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The Voice of God in Nature

I walked through the autumn forest when the trees were crimson dyed,
Where fallen leaves, like little ships, upon the stream did ride;
And here from the toil and turmoil I found sweet peace and rest;
And a late bird sang me a carol, and a breeze my cheek caressed.

I thought, "How glad is Nature, and only man is sad,"
But Nature's soul is spotless, while hearts of men are bad.
I prayed for life and freedom—a gentle life of love;
I prayed for songs of gladness like the song of the bird above.

A voice then seemed to whisper—a voice that stilled the strife:
"I am the Fount of blessing, I am the Tree of Life.
In humbleness of spirit, bow down and drink of Me,
Drink from the Spring of waters that flows eternally."

Was it the breeze that whispered this message unto me?
Was it the soothing murmur of the leaves upon the tree?
Perhaps it was the waters of the quiet little stream,
That seemed to speak unto me with the faintness of a dream.

Ah, but the voice of Nature oft is the voice of God;
And 'twas His Spirit speaking to me on the woodland sod.
And now my soul is resting beneath the Tree of Life;
I'm free from pain and passion—I'm free from sin and strife.

I've heard the song of Nature in the quiet autumn wood,
I've heard the voice of Jesus—of Jesus kind and good.
The crimson leaves speak to me of One who bled and died,
The autumn breezes whisper of Him, the Crucified.

The stream that floweth onward, unceasingly and sweet,
Speaks of the crystal river that flows through heaven's street.
The golden leaves at anchor, like ships within the bay,
Tell of a journey ended in the port of perfect day.

—William Burton McCafferty.

-:- **GIVING THANKS ALWAYS FOR ALL THINGS** -:-

You have heard it said, "In any trial one can always find something to be thankful for." Why, brother, you don't have to hunt; the trial itself is cause for gratitude. High above the fogs, where all have groped and too many stay, life is lived on a tableland when this word is obeyed: "In everything give thanks." But with this, put that other word traced by the same hand: "Giving thanks always for all things." If you want God's best, one will be as much your business as the other.

Who ever believes the Bible at all believes it to be true of Christ, that "of Him and through Him and to Him are all things;" and of the Christian, that "all things work together for good." In fact, the Christian k-n-o-w-s it, and, as we hear people thank one another in advance, why not be glad twice over for anything that happens, first by praising God beforehand, and then by praising Him after evil shall have been overruled for good?

A banker gathered his clerks and said, "You know I'm not much on religion but let me tell what I saw at the fire just now. I was driving between home and work and I thought this time when the excitement started that I'd go and see where the fire was. Soon I saw it was the home place of 'Mose,' the old Negro janitor in this bank. When all felt it had to go, here came 'Mose' on the run and, with the first sight of all he had going up in smoke, up he looked, up went his hands, and he said, 'De Lawd gabe and de Lawd hab taken away, bressed be de name ob de Lawd.'" The banker as he told it was in tears, then added: "I'd give all I've got if I could have that old darky's religion." Make sure of the kind of religion that means full salvation and you will take joyfully the spoiling of your goods.

"Touch his bone and his flesh, and he will curse Thee," was Satan's challenge. The answer was writ large during the Early Rain when Peter and John rejoiced that they were counted worthy to suffer for Jesus' name, as also when angel-faced Stephen blessed his persecutors and told of seeing Jesus, and when Paul and Silas prayed and sang in the dungeon.

Five years ago a pastor in the San Joaquin valley came under the fire of the leading business man of the town, once a student for the ministry, but so backslidden then in greed and profanity that he said, "Wait till that preacher breaks a bone and hear him change his tune." The remark traveled to the pastor. He said, "Lord, is it true that I am so unfaithful? Help me to offer the sacrifice of praise." That spring while he was spinning the crank of an automobile, it backfired and broke both the bones of his forearm. The next year the same arm was broken lengthwise. Both times he was the amazement of all who heard when his mouth poured forth a stream of praises and he was confirmed in blessing the Lord at all times.

How sweet to see praise perfected, as in two of the martyr boys of Africa! They had been saved while visiting another tribe which had welcomed the gospel, and on their return the insolent chief had them burned to death. As the flames enwrapped them, they were singing a hymn they had learned in their language and one line of it was, "All He does deserves our praises."

Job, the head of a large family, was left childless and his afflicted soul gave forth praise as a crushed

aromatic plant exhales fragrance and he said, "Blessed be the name of the Lord." Jesus gave a death-message from heaven in three words, "Lazarus is dead." What are the next four words?" "And I am glad." The sickness and death of one whom He loved as none of us can quite imagine, did not deprive Him of gladness and the utterance of it. Deepest of all bereavements was that which dropped its curtain between Jesus and His disciples. Yet Jesus told them beforehand, "Your sorrow shall be turned into joy"—not "joy after sorrow," as it is in the hymn, but the sorrow itself turned into joy! Let this ray of assurance illumine your tears and arch them with rainbows until you are emboldened to persevere in praise.

Are you distressed about "the cause"? At Toulon, Ill., a church in which a woman had part, dwindled down to an attendance of one. But that one! The woman was there before the usual hour, rang the first bell, rang the second bell, announced a hymn, sang it, prayed, read the Scripture, gave an offering and prayed again. She never did lose heart. Once when she opened her eyes after the Amen, a deacon was kneeling close by. Others rallied. They wrote an Indiana man, inviting him to hold meetings. Revival came. The evangelist settled as pastor and stayed a dozen years or more.

While there, he was overjoyed at the re-establishment of the university from which he had graduated, but the shock came when its president prated of "ideal but not real history" in the Old Testament, of Genesis "myths and fables." The pastor lost heart, worrying himself grey-headed till, one day, driven to the Bible, he read about the perilous times of the last days and he began exulting over every fresh outbreak of rationalism as only another fatal symptom requiring and foreshadowing the speedy return of our Lord Jesus Christ. Hallelujah! for the Blessed Hope!

The falling away is outdoing itself, but the Holy Spirit's ministry is at its highest tide in the Latter Rain Revival, and God's very own in divers denominations and movements are in an exodus; closing doors are being slammed behind them by the apostate element and in front of those thrust out stands the open door into Pentecostal graces, gifts and glories.

Why so sad? Look up and shout, Rabboni! Ishi! The Baptizer is here and the day of preparation for celebrating Thanksgiving Day every day is the day of Pentecost experienced "as . . . at the beginning."

W. H. H.

A THANKSGIVING TESTIMONY

It seems as though in this salvation the Lord provides a ready-made suit that fits everyone. When the Lord provided me with this great salvation I did not want to swap with anyone.

In a meeting down in Arkansas an old fellow came along. He came to the altar and prayed through and got happy. The following night he got up and said, "Well, I have been quite a trader in my time. I never had anything I would not swap—except the old woman. But I got something last night that I would not swap for anything."

I think that most of us who have tasted this great salvation will agree that the Lord has a way of giving salvation that meets our every need.—W. T. Gaston.

A THANKSGIVING NIGHT MESSAGE

Elder D. W. Kerr

PRAISE is comely. The most comely thing that we can wear is the garment of praise. The Lord offers us the garment of praise for the spirit of heaviness. He offers beauty for ashes, the oil of joy for mourning, that we might be called trees

of righteousness, the planting of the Lord, that He might be glorified. As we wear this garment of praise the Lord is glorified.

Praise is invigorating. It is a good tonic. Try it before breakfast, before dinner, and before supper, and after every meal that you take. It works while you sleep. The joy of the Lord is your strength.

Praise is profitable. In Psalm 67 we read, "Let the people praise Thee, O God; let all the people praise Thee." What will be the effect? "Then shall the earth yield her increase; and God, even our own God, shall bless us."

A certain Catholic widow called on the priest to pray for her farm. He was in the habit of praying for the crops of different Catholic farmers. He went out to the farm and looked over the fields and said, "Sister, prayer won't do here. This land will have to have fertilizer."

Well, praise is a good fertilizer. It will fertilize your soul and raise good-crops. This is a good recipe for farmers.

Praise is a defense. When Jehoshaphat was at wit's end corner and did not know what to do, he cried to God. The Lord told him, "Ye shall not need to fight in this battle: set yourself, stand still, and see the salvation of the Lord." He believed this promise and he with all the inhabitants of Jerusalem fell before the Lord, worshiping Him. And the Levites and the rest of them stood up to praise the Lord God of Israel with a loud voice. And Jehoshaphat appointed singers unto the Lord, that should praise the beauty of holiness as they went out before the army, and say, 'Praise the Lord; for His mercy endureth

forever.' And when they began to sing and to praise, the Lord set ambushments against the children of Ammon, Moab and Mount Seir, which were come against Judah; and they were smitten." When you want to get a victory over the enemy, do what

the people of Judah did in this encounter.

Praise is costly. It is written, "By Him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His name." The sacrifice of praise is costly to the feelings. You say you don't "feel" like praise. Well, praise when you feel like it, and praise when you don't feel like it, and praise till you do feel like it.

Read the Psalmist's exhortation to praise in the last three Psalms. Here he calls on things inanimate and things animate to praise the Lord. He says, "Praise the Lord from the earth, ye dragons, and all deeps: fire, and hail; snow, and vapors; stormy wind fulfilling His word: mountains, and all hills; fruitful trees, and all cedars: beasts, and all cattle; creeping things, and flying fowl: kings of the earth, and all people; princes, and all judges of the earth: both young men, and maidens; old men, and children: let them praise the name of the Lord: for His name alone is excellent: His glory is above the earth and heaven."

When He calls upon everything that hath breath to praise the Lord, how can we escape? But can we keep praising the Lord at all times? Yes. By casting all your care upon Him; for He careth for you. When you do this, He will wash all the scowl off your face, and you can render unto Him the praise and thanksgiving that is due to His worthy name.

Brother Hugh Cadwalder has gone to Egypt on behalf of the Council. His address is c-o Brother C. W. Doney, Shubra, Cairo, Egypt.

Thanksgiving Praise



Whom shall I praise—

For countless days of His rich mercies o'er my ways?
The Lamb of God—redemption bringing,
Who fills my heart with heaven's singing—
Jesus—to Him my song is winging.
Jesus I praise!

How shall I praise—

For countless days of His rich mercies o'er my ways?
With holy lips—sweet carols true;
From heart—a full surrender new;
In life, in love—His bidding do—
Thus shall I praise.

When shall I praise—

For countless days of His rich mercies o'er my ways?
Just now I joy in His bestowing
Of strength and grace, His fulness showing;
Just now my cup is overflowing—
At all times praise.

And for what praise—

Thro' countless days of His rich mercies o'er my ways?
Praise for His love so true and deep,
Praise for His mighty power to keep,
Praise for the way He guides His sheep—
For this I praise.

How long to praise—

For countless days of His rich mercies o'er my ways?
Forever shall my glad heart sing
His praise—my wondrous Saviour-King!
Eternity no end shall bring
To His sweet praise.

Alice Reynolds Flower.

The Pentecostal Evangel

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J. W. Welch.....Chairman D. H. McDowell.....Assistant Chairman
J. R. Evans, Secretary

CAN GOD FURNISH A TABLE?

There was an army of men, women and children in the desert. They were producing nothing, and yet they had to be fed. And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness; against the two who alone had faith that the God who opened the Red Sea would open a way by which the redeemed people could be fed. Since God had brought them out of Egypt, surely He was capable of bringing them into the promised land and maintaining them in the meanwhile.

All around was an exhausted earth, barrenness, desert; but heaven was not exhausted. God could send angels' food, even for murmuring people. He did not send them enough to last for days and months. He was teaching them a lesson—they had to depend upon Him for a daily supply. Christ taught His disciples the same lesson, "Give us this day our daily bread." God's resources are inexhaustible, but He does not give us inexhaustible supplies for all times. There is a daily gathering of a daily supply for a daily need. God could preserve the abundance that came on the sixth day so that they had enough to tide them over on the seventh day. Faith was exercised on the sixth day for the seventh day's supply. Christ, the bread from heaven, multiplied the loaves in the wilderness and fed the four thousand and the five thousand.

Man is so limited, so poor, so bankrupt, that he limits God according to his own poverty. The scraps from the angels' table were more than enough to feed the millions in the wilderness. Man had angels' food. God had simply to allow a portion of the angels' food to drop in the wilderness to feed His people. He could sustain His people without food as He did Moses on the mount, or Elijah, when the food of one day was made to do duty for forty days. God's resources are more than man's need, or the needs of a million men.

Every blood-redeemed one from Egypt, everyone who had partaken of the roast lamb, typifying the Lamb of God, had a right to expect he would be provided for in the natural. Redemption out of Egypt entitled to preservation and protection on the journey to the promised land.

The living quail had to unite in migratory flight to meet the demand of a hungry people. The interim between Egypt and the promised land had all been provided for in the counsel of God. The commissary department of heaven was equal to the unexpected wilderness demand.

If God has redeemed you, if the divine blood has touched you and cleansed you, if you have been partaker of Christ and know what redemption is, can't you trust Him to provide in the interim from the cross to the throne?

The Red Sea will open—if need be—heaven will open. The wings of the birds will open to provide for His own people. If Christ can provide for the soul, surely the body and its needs will not be overlooked. But there must be a daily dependence for a daily supply of a daily need.

He hath said, "I will never leave thee nor forsake thee." Who? The One who supplies the need of every living creature. If nature is teeming with life, God has teeming supplies, supplies for these teeming multitudes of life.

Oh thou of little faith, wherefore dost thou doubt? God can even employ the ravens to be His servants to help His prophets. Have faith in God, not only for salvation, but for provision the short time you are sojourning down here. The man who dares most and trusts most, God will honor most.

Moses believed for an army to be fed and Moses had no visible supplies, but he believed God and God sent supplies from heaven. God's hidden supplies are more than the visible. Christ said, "God is able of these stones to raise up children unto Abraham." If He can make stones into children, surely He can provide for His own.

But God wants us to have a daily dependence. The just shall live by faith—spiritually and physically. The worldly man is independent of God and He misses much. He misses the Father's care, the Father's thoughtfulness, and the delight the Father has in providing for His own. If God "spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" "All are yours; and ye are Christ's; and Christ is God's." The wilderness may be a desert, but dew can still fall on it, and dew can be turned into bread. Heaven is not bankrupt and God has still resources that man never dreamed of. Amen.

A WORD OF EXPLANATION.

Possibly some who see the present issue of the Evangel will say, "I don't like all these advertisements. Why is the present Evangel so full of them?" In one or two recent issues of the Evangel we have explained that we are bringing the paper out at a loss of approximately \$150.00 every week. This loss has to be made up in some way or other. That is the reason for our selling Bibles, song books, books, calendars, and mottoes. The profit on all Bibles and other articles sold goes to offset the weekly loss on the Evangel.

We know that our Pentecostal brethren read many books and it has been our purpose to safeguard them by only handling books that can be thoroughly endorsed. There are many unsound books being published these days even by publishers who have a reputation for soundness. We make a point of going through every book very carefully, and only offer for sale those books that we know are true to fundamentals.

GLORY DIVINE.

A little girl was sent to the drug store by her mother to get a "dime's worth of chloride of lime," but when she arrived there she forgot the exact name and asked for "glory divine." When the bewildered druggist asked her what her mother wanted "it" for, she answered, "To make bad places smell sweet." Now the world needs chloride of lime, lots of it, to make bad places smell sweet, but more than that does it need "glory divine" or "the Kingdom of God" in the hearts of men.—Brooklyn Eagle.

A GREETING.

Well, brethren, here we are at Springfield after a strenuous time. We do not say it has not meant anything for us to pull up out of a good, pastorate and convenient home, away from friends in battle, the children from their school life, away from customs and habits of the state where one was raised, from a pastorate into a different line of work. It has kept us busy holding things over on the altar, and what might have happened could we have called the Council into session for just a brief period is hard to say. But the die was cast. You said, "Go to now," and it was thus up to us to go. And for the entire family it meant literally to get down before God and see that everything was over on the altar. To say so on the bended knee is one thing; to have it worked out means a daily yielding up to God. We had no idea how closely we were attached to the Scranton saints until the pulling-up started. Now we are here and how different everything is to us as citizens of Springfield. Our whole public ministry, as well as domestic life must be recast. And every day we are placing everything on the altar. Brethren, I could write a book about this thing, but I am not going to do so. Then you would not read it if I did, especially my eastern friends who don't believe in long-winded preaching; so I am trying to be brief.

