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The Power of the Spirit

(Luke 4:14; Rom. 15:19)

The sun has pow'r! O Spirit Sun,
Shine on my frost-bound soul.
If Thou arise, my day begun,
Gloom flees at Thy control.
Shine on my way with pow'r divine,
And end this long, dark night of mine.



The rain has pow'r! It ends the drought,
And brings new life to earth.
O Rain of Heav'n! poured freely out,
Bring to my soul new birth:
Refresh, revive, O gracious showers,
And by Thy pow'r restore my powers.



The life has pow'r! O Spirit Life,
In trespasses and sin,
Behold us slain in the grim strife,
Helpless to fight and win.
O Spirit! breathe upon the slain;
Give pow'r to rise and fight again.

The king has pow'r! O Spirit King,
Enthroned upon my heart,
Thy mandate issue forth and bring
My realm—yea, every part—
Beneath Thy royal sway to own,
Allegiance to Thy will alone.



My God has pow'r! O Spirit, God,
Eternal and divine,
Create as God, and by Thy Word,
Again bid light outshine:
Let chaos ordered be once more,
And by Thy pow'r a world restore.



We have no pow'r! O Spirit Pow'r,
Give pow'r as now we call:
The pow'r to meet the testing hour,
To rise, if e'er we fall,
The pow'r to be, to do, and dare;
Thy pow'r, O Spirit, may we share.
William Luff.



-:- THE WORKER MORE THAN THE WORK -:-

Pastor F. L. Chapell

God's purpose in calling us to be laborers together with Him during this present age is not simply that the apparent work which He sets before us may be accomplished. It is rather, that, in the accomplishment of this work, we may be prepared for our chief and ultimate service in the age to come.

But too often men, judging simply from the narrow view of the present time, suppose that the present conquest of evil and the immediate establishment of righteousness in the earth are the main objects God now has in calling us into His service. This they conceive is the work He has given us to do. But if this work were the chief thing in view He could more easily accomplish it by other and better agents. He could set His own hand to it more vigorously, and call in more supernatural agents than He now does.

All power is in His hand, and He has but to use it to bring about the result. There is a time coming when He will arise in His might and make a short work in the earth. And if the immediate rooting out of sin and establishment of righteousness were the chief things to be accomplished, He might thus arise at once and speedily work this short and radical work. But evidently this is not His chief aim at present. And unless we discern what the real end is, which He has in view, we wonder as we behold the long and dreary reign of sin, and survey the vast extent of the misery and sorrow that abound in the earth. We are ready to cry, "How long, O Lord!" We wonder why He that hath the keys of death and hell does not turn them in the lock—why He that hath the residue of the Spirit does not pour it out upon the earth. Or, looking at our great Example, we ask: If work were the chief thing, why did He spend the greater part of His life on earth without working? Why did He give only about three of His thirty-three years to work; and why did He allow Himself to be cut off at so early an age, when, apparently, He was best fitted to work? Or, further yet, following the history of the church, why was Stephen, when full of faith and the Holy Ghost, and doing wonderful works, cut off so soon, and why have so many of the rarest workers been cut down so prematurely? Why, then, are all these things as they are?

We do not presume to give all the reasons of God's administration when He Himself does not give account of His matters. But one evident reason we can see. And this one is that **THE WORKER IS MORE THAN THE WORK**—that character is more than mere deeds—that the doer is more than the things done. It is the character more than the deeds of the church that God now contemplates, since her chief sphere of service is to be in the ages to come. The present age is disciplinary rather than executive. We are **DISCIPLES, THAT IS, LEARNERS**, more than we are workers, at present. Is it not modern self-importance that has set the name "workers" above that of "disciples"? To be sure we are workers, but this is largely because the work may be necessary to learning, since there are some lessons that can be best learned in work. We are workers in order that we may be learners, in order that we may be fully equipped for the age to come.

When our character is perfected our present age work is largely done, even though we may seem to have accomplished so little in the way of pulling down the strongholds of Satan or in building up the cause of God. The Saviour could say, "I have finished the work Thou gavest me to do," even when His whole nation was rejecting Him, and His own chosen apostles were forsaking and denying Him. He was One in whom the Father was well pleased, notwithstanding the world was not won to God. So also, Paul could rejoice when nearly all his fellow-laborers had forsaken him, and apostasy was creeping into all the churches he had founded, for he had **kept the faith. His boast was not what he had achieved in the way of work, but what he had come to be in the way of character.**

If, now, we inquire what are the elements that God is seeking in the worker, we may say that the first is **GODLINESS**; that is, a proper appreciation of God—such a vivid apprehension of Him as will keep us constantly thoughtful of Him and reverent toward Him. Ungodliness—that is, inappreciation of God—is the marked manifestation of the wicked, especially in the last days. Of the wicked the Psalmist said, "God is not in all their thoughts." But the true disciple learns to realize and recognize God in all things and at all times. He prays without ceasing because God is such a constant reality to him. The prayerfulness of Jesus is a marked witness to this fact. His prayer at the tomb of Lazarus is eloquent in this regard, showing not only His own constant communion with the Father, but also His desire that the bystanders should learn to recognize God as the source of the power about to be so signally displayed. And if our work gives us a vivid apprehension of God, and brings us into communion with Him, it largely accomplishes its end, whether it seems to be largely "successful" in the eyes of the world or not. The high-priestly prayer of Jesus just as He was being rejected by the world illustrates this point. He knew God most thoroughly, whether He had led the world to know Him or not. Blessed is that work, however appearing to the public, that makes us know God.

Another element in the character of the worker is **SUBMISSION TO THE WILL OF GOD**. This, perhaps, is a greater acquisition than the mere appreciation of God. It is blessed to have the mighty God bend to aid us in our work; but, if He shall will that we suffer rather than that we achieve, we must be very closely attached to Him if we say with sweet submission, "Not my will, but Thine, be done." This, apparently, was the finishing touch in the career of Jesus when He bowed in Gethsemane and uttered this supremely submissive petition. Often in the exigencies of our work, we are brought into the holy hush of profound submission.

But there is another sense in which the worker needs to become submissive to the will of God, not so much passively as actively. The will or the purpose of God is sometimes far beyond what we ask or think. **He purposes larger than we plan**, and we must be led to comply with His purposes rather than with our plans. **It has ever been the vice of God's people that**

they have not accepted the whole of His purposed salvation. Christ has continually something against His church, because she does not accept the fullness of His salvation. We are frequently stopping with some partial, local, temporary phase of blessing instead of reaching out to the complete and final prize of the upward calling of God in Christ Jesus. How many are putting their best energies on superficial "reform" instead of grasping the will of God concerning holy, immortalized humanity as revealed in the Scriptures and illustrated in the career of Jesus! Paul, in speaking of his desire that mortality might be swallowed up of life—that is, that he might be transfigured while living—says, "He that hath wrought us for the self-same thing is God." This is God's will or purpose concerning humanity. But how few submit their wills to God's will in this respect! And yet are not the failures of works of reform and of various endeavors of man's devising teaching mankind that they must finally submit to and accept God's wonderful salvation? Would we ever really learn God's purposes unless driven to them by the exigencies of our work? Was not the futile attempt of Moses to deliver Israel by his own might when forty years of age, and his consequent sojourn in Midian, one thing that prepared the way for the sublime deliverance that God finally brought about? The final Moses was infinitely superior to the incipient Moses, by reason of the work and the consequent acquaintance with God that lay between. Oh, may God cause us to cease going about to establish our own righteousness, and lead us to submit to the righteousness of God by faith!

Yet another element in the character of the worker is A GLAD YIELDING TO THE PERSON OF GOD. Not only must we appreciate God, and submit to His will passively and actively, but we must surrender ourselves to Himself. Very intimate is the relation into which God finally brings His chosen. It is not only that of Master and servant, or merely that of Teacher and disciple, but it is also that of Bridegroom and bride, where the very self is yielded in the closest and holiest of ties, so that they become one. Now, this blessed end is never reached if the thought is ever centered on the outward world, or things done in the present state of human society. But if "work," as such, is found to be hollow and unsatisfying, so that the soul cries out for God, it may do its work in leading the worker into personal union with God Himself.

Let us, then, accept the providences of God as they come to us, sometimes so disappointing, realizing that it is the worker more than the work that God now has His eye upon. **And, at the same time, let us look over to the coming age, where, when fully conformed to God, we shall find our true sphere of service. Let us remember that we are coming again.** Elijah did not turn his people from Baal worship, but he is coming again to do what he did not then. Jesus did not turn His people from their Pharisaism and unbelief, but He is coming again to do what He did not then. We may not have converted all our own generation, but we are coming again to do what we do not now do. The WORK will chiefly be done THEN. The WORKER is chiefly perfected NOW.

Unbelief among sins is as the plague among diseases—the most dangerous; but when it riseth to despair, then it is as the plague with the tokens appearing that bring the certain message of death with them. Unbelief is despair in the bud; despair is unbelief at its full growth.—One of the Fathers.

"YE MAY ALL PROPHECY ONE BY ONE"

Covetousness is idolatry (Col. 3:5). But there is one kind of coveting that is legitimate, and there is not enough of this kind of coveting by Spirit-filled people. "Covet earnestly the best gifts" (1 Cor. 12:31). How many are coveting these today?

