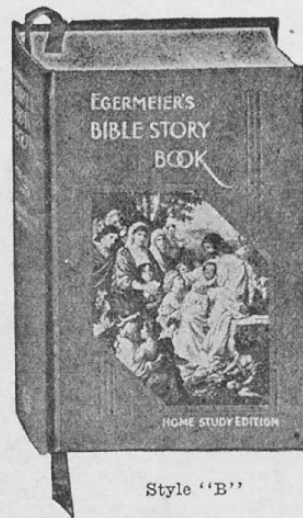
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vid, the 'son of Ā'brā-hām.  
2 Ā'brā-hām begat I'saac; and I'saac  
begat Jā'cob; and Jā'cob begat Jū-

a	Lu. 3, 23
b	Ps. 132, 11
c	Isa. 53, 1
d	ch. 22, 42
e	Acts 2, 30
f	Rom. 1, 3
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Deut. 18. 15. a  
2 Sam. 7. 12.  
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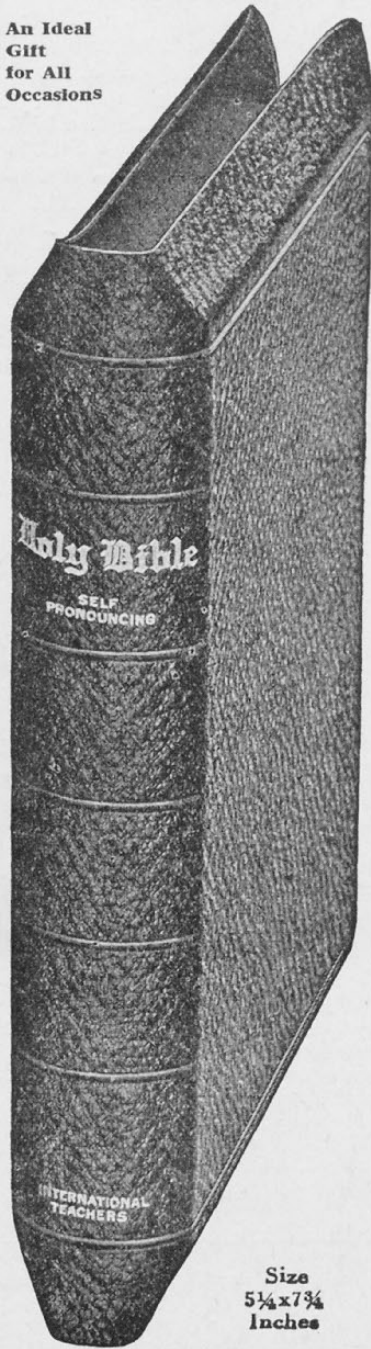
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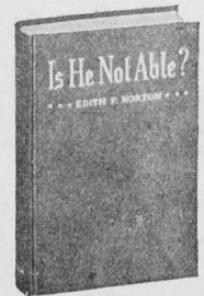
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