What I desire to bring before you is the need of your prayers and confidence for our future task. The life of an official is different from that of a pastor and there are many things for us to learn. Our burden is going to be a field work and we are trying to draft a policy of efficiency on that line, the details of which will yet have to be worked out. We are not thinking of taking over those matters which belong to districts, but rather to enter into a fellowship with the districts to bring up the spiritual tone. I cannot do this alone, but we can do it together. Suppose you have an evangelist in your city and a big revival on, how about our coming on at the close with a Council convention for a few days and binding the sheaves thus harvested and placing the stamp of missions upon it? How about following up District Council meetings with two or three days good convention and thus avail ourselves of any advantage gained? We have gone far enough, brethren, to know that the best way to keep out of trouble is to keep the altar fires burning and a good spiritual tone in our work.

The glory of Jesus is the finest bonding element known. "The glory which Thou hast given Me I have given them, that they may be one." Let us go before God afresh for an incoming of His glory into our lives and work. I covet your prayers and I shall appreciate a letter from any of you at any time. I am in the fullest harmony with our Pentecostal testimony. The work is growing. Let us grow with it, for He who is to come will soon be here and may "He find us preaching Jesus when He comes."—D. H. McDowell, Assistant Chairman.

AN EXPRESSION OF THANKS.

This issue of the Evangel will reach most of our readers about Thanksgiving time. We certainly have much to thank the Lord for in the Gospel Publishing House. The Lord has been very good to us during the past twelve months and we desire to give Him praise for all His goodness.

We desire to thank our readers most heartily for the way they have come to our help with the printing bill that had to be met on November 10th. Over six hundred new subscriptions came in last week and

many kind friends have sent donations towards our printing bill. One friend sent \$100.00 and others sent smaller sums. We desire to thank these brethren and also to praise the Lord for these gifts.

We did not have enough in the Gospel Publishing House fund to meet the paper bill on November 10th, but the General Council office came to our rescue with some funds they had on hand and we were able to pay the bill. We desire to pay this loan back to the General Council office as soon as possible. To this end we again would ask our readers to help us by getting us some new subscriptions for the paper. At this Thanksgiving time we are sure a great number of our readers could send in a thank offering of \$1.00, giving us the name of some friend who they believe would be benefited by receiving the paper. Others can get a friend to take the paper and send us in the subscription. We shall especially appreciate the help of our pastors and evangelists in securing for us new subscriptions for the paper.

A well-known Christian organization issues a sixteen-page weekly paper for which they charge a subscription price of \$2.00 a year. In the last issue of their paper they appealed for new subscriptions, making the statement that although they charged only \$2.00 a year for their paper, it cost them \$3.00 a year to fill every subscription. The Pentecostal Evangel is gotten out with great economy, but we estimate that the cost of filling every subscription is approximately \$1.50. It is therefore an extremely cheap paper at \$1.00 a year. We send out the paper at this cheap price in order to circulate the blessed message of full salvation that God has given us. If we can raise our circulation to 35,000 weekly the paper will pay its way. Will you help to give the paper a larger circulation? We believe you will, and so thank you in advance. Try to "get one" new subscription during Thanksgiving week and send the same in to us.

"TRY THANKSGIVING."

Paul tried it, and it worked. It works yet. Said Henry W. Frost some years ago: "Nothing so pleases God in connection with our prayer as our praise, . . . and nothing so blesses the man who prays as the praise which he offers. I got a great . . . blessing once in China in this connection. I had received bad news and sad news from home, and deep shadows had covered my soul. I prayed, but the darkness did not vanish. I summoned myself to endure, but the darkness only deepened. Just then I went to an inland station and saw on the wall of the Mission home these words: 'Try Thanksgiving.' I did, and in a moment every shadow was gone, not to return."

Would you always be praising the Lord? "Turn constant care into constant prayer," preceding and accompanying and following it with praise.—Sel.

A THANKSGIVING GRUMBLE.

Mrs. Higgins was an incurable grumbler. She grumbled at everything and every one. But at last the vicar thought he had found something about which she could make no complaint; the old lady's crop of potatoes was certainly the finest for miles around. "Ah, for once you must be well pleased," he said, with a beaming smile, as he met her in the village street. "Every one's saying how splendid your potatoes are this year." The old lady glowered at him as she answered: "They're not so poor. But where's the bad ones for the pigs?"—Utica Press.

MISSIONARY DEPARTMENT

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

MISSIONARY EFFICIENCY

Never before in the history of Missions have there been so many reasons for giving thanks to God. Praise the Lord. Opportunities unparalleled in the history of missionary activities stretch out before us graciously soliciting our help.

The Macedonian cry, "Come over and help us," peals loudly forth, calling for volunteers. Who will go? Do we hear the answer, "Here am I, send me"? If not, why not? This is your opportunity, dear ones, you who have laid your all on the altar.

We need strong men of marked personality, keen intellectual training, and deep spirituality; men who to tenderness can add force and show capacity for friendship; men with fine character and intense moral enthusiasm, who can grasp and solve the big problems that confront us. We need men filled with the Holy Spirit and endowed with practical common sense, to bring the heathen in touch with God. Young man, here is the opportunity of your life.

In our Bible Schools are many of our finest consecrated young men and women preparing themselves for just such tasks. Thank God for our young people. Thank God for our Bible Schools which are doing such excellent work. Soon these young people will be ready to obey this Macedonian call, and go to the regions beyond to point these needy souls to "the Lamb of God, who taketh away the sin of the world." Hear them shout, "with answering tread and hurrying feet," "here am I, send me." They come to the front giving their lives. Will you do your part and send them forth?

Never before have the people responded so heartily in their missionary offerings. The Missionary Treasurer, Broth-

er Flower, informs me that last month was a "bumper" one for missions.

Praise the Lord! And why should it not be? God has and will bless us in basket and storehouse, and this month we are thanking God for a much larger offering. This is your golden opportunity. Give and it shall be given unto you. Try it.

Since coming into the office of the Missionary Department of the General Council as Missionary Secretary I have been amazed at the amount of business being done for our constituents on behalf of the missionaries, the way the blessing of the Lord rests on the office staff, and the self-sacrifice and earnestness put forth in their efforts to serve you and your missionaries. Brethren, we solicit your earnest prayers and hearty cooperation in our endeavor to render even more efficient service to all concerned.

I shall be delighted to hear from you at any time on matters of missionary interest. I am here to serve you to the best of my ability. I am beginning to realize more than ever that our responsibilities are tremendous. And by God's grace and help let us all do our level best to send the Gospel to all the world with all possible speed that Christ may be known everywhere as the "Light of the world," "the Prince of Peace," "the Lord of lords and King of kings."

—William M. Faux, Missionary Secretary.

THE "INSIDES" OF A BANTU BOY

From Brother Joseph Blakeney, Gombari, Belgian Congo, comes this report: "The other day our house-boy stayed after the rest of the boys had said good-night. I waited a bit for him to speak, but he did not interrupt Brother Barney or myself as we were having our usual Sunday night conversation about the

work in general, the need of prayer, and the homeland brethren of the Council. Finally, I said, 'Yo linga nini?—What do you want?' He said, 'I want to talk to you about letting Jesus come into my heart.' I said, 'Yes.' I saw he was in earnest and in order to get into his heart more, I took him into a little office. Here he said at once, 'Bwana, Ngai azi batu mabe mingi. Master, I am a very bad sinner.' 'But,' said he, 'I want to do as you said this morning in the church, I want Jesus to wash me white inside. My insides is great hunger for Jesus.' I wept as I thought how few of us have admitted as boldly, 'I am a great sinner.'

I questioned him and I was glad I had had experience and teaching in personal work etc. I led him from sin to the Great Sin-bearer and I told him He loved him. His name is 'Ndeko Te' which means 'No Brother' and can mean 'No Friend.' Truly it was touching as I thought of this black boy, but 'no brother,' 'no friend.' It was indeed for such as these we came to help and for these Christ died. No Friend—Oh, Hallelujah! Jesus the sinners' Friend! How his face lit up as he said that he then and there laid his 'insides' out for Jesus to clean. And as he prayed I wept and wept and thought, truly one such soul was worth all the world besides. **Pray that more light will come, at the best they only get a little glimmer of light.**

AMONG THE PORTO RICANS

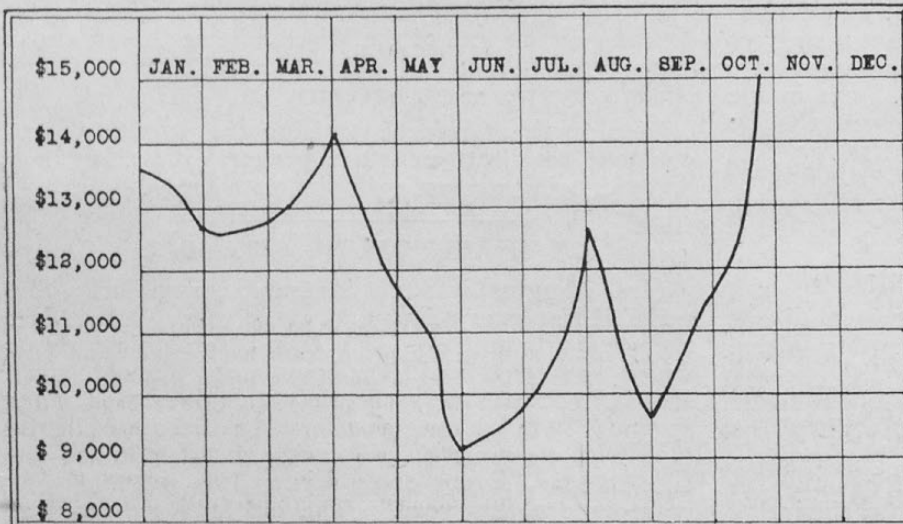
Brother Finkenbinder, Porto Rico, writes: "Last night was baby's second birthday and we felt it a splendid opportunity to get better acquainted with the natives and so invited them to a "fiesta" (feast), serving light refreshments. After a short visit together, watching the children play and get acquainted, wife and I sang a few songs and I gave them a short message. It was a real opportunity to explain to them the great love of God. All seemed interested in the service and promised to come to the Sunday night service. Well as last night was Sunday, sure enough the ones who had promised to come came and the blessing of God was with us. Some 25 were present and while none made a profession of the Protestant faith, yet we were certain that they gave heed to the Word as it was given. Pray for us."

HEALED OF SCORPION BITE

Sister Chester writes from India: "As Naomi and I were talking on a veranda about two weeks ago in the early morning, she was suddenly stung on her toe by a scorpion. I killed it and prayed for her, and that day she walked to see a patient in the city and in the evening to the meeting, having walked altogether about eleven miles. Praise the Lord for the very same Jesus."

OPEN FOR CALLS.—I am open for calls anywhere the Lord leads, as evangelist-pastor. Have been an evangelist for over 20 years. Address is C. M. Young, c-o Mrs. B. B. Smith, 100 N. Custor Ave., Miles City, Mont.

NOTICE.—A meeting will be held in McKinney, Texas, November 17 to December 10, Brother and Sister J. W. Ferrell to be in charge. Pentecost has never been preached here. Let all pray.—Mrs. J. E. Cooper, Bex 396.



Watch the curve on the Missionary Offering Chart!

THE MONTH OF OCTOBER

The Missionary Treasurer has just completed checking up and checking out the offerings received during the month of October, and it has been found that the past month was the banner month for missionary offerings. We may all join in the chorus of praise to God for He hath done wondrous things for us, whereof we are glad.

The total offerings received for missions for the month of October amounted to \$14,839.55, which is about \$800.00 more than ever received in any one month in the history of the General Council. On top of this, the hearts of our people have been touched by the great disaster in Japan, and the need of our missionaries in Tokyo and Yokohama, and have given for Japan relief the sum of \$1,729.43. The total offerings received by the Treasurer for all purposes amounted to \$16,568.98.

For several months we have been running a chart showing the fluctuations in missionary giving and so we are publishing this chart again. By referring to the chart, you will note that no provision was made on it for higher amounts than \$15,000.00. But the offerings for the month of October for missionary work and Japan relief were over \$16,000.00. The chart could not show this amount and so you will note we have run the line up as far as it will go and stopped there. Should the offerings for the month of November run over \$15,000.00, we shall have to make a new chart to show the fluctuations in missionary giving. We trust that the line may never again drop below the \$15,000.00 mark.

Now if you will refer to the list of distributions appearing in this issue of the Evangel, you will see that we are just approaching a normal distribution of missionary offerings. The allowances of our precious Pentecostal missionaries should never be less than \$40.00 per month. We have not been able to make a distribution on a basis of \$40.00 per month for over a year, and so our missionaries have been hindered tremendously in their activities for God on the foreign field. Many of them have been trying to live and to do missionary work on \$1.00 per day or \$30.00 per month, but it can easily be seen how little can be accomplished on this small amount. Should the Lord make it possible for us to send out \$40.00 or more per month to each missionary, we can expect far greater results in our missionary work for God. Let us continue to give, and pray and expect great things from God during the coming days before Jesus returns.—J. R. Flower, Treasurer.

DISTRIBUTION OF OCTOBER, 1923
MISSIONARY CONTRIBUTIONS

An asterisk (*) indicates entire amount has been designated. A dagger (†) indicates part of the amount has been designated and the balance made up by the treasurer from undesignated funds.