Paul, writing under the power of the Spirit, said, "Desire spiritual gifts, but rather that ye may prophesy. . . . I would that ye all spake in tongues, but rather that ye prophesied . . . that the church may receive edifying" (1 Cor. 14:1, 5). He desired to see a supernatural manifestation of the Spirit in prophecy for the edification of the church. Are the leaders and rank and file in Pentecost coveting the best gifts and "rather that ye may prophesy"? Are they not rather inclined to despise prophesyings. They may have reason. But there is no reason to reject the good with the bad. Paul anticipated this when he wrote: "Quench not the Spirit. Despise not prophesyings. Prove all things; hold fast that which is good" (1 Thess. 5:19-21).

Note these instructions, one of which is a very solemn one. "Quench not the Spirit. Despise not prophesyings." You are in danger of doing this latter thing, and by despising prophecy you are quenching the Spirit in your own life. Nevertheless, you have the right to exercise the Spirit-given gift of proving and judging all things.

Paul said, "Ye may all prophesy one by one" (1 Cor. 14:31). We pride ourselves in getting back to New Testament times, yet we are not all prophesying one by one, but how often one is preaching all the time. There are diversities of gifts and there are diversities of those who receive the gifts. Give them opportunity in the assembly to exercise and to stir up the gifts that are in them. If we have apostolic experience, we should have apostolic administration and management; and, if needs be, the preacher should sit down to give way to one to whom the Lord is revealing something (1 Cor. 14:30). Do you reject this; you don't believe in it? Then you don't take your standard or pattern from the New Testament.

Study church management in the pattern set forth by Paul and see if you are up to the standard, or how far short you are from it. Don't quench the Spirit, and do not despise prophesyings. But some will say, "We must protect the ordained ministry." But you ought to honor the divine ministry as well as protect the ordained ministry. The Holy Spirit who called the minister can also be trusted to look after those who have a ministration of the Spirit in the rank and file of the congregation.

"Ye may all prophesy one by one." Not one all the time. God loves variety and so do the saints. There is danger of a one-man ministry developing into a man-made ministry. Freedom in testimony may obviate this danger to a great extent.)

If an army has been sent out to march into an enemy's country, and tidings are received that it is not advancing, the question is at once asked, what may be the cause of delay. The answer will very often be: "Waiting for supplies." All the stores of provisions or clothing or ammunition have not arrived; without these it dare not proceed. It is not otherwise in the Christian life: day by day, at every step, we need our supplies from above. And there is nothing so needful as to cultivate that spirit of dependence on God and of confidence in Him, which refuses to go on without the needed supply of grace and strength.—Andrew Murray.

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WORSHIP IN THE SPIRIT

When you are assembled in the name of the Lord, He Himself is always in the midst. You may not be conscious of much blessing in yourself, but remember that He is blessed in His own people. "He shall see of the travail of His soul and be satisfied." Do not have a selfish meeting. Do not think that you have to receive all the time. He wants to get joy out of His people. "He will rejoice over thee with joy; He will rest in His love, He will joy over thee with singing" (Zeph. 3:17). Do not only take, but give. You can give Him pleasure. Singing unto Him gives Him pleasure. Tell Him that you love Him.

The Lord Jesus is always in the midst of His people when they are assembled in His name; whether they realize it or not this fact is true. He delights to see His people worshiping and adoring Him. He wants to receive some compensation for Calvary from time to time. What a privilege to worship Him in Spirit and in truth! Spirit worship is what He is seeking. The Holy Spirit has been poured out that we may give Spirit worship. God is a Spirit and He has given His Holy Spirit that we may worship in Spirit and in truth. Not book worship, not ritual worship, but real worship, spiritual worship with the Spirit sent down from the Throne, causing the fragrance, the sweet incense, to ascend to the Father from Spirit-filled servants; for the Father seeketh such to worship Him.

There are demonstrations in the Spirit and there is worship in the Spirit. There is singing unto the Lord in the Spirit and adoring the Lord also in the Spirit.

The alabaster box can be broken without much noise, but the fragrance can go a great distance. Break the alabaster box and let the fragrance flow out and ascend to Him who is worthy of all praise, adoration, devotion and heart-love. Amen.)

THE HARM OF CONTROVERSY

There are those who apparently believe that controversy is not only futile, but harmful. It is not unusual to be told that controversy settles nothing; serves no good end; that it vexes, inflames and is creative of discord; that it is un-Christlike, dangerous, tragic.

Controversy for the sake of the gospel may be productive of wrong—if carried on in the wrong spirit. A controversy should never be allowed to degenerate into a quarrel. The Christian controversialist at least should never forget Paul's injunction to Timothy as found in the twenty-fourth verse of the second chapter of his second epistle to that defender of the faith. Dr. Ballentine, in "The Riverside New

Testament," translates it thus: "The servant of the Lord must not quarrel, but be courteous to all, skillful in teaching, forbearing, instructing opponents with gentleness, for God may give them a change of heart which will lead them to knowledge of the truth, and they may return to soberness and escape the snare of the devil when captured by the Lord's servant to do the Lord's will." Controversy for its own sake, or controversy carried on in a quarrelsome spirit, or for the sake of personal advantage, deserves no word of commendation. None the less, controversy for the sake of Christ and the gospel and out of a love for mankind has been a source of untold good. It is a labor of love that has been mightily used for the bringing of men to a saving knowledge of the gospel.—Selected.

THE SPIRIT'S OPERATIONS

There is an active purpose in the blood of Christ; it sets you free to receive, and makes it possible for God to give and you to receive the gifts of the Spirit. To one is given one gift, to another, another. The gifts of the Spirit are given by the Spirit to the individual. Apart from the individual the gifts cannot be manifested. The fig tree brings forth figs, and it is possible, and should be, that a Spirit-filled, Spirit-baptized one bring forth, manifest, and have imparted to him the gifts of the Spirit.

Are they permanent? Can one receive all? According to your faith be it unto you. If the channel is ready, the capacity is enlarged, and the life is hid with God in Christ, then Christ can manifest His attributes, His workings, His powers.

Read about the operations; dwell and meditate on the gifts of the Spirit. Saturate your being with the possibilities of the Spirit's operations. Expect the Spirit to manifest Himself. How many meetings in the past month have you attended when you expected the gifts of the Spirit to be manifested? You expected them as much as those people expected Peter that night from jail, and if Rhoda now announced that the gifts of the Spirit were waiting outside, you would say she was mad. And Peter continued knocking. A hallelujah time inside and Peter outside! There was no room for Him in the inn. Is there any room within for the Spirit to operate through you?

Oh, no, no, you do not feel the Spirit's power, you do not wield the ability to perform miracles. The Spirit wields you, He should dominate you, and then, as He does, the several gifts can be given severally as He desires. EXPECT to see the operation of the Spirit. If you don't, you won't. Amen.

The LOVE OF GOD cannot be measured by man's eye. It cannot be FATHOMED or SPANNED. It is as HIGH as the heavens are above the earth. It is as BROAD as the boundless ocean. It reaches unto ALL men, even to the unworthy and the unthankful. The LOVE OF GOD FAILETH NEVER. The LOVE OF GOD is a PRINCIPLE in Himself, inflexible. The LOVE OF GOD is that which, at all times, and in all places, under all conditions, under every conceivable circumstance, seeketh the highest and best, for the UTMOST GOOD of ALL men.

God passes over two thousand years or more of the history of the entire human race in only eleven chapters; and then he devotes **42 chapters** to **one experience** of **one man's** life. And He says that His word is purified **seven times**. There must be something very important in that book of Job.

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WHO IS THIS?

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"All the city was moved, saying, Who is this? And the multitude said, This is Jesus the prophet of Nazareth of Galilee" (Matt. 21:20). He had just come from Bethphage and Bethany. Bethany, like many Syrian towns, would never have been known but for the fact that the Lord Jesus had been there, and He had performed the miracle of raising Lazarus from the dead. Bethany was to Judea what Capernaum was to Galilee. Bethany was His temporary home when He came from across Jordan—from Moab to Jerusalem, and when Jerusalem refused Him, He sought the rest and quiet of the home at Bethany.

They tell us that the father of Lazarus was a pious Levite and his mother a devout woman of beautiful faith; that Lazarus, himself was a scribe who earned a living by copying the Law and the Prophets for the various synagogues in Palestine; and that Mary and Martha did fine needle work, embroidering veils for the temple, and garments for priestly service. Tradition tells of the sweetness and purity of their lives of devotion.

We stood by the tomb of Lazarus and read again the story of John 11, of Jesus Christ the Omnipotent One coming from Bethabara and standing by that sealed tomb, the tears falling as He wept in sympathy, with the bereaved ones. Then a groan in spirit—a groan for life—escaped His lips and a prayer entered heaven from One who never was denied. A loud voice was heard in the spirit world calling back a soul to earth, and Lazarus came forth, and joy filled the hearts of those sisters. And here some months later we read of the alabaster box of very costly ointment of spikenard that Mary poured out upon Him as He was being entertained at the home of Simon the leper. And the fragrance of that ointment still speaks to us of an undying love. And He said, "Whosoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her." Was ever a love offering to Him unnoticed or forgotten?