Africa

†E. E. Alger & wife, Liberia	\$ 80.00
†Jessie A. Barney & wife, Congo	75.00
*Ruth Bender, Liberia	50.00
Mrs. Jennie L. Bendixsen & family	75.00
Arthur F. Berg & wife, Congo	55.00
Joseph Blakeney & family, Congo	105.00
*Florence Brisbin, Liberia	50.00
Hugh M. Cadwalder, Egypt	160.00
Cadwalder for Egyptian work	75.00

*Jennie W. Carlson, Sierre Leone	55.00
C. W. Doney and wife, Egypt	75.00
*Doney for workers and school	110.00
*Jennie E. Farnsworth, Sudan	55.00
*Margaret I. Forsell for Africa	5.00
†Hannah James, Transvaal	40.00
Katherine Kirsch, Liberia	40.00
Fred G. Leader & wife, Congo	50.00
*J. H. Law & family, Transvaal	160.00
Sophia Nygaard, Liberia	35.00
*Berniece Painter, Sudan	55.00
*Margaret Peoples, Sudan	100.00
†J. M. Perkins, Liberia (*\$45 work)	120.00
A. H. Post & wife, Egypt	75.00
†Julia McC. Richardson, Congo	35.00
Hattie A. Salyer, Egypt	25.00
†Ira G. Shakley, Sierra Leone	50.00
*J. Wilbur Taylor & wife, Sudan	111.50
*Lillian Trasher, Orphanage, Egypt	41.10
†Mrs. A. E. Turney, Transvaal	75.00
F. Webster Tyler, Deputational work for Africa	600.00
*Harry M. Wright on fare	25.00

China

†Gerda Adolison	35.00
†Carrie Anderson	40.00
†L. M. Anglin, Orphanage	145.78
†Blanche R. Appleby	40.00
Myrtle Bailey	25.00
*Fred Baltau & family	175.00
David Barth & family (*\$137 fare)	187.00
Percy Bristow & family	70.00
*Ada R. Buchwalter	35.47
Harvey Chenoweth & family	75.00
*Katherine Clause	50.00
Mrs. Ruth D. Cook	40.00
*Lloyd G. Creamer	175.25
Emma E. Daab	40.00
Clinton E. Finch & wife	50.00
Ella Finch	40.00
Edna Francisco	40.00
*Pauline Gleim	57.00
Esther M. Hanson	40.00
†H. E. Hansen & family	95.00
*Hansen for Abraham Feng	15.00
Thos. Hindle and family	105.00
R. S. Jamieson & family	75.00
Geo. M. Kelley & family (*\$70 work)	150.00
*Kelley for native workers	32.00
Grace Kenning	40.00
Martin Kvamme & wife	75.00
F. Harland Lawler & family	105.00
Mattie Ledbetter (*\$125 chapel)	26.25
*Lavada R. Leonard's work	23.00
Willa B. Lowther's work (*\$25 evang.)	55.00
Herman J. Mader & family	105.00
Mrs. Lillian B. Marston	40.00
*Mae F. Mayo	50.00
†Bella Miltscher	40.00
Mrs. Nettie D. Nichols & work	75.00
†V. G. Plymire & family (*\$57.05 Home)	142.05
*Mary Rasmussen	51.00
W. W. Simpson & son	75.00
Geo. C. Slager & wife	75.00
J. R. Spence & family	90.00
Marie Stephany (*\$20 work)	45.00
Ethel V. Webb	35.00
W. R. Williamson's work (*\$25 Building)	75.00
†Mrs. Clara Jaycock Wyns	50.00
Anna Ziese	40.00

India

†Paul Andreasen & wife (*\$143 fare)	203.00
†Almyra Aston	40.00
†Olga Jean Aston (*\$38.25 nursery)	78.25
*J. Edgar Barrick and family	135.00
C. Beckdahl & family	80.00
†J. H. Boyce for India (*\$35 building)	108.00
Mary W. Chapman (*\$25 workers)	65.00
Susan R. Chester	40.00
W. H. Clifford & family	105.00
†Robert F. Cook & family	105.00
Herbert H. Cox & family	105.00
*Sara Cox	105.00
†Barth Dean & family	95.00
Mrs. Lillian Denney	25.00
Edith Dutton	30.00
Susan C. Easton	40.00
Margaret Felch	30.00
*M. Margaret Flint	65.50
†Bessie V. Gager	40.00
Laura Gardiner	40.00
Hattie Hacker	40.00
†Esther B. Harvey (*\$97 work)	192.00
†Anna Helmbrecht (*\$33.25 work, *\$25.50 outstation)	98.75
†L. M. Jacobs and family (*\$18.00 work)	93.00
†Ethel M. King	41.50
*Jennie E. Kirkland for Bettiah	311.00
†Bernice C. Lee	40.00
†Alexander Lindsay & family	120.00
†Christiana McLeod	40.00
Dick S. Mahaffey & wife	75.00
*Fred Merian & family	100.00
J. J. Mueller	55.00
Frank Nicodem & family	60.00
Leanor H. Parker	40.00
Mattie Personous	40.00
Lydia Rediger	40.00
Ruth Riggs	40.00
*Violetta Schoonmaker & family	175.00
Thomas Stoddart	40.00
†Joseph Sugar & family	95.00
Niels P. Thomsen & wife	75.00
K. A. Timrud & family	85.00
*Harry T. Waggoner & family	100.00

Japan

*Japan Relief Work	1729.43
C. F. Juergensen & family	120.00
*Marie Juergensen's work	20.00
John W. Juergensen & family (\$15.00 worker)	207.00
*Mae Straub and work	100.00
†Mary Taylor & family	75.00
Jesse (\$110 fare)	213.00

Latin America

Tommy F. Anderson & family, Bolivia	105.00
†Anderson for native worker	10.00
H. C. Ball for work in Mexico	100.00
Forrest G. Barker & family, Peru	100.00
Geo. E. Blaisdell & wife, Mexico	75.00
Blaisdell for Mexican work	75.00
†Frank Finkenbinder & family, Porto Rico	85.00
*Ellis L. Griest & family, Venezuela	115.00
Mrs. Lena Smith Howe & family, Porto Rico	75.00
J. R. Hurlburt & wife, Peru	75.00
*J. L. Lugo & family, Porto Rico	75.00
R. S. McBride & family, Argentina	75.00
†Niels C. Sorensen, Argentine	85.00
Alice C. Wood, Argentine	40.00
Porto Rican work & workers	150.00
Porto Rico Rest Home	150.00

Miscellaneous

*Mrs. Vida B. Baer, Palestine	12.50
†A. Elizabeth Brown, Palestine	40.00
*Frank F. Fischer & family, Hawaii	78.15
Pearl Hewitt, Hawaii	25.00
*Martha Hisey, Canada	2.21
J. R. Jamieson & workers, West Indies	225.00
*Yumna G. Malick, Syria	72.30
*Ruth Pemberton, West Indies	25.00
†Chas. C. Personous for Alaska	70.00
*Laura Radford, Palestine	12.50
*Clarence T. Radley & wife, West Indies	25.00
*Clara Siemens, West Indies	25.00
†J. E. Varonaeff, Russia	100.00
*John G. Warton, for Persia	10.00
*Chicago Missionary Rest Home	10.80
*Special Return Fares Fund	162.40
*Mission Station Building Fund	14.25
*Texas Home Missions	50.00
*Mountain Home Missions (W. Va.)	10.00
*Home Missionary Fund	21.24

Mexican Missions Along the Border

R. F. Baker & family, Dallas	90.00
H. C. Ball & family, San Antonio	80.00
La Luz Apostolica (Spanish newspaper)	25.00
Mexican work on border	100.67
Alice E. Luce, Calif	35.00
Alice Luce for Mexican work	50.00
Dr. Florence Murcutt, Calif.	35.00

All offerings designated for missionaries who are not members of the Assemblies of God: Robert Atchison, \$10; Gerard A. Bailly, \$13; Estella A. Bernauer, \$154; Frank L. Boothby, \$10; C. E. Furman & wife, \$50; Ada Gollan, \$30; Wm. Hagan, \$23.50; Christiana B. Heron, \$20; Minnie L. Houck, \$5; John D. James, \$35; J. Kurzit, Latvia, \$5; C. W. Longstreth, \$270; B. S. Moore, \$497.42; W. K. Norton, \$25; Ramabai's work, \$10; Amanda Rediger, \$2.21; Anna Richards, \$50; Fanny Simpson, \$26; Ernest Smith, \$60; W. M. Turner, \$90; Adolf Wienecke, \$55; Ada Winger, \$25; the total amounting to \$1,466.13
Received in October for later distribution 100.00
November funds paid in October 418.00

\$16,578.98
Minus amount received in, June for Oct. 10.00
October Balance \$16,568.98

HEALED OF SNAKE BITE

Brother Martin Kvamme writes from N. China: "We praise the Lord for the many souls that had a chance to hear the gospel the last few months in the mountain region where we camped during the hot weather. One man, bitten by a snake came to be prayed for. He had been walking forth and back on the mountain for two days in awful pain and agony. We told the dear man what Jesus could do for him. He was at once willing to give up the idols and believe on the Lord. We gathered around him and prayed for the salvation of his soul and the healing of his body. A few days after, the same man came back to our camp overjoyed because the Lord had healed him. With him he brought a praise and thank offering which consisted of two bags of real nice potatoes. It is very hard to explain to you how we felt when this dear soul divided his offering among us missionaries. Through this man's healing we had an open door to the people, and we prayed for others that were sick."

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DAILY PORTION FROM THE KING'S BOUNTY

Mrs. A. R. Flower

Sunday.—"Why art thou cast down, O my soul? and why art thou disquieted in me?.. hope thou in God: for I shall yet praise Him" (Psa. 42:5).

Confusion all round, but perfect peace within! Hallelujah! Disquiet on every hand, but God's own eternal calm within thy breast! Every prospect blighted, yet as a star of unmatched brilliancy shines thy hope in God "For I shall yet praise Him!" Thank Thee, O God, for this assurance as well as for the peace—passing all understanding—that Thou givest those whose mind is stayed on Thee, even though all Thy waves and Thy billows seem to be passing overhead.

Monday. "Prayer also shall be made for him continually" (Psa. 72:15).

"Yes, we may pour out our hearts in prayer for our King, besides spending our lives in working for Him. And I do not know that there is any purer and intenser joy than such prayer, pressed out by adoring love. There is no room for looking at self and difficulties and troubles and fears, when there is a gush of prayer summed up in 'Father, glorify Thy Son!' We know that He hears this, and that we have the petitions that we desire of Him. And we go on, pleading His own great promises to the Son of His love, and rejoicing at the same time in their certainty; praying that Jesus may see of the travail of His soul and be satisfied, even in our own sinful hearts and lives, and in those for whom or over whom we are watching, and in myriads more; asking that the heathen may be given Him for His inheritance, and that all nations may call Him the Blessed One; and widening out to the grand prayer for Him with which the psalm closes, 'And let the whole earth be filled with His glory!'"

Tuesday. "Come" (Matt. 11:28). "Go" (Matt. 28:19).

"When we read any general promise, faith appropriates it by saying 'This is for me!' And then it becomes effectual; one receives it as surely as if it had been spoken to and for one's self alone. When we heard the word of the Lord Jesus saying, 'Come unto Me, all ye' we who believe on Him did not and do not hesitate to say, 'That means me!' and to act upon the gracious invitation. Now is it fair to accept His 'Come ye,' and refuse His 'Go ye'? Is the first, with its untold blessings, to be appropriated personally, notwithstanding its plural form, and the second to be merely read as an interesting general command to whomsoever it may concern, but certainly not to ourselves? Have you thought on it in this light? If not, do not risk being among His disobedient servants, but take the matter direct to Himself, and say, 'Lord, what wilt Thou have me to do? Make Thy way straight before my face!'"—F. R. Havergal.

Wednesday. "With what measure ye

mete, it shall be measured to you again" (Matt. 7:2).

"There is no wrong by anyone committed
But will recoil;

Its sure return with double ill repeated,
No skill can foil.

As on earth, the mists it yields to heaven
Descend in rain,
So on his head, who'er has evil given,
It falls again."

Thursday. "Take root downward, and bear fruit upward" (II Kings 19:30).

The rooting time always takes longer than fruiting time. Every gardener allows his new fruit trees several years for no other purpose than to take good root-age. He knows the fruit time can only come thus and he waits with patience to this end. We cannot expect to bear the precious fruits of the Spirit unless we have first sunk down into the sufficiency of Christ. Deepen, O Lord, my rooting in Thee, then without doubt the fruit shall be altogether for Thy glory and praise.

Friday. "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way . . . let us draw near with a true heart in full assurance of faith" (Heb. 10:19-22).

"He who pleads well knows the secret of prevailing with God, especially if he pleads the Blood of Jesus, for that unlocks the treasury of heaven. Many keys fit many locks, but the master-key is the Blood and the name of Him that died but rose again."—Spurgeon.

Saturday. "The blow of Thine hand" (Psa. 39:10).

"'Tis Thy dear hand, O Saviour,

That presseth sore,

The hand that bears the nail-prints

For evermore.

And now beneath its shadows,

Hidden by Thee,

The pressure only tells me

'Thou lovest me!'"

DISTRESS IN JAPAN

Sister Taylor of Kobe, Japan writes: "I am glad to say that all our dear missionaries are safe. It has been an anxious time for some. We had not heard from the Moores and Sister Wengler, but all are safe. Sister Moore had a narrow escape and had to be dragged from the fallen house, with a broken arm. The sad part is that the two new Japanese workers they had brought out with them were both killed, leaving three children. We have been trying to get them, but they have been put in the care of Miss White-man, so they are in good hands.

"The earthquake has been a very terrible one. We are continually hearing the most heartrending tales. Kobe has been a busy place with the sick and the destitute. Many are being sent home as soon as possible. Sister Coote sailed on the President Grant with her two children and is now with her people."

SAVED THROUGH A NEW TESTAMENT ALONE

"Don Meliton was an ardent Catholic. It was his custom to celebrate annual feasts dedicated to his special saint, at which the local priests officiated. In honor of the 'Holy Child' it was customary to make a lavish expenditure because Don Meliton was 'a big man' whose influence was felt all over the community. In this way the years went by, these religious feasts continuing with increasing splendor, until a time came when God manifested His power in the heart of our dear brother. It happened that the old grandmother died and left a New Testament which had been treasured as a family heirloom for 125 years. Don Meliton began to read this book, and became greatly interested in it. When he had become really familiar with its contents he called the cura and had with him a long interview. He asked the cura to explain to him the marked difference between the teachings of this book which had been authorized by the Church, and the practices of that same church. The cura did not know how to answer nor what to say. It was not a question of 'libros protestantes,' 'protestant books,' because this book was a New Testament authorized by the Roman Catholic Church 'with ecclesiastical license, and apostolic blessing.' As there was nothing he could say the cura thought the most prudent thing was to keep silence. But Don Meliton was a man of action and of firm resolution, and having discovered the falsehood and the deceit, he made his public protest and put himself into the true ways of the Lord. He made an end of the religious feasts, and destroyed the images. He despatched the priests, and took Christ. He changed his manner of living and sought after God. Today he is a column of the faith, and a blessing to the people amongst whom he lives. We pray that God's blessing may be increasingly upon him."—Angel Archilla in Latin American Evangelist.

PREACHING

"My brethren, the preaching of the Gospel minister should always have soul-winning for its object. Never should we seek that the audience should admire our excellency of speech. I have in my soul a thousand times cursed oratory, and wished the arts of elocution had never been devised, or, at least, had never profaned the sanctuary of God; for often as I have listened with wonder to speech right well conceived, and sentences aptly arranged, I have felt as though I could weep tears of blood that the time of the congregation should be wasted listening to wordy rhetoric, when what was wanted was plain, urgent pleading with men's hearts and consciences. It is never worth a minister's while to go up the pulpit stairs to show his auditors that he is an adept in elocution. High-sounding words and flowery periods are a mockery of man's spiritual needs. If a man desireth to display his oratory, let him study for the bar, or enter Parliament; but let him not degrade the cross of Christ into a peg to hang his tawdry rags of speech upon."—C. H. Spurgeon.



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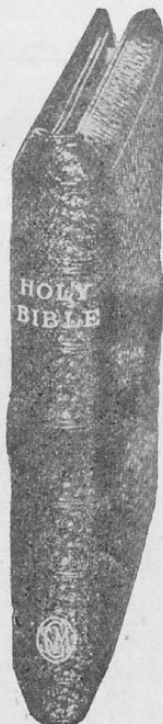
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HOW TO KNOW THE WILL OF GOD

Only His Children Know His Will.

In Rom. 8:14, we read: "For as many as are led by the Spirit of God, they are the sons of God." Thus every one who has been born of God has some experience of His leading, and one who is not a child of God can not expect to know His leading.

Only Obedience Keeps Us in the Knowledge of His Will.

"If any man will do His will, he shall know . . ." (John 7:17). Certainly this primarily refers to doctrine, but it also applies to anything in life. If we neglect or disobey the instructions which God gives, we can not wonder if we go into darkness, and get no further leading from God. First obey what God has already shown and then He will show more. When we're willing to do, He is willing to show. In the first two verses of Romans 12 we are besought to present our bodies, and be transformed by the renewing of our minds that we may "prove what is that good, and acceptable, and perfect will of God." In other words, a yielded will and presented body and renewed mind are essential to one who would know God's will.

Note how Christ prayed: "Not My will but Thine be done" (Luke 22:42). And again he says, "Not my will—but the will of Him that sent me" (John 5:30; 6:38). Such passages plainly show that Christ had an individual personality as distinct from the Father, and that He persistently pleased not Himself in order to obey His Father's will.

Some people just follow their own inclinations, under the impression that they are in God's will, and continually repeat the phrase, "God told me so and so," or "God said so and so." Therefore we must not make up our minds beforehand, and then go to God to ask His will. You have probably heard of the boy who prayed, "Oh Lord, show me Thy will; oh Lord, please let it be Mary." We wouldn't expect that lad to get very clear leadings from God.

Israel was led at night by a pillar of fire, and by a pillar of cloud by day. These indicated God's will, and while traveling with the pillar, all was well. But they might have gone to any other part of the whole wilderness, and they would not have enjoyed God's provision and protection. Moreover, they could not lead the pillar, but must be led by it. It is not for us to endeavor to sway God to our way, but rather to go His way.

When Jesus was led to Judea, His disciples in John 11:8-10 attempted to dissuade Him; but He said, "Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because there is no light in him."

In other words Jesus said, "I have the light of God's will and must walk in obedience to it, lest I should get into darkness." See also John 12:35, 36.

I believe that in seeking to know God's will we must lay down one or two strong principles.

Do Not Be in a Hurry.

One often hears Christian people rush into foolish action, quoting the text, "The king's business requires haste." Now that is not from God at all. The phrase, "The king's business requires haste," is embodied in a lie. These are the circumstances: David was fleeing from King Saul, while the latter was seeking his life. David came to the priest Ahimelech asking for food and a sword, and saying, "I'm going on a message for the king, and the king's business requires haste." This, however, was quite untrue, for the king had not sent David at all. Yet on the ground of this word in 1 Sam. 21:8, people rush into mistakes, whereas God says in Isa. 28:16, "He that believeth shall not make haste," and again in Prov. 19:2, "He that hasteth with his feet sinneth." Far better wait until we are sure of God's will. In Num. 15:33, 34, when Moses did not know how to act in the matter of the man who was gathering sticks on the Sabbath, "they put him in ward because it was not declared what should be done to him." Rather than rush into a wrong action, they waited for the revelation of God's will, and the same plan was followed in Lev. 24:12 and Num. 9:8. In these days of hurry and rush it is one of the hardest lessons we have to learn, not to run before God's will but to wait until God has spoken. What a mistake Joshua made in confirming a covenant with the Hivites in Josh. 9, without first consulting God in the matter.

Dreams, Visions and Voices.

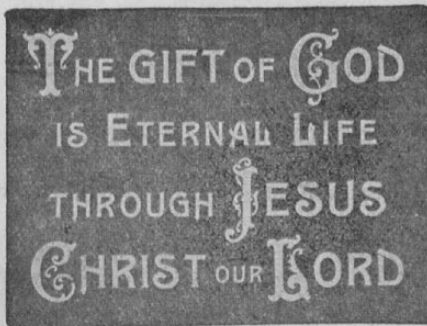
I have sometimes asked people who were waiting on God to know His will—"How do you expect to be shown?" Often the answer is, "Through a voice, or dream, or vision." Now one would not despise these things, yet they are not the surest way of knowing God's will. Dreams and visions have played a big part in God's guidance for His children, and when God vouchsafes such guidance it is blessed; but when people endeavor to interpret every dream, and definitely seek for visions it becomes unhealthy. Rather one would advise, **feast on God's Word**. But do not despise these other means of guidance when God gives the assurance in the heart that they are from Him. I know one dear old lady who has a tremendous supper just before bedtime. In the morning at breakfast she will fold her hands, and with a heavenly smile on her face, will start—"Oh Brother, I've had such a wonderful dream, and perhaps you will know the interpretation. I saw a gooseberry bush growing out of a chimney, and a cow swinging on a gas bracket," and so on. I don't wonder that she gets such revelations after her supper, but I don't feel called upon to interpret them for her.

"A dream cometh through the multitude of business" (Eccl. 5:3). Working till late at night our minds get full of business and we are apt to dream about it, but we can not say that that is from God. I believe, on the other hand, we may have a dream, and God specially brings that dream back to our minds and we feel that He has something to say through it. Then we may ask Him for

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the interpretation, and He will confirm His will to us through it.

Visions and Imagination.

Some people have such a vivid imagination that they can have visions at any time they want to. I would not belittle voices and visions; but they are not the most important or surest way of knowing God's will.

A sister had a vision of her own face, in a map of Central Africa, and against the advice of her friends, and the force of circumstances, indeed, against every clear indication of God's will, she went to Central Africa because of that vision. Yet that journey proved to be one of the biggest blunders of her life. Voices and visions come, not only from God, and the devil, but often from our own mind or ideas. But though Peter had unquestionably heard God's voice speaking out of the cloud on the mount of transfiguration, yet he said, "We have a more sure word of prophecy" (2 Pet. 1:18, 19).

Leading by God's Word.

This word of God is more sure even than a voice from heaven. There are many kinds of voices (1 Cor. 14:10), and they are not all God's voice, but when we read this holy Book we are listening to God's own Word, and so we are on sure ground. I do not expect people to get clear leadings from God who are continually neglecting His Word. If we put religious magazines and books first and the Bible second, we can not expect clear leadings, for they are only what men say about the Bible.

The Israelites heard God's voice in Deut. 5:24-27, but instead of continuing to listen for His voice, they detailed off another to hear it for them, as people do with their ministers today. Thus Moses alone knew that intimate communion, and God made known His ways to Moses (Ps. 103:7), while Israel only saw His acts. Israel saw what God did, but Moses knew the principles which underlay those acts. If some person were to tell me my father acted in a mean or stingy way, I would laugh at the very idea. That person might have seen and misconstrued an act, but I know my father. I know not merely his acts but his ways, and it is not his way to be mean or stingy; for though he had other faults, yet he could never be called mean, for he hadn't an ungenerous thing in his whole make-up.

In the same way a man who does not study the Word might say that God is too merciful to punish sin, but we know that again and again He has acted with severity. He does punish sin, that is one of His ways. He will by no means clear the guilty.

Many a Christian is seeking leadings from God who, if he only understood God's ways in His Word, would need no other leading. Here, for instance, is a young woman who is saying, "I do not know whether to accept this young man's proposal of marriage; to be sure he is unsaved but he wants to be good," etc. Or the young Christian man will say, "I do not know whether to go on with the companionship, and let it ripen into something deeper. To be sure she is unsaved, but she is so nice, and perhaps if I marry

(Continued on Page Twenty.)

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like water by the hands of the sword. Ps. 48, etc.

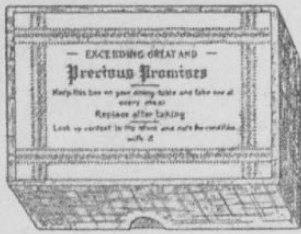
10 The righteous shall be glad in the LORD, and shall trust in him; and all the upright in heart shall glory.



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WHAT DO WE LACK?



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After years of careful study and observation I am fully convinced that there is a great lack in the modern church—the Advent Christian Church included—regarding clear and definite teaching on the office and work of the Holy Spirit, and that this is largely the cause of our slow growth, as a people.

During the years that I have been a member of the Advent Christian Church I have heard but little real, clear and definite, Biblical teaching and preaching along this line in our churches, conferences and camp meetings. I was a subscriber to Messiah's Advocate, Our Hope and the World's Crisis, and read the articles and the papers very carefully. I find excellent, well-written articles on various Biblical themes; but very little on the office and work of the Holy Spirit. In the recent Premium Number of the Crisis, I looked carefully through the list of splendid books, pamphlets and tracts, but I failed to find a single book, pamphlet or tract on this important subject. Turning to the New Testament, I find that Christ and the apostles made the office and work of the Holy Spirit very prominent. In Matt. 3:11 I read, "I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, . . . he shall baptize you with the Holy Spirit." And in Luke 3: 21, 22: "Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, and the Holy Spirit descended in a bodily shape like a dove upon him." And in Luke 4:18, where we have an account of Jesus' visit to the synagogue at Nazareth, when the roll of the prophecy of Isaiah was handed Him to read, He turned to the sixty-first chapter and read: "The Spirit of the Lord is upon me . . . to preach the gospel," etc. And He added, "This day is this scripture fulfilled in your ears."

It is clear that the Holy Spirit, received at His baptism and ever dwelling in and resting upon Him "without measure," was the power by which "he spake as never man spake," cast out demons and performed His mighty miracles; and from Heb. 9:14 we know that it was by this same Spirit that He accomplished our redemption. It is equally clear from many passages in the New Testament, that it is God's order that this same Spirit is to be the energizing, life-giving power in the church by which the church is to carry out its divine purpose. Jesus considered the Baptism of the Holy Spirit to be of such importance that He would not permit the apostles to enter upon their great work, after His crucifixion and resurrection, until they had received this mighty Baptism. Hear Him saying to His disciples, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you" (Matt. 28:18-20). "But tarry ye in

the city of Jerusalem until ye be endued with power from on high" (Luke 24:49). "For John truly baptized with water, but ye shall be baptized with the Holy Spirit not many days hence" (Acts 1:5). The disciples obeyed Jesus, and in Acts the second chapter we see the results. Acts 8:14, 15 and 19:1-6 show us how important the apostles considered the Pentecostal Baptism of the Spirit. And 1 Peter 1:12 shows most clearly that the Spirit of God was the source of power in the apostolic preaching.

As a church are we not failing to follow fully this teaching and practice of Christ and the apostles? Did not Christ and the apostles set the pace for the whole gospel dispensation? Is not the "Comforter," the Spirit, to abide forever (John 14:16, 17)? Did not Jesus say, "Nevertheless I tell you the truth, it is expedient for you that I go away; for if I go not away the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness and of judgment" (John 16:7, 8). Was not that promise literally fulfilled on the day of Pentecost? Who will dare to say that the Holy Spirit will not work the same today if given a chance? See how patiently and strenuously the disciples toiled all night and caught NOTHING during the best hours for fishing, and then, in the morning, the poorest time to fish, in the presence of Jesus, and at His command to let down their nets, they soon had them filled to the point of breaking! How we as preachers and churches toil day and night and catch so few fish! I wonder if it is not, largely, for lack of the presence of Jesus in the promised Comforter—the Holy Spirit. I am convinced that it is so. During the last two decades, in which time General Director Reynolds tells us that we as a denomination have not only not made progress numerically, but have actually lost, many churches closing their doors, while ministers among us have gone into secular employment for lack of support, a movement has sprung into existence that has gathered over a million adherents, and one body alone of this movement has now two hundred and seventy missionaries in the field. The Pentecostal movement, of which I speak, stands for the Pentecostal Baptism of the Spirit of God, with signs following, as in apostolic days. It is easy to stand back and criticize this movement and say this or that is not scriptural, and hence not of God; but the facts remain, without any possibility of successful contradiction and rebuttal, that for real missionary zeal and getting people saved, they surpass all other movements of the present day, and one of the doctrines on which they lay special stress is that doctrine so dear to every true Adventist, namely, the "blessed hope" of the imminence of our Lord's return to set up His kingdom.

I have studied this movement care-

fully for the last fifteen years. I have read their literature, gone to their meetings, visited the people in their homes, thus studying the movement in all its parts, not at a distance and through reports of either friend or foe, but personally, and at close range. While I cannot accept some of the teaching, nor endorse some of the manifestations I have seen, I am fully convinced that the movement as a whole and most of its manifestations are scriptural, hence not to be rejected nor lightly spoken against. When John sent his disciples to ask Jesus, "Art thou he that should come, or do we look for another?" Jesus answered and said unto them, Go and show John AGAIN those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed and the deaf hear; the dead are raised up, and the POOR have the gospel preached unto them." By the same rule any unbiased person familiar with this movement must admit that it is of God, for not only are they preaching the gospel to the POOR and getting people SAVED and HEAL-ED; but they are establishing Bible schools and strong centers of Christian activities, and producing able preachers and evangelists, and some of the finest Christian characters it has ever been my privilege to meet. If we Adventists will honor the Holy Spirit as they do and introduce some of their methods into our services, we will soon hear the sound of a going in the tops of the mulberry trees and it will set us going!

The doctrines of the Advent Christian people are dear to my heart, and I believe them to be thoroughly scriptural. This people as a class are a humble and God-fearing people, and I have found the fellowship among them very sweet. These are the reasons why I cast in my lot with this people, and these are the reasons why I remain; and I sincerely hope that this present relation and sweet fellowship will never be broken. I realize that I have never done much for the church; but membership in the church and the Northern California Conference has meant much to and has done much for me. I have tried to be true to the church in every way. I have endeavored to exalt Christ and the Word, and honor the Spirit and the Word. I have not, however, honored the office and work of the Spirit as I should have done. If I had I am sure my ministry would have been more productive of results. Because of my infirmities I have stepped aside for the moment from the regular pastorate. But having come into a better experience and a clearer knowledge of the office and work of the Spirit, I am determined by my pen, and as opportunity for public speaking presents itself, to give this subject its true Bible setting.

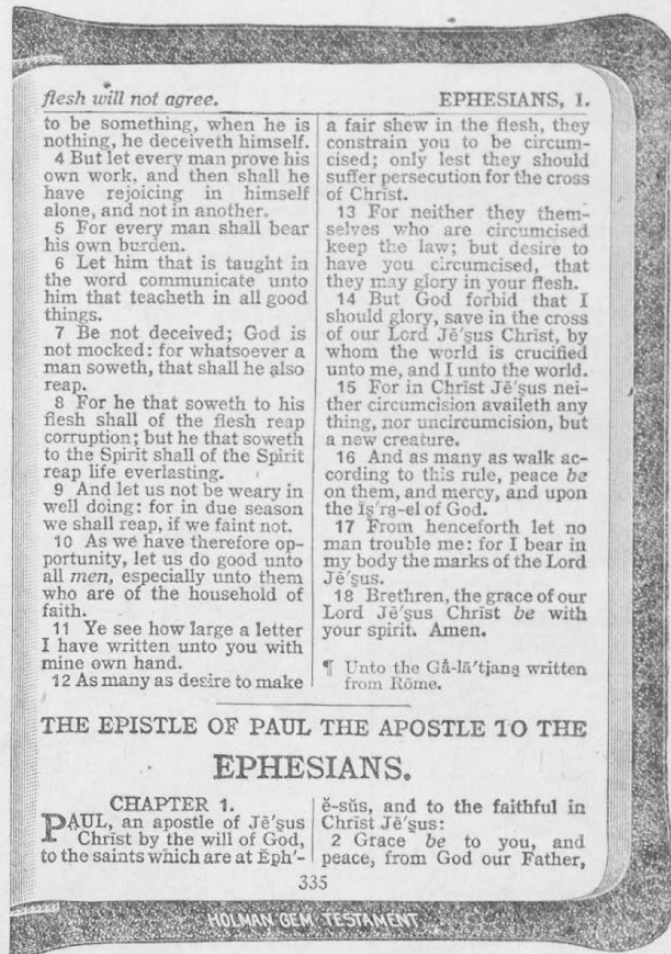
Brethren, let me say in love, that I feel we have a wonderful message, a timely message, but we have not sufficient power among us as a people to make that message one hundred per cent efficient. Let us be of good courage, however, for Jesus our great Captain says to us, "All power is given to me in heaven and earth," and "YE shall receive power." How shall
(Continued on Page Twenty-One.)

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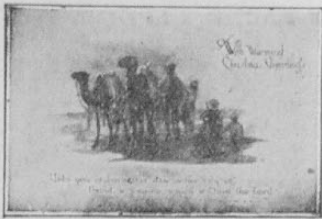
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QUESTIONS ANSWERED

Q.—How do you explain, "The letter killeth, but the Spirit giveth life?"

A.—The gospel is one of life and power, ministered by the Spirit of life and power and should be attended by miraculous signs, attesting the co-working of our risen Lord. But where the Spirit is ignored, and man's personal magnetism or learning is the driving force, and the written Word is interpreted by fleshly wisdom, then there will be no power, no miracles, revival will be killed, conviction of sin be absent, souls be chloroformed and murdered. The Scriptures need the interpretation of the Holy Spirit. The devil used the letter of Scripture in order to tempt the Lord, and the Jewish leaders used Scripture to slay the Son of God for blasphemy. So do many religious leaders today fight the Spirit and His workings by the letter of Scripture.

Q.—Does Matt. 10:8 imply that only the apostles should heal the sick and raise the dead?

A.—No, that these privileges have been conferred on all believers, is amply proved by John 14:12 and Mark 16:17, 18. "He that believeth," of John 14:12 is in the Greek, the very same two words as "Whosoever believeth," of John 3:16, so that all the works that Christ was continually doing on earth, and the "greater works" beside, may be performed by "whosoever," provided that "whosoever" believes.

Q.—What does our dear Lord mean by being poor in spirit?