It was from Bethphage and Bethany (Mark 11:1), that Jesus came when the question above was asked and the answer given. Who is He? He had the day before crossed Jordan from Moab. He had traveled the plains of Jericho, come by the vale of Achor, where Achan had been stoned to death after the defeat at Ai. He had restored sight to blind Bartimaeus, had dined with Zacchaeus, had passed near the place of His temptation after His baptism in the Jordan, had crossed the Brook Cherith where Elijah was fed by ravens. He had entered the wilderness of Judea with its sand dunes and hills, past the scene of the parable of the Good Samaritan,

and on up the rocky hills until He reached Bethany where He could see the sun sinking down behind the heights of Gib-eon.

It was the time of the Passover Feast and countless multitudes of strangers had come to Jerusalem to keep the feast. They had heard of the raising of Lazarus from the dead. And now Simon was giving a feast in His honor, and the roads to Bethany were lined with people asking, "Where is He?" Zech. 9:9 had not yet been fulfilled and just as it "needs be that He go through Samaria" to meet a woman who was a sinner who would be at Jacob's well, and He must meet her need and send her out to proclaim Him as Christ, so it needs be that this prophecy be fulfilled.

Just as His omniscient eye saw the coin and brought the fish to Peter's hook when the taxes were due, so also He knew where the colt was tied on which He was to enter Jerusalem amid more than human regal splendor, for they shouted, "Hosanna in the Highest! Blessed be the King that cometh in the name of the Lord; peace in heaven and glory in the highest." What a sight it must have been when the great crowd came to meet Him and joined in the acclaim, "Hosanna! Hosanna in the Highest!" But He, the meek and lowly One, riding on the humble ass in kingly majesty was not disturbed or elated by the acclamations of that excited crowd, for He knew that in a short time those same people would cry, "Crucify Him! Crucify Him! away with such a fellow from the earth! We have no king but Caesar. His blood be upon us and our children."

As He rounded the curve of Olivet, the city burst upon His view, and "He wept over it," and said, "If thou hadst known." He could see the beautiful city with its great strong walls, the palaces of Herod, the Jewish Temple, the towers and minarets and bulwarks. Away to the North, He could see Mizpeh where Samuel judged Israel, and near by is Gibeah of Saul, and much farther north Michmash, yonder is poor little Antioch where Jeremiah's weeping eyes first saw the light of day. Jesus also saw on into the future. He saw the answer to that awful prayer, "His blood be upon us and our children," as the army of Titus besieged the city and little children were slain in agony. He wept over the city then.

Does He weep now at the gathering storm that is soon to burst upon the world? We believe God is about to shake terribly the earth. The late war, we believe, was an earnest of a greater one soon to follow. The earthquakes, the cyclones, the intense heat, the hail storms, the red snow, and the unusual disturbances of nature all over the world, the manifestations of cruelty and violence,

and strikes, the unnatural or preternatural crimes, the unspeakable licentiousness, the murders, the organized forces of evil in white slavery, in the liquor business and the drug evil, all warn us that we are deep in the apostasy, and of the fact that the Lord Jesus will soon come to answer the question as to who He is to a Christ-rejecting world. He will be revealed as the Son of the living God, the Saviour of men, the loving Christ of Calvary, the King of kings and Lord of lords. It is for us to tell the story of His love while there is yet time to proclaim Him.

God is blessing in a marked way the work that is being done in Jerusalem and Palestine; Miss Brown in the prison work and in the relief work, and Miss Laura Radford in the Evangelical Bible Mission where meetings have been going on so regularly for over a year now. And the Word is accomplishing its mission in bringing lost men and women to His dear feet and getting them ready to meet Him when He shall come as a first fruits. The Jews are going back to their own land; they are being gathered from the ends of the earth soon to look on Him whom they have pierced and to mourn for Him, but they will eventually believe and they will be a nation that will be born in a day. Pray for Jerusalem. Pray for a headquarters there. Pray for those who are accepting Him, that they may be kept from fear of evil and violence.—Vida B. Baer.

BUILDING FOR GOD

Brother Arthur F. Berg writes from the Congo Belge:

"We are glad to report victory in Him, our blessed Redeemer. We are busy as ever and everything is going nicely. There is increased interest in school with attendance up to 100 and over.

"We have changed the plan of the first permanent building, making it larger and the walls thicker, thereby making it a real good permanent dwelling. Making this change it is taking longer to complete than we had at first anticipated, but we think it the better plan. It does make us feel good to see a permanent, burned-brick living house going up. Praise the Lord.

"We are also in great need of a permanent chapel and if possible we want to build one when the house is completed."

WALKING THROUGH TRIALS

A well known minister wished to ascend a tower that commanded a fine view of the surrounding country. "Come this way, sir," said the guide, leading him to some steps which looked as though they led down into a vault. "But I want to ascend, not descend!" "This is the way up, sir." A few steps down led to many steps up. He reached the top, and a fine panoramic landscape lay stretched before him. So our Guide leads us down that He may lead us up to those heights of vision and power prepared for those who honor him.—S. S. Chronicle.

"Fearful the fate of those who dare
Only the joy of earth to share,—
Neglecting God. Their future, where?"

I Am the Lord That Healeth Thee

PILLS OR PROMISES—WHICH?

Lilian B. Yeomans, M. D.

2 Chron. 14:1-12; 15:1-13; 16:1-13

The history of Asa, king of Judah, great grandson of Solomon, and great, great grandson of King David, is a sad one, beginning as it does, so auspiciously, and ending so ingloriously. You cannot read it carefully and prayerfully without being convinced that God's gracious plan and purpose in his life was thwarted to a large extent; that he missed God's best. His sun rose to the zenith in a cloudless sky, and then sank out of sight amid lowering clouds and gloomy shadows.

I remember as a child sitting beside my Mother on the broad veranda of a house that faced West at the sunset hour. It had been a dark and stormy day. The wind shrieked and howled among the branches of the trees that shaded our home. The rain fell in sheets, and the sleet was so cutting that, if you ventured to face it, it made your skin burn like fire.

But, as the day advanced towards its decline, the rain ceased to fall, the clouds scattered, leaving the clear blue of heaven revealed, the wind sank to gentle breezes that sighed a lullaby amidst the pine tops, and, as a parting salute, the sun, so long obscured, broke out into a blaze of glory that immersed everything in a sea of rosy light. As we looked at each other's faces transfigured by the Heavenly radiance, Mother said:

"Isn't this beautiful? It reminds me of a Christian's farewell to earth. It seems to me that whatever the conflicts may have been God intends that 'at eventide it shall be light.'"

And I thank God that it was even so with her. A hymn of which she was very fond beautifully describes her home-going:

Sunset and evening star,
And one clear call for me,
And may there be no moaning of the bar,
When I put out to sea,
But such a tide as moving seems asleep,
Too full for sound or foam,
When that which drew from out the boundless deep,
Turns again home.

Twilight and evening bell,
And after that the dark,
And may there be no sadness of farewell,
When I embark;
For though from out this bourne of time and place
The floods may bear me far,
I hope to see my pilot face to face
When I have crossed the bar.

I believe it is the will of God that His Glory, revealed in the Face of Jesus, shall gild the departure of every child of His to their Heavenly mansions no matter what route they may travel, falling asleep in Jesus or caught up in the air to meet their Lord.

"But," some one says, "if we do not tarry until Jesus comes we shall have to have something, cancer, or tuberculosis, or Bright's Disease, or locomotor

ataxia, or arterial embolism, or appendicitis, or bronchitis, or colitis, or duodenitis, or endocarditis, or gastritis, or meningitis, or nephritis, or pharyngitis, or peritonitis or proctitis, or some other "itis" or "phritis", mostly "fright-us,"—to move us out, won't we? Why, where in the Bible do you find that? Please give me chapter and verse. You can't, because it isn't there. Is God so short of bright angels to carry His loved ones home that He has to borrow some of the devil's black ones? Methinks not. Jesus said His Father would send twelve legions—72,000 angels to His aid, and I believe that every believer can have all the shining servitors he needs, by asking for them in Jesus' name.

I certainly don't intend to let any of those black angels escort me. I shall not be at home when they call.

About three years ago a black angel, Mr. Pneumonia, by name, called and announced that he had come to take me home, but I didn't go. I wakened one morning to find myself with all the symptoms of Pneumonia, one lung consolidated, the other affected; my face as blue-black as a stovepipe. I don't know what my temperature was. I took good care not to know. As to how I felt if any of you have ever had a really serious case of Pneumonia, you know. If you don't know, thank God you don't.

I didn't waste a moment but got to prayer. I knew I must have been failing God some way, and He showed me just how. Then I yielded utterly, and told Him how sorry I was that I had inadvertently got into my own way instead of His, and claimed immediate healing of the Pneumonia.

Then He showed me a great, high, strong tower. It stood upon a massive rock in mid ocean, and Oh how the waves crashed, and dashed, and lashed, and smashed against it in their fury! Some of them had wolves' heads. Around the very top of the tower, in great white letters, were the words, "I WILL PUT NONE OF THESE DISEASES UPON THEE," and I knew I was to take my place on the very top of this tower. The waves with the wolves' heads could not reach me there, try as they might.

But you say, "I don't understand. Didn't you say you had Pneumonia?"

I didn't understand either, and I didn't waste time trying to. I was too near death for that. I just flew by faith to the tower top and said, "He will put none of these diseases upon me. He is the Lord that healeth me." And the Pneumonia took its flight. The altitude seemed too high for it. I believe in high altitudes.

To return to Asa; we cannot but feel deep regret that a life that shone for God, and His faithfulness to His Word, for so many years, as did Asa's, should go

out amidst obscurity and shadow, leaving no testimony of perfect victory, through the All Conquering Christ, in the last weariness, the final strife. Yet Asa was a man who proved God in hard places many and many a time. He stood, with his army of three hundred thousand men, on the battle field of Mareshah against Zerah, the Ethiopian, with a thousand thousand, and three hundred chariots, and cried to the Lord, his God, and said:

"Lord, it is nothing with thee to help, whether with many, or with them that have no power: help us, O Lord our God; for we rest on thee, and in thy name we go against this multitude. O Lord, thou art our God; let not man prevail against thee. So the Lord smote the Ethiopians before Asa, and the Ethiopians fled."

They always flee before a prayer of faith like that. What a pity Asa didn't remember that prayer, and its results, when he came to the final struggle with the powers of darkness!

After this notable victory God sent a prophet, Azariah, to tell him that, just as long as he would stay with God, God would stay with him, but that if he forsook God he would be forsaken by the Lord. And Asa took courage at these words and put away the abominable idols, and led his people in a regular revival of true religion, making offerings to the God of Israel, and entering into a covenant to seek the Lord, their God, with all their heart, and all their soul. And Asa brought into the house of God the things that he had dedicated, as well as the precious things that his father had dedicated. In short he appears to have tried to straighten things up in every possible way, and as the result of his submission to God, there was no more war unto the five and thirtieth year of his reign. Then a very sad thing happened. Asa handed over to Benhadad, king of Syria, things that belonged to God, and sought Benhadad's protection against Baasha, king of Israel. He had forgotten the God who had delivered him from Zerah, the Ethiopian, when the odds were so overwhelmingly against him. Then God, in His mercy, sent a messenger to Asa to warn him, and to remind him that the Lord was just the same as He had been in the battle with the Ethiopians, and that He needed no outside help. But Asa would not listen, but was wroth with the messenger, and put him in prison, and oppressed some of the people at the same time.

And when Asa would not listen, God sent sickness just as He says He does, when He speaks twice and man perceiveth it not, in the thirty-third chapter of Job. And in the thirty and ninth year of his reign Asa was diseased in his feet, and the disease was exceeding great, probably gangrene of the feet, a disease which is sometimes attended with fatal results.

And now we come to our subject proper, "Pills or Promises—which?" For Asa had just the two alternatives before him. (I may say that I use the word "pills" in a general sense as representing all that Medical and Surgical science had, or have, to offer).

Does some one say, "I didn't know that those old fellows had pills. Didn't

suppose they were up to date enough for that."

Yes they had an elaborate pharmacopeia. Perhaps like us they had pale pills for pink people, or is it pink pills for pale people? And blue pills for green people; sugar coated pills, and gilt edged pills.

In other words they had a fully developed system of medical and surgical science, imported from Egypt, and no doubt patronized by Solomon's wife, who was an Egyptian princess, and her admirers.

Yes; Asa had pills, powders, potions, fumigations, snuffs, injections, skilled surgeons who could handle the knife dexterously, and all the rest of the paraphernalia pertaining to medical and surgical science.

Professor Breasted, of Chicago University, one of the most distinguished Egyptologists in the world, who deciphered the inscriptions in the tomb of King Tutankhamen, being sent for by Lord Carnarvon for the purpose, states, as a result of the translation of an ancient Egyptian papyrus, recently made by him, that the old Egyptian physicians were true scientists, acquainted with the phenomenon of the circulation of the blood centuries before it was discovered in Europe by Harvey, and with many other things, and possessed of a system of treating diseases in some respects closely resembling that of our own day.

Yes, Asa had pills, much the same as we have, and the same precious promises, though he didn't have as many of the latter as we have. To whom much is given of him shall much be required.

He had wonderful pills but much more wonderful promises. He had the covenant of healing (Ex. 15:26), "Deliver him from going down to the pit: I have found a ransom" (Job 33:24), clearly teaching healing in the Atonement, "He sent His Word and healed them" (Psalm 107:20), "Who healeth all thy diseases" (Psalm 103:3).

His own great grandfather, Solomon, had claimed, at the dedication of the Temple, the healing of every disease as part of God's covenant with His people (1 Kings 8:37, 39; 2 Chron 6:28-30). **Pills or Promises—Which Shall It Be?**

If we arranged the subject in tabulated form we should have to place under "Pills," in order to be true to the facts of medical science, "Uncertain in their results." There is no note more strongly stressed in medical teaching, by the foremost men in the profession, than this one. It is only quacks and fakirs who promise certain results from their treatments. Thoroughly conscientious, capable, medical men promise one thing only, their best efforts directed by the results of the latest medical research and experiment.

What do we place below "Promises" under this head? Is there any dubiety as to the result? Not the faintest. "He sent His Word and HEALED them." "Who healeth all."

Secondly, we shall have to place "Superficial in their results" under "Pills," for as Dr. Weir Mitchell has said, "Back of each disease lies a cause which no rem-

edy can reach," while under "Promise" we may write, "Radical Cure" for the Blood of Jesus Christ removes the cause of sickness, which is sin.

Thirdly, under "Pills," or human remedies, we shall have to put the words, "Not God's way for His people." When God announces Himself as your Physician He forever puts all other physicians out of court, so far as you are concerned. When Moses undertook the leadership of the Israelitish people, two or three millions in all, in the exodus, he, though familiar with all the resources of Egyptian medical science, which, as we have learned was truly scientific in the modern sense of the word, took but one remedy in his medicine chest, the Word of God, the covenant of healing, "I am the Lord that healeth thee." And the Remedy worked every time. The other day a student in the class on Christian Doctrine gave as a proof of the Divine origin of the Bible, "It works." I thought that was a splendid answer. I gave her "Ex plus" for that. And Moses' remedy worked. He had the finest set of people physically that ever trod this globe, not one feeble person among all their tribes.

In saying that Pills are not God's plan for His people we are far from belittling the wonderful results achieved, and the self-denying devotion displayed, by students of medical science in all ages. We do not read that Moses berated his colleagues, or underestimated their work. The worst thing I would say about physicians, and the entire medical fraternity would perforce agree with me, is that they are men, and not God, and their activities flesh, and not spirit. God has deigned to assume charge of the bodies of His people, healing them through the Atonement made on Calvary, and keeping them immune from disease as they trust and obey Him. That being the case no one else is good enough for our Physician.

But some one asks, "Doctor, why does it have to be "Pills or Promises?" Why not "Promises AND Pills?"

Because the two are incompatible. We were carefully taught that certain remedies were incompatible, and could not be taken together. There is chemical incompatibility, and physiological incompatibility. And there is also spiritual incompatibility. The moment you really take a promise of present, perfect healing for what it is, THE ALL POWERFUL, LIVING, ENERGETIC, WORD OF GOD you are healed, for "He sent His Word and healed them" (Psalm 107:20).

I used to take fifty-six Morphine Pills every 24 hours. One day I took a Word of God, a Promise, and I have never had any use for the Pills since.

Asa chose, and chose wrong. I sometimes wonder if he was not willing to repent of his wrongdoing in the matter of giving what belonged to God to Benhadad, trusting in the arm of flesh, persecuting God's messenger, and oppressing God's people. I once met a woman who said she was seeking healing, but upon having it pointed out to her that she would have to obey the commands of the Great Physician, and in His

strength, and by His grace, sin no more, she said, "It's cheaper to die." And I fear that, like Asa, she died. How awful to have one's life go out in rebellion against God!

Yes, Asa chose, and chose wrong, but praise God, we are still in the valley of decision, and have an opportunity to choose right. Shall we accept God unreservedly as our Physician, and have every ill, spiritual, mental, and physical, healed by power Divine?

Which shall it be? "Pills or Promises?"

WE HAVE THIS DAY IN COUNSEL MET

(Tune: "Auld Lang Syne.")

We have this day in counsel met,
The blessed Lord to serve,
And with our hearts at one with Him,
We'll ne'er from duty swerve.

Chorus:

The Saviour Christ our Captain is,
And faith our trusty shield,
The Word of God the sword with which
We'll conquer on the field.

To glorify the Lord of Hosts
Shall be our souls' true aim;
And filled with love and grace divine,
We'll spread abroad His fame.

Demonic hosts, relentlessly,
Have waged a warfare long,
Thus seeking Truth to overthrow,
And crown the tyrant Wrong.

But we, with hearts in one accord,
Have met in counsel sweet,
And may this great convention mean
To Satan's hosts, defeat.