A.—It means to be destitute of power to help one's self—broken-hearted for sins, deeply affected with grief and sorrow; to have a humble and contrite spirit, very meek and submissive to the divine will; to be nothing in one's own estimation. To such the Lord Jesus says, "Blessed are ye, for yours is the kingdom of heaven."

Q.—Does Heb. 10:26 mean that if we sin wilfully after knowledge of the truth there is no more forgiveness for us?

A.—No it does not say this. It says, "There remaineth no more sacrifice for sins." The wilful sin here spoken of, is in connection with the word "sacrifice." It means a deliberate apostasy from the great "Calvary" Sacrifice. If that is rejected, there is no other, the apostle declares, and the renegade must face the frightful consequences. "The blood of bulls and goats" can no longer avail for him.

But a backslider who humbly repents, can always be forgiven. The Bible contains many appeals to backsliders. "Though your sins be as scarlet, etc." was spoken to "my people" (see Isaiah 1). Every backslider must quickly repent and humbly confess his sin, then he is sure of finding mercy, for sin, indulged in, quickly hardens us, and this is the smooth road to apostasy.

Q.—Please explain Romans 11:26: "And so all Israel shall be saved."

A.—By "Israel" is meant, not Christians ("the spiritual Israel"), but the literal Israel of the flesh, the 13 tribes, descendants of Jacob, not the Jews only, but all Israel. The Jews, as we know

them today comprise 3 tribes only, Judah, Benjamin and Levi. The whole of Israel will be "saved," i. e. their sins forgiven and removed at the coming of Christ in glory. Although hostile to the gospel, they are yet beloved and elect for Abraham's sake. A whole nation shall be born in a day. "They shall look on Him whom they pierced," confess their sin, and obtain forgiveness. "The gifts and calling of God are without repentance" means that God never goes back on His gifts (to Abraham) and His call (to Abraham's posterity).

Q.—To what baptism does Eph. 4:5 refer? Why does Paul say only one when there are two?

A.—Paul is exhorting the saints to dwell in unity and love, and he is pointing out to them how much they have in common. The word "one" in verses 4, 5, and 6, does not mean "one to the exclusion of two." It would be much better translated, "the same" or as we say, "one and the same," for that is the meaning. The words "there is" are not in the original, and also help to mislead. Paul's meaning is, "See how much you have in common—you belong to THE SAME body, you have THE SAME Spirit, THE SAME hope, THE SAME Lord, THE SAME faith, THE SAME Baptism. Paul does not say "ONLY" one. That word "ONLY" which people are in such haste to add, would entirely alter the meaning of the passage. It would have to be added to all the items, and would suggest that as there is "only one" Spirit (i. e. the Holy Spirit), therefore we have no human spirit, or as there is "only one" Father (i. e. God), therefore none of us can have an earthly father! The baptism here intended, is that in water (the Spirit has already been mentioned in verse 4), and means that the saints had all made the same public profession of faith in Christ. But in Paul's day the baptism in water was immediately followed by the Baptism in the Holy Spirit, making a twin Baptism (see Acts 19:5, 6.) This fact must be borne in mind, and with Acts 19:5, 6 before us, we can quite legitimately believe that Lydia, the Philippian jailer, the Corinthians, etc. whose baptism in water is recorded, received at the same time the Spirit Baptism also.

And it is not strictly correct to say that there are "Two Baptisms," meaning only two. For at least 4 are mentioned in the New Testament:—(1) John's; (2) The Christian ordinance; (3) The Spirit's; (4) Suffering or Death (Mark 10:38, 39).

Q.—Please explain Eph. 4:26. "Be ye angry and sin not: Let not the sun go down on your wrath."

A.—Dr. Ellicott's comment is as follows:—"Be ye angry and sin not" (A quotation from the Septuagint version of Isa. 4:4). Anger itself is not sin, for our Lord Himself felt it (Mark 3:5) at the hardness of men's hearts, and it is again and again attributed to God Himself, in language no doubt, of human accommodation, but, of course, accommodation to what is sinless in humanity. In the form of resentment, of righteous indignation, it performs a stimulating and

inspiring function in the strife against evil. But it is a dangerous and exceptional weapon; and hence the exhortation "sin not." And the practical enforcement of that exhortation in the next clause "Let not the sun go down upon your wrath."

Q.—When we walk by faith do we feel that the Spirit is with us, or do we feel that the Spirit has left us?

A.—Saving faith is that gracious quality or principle wrought in the heart by the Spirit of God, whereby we rest on our Lord Jesus Christ for the salvation which is offered to us in His glorious gospel. The Spirit abides with us. He is there all the time, though unseen. Feelings vary, and are quite unreliable. They are no index as to our status or progress. Our assurance comes from the promises of God, in His written Word, not from our feelings. Even if dark clouds seem to envelope us and we seem forsaken, with the sun blotted out, we know that the sun is still there, and presently will shine on us again. The Spirit has not left us (1 John 2:27). Hallelujah! We take it for granted that you are not like the ones referred to in Hebrews 6:4-6.

Q.—At what time do you think children accountable for their sins?

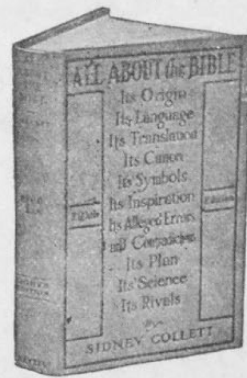
A.—There is no definite time fixed, but they would be accountable for their sins, according to their knowledge of evil. Some children are wiser at 5 than others at 12. The Lord said, "Suffer little children, and forbid them not to come unto me, for of such is the kingdom of heaven." Our duty is to "train up the child in the way he should go," to teach him what is right, and God will decide as to the time of his responsibility. See Matt 19:14; Prov. 22:6; 20:11.

Q.—What rest is that spoken of in Heb. 4:9—"There remaineth, therefore, a rest to the people of God."

A.—The context shows that it is a "rest" from efforts of our own to get salvation, spoken of here as our "works." God rested from His works, and we are to rest from ours and find rest in His. Christ has finished the work of redemption, we are to accept His finished work and rest in it, without insulting Him by proffering any fancied righteousness of our own as a substitute for His. But the "flesh" won't rest, it will work. It never gives up "trying to do its best." The only way to get rest from it, is to slay it. Christ has slain it at Calvary, the "old man" is abolished (so God declares) and now through the gospel, we who believe enter into rest, as a dead corpse rests in the grave, whilst Christ, the new creation, comes forth in us, in resurrection power. The word "remaineth" should not mislead us. The "rest" is not future, but present. It was future in Joshua's time, and we must supply the words "these words imply that" to make the sense clear. This is the time foretold by the Spirit, and those who are content to die to self and let Christ be all, are the "people of God" who enter into this Sabbath of the Spirit. The apostle would not have added, "Let us labor therefore to enter into that rest" unless that rest was obtainable now. We can begin our eternal rest right now.

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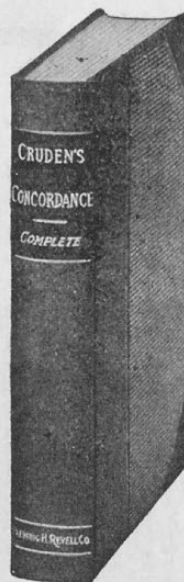
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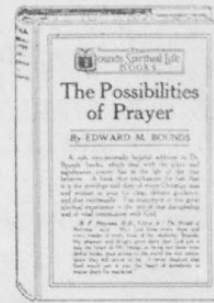


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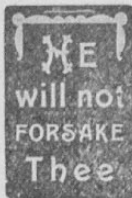
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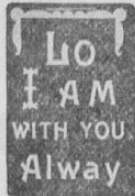
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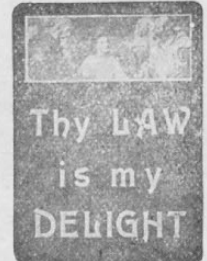


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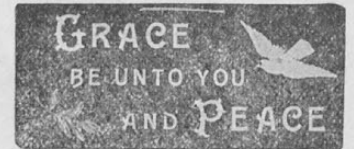
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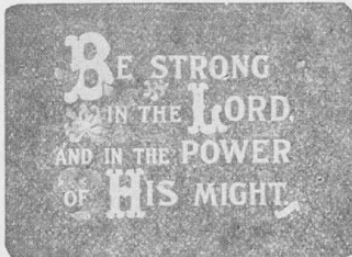
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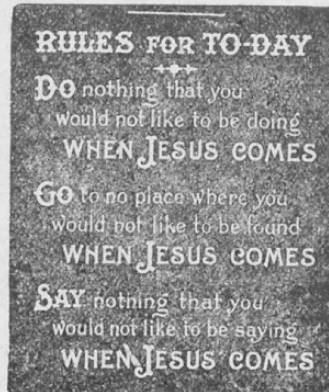


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"I Am the Lord That Healeth Thee."

HEALINGS IN INDIA

Under the caption "But Ye Shall Receive Power," we find the following in the Sunday School Times: "It is the belief of many experienced Christians that the coming of Christ will be preceded by great spiritual awakening accompanied by remarkable manifestations of spiritual power. It is therefore with happy anticipation that one notes the constantly accumulating increase of such phenomena in the present-day church. Perhaps here, too, we may learn a parable of the fig-tree."

"Mr. Stanton, of the American Baptist mission to the Telugus, recounts in the last report of his mission the story of a Telugu woman, Rangamma by name, a widow, unlettered, a Christian of but ten years' standing, whose Christianity was of so 'broad' a type that she even continued to worship idols of the old faith in her home. One day a sudden light appeared to her and a voice said,

"Rangamma, do you believe in Me or do you believe in idols?"

"Lord, Thou knowest I believe in Thee," was the reply.

"Then throw away your idols and serve me only. I will heal."

"She did it and a new strange life in Christ began. The power of 'The Vack,' that is, 'the Word,' came upon her. What followed might have come out of the New Testament. Healings began to accompany her preaching. Now crowds constantly come wherever she speaks. People of different castes and of no caste sit side by side drinking in the story of the Saviour of body and soul. They come from all parts of Teluguland and from distant points, such as the Nizam's dominions. Not all who come are healed, but many are, and of various diseases. Women possessed of demons, 'as they say in this country,' are freed from this intolerable bondage. A dozen or more so testify already. 'The news of the wonders wrought by this woman in the name of Jesus is spreading far and wide.' Crowds, as many as a thousand in a single meeting, flock to her as they thronged the Lord in Galilee. The wind of the Spirit bloweth where it listeth. Its healing breath is at present manifest in this remote unknown village in the hinterland of Hindustan."

A MIRACLE

On June 21, 1923 during the very hot windy days before the rains set in, my son Ronald went out into the garden at about 11:30 a. m. and at 12:30 he was called in and made to go to bed. He got up at 3 p. m. burning in very high fever, and complaining of a very severe pain in the head and back of the neck (sunstroke). No medicines were used or doctors called in, but the only recourse was prayer, relying explicitly on the Great Physician who has promised to heal our bodies and grant our requests.

We prayed continually that night and

the following day, but there was no change, and his condition seemed to be getting worse. On Saturday he was unable to get up and by the afternoon he lost the power of speech, and the fever still was manifested in his high temperature. Ultimately he struggled and stretched himself and his eyes became fixed. He was shouted to and every endeavor was made to draw his attention, but there was no response. He lay lifeless.

The mother knew that the end had come. She ordered the angel of death in the name of the Lord to stand off, and she earnestly poured out her grief to her Lord. The Lord who can never fail those who trust Him, gradually poured life into the child. He sat up and praised the Lord. In a few minutes he wanted to attend the call of nature but he would not allow the mother to help him. He said that he felt strong and could go to the bathroom himself, (the mother watching him) and before this he could not sit up on the bed even. When he returned he said, "Mother, I am quite well and strong and I can dance." He began to dance around the bed and commenced to play about as if he had never been ill, and up to this day he is the same.

This ordeal which the mother had been through was too much for her nerves as she is not a strong person. She got pains all over her body and by June the 24th her case became very serious but, praise the Lord, who never fails those who trust Him, no medicines or doctors were needed. The Lord whose miracles have not ceased and will not cease was prayed to for the healing. A telegram asking prayers was also sent to the elder of the church, Mr. Clifford, who happened to be away at Darjeeling. Prayers were immediately offered up by him and in a few days the pain subsided, but malaria followed. The Lord was sought continually. The ailment proved troublesome and in about three weeks' time the last remnant of the ailment was compelled to leave, this was after two hours' struggle, but the healing power of the blood of the Lamb prevailed. Praises be to the Lord whose promises are sure if we only believe.—A. E. Yeoward.

HEALED OF BRIGHT'S DISEASE AND OTHER COMPLICATIONS

I give praise to God for His healing power. I had been suffering from Bright's disease and other ailments, with a severe pain in my side. One doctor said it was appendicitis or gravel stones. Another said that I had a complication of diseases and that the only help for me was in an operation, which I consented to. The operation showed that I had a cancer along with other things. I did not get much better, and the people thought that I would not live very long, but the Pentecostal people were holding meetings at the home of one of my neigh-

bors, and I went down there and found God; and, praise be to His name, He saved my soul and touched my body in a wonderful way, so that I could do my own work, even washing and ironing, that week for the first time in about two years without having to stay in bed all the next day.

I was taken with a severe cough. I would cough for two hours without being able to stop, which would tire me out. I was anointed and prayed for in Jesus' name, and, praise be to God, He healed me instantly of the cough. I still suffered from the other troubles for a while, but kept getting better, until now I am in better health than I ever knew before. I have gained 14 pounds since the Lord healed me. Praise be to His name forever. He is our family doctor. We all go to Him for healing now instead of to an earthly doctor. When our little three-year-old daughter, Fanny, gets hurt or is sick she comes to me and says, "Mamma, pray for me, God will heal me." And He never fails. Praise God for that and for her faith. Pray that she may grow up to serve God all her life; and pray for the rest of us that we may be kept in the center of His will and under the precious blood and go deeper in His love; for we give God all the glory.—A sister in Christ, Mrs. Arthur McNutt, Berville, Mich.

HEALED INSTANTLY OF TUMOR

I was a Christian and walking in all the light I had received—yet my soul was hungry for the deeper things of God.

God knew it would take a hard thing to drive me closer, so He permitted a hard persecution to come to get me alone with Himself. I was then with the Holiness people and the devil tried hard to keep me from receiving the Holy Spirit as in Acts 2:4.

I began to tarry at home—tarrying three weeks; it took a good deal of purging; because I had said such hard things about the "tongues," I had to pay the price of humiliation. It took God Himself to show me the truth and He did! Those tarrying days were wonderful days but when He baptized me in the Holy Spirit giving the utterance of the Spirit there were waves upon waves of glory. Wonderful joy in the soul and a love for everybody. Then came a test. Doctors pronounced it a large tumor and advised an operation, but I said, "If God does not heal me, I must die," and I was perfectly willing to go. The next morning I got up with a great spirit of praise upon me, went running up and down stairs like a girl. I am not an old woman but am far from girlhood days. My husband thought I was insane but I could not help it; neighbors were almost speechless when they saw what had taken place, and that I was completely healed. They said that they never could have believed it, had they not seen it with their own eyes! That is only one of my healings. I never take medicine now. If sick, I ask God to forgive me for sins committed and He does the rest for me. Glory!—Mrs. Bonnie Fortune, Noblesville, Indiana.

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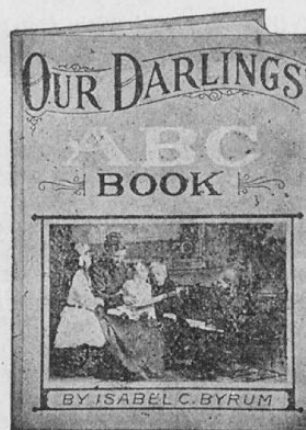
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to preach, and to say, ¶ I
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The Bolshevist "Virgin Mary" in a Runaway!

"I had just arrived from Moscow to spend the Christmas holidays with relatives at Kursk when I learned that the Soviet had been preparing the population by means of handbills and posters for a Communistic Christmas celebration, which I had occasion to witness on Christmas Day.