Let heart with heart in love unite,
Let souls co-operate,
To sing the songs of Jesus' love,
And drown the "hymn of hate."

—Wm. Burton McCafferty,

MAKING LACE

"Ye shall receive the gift of the Holy Spirit."

In one of the lace factories in Brussels there are a number of small rooms devoted to the making of some of the most delicate patterns. Each room is just large enough for a single worker and is quite dark except for one narrow window. The worker sits so that the light falls directly upon the threads while he himself is in the darkness. It is in such light from above given in the Holy Spirit, that the Christian is to work out the delicate pattern of his life.—Sel.

MONOPOLY

I used to believe that a few men had a monopoly on the Holy Spirit. Now I know that the Holy Spirit has a monopoly on a few men.—James H. McConkey.

Faith laughs at impossibilities; breaks the shackles of slavery; dries up seas; brings water out of flinty rocks; rolls back walls flat; defeats armies with lamps and pitchers, or the jawbone of an ass. "Have faith in God!"—Author Unknown.

YOUNG PEOPLE'S MEETING

Subject—Vanity

Most of us are familiar with those lines of Burns—I am afraid I cannot give them in his quaint Scotch—"Oh would the gift the Giver give us, to see ourselves as others see us." That is good, but there is something better—to see ourselves as God sees us. He "sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers" (Isa. 40:22). Grasshoppers! Vermin! Weighed in His balances, whole nations—myriads of grasshoppers—are counted as less than nothing and vanity (Isa. 40:17). If the value of whole nations is less than nothing, what is the worth of the individual? It is only of the Lord's mercies that we are not consumed. And it is only as we are cleansed by the all-blotting-out Blood of the Lamb of God and receive Jesus Christ to be Lord of our lives, that He delivers us from our abject worthlessness and makes us sons of God. It is He who calls us from the vanities of time to the verities of eternity. Here are a few of the vanities against which the Scriptures warn us.

Vain Beauty. "Favor is deceitful and beauty is vain, but a woman that feareth the Lord, she shall be praised" (Prov. 31:30). The Lord does not look on the outward appearance, He looks at the heart of both men and women. Moses prayed, "Let the beauty of the Lord our God be upon us" (Psa. 90:17), and this is an inward rather than an outward beauty. Most people are more concerned with their outward appearance that is seen of man than they are of their inward appearance that is seen of God. A sister in California has just sent us \$35.00 for the missionaries and writes: "My heart has been aching for our dear missionaries in China, so I put aside all the money I got from my hubby for dresses through the spring and summer. I am telling this, not to boast—no, no—but I am very sorry Pentecostal women go so much after style and outward appearance. What a shame, the way baptized women paint their cheeks! Actually, one dear sister urges and tries her utmost to make me buy things just to be in style—when our dear missionaries are going hungry! It is getting to be a common thing to rouge the face and to look down on folks that don't and do not rig up according to each season's style. I get sick at heart to see these backslidden conditions."

Another sister in the East, a mother, writes concerning Christian women putting on the immodest bathing costumes that are sold today and becoming a gazing-stock to lascivious men, and makes a heated protest. The daughters of Zion in Isaiah's time were conforming to the world. Read the description of this in Isaiah 3:16-24 and note the judgment of God decreed against it. And, think you

that the judgment of our changeless God will be any less in this day of greater immodesty in dress? Praise God that there is a salvation from such vanity. See Romans 12:1, 2.

Vain Thoughts. The Holy Spirit asks, "How long shall thy vain thoughts lodge in thee" (Jer. 4:14)? God has provided a salvation in which every thought can be brought into captivity to the obedience of Christ and where the mind of Christ shall be our portion every moment. All the thoughts of the natural man are vanity (Psa. 94:11) and what the world counts wise is nothing but foolishness with God (1 Cor. 3:19). Do not fill your mind with all the vain things that you find in the newspapers and magazines that the world is producing. You will never find any good in the world's garbage cans. There are many good books to be had, and there is one supreme Book, the Book of books, that is still the most up-to-date Book in the world. Fill your heart and mind with its contents.

Vain Talkers. Paul tells us that there are many who have turned aside from charity out of a pure heart, from a good conscience and from an unfeigned faith to "vain jangling!" He contrasts those who are holding fast the faithful word to the "unruly and vain talkers" who were deceiving many and subverting whole houses. Watch your lips. There are three verses that we have typed out and keep constantly before us on our desk: "A man of understanding holdeth his peace;" "He that keepeth his mouth keepeth his life; but he that openeth wide his lips shall have destruction;" "Whoso keepeth his mouth and his tongue keepeth his soul from trouble." Always remember that "In the multitude of words there wanteth not sin; but he that refraineth his lips is wise" (Proverbs 10:19). Make David's prayer constantly yours, "Set a watch, O Lord, before my mouth; keep the door of my lips."

Vain Deceit. Paul writes, "Beware lest any man spoil you through philosophy and vain deceit" (Col. 2:8). The doctrine of evolution that denies God's Word, that is being taught everywhere in the schools, must surely come under the character of vain deceit. Men reject God's truth and they are deceived by the devil's error; and they are very wise in their own conceit as they scorn those who are simple enough to accept God's Word. Beware of the snare of this abject nonsense.

Vain Faith. James tells us that "faith without works is dead." If your life is not producing the fruits of righteousness and works that glorify Christ you had better examine yourself to see whether you really are in the faith. We have watched many start out presumptuously to do some great thing that the Lord never told them to do, and every time

the great faith that they thought they had has proved a vain thing. They have had, has proved a vain thing. They have the psalmist when he said, "Lord, my heart is not haughty, nor mine eyes lofty: neither do I exercise myself in great matters, or in things too high for me" (Psa. 131:1).

Vain Glory. "Let nothing be done through strife or vain glory" (Phil. 2:3). We will ever remember a Pentecostal meeting in which there came forth a mighty message again and again through tongues and interpretation in which the Lord said to us, "Seek ye My Glory! Seek ye My glory!" We are to be seekers after the real glory and not for the vain. Man delights in outward show, he likes to give with great ostentation, and alas, for a pretence he makes his long prayers in public. The secret prayers and the secret giving are what are honored by the Lord. Many who are absolutely backslidden in heart often make the biggest outward show. When Shishak, king of Egypt, came up against Rehoboam, he took away the treasures of the house of the Lord and all the shields of gold that Solomon had made. And king Rehoboam made shields of brass instead, and so there could be the same outward show as formerly. Many have lost the gold of the divine unction and are making a vain show with their sounding brass.

Vain Religion. "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain" (James 1:26). James has much to say about the tongue and tells us it is "a fire, a world of iniquity, it defileth the whole body, and setteth on fire the whole course of nature, and it is set on fire of hell." We have heard it said, "Men dig their graves with their tongues." But back of the tongue is the heart, and it is necessary to keep the heart with all diligence, for out of it are the issues of life. James shows us that it is when there is envying and strife in the heart that there comes forth confusion and every evil work. And it is out of a good heart, a cleansed heart, that there will come forth the right To visit the fatherless and widows in their kind of fruit. "Pure religion and undefiled before God and the Father is this, affliction, and to keep himself unspotted from the world."—S. H. F.

(TASTE AND SEE)

"You tell me that your book is the Word of God; but you do not prove it so." So said the owner of an orchard in North Italy to Colporteur Mariani, who offered him the Scriptures as he stood admiring the fruit trees. "What fine looking pears," said the colporteur, suddenly changing the subject, "but what a pity they are such poor quality." "What! What!" exclaimed the orchard owner. "Of poor quality! It is plain that you have not tasted them. Pick one or two, and try them!" The colporteur did as he was bidden, and began to eat. "Yes, you are right," he said, smacking his lips, "the pears are excellent; but, sir, you must deal with my Book as I have dealt with your fruit. Taste, and you will see that the Word of God is good.—S. S. Times.

THE CHILDREN'S CORNER

A MISSIONARY STORY

(Continued from last paper.)

"A word concerning the experiences of Mr. — and Paul. The two had got down from their cart and were walking behind. In some way they missed the road in the dark and became separated from us. During the day that followed, they were repeatedly in the greatest danger.

"Once when surrounded by a violent mob one man had raised a club above Paul's head to strike him down. Mr. — felt impelled by some unseen power to shout out, 'We are not Roman Catholics, but Protestants.' At this the man lowered his club exclaiming, 'Why, these are not the bad foreign devils, but the good foreign devils, like the missionaries at Chow Chia' (China Inland Mission). At this same place, the hearts of the people were turned toward us in a wonderful way. One man gave Paul one hundred cash (five cents) to buy some food; another man carried the lad on his back for miles to give his feet a rest, they were so sore.

"Less than an hour from the time I awakened, we were on the road again. The official was true to his promise, and a large mounted escort accompanied us. That night we reached Fan Cheng at midnight, having traveled twenty hours that day. Here we had to stop twenty-four hours in the most loathsome inn we have had the misfortune to stay in in China. It was an unspeakable relief to get into the houseboat, even though we had only bare boards to ride on, and poor food to eat. We were ten days going down stream to Hankow. One after the other of our party became ill. When still a day from Hankow a steam tug met us with provisions. Our children wept at the sight of bread and milk! We were not allowed to stop long at Hankow, as we had hoped, to get some clothes and other necessaries, but were obliged to hasten on to the first steamer which left the following morning. I was obliged to borrow garments for myself and children from our fellow-passengers.

"When we reached Shanghai, every preparation was being made for an attack. It was at this city that we learned with deep sorrow of the fate of many of our dear friends at the hands of the Boxers. We were ordered home by the first steamer. With nothing left of the old clothes, how could we get ready in a few hours for the long home voyage. Thank God, we did not lack money at this point, for our Board had cabled all we needed, having heard of our extreme plight. The question was, how can I get clothes made for six of us in such a short time, with Chinese tailors too busy to help, no machine to be had, and no ready-made clothes to be bought except for Mr. Goforth and Paul.

"Again I found the promise true. 'God shall supply all your needs.' I knelt in an agony of prayer, asking definitely that some one be sent to me to help me with the sewing. Even as I knelt, two women were at the door asking for me. They were perfect strangers, but they had seen our names among the recent refugees, and God had moved them to come and offer their assistance! They worked for me night and day up to the last minute, until we had to get on the steamer. Never shall I forget their Christian fellowship and practical help at that time.

"In the rush to get the older children ready, Baby Wallace's clothes had been neglected. There was nothing for it but to take materials and make them for him on the voyage. In this connection a most precious answer to prayer. For the first few days I worked early and late trying to make something for the little one who had scarcely anything to wear; but as we were nearing Yokohama, I realized I had almost reached the end of my strength. My needle refused to work, try as I would, I could not even see where to put the needle.

"Folding up my work I went down to my stateroom, and kneeling down spread out the work before the Lord, too far gone to agonize in prayer. I could only quietly, almost meekly, tell Him how the poor child had no clothes. Rising with the burden lifted I put the work away, locking it in the trunk, then went up on deck and lay down almost insensible from exhaustion. How long a time passed I do not know, perhaps only half an hour, when someone came and touched me, saying, 'We have dropped anchor in Yokohama bay, and a large bundle has been thrown on deck from the lighter for you.'

"'For me?' I cried, 'surely not, I know no one in Japan.' Then I thought 'It is the answer!'

Going down I found a letter from Mrs. O. E. of the China Inland Mission. She said that her little son, the same age of Baby Wallace, had died four months before, and the Lord had touched her to send the whole outfit to me for my child. Opening the parcel I found everything the child would need for a year or two, and much more. Had some one stood beside that dear sister and told her what I most needed, she could not have done differently. Yes, surely Someone did direct her loving hands, and just used her as one of His channels; for she lived near to Him and was an open channel. Three days later my own collapse came; but praise His great Name, He was with me in darkness and brought me through. In due time we were landed on our American shores feeling deeply the presence and power of our Almighty God who had overshadowed us and preserved us in all our ways, and brought us in safety to our desired haven. 'How unsearchable

are His judgments and His ways past finding out.' 'They that trust in the Lord shall not want any good thing.'—Sel.

CHINESE WOMAN SPEAKING THE ENGLISH LANGUAGE

It was in the latter part of November that we planned some special meetings in Lo Pau. We had about ten days of evangelistic meetings conducted by Brother Spence and a Chinese worker. God especially blessed these meetings. They were followed by some special tarrying meetings for those who wanted to seek the Baptism of the Holy Ghost. Many were seeking the Baptism in these meetings. The power of God would come down so wonderfully that it seemed as though a wave would go over practically every one in the room.

On the third night of the tarrying meeting, Mr. Chung, the evangelist, preached on the widow woman and the vessels being filled with oil. When he had finished his message, he gave an altar call and many responded, among them, Yeung Tai Koo, a blind Bible woman. She was slain under the power of the Spirit almost immediately she came to the altar and after praying a short time, she was filled with the Spirit. She knew nothing of the English language but the Holy Spirit soon began to speak through her in English and the first word she spoke was "WORSHIP!" While prostrate on the floor the Spirit of God spoke this word through her perhaps a score of times. Other words followed in English, among them the word "HIS." Then the word "REST" and the very expression suggested rest. And then the words "FATHER," "DAUGHTER" and "JESUS!"

Close by her at the altar was another blind sister who had been a class-mate with her. She turned to her and began to pray these two words in English. "FILL HER." Then after this she repeated the word "LOVE." She also spoke in French giving the French word for "REJOICE." Miss Schultz, one of the missionaries present, understood French.

A few days later at a tarrying meeting in our home, this blind sister was mightily prostrated under the power of the Spirit again and the Holy Spirit began to speak through her in English—this time giving sentences instead of words. She started by saying, "The Bible, the Bible!" Then she sang through the song, "Jesus Loves Me, This I Know," in perfect English. She said again and again, "I go this way with thee," and then with great expression, "Be strong, be strong—it won't be long." At this time she spoke also in Mandarin, a language with which she was also quite unfamiliar. She spoke at some length and much of what she said was understood by three evangelist and one Chinese Bible woman present. It was a prophetic message concerning the Antichrist.

This manifestation of the Spirit made a great impression on some of the other workers and caused them to seek the fullness of the Spirit in earnest.—Blanche Appleby.

OUR MISSIONS AND MISSIONARIES

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.

A MISSIONARY REVIVAL

Many of the missionaries on the field are earnestly crying out to God for a mighty revival. This is very encouraging. It is a potent factor in the solution of many of our missionary problems. Oft times we missionaries, pressed by other duties or calls, do not take time to pray over our decisions and other features of the work. Often times we in the home land, in our ardor and zeal for the work, do not take time to pray through with a view of getting the mind of the Lord. Then, too, Scripture must verify our leadings else it might not be God's will.

A deeper consecration in implicit obedience to the Word is also essential. This will enable us all to think, teach and work in absolute harmony. Harmony produces in us a unity, a one-accordance and makes a fellowship that is sublime.

"A broken and a contrite spirit, O God, thou wilt not despise." Yes, to be broken, melted and pliable in His hands. This will mould us and make us all like Him. And when we become perfect representatives, perfect reflectors and reproduce Christ in our lives, they will see Him in us. This will touch the natives' heart. A pastor once entered his pulpit, picked up a paper which had been placed on his desk by the members of his congregation. It read as follows:

"Sir, we would see Jesus." He took the hint and ever afterwards lived and preached "Jesus" to his congregation. Some months later he picked up a similar paper lying on the pulpit desk, but this time it read, "Then were the people glad when they saw the Lord."

More holiness give me,
More striving within;
More patience in suffering,
More sorrow for sin;
More faith in my Saviour,
More sense of His care;
More joy in His service,
More purpose in prayer.

—William M. Faux,
Missionary Secretary.

THE WORK AT BETTIAH, INDIA

Miss Margarette Flint at Bettiah, India writes to Brother Faux as follows:

"You will be glad to know that the bricks you saw piled about on every hand have gone into the much needed teachers' quarters, and I wish you might see the pretty little five-room brick building with the long veranda down the front. The next step along the building line must be a low brick fence around the back of the entire property, as the Hindu men in the village behind seem determined to get us into a quarrel, they have beaten our buffaloes at night, have come in and torn down the fruit trees, have cut great holes in the back line of our land

under the pretense of digging for snakes, and even our preachers are begging me to report them and take it into the court, but I have told them I can do nothing until we get the property walled in according to the contract we signed when we bought it. The little grass houses in the back are also in a sad state, one has fallen in entirely and the Christians back there are in quite a state, but we are telling them to be patient and pray on, in time God will give them all homes to live in. I will be so glad when we can do away with the last grass hut on the place, there has been much danger from snakes this rainy season. Just this morning an unusually large krait was killed in the little grass hut in the Boarding, where the fourth class meets this year. The serpent is the most deadly in India, and was directly under the bench, within a few inches of the brown bare legs of our school girls! God is good. We are greatly encouraged since getting the teachers' quarters built, to even begin that work seemed so impossible, and here it is finished and almost two-thirds paid for, Hallelujah! When you come back to visit us again you will find many changes here."

CONDITIONS IN CHINA

Brother H. E. Hansen writes:

"I may state that the Student Movement is doing all it can to start things going in Peking lately. The Chinese employed in the British Legation, some 200 in number, have struck and the Students have invited all the servants working for foreigners in Peking to strike. One never knows what a day may bring forth, so we are looking to God. The mission schools have not opened their fall terms yet. The Chinese educationists seem so bitter against missionaries and mission schools that trouble may start in earnest after the board Missions open their schools. Unless a settlement is made it looks as though the English people in China will have a hard time of it."

A SHOWER

Brother Alva I. Walker writes from the Congo Belge:

"We would like to sound a note of praise to our faithful Lord for the shower we received last Sunday at the morning service. Last Sunday morning after the message an altar call was made. Instead of them coming up to have someone pray for them, the natives were told to all kneel down around the altar and pray for themselves. To each one was given the advice to pray through and to not be afraid but call loudly. This is the first time that they ever prayed

that way here. It was no time until, not only those at the altar, but the whole church was calling on God with a loud voice. I noticed that some of those that were the deepest in sin were calling the loudest and also tears were flowing freely. We would not say how many touched the Master at that time, but have noticed a change in quite a number of them since then. We have had testimony meetings two or three times since then and some have said that the strength of God has come into their lives. We feel that this is the beginning. Praise God, and also realize that the many prayers of God's saints are bound to be answered. A few of the natives had stayed at home that morning, but when they heard the noise they came running to the church and were soon calling on God with the rest of them. Wife and I both said after that it was the most precious time we had experienced since we left the homeland."