"The bells of the orthodox churches calling the people to worship pealed in vain, and found the churches practically deserted on Christmas morning, as the populace had gathered in the center of the town to witness the strange new celebration of the birth of Christ. The things enacted there have probably never been seen by human eyes before. A parade was formed in which many banners were displayed showing most blasphemous caricatures of God, Christ, and the Holy Spirit, as well as sacrilegious inscriptions, such as 'Away with God,' 'Christ is a Myth,' 'God has not created Man, Man has Created God,' 'We Do Not Need Any God,' 'Long Live Freedom of Thought,' and the like.

"A large, gaily-decorated truck drawn by horses was the main attraction of the parade. Standing upon this truck, under a beautifully decorated Christmas tree, was a young Jewess, who was intended to represent the mother of Jesus. Clasped in her arms was a large doll, dressed as a soldier of the Red Army, in full uniform, to represent the modern 'Christ-child.' Circling around this central figure were young men garbed as Russian priests, while men and women masked as saints and devils danced wildly around the wagon; following this were more banners with blasphemous inscriptions, and the parade concluded with a great multitude of people.

"This wild and blasphemous parade had proceeded for several blocks when suddenly the horses took fright, and, becoming unmanageable, ran down a steep incline, the excitement scattering in a moment the great crowds which were surrounding the wagon. The occupants of the truck saved themselves by jumping save the 'Virgin Mary,' who, being unable to extricate herself, called desperately for help, a cry, however, which remained unheeded in the moment of excitement. The horses gathered speed until they ran into a telegraph pole, upsetting the wagon, pinning its lone victim underneath. With pitiful groans she was conveyed to the hospital where it was found necessary to amputate both limbs, which had been severely crushed. As a consequence of the 'efficient management' of the Soviet, which does not believe in thorough hospital equipments, bloodpoisoning set in, and the unfortunate participant died on the third day following the celebration.

"It gives me great joy that among the living witnesses in Russia there are now a number of Spirit-filled Armenian evangelists working among the Mohammedan peoples, and present indications are that

their number will soon be greatly increased. These men have passed through imprisonment and persecutions, but with unwavering faith they continue to serve the living God."—Pastor Ernest Lohmann, in S. S. Times.

HOW TO KNOW THE WILL OF GOD

(Continued From Page Eleven.)

her, I may win her." These people may pray for guidance, but there is clear guidance in God's Word, for it is His way to separate the precious from the vile. His Word says, "Be not unequally yoked together with unbelievers" (2 Cor. 6:14). They need no other guidance.

A lady has often told me, "I can see that baptism by immersion, after conversion, is the plan in God's Word, but I've not been led that way." What tony! Does God make plain His will in His Word, only to make it of none effect by some other imagined leading? No indeed! His will is made plain in His Word, and as long as that lady, or any other believer, is not buried with Christ in baptism, so long she is living in deliberate disobedience to God's will, as revealed in God's Word.

How Find God's Will in His Word.

There are two things we are told to do with the Scriptures. Search them (John 5:39) and study them (2 Tim. 2:15). Some people say, "I want guidance. One, two, three, go!"—and they shut their eyes, and put their finger down on a verse, and take that as God's leading. Others just pick out a card from the promise box. Have you seen that sort of thing done?

Now turn to Luke 4:16, 17. Jesus entered into Nazareth, and went on the Sabbath day to the synagogue "as His custom was." All through the long years between twelve and thirty years of age, previous to His public ministry, we get only a few hints as to the doing of Jesus, and one is here, where we find He was accustomed to attend the synagogue, where the Word of God was regularly and largely read. In the next place "there was delivered unto Him the book of the prophet Esaias, and when he had opened the book, He found the place where it was written . . ." He found the place, He knew where to look. His custom, His continual reading of the Scriptures, enabled Him to find, without hesitation, the place where something was written that He wanted to get at. And so our continual systematic reading of the Scriptures will enable us to find the place where God has left His directions for us.

A man came to me only quite recently and said, "I want to go to the Congo." I said, "Are you quite sure it is God's will?" "Oh yes, I'm quite sure." I asked, "Is there any one dependent upon you?" He replied, "Yes, I have to support my old widowed mother, but I'm willing to give up all for Jesus." "What will your poor old mother do?" "I don't know. She will have to find something." Now dear ones, did such a fellow need

voices, or dreams, or anything else to guide him? Had he studied the Scriptures, he would have been able to "find the place" where it is written, "If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel" (1 Tim. 5:8).

Even though we do not at once grip the deep significance of all that we read, yet by studying continually, and from Genesis to Revelation, we are storing in our hearts those precious precepts, which the Holy Spirit is later able to bring to our remembrance, just when needed. But if we do not store it in our hearts, the Holy Spirit can not bring it to our remembrance.

If the Word of God is the sword of the Spirit, how much of the sword are we able to wield? Only as much as we have taken to ourselves and made our own. If there be some part of the blessed Book that we never turn to, that is just where the devil will take us unawares. Make sure, dear ones, that you act according to God's will, as laid down in His Word, and if you are not sure, ask God again. Suppose that you were working for an earthly master and were not quite sure of the instructions which he had given you, you would not expect him to blame you if you asked him for further details. And when we ask God for wisdom and light we are told very distinctly that He "giveth to all men liberally and upbraideth not" (Jas. 1:5). Gideon was not to be blamed when, in Judges 6:36-40 he asked first for dew to be in the fleece, and not on the ground, and then for the dew to be on the ground, but not on the fleece. God even gave him more than he asked, in confirming His will to His servant through the dream of the "barley cake" (Judges 7:13,14). I'm sure that we can add our own testimony to this, that again and again, in cases where we were not clear that we had right leading, we have gone to God for further light, and He has gladly and unmistakably confirmed His will to us.—W. F. P. Burton, in *Elim Evangel*.

WHAT DO WE LACK?

(Continued From Page Thirteen.)

we receive? "Ye shall receive power when the Holy Spirit is come upon you." "Tarry ye." God giveth the Holy Spirit to them that obey Him. Will we obey? Come, let us "tarry" in the "upper room" place until we do receive this promised power, "for the promise is unto YOU," and unto ME, and unto all of us, "even as many as the Lord our God shall call." Are we called? I am sure we are. Then the promise is unto us. Hallelujah! Let us go in for it. I, for one, am a candidate for ALL that God has for me. Who and how many will join heart and hand with me in this matter?—R. M. Simmons in *Messiah's Advocate*.

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THE ARM OF FLESH

The arm of St Francis Xavier, a precious relic in Catholic eyes, is passing from city to city in Spain and France and Italy. Its reception in Venice is typical. Procession of monks and sodalities, of city magistrates, sporting societies, and Catholic scouts; bells ringing; streets flagged; a Te Deum at the Jesuit church. I could but recall in reading of this demonstration the flaming words of Jeremiah, "Cursed be the man that maketh flesh his arm." The Scripture speaks of "His glorious arm," "His

holy arm," "His outstretched arm," "His mighty arm." "Hast thou an arm like God?" asks Job. And Hezekiah, when the Assyrian was at the gates of his capital, quietly told his people, "There be more with us than with him. With them is an arm of flesh, but with us is the Lord God to help us."—Ernest Gordon in *Sunday School Times*

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16 ¶ For God so loved the world, that gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.
17 For God sent not his Son into the world to condemn the world; but that the world

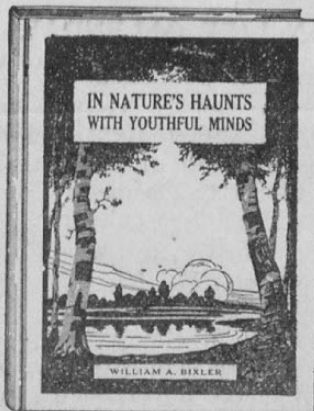
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B
Ruby

Jerusalem that day, many in they saw
mit himself w all men.
16 ¶ For God so loved the world that he gave his only begotten Son, whosoever believeth in him shall not perish, but have everlasting life.
17 For God sent not his Son into the world to condemn the world;

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Marvelous Escapes of Christians in Japan.

An Interesting Letter From Sister Bernauer

We are back in our home again and find that it has been quite badly damaged, but the owner's house, which is next to ours, is much more damaged. We felt somewhat afraid to come home, as we were three helpless women with no man to protect us; and there is so much looting and crime. But when we got here we found a small shack right near our gate, in which the night-watch stays. I cried for joy when I saw how the dear Lord had provided for us. Nearly every night there are shocks. Two have been very severe.

How we are praising God for sparing our dear Christians! We have heard from all but three or four of them. Two of our best and dearest boys have had the most marvelous escapes. Kawagoe-San worked in an office in Yokohama. It was much worse there as there was no warning. He felt things moving and sprang under his desk. The next moment the entire building collapsed. He found himself buried underneath, but the desk saved him from being crushed. He began to pray, but presently he knew the building was on fire. At last he worked himself out of a small hole, and managed to rescue four others too. By that time they were all in danger of being burned to death. Their building had been near the bay and they all jumped into a little boat. But the oars were gone and many boats on fire were a menace to them. Somehow they got hold of a pole and managed to push the fire boats away for a time; and just as they got to their wits' end a motor launch took them on board and carried them out to a Norwegian steamer that was anchored out of danger. Kawagoe-San was on that boat three days. By that time the flames had subsided so he went on shore and was ten hours walking to his home. His wife and mother thought he had been killed.

Yokogawa-San worked in an office in Honjoward, where forty-nine thousand people perished. We worried so about him; but he came here yesterday and told us of his escape. At the time of the quake he was on the street, going to a bank for his firm. He thought it was his duty to go back to his office, which he did. He had not been there long till the place took fire; and by the time he and others were outside a whirl-wind came and the whole place was surrounded by fire. There was a long bridge over the river, but that was already on fire. Before leaving the building he had taken a towel, wet in cold water, and tied it over his head. He thought he must jump into the river as many others did; but he could not swim. So he ran across the burning bridge and could feel it giving way under his feet. Just after he jumped off, it went down into the water, taking many to their death. The towel on his head was blazing so he jerked it off and threw it away. He ran to a park and was obliged to stay there all that night and

until the next afternoon. His people also thought him dead.

How we do need money! We have almost no furniture; I have not a comfortable chair to sit in when I am tired, and we have no bureau in the house. Fuel is exorbitantly high and the weather is now quite cold. We need our little stove up badly, but it costs so much to run it and I don't know as I can find a man to put it up, for all the men are so busy. Our house owner is so changed toward us; and many seem to think we are to blame in some way for this calamity. This spirit may die out in a few weeks. The people are all in trouble and very nervous. Everyone looks so haggard and pale, and we ourselves, feel restless and unsettled. I never needed your prayers more than I do now.

• THYSELF, THY WORD, THY WORK

A. W. Orwig, Los Angeles
Thyself, O God, I yearn to see
With eyes anointed from on high,
That I Thy glory may behold—
For this by day and night I cry.

Thyself, O God, within me dwell
Until of evil not a thing,
Inwrought by Satan's deadly pow'r
Shall for a moment to me cling.

Thy Word, O God, Thy holy Word,
By inspiration surely giv'n,
Blest fountain of eternal truth,
And the unfailing chart to heav'n.

Thy Word, O God, Thy quick'ning Word,
How great its saving, cleansing pow'r,
More precious than the gold of earth,
Oh may I live in it each hour.

Thy Work, O God, alone be mine,
No other service do I crave,
Therewith may mind and heart be filled,
Lord, make me strong and wise and brave.

Thy Work, O God, how vast the field,
How few the toilers, ah, how few!
May all Thy children everywhere
Most clearly hear Thy call anew.

HEALED AND BAPTIZED IN THE SPIRIT

I was living a separated, consecrated life, worshiping with the Pentecostal people. My experience began to ebb; I sought the Lord day and night for the Baptism, but with some degree of prejudice as to the evidence, not being willing to go the humble route. My health failed also and as my body grew weaker my mind did also, giving the enemy much room to work. Praise Jesus! He knows just what it will take to bring us low at His hallowed feet. Many saw my condition but could only pray and anxiously

await the outcome. I had become speechless. I was honest and anxious for healing and also for the Baptism. After a few days of prayer and encouragement I called for special prayer for the Baptism in the Spirit. God wonderfully baptized me in the Holy Spirit giving the evidence of other tongues. There in that life-and-death struggle I was healed as well as baptized; but my faith being weak, many times I failed to testify to my healing so that the work of the Lord was hindered and it was several months before I was completely healed.

Over a year has passed and this affliction has never returned. During this year I was instantly healed of "flu," my family also. We call on His wonderful name and He hears.—Mrs. Addie Moore, Kent Assembly, Turkey, Texas.

A SON OF LEVI WRITES TO HIS BRETHREN

Our Hebrew brethren are reoccupying the Holy Land in preparation for the near return of our true Messiah on the "white horse" of victory, to begin His glorious reign of universal righteousness and peace on earth.

But there can be no permanent peace, individually or collectively, without purity, and there can be no purity without a sacrificial offering for sin. Let us, therefore, by true repentance, on this New Year's penitential season, "rend our hearts, and not our garments," and solemnly ask ourselves on the Day of Atonement why there has been no public acknowledgment in Jewry for nearly two thousand years of the need of an atoning sacrifice for sin; for Moses himself declared, "It is the blood that maketh atonement for the soul;" and another of our prophets proclaimed, "Without shedding of blood there is no remission."

Joy is our portion when we know and believe that "Messiah made peace through the blood of His cross." He was born to the song of peace; He lived and died in peace; He arose from the dead with "Peace be unto you" on His lips; "He is our peace;" and, blessed be God! He will soon return as the "Prince of Peace" to begin, in the "city of peace" (Jerusalem), His reign of peace on earth, when the "swords will be beaten into plowshares and men will learn war no more."

Heed the warning and believe the promise contained in this brief birthday greeting of a son of Levi, and your peace, for time and eternity, is secure through the blood of the Messianic covenant.

Across the land, across the sea,
I wing in love this message true:
Messiah's blood doth wash away
My sins, and cleanse my worship too.
It purifies my ministry
To sinful Israel, Gentile, Jew,
And gives me joy as on I speed
To face a sinful world in need
Of knowledge of salvation's plan.
Through Christ, the Son of God and man.

—Mark J. Levy.

Jewish New Year's Day.

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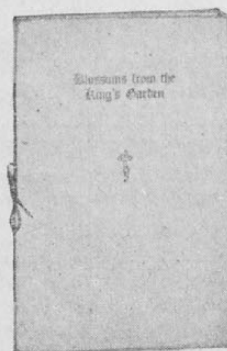
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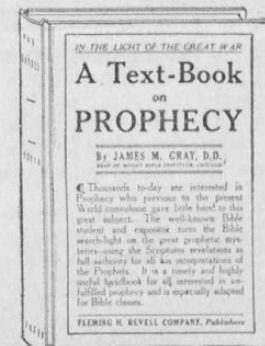
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DANVILLE, ILL.—I am a converted Catholic and Italian evangelist from the Woodworth Etter Tabernacle. Was converted and baptized in the Holy Spirit four years ago. Have started a mission in Danville, and will welcome any Council worker who can stop over at any time. We have meeting Tuesday, Thursday and Saturday at 7:30 p. m. and on Sundays at 3 and 7 p. m.—Thomas Paino.

LIMON, COLO.—I have been holding meetings through Oklahoma, having visited Pine, Avant, Ochelata, Ramona, Tulsa, Sand Spring, Strang, Payson and Chandler, working from one to four weeks in each place. We are now in Colorado. Have visited Mathison and are now in Limon. God blessed in every place. Two aged souls received the Baptism in the Spirit; one 70 years of age, the other was 72 years old.—Willie Jones.