THE PENTECOSTAL WORK IN THE BELGIAN CONGO

The P. M. U. have again offered us their African work. Should we accept this it will involve us in a further eight to ten thousand dollars a year. Our own work is growing by leaps and bounds and we feel the need for a more efficient home representation. It will also mean that shortly, D. V. we shall have somewhere around forty white workers and not less than one hundred and fifty native missionaries. At the present we have three Bible training courses, are putting the gospel in not less than 500 towns and villages every day; have well over 100 day schools and God is adding hundreds of converts each week.

My own spirit warns me of an impending crisis in the mission fields. Unless Pentecost as a whole gets down on its knees we shall as a people cease to have power with God and man. We are in danger of organizing the Holy Spirit out of the Church of Jesus Christ. There is, as you probably are aware, at the present time a tremendous onslaught being made by the powers of evil against the missionaries. All kinds of bodily afflictions are being put upon them. I was in a convention recently with a missionary just home from China. She is practically blind and deaf. Has almost lost hope in God for her own healing, because of similar cases to her own not being healed in China. Two sisters too, from the same field, have both been unfitted for work through devilish attacks.

Again there is in all countries a growing national spirit which will eventually oust all foreigners from positions of apparent authority. Governments are becoming more difficult to deal with and their demands will soon be such as to make it impossible to carry on an evangelistic soul-saving work. In Africa and other countries the European powers are busy training and equipping colossal armies for the next war. Civilization so-called is rapidly supplanting Christianity and our moment of opportunity is now, not for the building up of institutional work but of establishing native churches of God, self-supporting and self-propagating.—James Salter.

AMONG THE INCA INDIANS IN THE HIGH ANDES

Brother Leif Erickson and I have just returned from a 600 mile trip among the Indians in the high mountains of Peru. Over 200 miles of this was done on foot crossing many deep gorges and high ridges up to more than 15,000 feet above sea level. We visited the grave of Brother Lightner, who was faithful unto death, laboring among these natives, and took with us one of his converts who made a very good interpreter and witness for Christ. These Inca or Quechua Indians are peaceful highlanders who raise wheat and potatoes on the steep mountain sides, and are herders of sheep, alpacas and llamas. They have been dominated by Roman Catholic priests for generations, but they received us well and in many places listened with interest to our message. We showed them the evils of drink and chewing coca leaves (from which cocaine is made), and then told them of the crucified and risen Saviour who commands all men everywhere to repent and believe on Him for remission of sins, and who is soon coming back to this earth to take those who love Him. Many wanted us to pray for them and had us put down their names as desiring to repent of their sins and quit their drinking, etc. In one place they opened up a large Catholic Church and had us sing and preach in it. In some places we taught them to sing some simple choruses in Spanish and one in the Indian language.

Now we know that after our departure grievous wolves will enter in among these simple people and fill their minds with slander against us and our teaching, trying to snatch away the seed that has been sown in their hearts. We also found some who had been to village schools, and knew how to read, and with them we left Gospels or New Testaments

Some will be turned against us and we found that in one place they had been, but praise God, we believe some seed has fallen in good ground, and shall continue to pray that we shall find fruit when we return there a little later, for we expect to open a new station somewhere in that region (south central Peru). One man was most definitely converted to Christ in the first part of the trip and when we returned to his village a month later on our way home, I found his life had been changed completely, and as a result his wife and boy and a brother-in-law also gave their hearts to God. Hallelujah! This Gospel is still the power of God unto salvation to every one that believeth.—H. W. Cragin.

THE WORK IN SOUTH CHINA

Miss Carrie P. Anderson writes further concerning the situation in South China:

"Truly we can say 'God is our refuge and strength, a very present help in trouble.' You, no doubt, are kept well informed of the present troubles that have involved us and our work during these last few weeks owing to the political conditions and uprisings against all foreigners. As a missionary body, we feel this is a great trial, and the greatest of tests that we have ever experienced, of which no one knows what the real outcome will be. However, we do know that often the greatest blessings are born out of the deepest trials, and, if the present circumstances can work for good to bring a real REVIVAL to our beloved South China field, which really never has had a mighty revival and turning to God, our hearts would feel satisfied. Come or go, what will or may, just that souls may find true salvation by believing in the only name given whereby men may be saved! 'Not by might nor by power, but by My Spirit, saith the Lord of

Hosts.' So we simply pray and trust God in His all wisdom, He will work and accomplish His own good will and purpose, and get glory to His Name."

Sister Sugar, associated with Sister Harvey, has been very ill. We are glad to announce that the Lord heard prayer and she is much better again. Much prayer in her behalf is requested for complete deliverance. She has been suffering from gall bladder trouble.

DISTRIBUTION OF AUGUST, 1925, MISSIONARY FUNDS

The offerings for the month of August were the best they have ever been for any August in any previous year. The nearest largest amount in August was in 1924, when we received \$11,938.26, and the next nearest in 1923, when we received \$9,728.93. The offerings for the month of August this year permitted an average distribution of \$35.00 to each missionary for the month and some funds were available for return fares, buildings and repairs, mission station expense, etc. The designated offerings amounted to 50 per cent of the whole. Distribution was made as follows:

Congo Belge Field	
Allowances of missionaries	\$ 150.00
Missionaries on furlough	150.00
Mission station expense	40.00
Egyptian Field	
Allowances of missionaries	105.00
Missionary on furlough	60.00
Native work and workers	150.00
*Children's work—Cairo	5.00
*Assiout Orphanage	36.10
French Sudan Field	
*Allowances of missionaries	136.06
Missionaries on furlough	80.00
*Lucile Booth-Chibborn's home	10.00
*Transportation to the field	7.00
Liberia and Sierra Leone Fields	
Allowances of missionaries	380.00
*Missionaries on furlough	50.00
Mission station expense	30.00
*Native workers	60.00
South African Field—Transvaal	
Allowances of missionaries	383.27
*Mission station expense	24.25
*Native workers	10.00
Total distribution for Africa	
	\$ 1866.68
North China Field	
Allowances of missionaries	\$ 985.00
Missionaries on furlough	165.12
Mission station expense	169.00
*Native workers	170.35
Building—Peking	100.00
*Home of Onesiphorus	860.70
North China Bible School	50.00
*Transportation	34.00
South China Field	
Allowances of missionaries	258.47
Missionaries on furlough	300.00
Mission station expense	420.00
*Native workers	63.00
*Building fund	30.90
Western China and Tibet	
Allowances of missionaries	302.00
Missionaries on furlough	90.00
*Mission station expense	121.50
*Native workers	8.00
Southwest China—Yunnan Prov.	
Allowances of missionaries	135.00
Mission station expense	113.00
Central China—Miscellaneous	
Allowances of missionaries	155.00
Missionaries on furlough	110.00
*Orphan—Ningpo	3.00
*Building—Chuchowfu	200.00
Total distribution for China	
	\$ 4843.14
North India Field	
Allowances of missionaries	\$ 1865.30
Missionaries on furlough	360.00
Mission station expense	809.25
*Native workers	60.50
Buildings	467.01
*Outstation—Nawabganj	5.50
*Orphans and widows—Nawabganj	62.00
*Lepers	6.00
*Girls in school at Bettiah	19.00
*Olga Aston—Baby Christian Nursery	183.50
North India general work	100.00
South India Field	
Allowances of missionaries	65.00
Missionaries on furlough	70.00
*Native workers	25.00
*Untouchables	20.00
Total distribution for India	
	\$ 4118.06
Japan Field	
Allowances of missionaries	\$ 460.00
Mission station expense	220.00
*Native workers	23.50
*Buildings	20.00
Palestine and Syria Fields	
Allowances of missionaries	120.00



In the snow on a fairly level stretch about 13,000 feet above sea-level in Peru.

THE WORK AND WORKERS

DARIEN, MO., DENT CO.—Evangelist T. J. Farris writes, "We have just closed a two-week meeting here, 8 being saved in the old-fashioned way. Large crowds attended each service."

HAINES CITY, FLA.—Brother L. S. Miller and wife report, "We have just closed a meeting in which the Lord wonderfully blest. Thirteen were saved and 5 received the Holy Ghost and several were healed by the Lord."

TULL, TEXAS.—Sister Ethel Musick writes: "Just closed a meeting at Tull, Texas. The whole country is stirred; a number were saved, revived, and reclaimed. Fifteen were filled with the Holy Spirit and fire, 13 baptized in water. Pentecost has come to Tull to stay till Jesus comes. It is a new field. Pray that the work may continue here."