EAST ST. LOUIS, ILL.—We just closed a three-week revival here. God wonderfully blessed throughout the whole campaign. Twenty-eight were saved, the sick were healed in answer to prayer, and several were filled with the Holy Spirit. Previous to our coming to East St. Louis we conducted a two-week revival at Alton, Ill. for Pastor Walter J. Higgins. God poured out His Spirit in a blessed way, and fifty were saved, and a goodly number were filled with the Holy Spirit. Brother and Sister William George of Granite City, Ill. assisted in both campaigns. They are splendid workers, and accomplished musicians. Any evangelist in need of musicians would be fortunate in securing them.—Evang. John F. Bryan.

MATTOON, ILL.—We have just closed a meeting, in which several were saved and some received the Baptism in the old-fashioned way (Acts 2:4). Also many outsiders, including members from the different churches, heard the Word of God along Pentecostal lines and were much taken up with the messages in tongues with the interpretation following, which is new in this field, and God is using this part of His truth to get hold of unbelievers; for Paul said that tongues are a sign to unbelievers (1 Cor. 14:22). Brother Clyde Bailey did the preaching (and it was real Bible preaching), letting the chips fall where they would, and God wonderfully blessed the message to the hearts of the hearers. We are making the top for Jesus at Mattoon, and if Jesus tarries another year, we expect to have an assembly that will be ready for the rapture, and that will help many others to get ready. Pray for us.—John T. Wilson.

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2 He maketh me to lie green pastures: he leadeth the still waters.

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27 And the boys grew: and Esau was a cunning hunter.
5 And the streets of the city shall be full of boys and girls playing in the streets thereof.

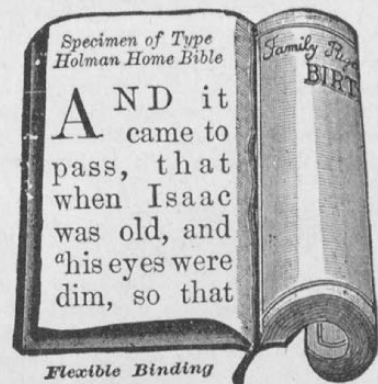
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REPORTS FROM THE FIELD

BLANCO, OKLA.—The brother who started the work here is Brother Frank Farris of Wilburton, Okla. The revival he started is still going on in the hearts of men and women.—Carrie Cates.

COVINGTON, OKLA.—A meeting is in progress. Five young women sought the Lord Sunday night. All the converts as well as some others are seeking the Baptism in the Holy Spirit.—A. R. Farley.

CAPE GIRADEAU, MO.—The new church building is going up. It will cost approximately \$2,000.00 when done. Will have a 30x30 basement under it. Have only a few to help me out in this work here yet, but prospects are fine for the future.—H. E. Waddle.

PICKSHIN, W. VA.—During the 14-day revival meeting at this place, 32 people testified to being saved, 3 were reclaimed, some were healed, 12 were baptized in the waters of Stone-Coal Creek, and 10 were baptized in the Holy Spirit. An assembly was set in order with about 30 charter members who elected for their pastor, Brother W. H. Sloan. About 30 joined us in the observance of the Lord's Supper and feet washing. Yours in Jesus.—M. B. Hampton, Maggie Treadway, and H. L. Shumway, evangelists.

WEST BUXTON, MAINE.—Brother and Sister Clinton Finch of Springfield, Mass., returned missionaries from South China, have just closed a ten-day meeting here. My brother and his wife, who was a very strong Roman Catholic, were converted. The next night one backslider was reclaimed and his wife found salvation. Another brother received the Baptism in the Holy Spirit, and still others are seeking. The services were held in the Free-Will Baptist church, that being the only church in the village. The pastor now believes in the Baptism and is seeking for the fulness of that blessing.—Estelle R. Irving.

AMHERST, COLO.—We are out in needy places witnessing for Jesus. The Lord provided an auto and we ask your prayers that we may have continual protection and wisdom to deal with the people as we find them. We meet with some on farms, and some have cars or horses to reach small meeting places. We have the privilege of holding up Jesus as the One on whom we may cast all our care. Bless God! There are some very needy fields where little clusters of saints get together; they would have a mission if they could get a little financial help. They would soon become self-sustaining and turn to be givers themselves. Our daughter is a great help in the music and we are glad to have her talent used for Jesus. Pray for us.—Brother and Sister P. M. LaBerge and daughter, Naomi Dorcas.

SILOAM SPRINGS, ARK.—A Sunday School was organized here on October 21, 1923 by Brother McPhail. Our number has increased to nearly 60. We have set aside one Sunday in the month as missionary Sunday, that we may work and pray and give for missions.—Jesse Waldron, supt.

HAMMOND, IND.—We are entering upon the second week of revival here. The Lord is moving upon the hearts of the people in a wonderful way. The interest and crowds are increasing every evening. Just closed a meeting for Brother Pope of Sherburn, Minn., in which 27 souls were saved and several received the Baptism in the Holy Spirit. Brother Pope is doing a wonderful work in Sherburn and in less than a year the assembly has reached a membership of over a hundred, some of whom are the leading people of that community.—Evang. Joseph Terlizzi and wife.

DURANT, FLA.—Our camp meeting which was held at Pleasant Grove, Fla., October 4-21, was one of the best for years. Dr. Chas. A. Shreve, pastor of McKendree M. E. Church, Washington, D. C., and Brother I. J. Bolton, from Philadelphia, were in charge. It was impossible for Dr. Shreve to come until the last week, as he is a very busy man, having constant revival in his own church, besides many calls from all over the United States and Canada. He arrived on October 14, bringing with him a dear young man from Boston, Mass., Brother Palmer, whom God made a wonderful blessing to the young people. He had been in college for six years. Two years ago the Lord got hold of him and saved him and filled him with the Holy Spirit, and now he is out as a worker for the Lord.

God blessed from the first meeting, souls being saved and filled with the Holy Spirit. Seventeen received the Baptism before Brother Shreve arrived, among them some Methodists, so, thank God, they could not blame the Methodist preacher for preaching it to them. It was the old-time power that fell, the same as on the day of Pentecost. The crowds were wonderful from the beginning. It was interesting to see whole families coming to God. Four couples (man and wife) were saved and filled with the Holy Spirit. Another man and his wife and three children were saved, and the wife and two of the boys were baptized in the Spirit. We had some Methodist and some Baptist preachers in our midst, who were hungry for the Baptism in the Holy Spirit and were down at the altar seeking. Thank God that the people are getting their eyes opened to see that the outpouring of the Holy Spirit is real. The messages given by Brothers Shreves and Bolton were all very precious. The altar was filled with seekers at every meeting and 43 received the

Baptism in the Holy Spirit according to Acts 2: 4; many wept their way through to Calvary, where they had the blessed assurance that all their sins were washed away and 22 were baptized in water. A Baptist preacher was filled with the Holy Spirit at Oak Park the Sunday night before the camp started.

We also had some blessed healings. One was a sister who was almost blind. Thank God she was made to see clearly. Others who had been suffering for years got complete deliverance. Praise God. His power is just the same.

A dear brother, 64 years old, rode his bicycle 100 miles through the rain. He wanted the Baptism, and, thank God, he was among the first to receive. He went back and wrote us that he felt so happy that he did not mind the 100-mile ride back on his bicycle because he got what he came for.

We had a good crowd of the Methodist people from Bloomingdale, Fla. with their dear pastor. Some were seeking the Baptism. They enjoyed it so much that they invited Brothers Shreve and Bolton over to help them in their camp meeting, which began the day after ours closed. God made these dear brethren a blessing in the Methodist camp, and it was precious to see the people coming for salvation and others for the deeper things of God. The brethren stayed only 4 days, but in that time many were saved and 6 were filled with the Holy Spirit and spoke in other tongues, thank God.

On Sunday we had an all-day meeting at the Oak Park Pentecostal church, where Brother Bolton has accepted the pastorate for an indefinite time. Brothers Shreve and Palmer were with us all day, and surely God was in our midst as Brother Shreve gave forth the messages. Two were saved and 2 received the Baptism in the Spirit. The church was filled all day and many hungry hearts were blessed as the dear brother gave forth the Word and also told his experience of how he received the Baptism in the Holy Spirit with the evidence of speaking in other tongues as the Spirit gives utterance.

On Monday night Brothers Shreve, Bolton and Palmer were invited to hold a meeting at Kissimee, Fla., 79 miles from here. Two auto loads went from Tampa, and we had a glorious time. When we got there we found the church filled with people hungry to hear the full gospel. Brother Shreve gave a stirring message about what the Queen of Sheba had to say about King Solomon—"Surely, it was a true report." He also told his own experience, which was blessed. When he got through everyone was so hungry that we had no trouble in getting a crowd to the altar. Thank God, two were saved, and others were seeking the Baptism in the Spirit.

Before leaving the camp ground, Brothers Shreve and Bolton were invited to take charge of the camp meeting at Durant, Fla., next October. Pray that the Lord will bless these dear men of God and use them more in the future than he has in the past.

—Brother and Sister Bolton, c/o W. G. Bryan, R. 3, 7th Ave., Tampa, Fla.

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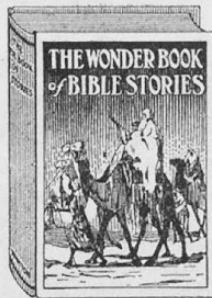
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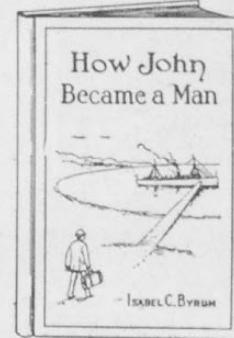


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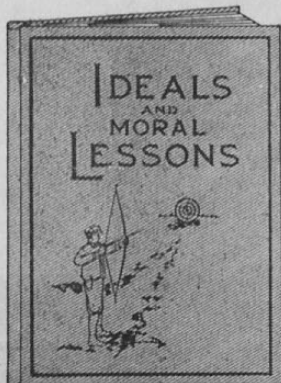
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GOSPEL PUB. HOUSE

THE MONTREAL REVIVAL

It began by Brother Smith Wigglesworth coming to us the last of September. While he was with us only five days, God wonderfully blessed his ministry. Our hearts were made to rejoice as he told of the mighty workings of the Lord in his eventful career as an evangelist of the Lord Jesus. We had been praying and looking forward to the coming of Sister Frey for several months. The way opened for her to follow up Brother Wigglesworth and she came to us the week that he closed his meetings and continued for five weeks. She proved to be fully equal to the situation and to the crowds that came. We felt that God had sent her to us in the fullness of the Spirit, and His seal was on her ministry from the beginning to the close of the campaign.

In view of the fact that we have meetings in this assembly every night the year round, it was remarkable the way the interest held in these five weeks of special meetings. The people seemed never to tire, the interest never flagged and the crowd did not diminish.

There were red-letter nights when the great crowds pressed in and many responded to the altar call; some nights hundreds went into the prayer-room and altars were improvised all over the building.

Every Wednesday Sister Frey set apart as "church night" when she gave a special message to members of all denominations. Being a pastor and evangelist in the Baptist church for many years, our sister speaks from experience; not with harshness or criticism, but with a longing desire to see others enjoying the same blessedness that has come into her own life since she received the Baptism in the Spirit. Some whole families of the Baptist church were reclaimed from backslidden lives and filled with the Holy Spirit according to Acts 2:4. Many others confessed their worldliness, their card-playing, dancing and theater going; these were sent down to the prayer-room to be prayed for and to get their lives right with God.

One of the greatest meetings we had was one Friday night following a message on the surrendered life. Sister Frey asked all who would give their lives to Jesus Christ for service, and all who would start that night to live the Christian life to come to the platform. Instantly more than one hundred responded until the platform could hold no more and people were on their knees in all parts of the hall, besides the prayer room that accommodates 200 was filled. People were getting saved and baptized in the Spirit and healed all over the building. The power of God just rained down.

Scores of handkerchiefs were sent in to be prayed over and anointed, sick ones testified to the Lord's healing touch from these. Some got healed at every service, while scores were saved and baptized in the Spirit.

As to Mrs. Frey's ministry we want to say this: she is a preacher of the full gospel and she aims to lift up Jesus Christ in every message. Her messages are simple and pointed so that people are not left in doubt as to what she means.

She loves the Lord and has a passion for souls. We praise God for the great outpouring of the Spirit in the midst of us and for the many in every part of the city who were brought in and heard the Pentecostal message. We give Jesus Christ all the praise and glory.—C. E. Baker.

SALEM, KY.—Just closed our revival meeting here with great victory. Many souls were saved and received the Holy Spirit Baptism. We completed a new church, which was dedicated on the last Sunday. It is nicely seated, has an organ, and has aisles carpeted. There is not one cent indebtedness. There is money enough to paint the building, and almost enough to dig a cistern, also \$65 toward a parsonage and all the rough lumber we shall need for same. Praise God.—W. F. Lankston and wife.

NEW ROCHELLE, N. Y.—This is the tenth year since the dedication of Apostolic Faith Church and the anniversary services which closed on October 21 were attended with God's blessing. The English ex-policeman, A. J. Jenkins, was the speaker and the interest from the outside was very manifest. This tenth year is memorable because it marks the almost absolute taking up of the mortgage on the church. There is but a very small amount to be raised and it will be only a matter of a few months when the little company of saints, who have "tarried by the stuff," will see the church their very own.—Lillian Berggren, Cor. Sec.

EWING, MO.—The Lord is still continuing to bless in northeast Missouri. We have just closed a successful series of meetings this year, the last two being at Ewing and at Sigsbee, Mo., in which 3 professed salvation at Ewing, and 32 at Sigsbee and 15 were baptized in water. The missionary cause was emphasized, about \$86.00 being raised from the two meetings. As the latter place had never been touched by Pentecost before, we praise God for the interest manifested along this line. These two tent meetings were held simultaneously, we interchanging pulpits while Miss Steffen assisted Brother Halwe and Miss Daisy Renick assisted Brother Glenn Renick at Ewing.

ARTESIA, N. M.—The Lord is wonderfully blessing this place. After the fourth week of a revival the Lord has permitted a real Pentecostal Sunday School to be organized by Brother James M. Reb of Calif., pastor. The Lord is wonderfully building up His work here once more. The Latter Rain message was first brought here about eighteen months ago. The work was not firmly established before the workers had to leave for other fields, and most of the converts backslid as a bad result. But praise the dear Lord, His work is started again in this new field, and souls are getting back to God, sick are being healed, and the fire has just begun to fall. Pray for us that God will have His holy way in this place.—Mrs. G. W. Chester.

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A delightful, absorbing story in which the transforming power of the simple gospel is brought to people in all walks of life. Little Billy Bruce, handicapped in his start by drunken parents; Mrs. Gray, sharp of tongue and impulsive; Judge Sommerville, wealthy, dignified, scholarly; Richard Connard, sole proprietor of a mammoth department store; O'Conner the saloonkeeper; are all among those who show life as it is, and God's power to save to the uttermost, through Christ. 125 pages, cloth cover81c

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This is the book of the hour for everyone who is in any way interested in the conflict between the Modernist wing of the church and those who hold fast to the great fundamental doctrines of the Christian religion. "The Conflict" tells the story in story form—a real live story entertaining from beginning to end—and very helpful. You will want at least one copy for yourself and one for your pastor. Order at once and put in circulation in your community.

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Good salvation stories are rare—this is a rare one—an exceedingly interesting story. God's Good News concerning His Son and what He has done for us is the theme running through it from beginning to end, but it does not in any way interfere with the plot or the characters except to enhance your interest in them. It brings the reader face to face with Jesus Christ, as Saviour and many souls have been born again through its reading. Put "Scarlet and Purple" into the hands of young people—into the hands of any one you want to see converted.

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THE GOSPEL PUBLISHING HOUSE

Forthcoming Meetings

FRANKSTON, TEXAS, REVIVAL

We are enlarging and improving our church-house, and have secured Evangelist E. R. Fitzgerald, of Russellville, Ark., one of Arkansas' BEST preachers, who is strong on Divine Healing, to hold a meeting, beginning last day of November to continue two weeks or longer. Friends are earnestly requested to come to the help of the Lord in this battle and enjoy this feast with us. We can provide for some visitors.—Pastor S. C. Johnson.

SIoux CITY, IOWA.—Bible Conference and Revival Campaign at the Full Gospel "Assembly of God" at West 14th and Myrtle Streets, Sioux City, Iowa, beginning November 15, to continue two weeks or longer. We have secured the services of Brother D. W. Kerr and party, of Cleveland, Ohio, for the campaign. Brother Kerr was former principal of the Central Bible Institute of Springfield, Missouri, and you will miss a great treat if you do not hear him. The Assembly will furnish free entertainment as far as possible to ministers in active service, but do not guarantee beyond limit of their apparent ability.—Isaac M. Glanville, Pastor, Phone 81647.

SPECIAL CAMPAIGN, PATERSON, N. J.

Evangelist Bert Williams will conduct a three-weeks campaign from December 2 to and including December 23 in "Lebanon Pentecostal Assembly," 12 Governor St. (near Bridge St.), Paterson, New Jersey. The caints of Paterson are praying and believing God for an outpouring of the old-time Pentecostal power, and solicit an interest in the prayers of God's children everywhere to that end. A cordial invitation is extended to all who care to come.—Edwin C. Sikes, Pastor

HATTIESBURG, MISS.—A city-wide evangelistic campaign, under the auspices of the local assembly, will be held in the Red Circle Auditorium, Hattiesburg, Mississippi, beginning November 25, to continue three weeks or longer. Brother A. H. Argue, of Winnipeg, Canada, under whose ministry hundreds of sick people have been healed, and his daughter Zelma, evangelist and trombonist, will be the principal speakers. The little eight-year-old boy preacher will be here for the first ten days, and will be on the evening program. Hattiesburg is ventrally located, and all the local assemblies of this District are urged to take advantage of this opportunity to hear the Argue's. After arriving in the city just make inquiry of anyone and they will direct you as to how to reach the auditorium. For further information, write Pastor Jas. O. Savell, 905 Arledge St., Hattiesburg, Miss.

TWENTY-NINTH ANNUAL THANKSGIVING CONVENTION

The twenty-ninth annual Thanksgiving convention of the Highway Mission Tabernacle, 22nd & Oxford Streets, Philadelphia, Pa., will be held November 18 to December 2 inclusive. Workers have been engaged for these meetings and are as follows: Pastor Chas. A. Shreve, of McKendree Methodist Church, Washington, D. C. (We have worked long to get Brother Shreve, and are happy to announce him); Pastor Joseph Tunmore, Pittsburgh, Pa., Chairman of the Eastern District Council; Brother David H. McDowell, Asst. Chairman of the General Council of the Assemblies of God; Missionaries, Brother and Sister G. M. Kelley, of South China. We regret that we are unprepared to entertain guests from out of town, but our deaconesses will do their best to provide comfortable and economical quarters for those who wish same. Write to Mrs. B. F. Scott, 1744 N. Taney St., Philadelphia, Pa.

NEW YORK CONVENTION

The sixteenth annual Pentecostal Convention will be held at GLAD TIDINGS TABERNACLE, 325-9 West 33rd St., New York City, November 23 for 17 days. We have secured the following special workers: Watt Walker, the Cherokee Indian evangelist; D. H. McDowell, Springfield, Mo.; William K. Bouton, Flushing, N. Y.; James Edward Howard, Newark, N. J.; and Joseph Tunmore, Pittsburgh, Pa. There will be many other ministers, and missionaries from different parts of the world present.

There will be two services daily, 2:30 and 7:45 p. m. Divine healing services on each Friday of the convention at 2:30 p. m. Missionary day and offering, Sunday, December 4. N. B. The Tabernacle is located one-half block west of Pennsylvania Depot in 33rd Street. For further information, write Miss M. Burman, 311 West 111th Ct., New York City, Convention Secretary.

CHICAGO, ILL.—Evangelist Goben and party will conduct a revival at the Sunnyside church, 2120 Sunnyside Avenue, Chicago, Ill., from Dec. 2nd to the 15th inclusive. For further information enquire of S. A. Jamieson, pastor. .3

CONVENTION AT BYESVILLE, OHIO, December 5 to 17. Special workers engaged. Cherokee Indian Evangelist Watt Walker of Oklahoma, Geo. M. Kelly and wife of South China. Two services daily, 2:30 and 7:00 p. m. Dedication service of the New Tabernacle, Sunday, December 9. For further information, address the pastor, J. Clark Soules, 101 S. Seventh St., Byesville, O.

CHANGE OF ADDRESS.—Joseph Terlizzi, from Alta, Iowa, to 860 Virginia St., Gary, Indiana.

CONTRIBUTIONS FOR FOREIGN MISSIONS

From November 1 to November 8 Inclusive (This does not include offerings for expenses of the Foreign Missions Dept.)

- \$268.28: Glad Tidings Tabernacle & Bible Institute San Francisco Calif
- 251.00: Assembly & S S St Louis Mo
- 120.00: Assembly Wilkes Barre Pa
- 100.00: Assembly Madison Wis; Assembly Pittsburg Pa
- 97.60: Assembly St Louis Mo
- 90.00: C L F San Diego Calif; JH S Zion City Ill
- 75.00: Mrs E M R Blackie Alta
- 73.15: Assembly Warren O
- 62.95: Assembly Eureka Springs Ark
- 55.00: K T A Racine Wis
- 50.00: Assembly Vineland N J
- 45.00: L M C Hoy La
- 44.25: Assembly & S S Joplin Mo
- 43.80: Assembly Denver Colo
- 43.00: Assembly Santa Ana Calif
- 43.00: Sigsbee Revival Mo
- 41.18: Assembly Vancouver B C
- 36.00: Assembly Hattiesburg Miss
- 35.35: Assembly Perry Ia
- 35.00: Mrs G F C Rauson O
- 30.00: Mr & Mrs J H S Jasonville Ind; Assembly Terre Haute Ind
- 28.50: Assembly Alton Ill
- 27.50: Assembly Woodrider Ill
- 25.50: Assembly Creal Spring Ill
- 25.00: S M W Los Angeles Calif; Assembly Scranton Pa; West End S S Rock Island Ill; A P Chicago Ill; Assembly Two Harbors Minn; E D W Butler N J; Mr & Mrs L H B Ithaca N Y
- 20.56: Glad Tidings Hall San Antonio Tex
- 21.00: Assembly Mattoon Ill
- 20.28: Assembly Sioux City Ia
- 20.00: W F K Chicago Ill; Assembly Canton O; L I San Francisco Calif
- 17.00: A M W Miami Okla; Assembly Kansas City Kans
- 16.38: Assembly Webster Kans
- 16.00: Assembly Gary Ind
- 15.00: N L H Owego N Y; A O Boring Ore; G W H Auburn Nebr; C A Regent N Dak; J B W Flint Mich
- 14.50: F S Coalhurst Alta
- 14.00: M S Schuller Okla
- 13.00: J W Y Fresno Calif
- 12.00: W R C Winfield Kans
- 11.90: R S Cement Okla
- 11.16: Mrs T A T Essex Mo
- 11.00: Mr & Mrs C K San Francisco Calif; S S Wright City Okla
- 10.35: Assembly Cozohome Ark
- 10.00: Mrs D Buffalo N Y; Assembly Willoughby O; Assembly Lodi Center N Y; Anon Culpepper Va; P S D Chicago Ill; Mrs B Dripping Springs Tex; J A E Thrall Tex; Assembly Rose Bud Mo; M I F Fitchburg Mass; C & F C Flagler Ia; K R Reading Pa; S T South Bellingham Wash; Mrs W B L Creal Springs Ill; L A D Chester Ill; S S Goose Creek Tex; M J CcC Redondo Beach Calif; J S E Harrington Wash; J W H S S Topeka Kans; H J S Youngstown O; Mrs E L Chicago Ill; Mr & Mrs L M L Bucyrus O; Assembly Coffee Springs Ala; Mrs A R Whitehall Wis; T R H Bloomingtondale N J; Mrs W B C Long Island N Y; Assembly Kingsport Tenn; J W H Coffee Springs Ala
- 9.50: Mr & Mrs G E Boaz Wis
- 9.02: Assembly Noxapater Miss
- 8.50: Assembly New Castle Tex
- 8.17: Assembly Monette Ark
- 8.00: L B Bowers Mill Mo; Assembly Savanna Okla; Assembly Puxico Mo
- 7.70: Mr & Mrs H K North Little Rock Ark
- 7.50: Assembly North Little Rock Ark; J B C Mobile Ala
- 7.00: Mrs E L San Point Idaho
- 6.96: J W R Monette Ark
- 6.92: Mrs J W F Massillon O
- 6.60: Assembly Hoxie Ark
- 6.50: Cottage Bible Class Tacoma Wash
- 6.25: Assembly Boston Mass
- 6.20: W A M Caldwell Tex
- 6.00: Assembly Ainsworth Nebr; Assembly Austin Tex; A W Salem Ont; W R B Muskogee Okla
- 5.60: Bethel Chapel Assembly El Dorado Ark
- 5.33: S S Wichita Falls Tex
- 5.26: Assembly Macon Mo
- 5.15: Assembly Thayer Mo
- 5.10: L H St Charles Mo; Mr & Mrs M B C & P O E C Sinton Tex
- 5.00: G R Indianapolis Ind; Assembly Baltimore Md; Full Gospel Assembly Ironton Minn; J D C Kinston Ala; D E D Zanesville O; Overton Tex; C B E Lovelady Tex; Assembly Ft Morgan Colo; A F C Flat River Mo; Mrs H S Hoy La; Mrs H A E Holdrege Nebr; R M W Los Angeles Calif; M M Kansas City Kans; Mrs I E C McKinney Tex; O P N Windsor Vt; A friend Terrace B C; Assembly New Rochelle

N Y; Mr & Mrs R I W Paonia Colo; Mrs J H S El Dorado Springs Missouri; Mrs E C Rio Wis; W B J Biloxi Miss; F H L East Bakerfield Calif; Mrs J C Malvern Ark; E V Coalinga Calif; Assembly & W F R Goose Creek Tex; C R T Wirt Okla; V S West Unity O

- 4.65: Mr & Mrs J F P Fredonia Kans
- 4.50: Mrs A E S Inglewood Calif; S E B Trinidad Colo
- 4.35: Assembly Pittsburg Kans
- 4.00: Red Cross Assembly Turtle Creek Pa; S S Earle Ark; Kings Corner S S Springhill La; E G Minot N Dak; T S Chicago Ill; I B J Kansas City Kans
- 3.50: B H C Oswego Kans
- 3.46: Assembly Cairo Ill
- 3.40: Two of His Ithaca N Y
- 3.00: Mrs W G B Two Harbors Minn; Mrs H H Conneaut O; S S Ottumwa Iowa; Mrs E B Slate Run Pa; Full Gospel Assembly S S Monrovia Calif; Children in Assembly Monrovia Calif; J R W Elba Ala; L M S Auburn Maine; W F L Dongola Ill; S & C H Angleton Tex; Mrs A B Fort Smith Ark; Girls S S Class Dayton O; Prayer Band Ithaca N Y; M F Southampton Ont; S S Gooding Idaho
- 2.82: Assembly Bucklin Mo
- 2.50: Assembly Tallapoosa Mo; A F McC Zion Ill
- 2.39: S S Oswego Kans
- 2.38: Mrs F M S Birmingham Ala
- 2.30: M L W Edinburg Tex
- 2.01: M G & girls Huron S Dak
- 2.00: D G M Warren Ill; Mrs F M F San Antonio Tex; Mr & Mrs I M G Sioux City Ia; Miss C Springfield Mo; Mrs B G & C G Quinlan Okla
- 1.95: A B Yazoo City Miss
- 1.90: T C A Warrior Ala
- 1.49: Polk Creek S S Poteau Okla
- 1.43: G B A Fruitdale Ala
- 1.25: Mrs E L H Homer Nebr
- 1.10: A C Buffalo Kans; Mrs A B E Moatsville W Va
- 1.00: Mrs D A J Aberdeen N C; Mrs M C Moss Beach Calif; Mrs J W J Cuba Mo; Assembly Quinlan Okla; E B J West Lebanon N H; A H Exeter Calif; R B J Prescott Ark; Mrs R W K Neosho Mo; E S J Lamesa Tex; Mrs I R Nicholson Pa; Mrs R G Topeka Kans; J B V Old Forge Pa; M C Parks Ark
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- 1.51: M G Huron S Dak
- 1.00: Mrs M B J New Castle Ind; G B A Fruitdale Ala
- 1.00: Amounts less than \$1.00.
- Total \$11.56

GRANITE, CITY, ILL.—We are in the midst of a very fine meeting here, have had to enlarge the tabernacle seating capacity by taking in a large prayer room at the back. A remarkable miracle has taken place. A woman was saved the first Sunday and healed on Monday of a large growth on her back. Both she and her husband and son came to the meeting Sunday night for the first time and were saved. All three of them have received the Baptism in the Spirit. She states that for nine years she has had this lump on her back. It caused her considerable distress. She did not notice any particular change at the time she was prayed for but the following morning she felt her back but could not find the lump. She asked her husband to put his hand on her spine. He did, and stated that there was no trace of the growth.

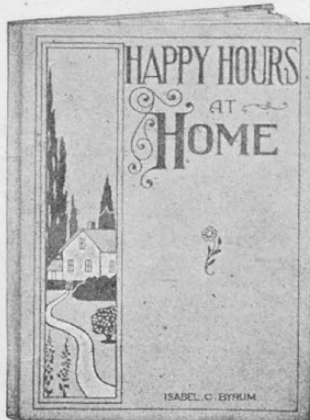
On Sunday night the altar was packed with seekers and possibly 25 or more were saved during the week-end. Nine were baptized in the Holy Spirit last night.—A. H. Argue.

BABY HEALED OF PARALYSIS

When my baby was 20 months old, he was stricken with paralysis and the doctor plainly said that he could give no help. Shortly afterward I was saved and asked for prayer for our baby. The saints fasted and prayed and God healed him. The child is well today. To our God be all the glory.—Mrs Mollie Williams, Waynesboro, Miss.

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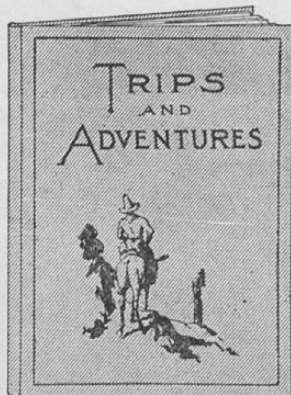
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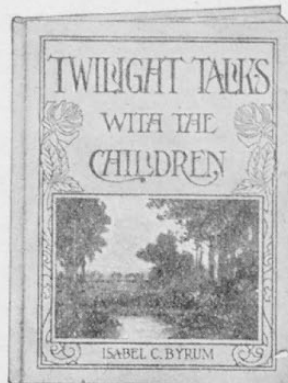
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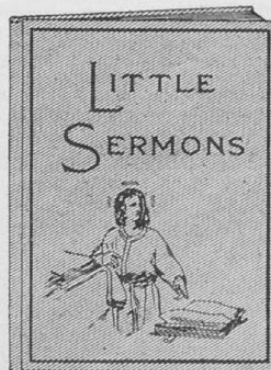
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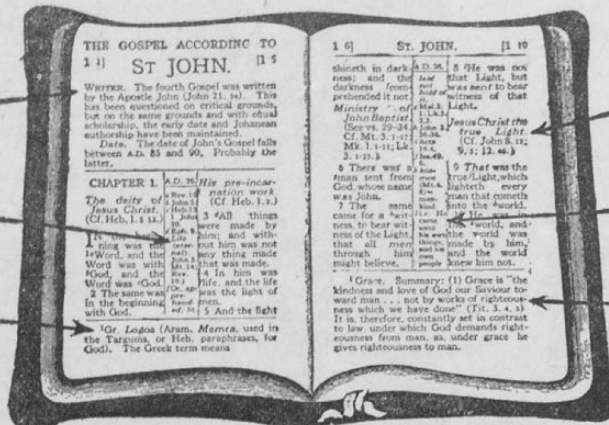
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