SHIRO, TEXAS.—Sister Minze writes, "This new field was wonderfully blessed by a 6-week meeting, conducted by Evangelist R. F. Baker, Sister White and others of Dallas, Texas. Brother Baker's messages were highly inspiring. Much precious seed was sown in good ground. About 12 were saved, 4 filled with the Spirit and 6 baptized in water."

RUSSELLVILLE, ARK.—Pastor P. F. Ramsey writes, "Just closed a two-week meeting at Liberty Grove with Sister Hudleston of Adona as evangelist. God blessed her in giving out the Word. Twenty were saved, 8 received the Baptism in the Holy Spirit, and 11 baptized in water. The saints feel greatly encouraged to press the battle for God."

AKRON, OHIO.—Brother Albert Clonse reports, "We have just closed a revival. Grace C. Thomson was the evangelist. The Lord used her in a special way to encourage the saints to get into the deeper life, and she brought wonderful messages concerning the preparation for the Rapture. Truly the Lord is using our sister these days when there is such a letting down."

BIGFLAT, ARK.—Pastor Roy Canady reports, "I want to praise the Lord for the way He blessed in our camp meeting. The Lord wonderfully blessed Brother and Sister H. E. and Dollie A. Simms in giving out the Word. Thirteen saved, 18 received the Holy Ghost, 10 baptized in water, 17 added to our assembly and the country stirred for miles around, also some wonderful healings. One woman that hadn't walked for 9 months was brought to church and when prayed for walked through the arbor and has been up since. I can heartily recommend Brother and Sister Sims to any one in need of help."

PARKIN, ARK.—Evangelist Roy Hull writes, "We have moved to Parkin, Ark. and we are in a fine revival here with Brother and Sister Montgomery with their gospel tent. This is a new field and the people are hungry and the Lord is surely blessing Brother and Sister Montgomery in giving out the Word. Pray for us."

CAMPBELL, MO.—Pastor R. A. Work reports, "I want to send in the report of our revival which Evangelist H. T. Owens conducted for 3 weeks. Fifty were saved and reclaimed, 5 received the blessed Holy Spirit according to Acts 2:4, 18 were baptized in water, also about 14 names were added to the church record. Pray for us. We believe God answers."

TEXARKANA, ARK.—Pastor C. M. Carraway reports, "Just closed a meeting at Williams Switch Assembly near Holly Springs, Ark. The Lord blessed in a wonderful way. Three came through to the Baptism of the Holy Spirit and 12 followed the Lord in water baptism. To the Lord be all the glory! We will next holding a meeting at the Y near Carthage, Ark."

NEW CASTLE TEXAS.—Evangelist C. R. Hammond writes, "The Lord used Brother J. W. McClellan of Houston, Texas in a mighty way in giving out the Word in our August meeting. Three souls were saved, 4 reclaimed and one baptized according to Acts 2:4. I have resigned the pastorate at Newcastle and am now on the evangelistic field. I am at present in a meeting at Duff Prairie and the Lord is blessing. Any one in need of my help can write me at South Bend, Texas."

NOXAPATER, MISS.—"We conducted a three-week meeting at Yazoo City, Miss. which began June 21 and continued for 3 weeks. God blessed our efforts by saving more than 20 and baptizing several with the Holy Ghost, and we baptized 22 in water. We set the assembly in order with 17 members enrolled, and there are others to follow. We conducted a tent meeting here which began July 10 and continued for 3 weeks with Brother D. P. Holloway in charge. Some were saved and 1 received the Holy Ghost. Brother Jas. O. Savell was with us over two Sundays in our church 2½ miles south of here. Several were saved and 7 were baptized in water, and fifteen names were added to our assembly roll. Brother Holloway is now conducting a meeting 8 miles east of here in which souls are being saved and receiving the Holy Ghost. We feel sure that a good work will be established there."—Pastor W. M. Stevens.

POTOMAC DISTRICT CAMP MEETING

The first annual camp meeting of the Potomac District of the Assemblies of God, held at Hagerstown, Md., closed August 24th. The attendance so far surpassed our expectations that we found ourselves ordering new cots each week, and from the very first meeting the tabernacle tent, having a seating capacity of one thousand, was more than filled, the crowds increasing each night until, at the close, it seemed that the audience outside the tent exceeded that seated inside.

Messages were given each afternoon and evening in the power of the Spirit by Dr. Shreve. The tarrying tent, pitched beside the large tent, quickly filled each night with those seeking God. Many were loosed from the bonds of sin, several were delivered from a deep rooted tobacco and cigarette habit, and the Lord stretched forth His hand to heal and baptize in the Holy Spirit. The Spirit most blessedly descended one night, when among the receiving ones, two sisters returned to the Lord and after a short interval were both baptized in the Holy Spirit.

Several of our neighboring brethren from the Eastern District visited us and we enjoyed their fellowship and assistance. We were also glad to have with us Brother Crowell, of the Hancock Memorial Methodist Church of Philadelphia, who addressed the camp at two Sunday morning services. The camp meeting attracted visitors from nearly all of the Eastern Atlantic States, including Maine and Florida. Missionary addresses were given by Mr. and Mrs. George M. Kelley of China, Brother Shoeneick of Central America, Sister Bendicksen of Africa, and others, and a cash missionary offering of \$517.00 was received.

Thirty obeyed the Lord in baptism at a very impressive service conducted in a nearby tributary of the Potomac, one brother receiving the Baptism of the Holy Spirit in the baptismal waters.

One of the special features of this camp meeting was the "Children's Camp Meeting," conducted by Mr. and Mrs. Robert S. Beisel. A special tent was provided for these meetings, and when it was destroyed at the end of the first week by a storm, the interest in the children's work was proven by a very quick response to an appeal for a new tent, so that it was purchased and ready for use the following Monday. There were two services daily, with an average attendance of 45, increasing to 125 and 150 on Sundays.

We feel that a camp meeting would not be complete without these children's services.

P. C. Duborg, Secretary.

SAPULPA, OKLA.—Evangelist Adie Cunningham writes, "Just closed a four-week revival near Kellyville. Ten were gloriously saved, 5 received the Holy Ghost according to Acts 2:4, and the saints were refilled with the Spirit and all felt the old-time power had returned. The Lord blessed in a wonderful way at the waters when a few were buried with Him in baptism."

SOUTHWEST VIRGINIA CAMP

The Southwest Virginia camp meeting held at the Fair Ground at Tazewell, August 1 to 10, was very wonderfully blest of God to hundreds and thousands of people. The largest crowds attended that have yet attended any previous camp meeting in this section of the country.

Brother D. W. Kerr, our Bible teacher, surely taught us of Jesus as He is revealed in the Scriptures. Brother Otto Lunsford our evangelist and pianist was anointed with great power in both preaching and playing. Brother and Sister Geo. M. Kelley, our missionaries, with a vision and message of world-wide evangelism, were enabled by the Lord to increase both our vision and burden as to the need of the world of the Gospel of Christ.

No record was made of the number who sought the Lord and were saved, baptized in the Holy Ghost, and healed, but there were a goodly number. As many as eight or ten in a single service received the Holy Ghost. Scores were prayed for at both day and night services for healing. Backsliders were restored, and all the children of God were greatly edified in the Word and doctrine of the Lord.

A missionary cash and pledge offering was taken up the last day of the camp meeting which amounted to \$673.75. This was our first effort at making a pledge offering for missions. Though it is small yet "little is much when God is in it." We expect such offerings to increase one hundred per cent, and more, within the next few years, if the years come ere the coming of the Lord. The subscriptions on the camp meeting for 1926 amounted to a little over \$1,105.00. The total cost of the camp meeting this year was about 2,000.00. And the end spiritually, financially and every way, is not yet, praise the Lord!—Willie T. Millsaps,

Christ came not to condemn the sinner, but to condemn sin. He came to save the sinner.

ILLMO, MO.—Pastor Harvey Dunn reports, "I wish to sound a note of praise to God for what he has done and is still doing for Illmo and Fornfelt and vicinity. We were very fortunate in securing Pastor John F. Bryant as the evangelist, and his daughter Jannett, and Miss Eathel Blackard. The Lord blessed the full gospel message as Brother Bryan gave forth the Word with signs following. The revival campaign was from Aug. 5 to 23. One hundred and eighteen were saved and several were baptized with the Holy Spirit according to Acts 2:4. A number were healed in answer to prayer. Among the number was a woman who was unable to see very well. After prayer was offered in the name of Jesus she claimed wonderful relief and came back the next night and testified that she could see how to thread a needle, something that she has been unable to do for three years and is still getting better. The meeting closed with a high tide. Twenty-one were saved the last two nights of the meeting. Thirty-nine have been baptized in water. Thirty-eight united with the church. God is still saving and baptizing with the Holy Spirit, also healing the sick.

Heretofore we have worshipped in a tabernacle at the out-edge of Illmo but the Lord has helped us to secure a fine central location in Fornfelt for both towns, and we are building a nice 36x60 building of hollow tile and have it ready for the roof and we hope to have it up in the next few days. Pray for us. Any of the Council brethren passing through would be welcome. Shall be glad to have you stop off and pay us a visit."

FLINT, MICH.—Pastor Homer Peterson reports, "Recently we had a series of evangelistic meetings conducted by Robert Benjamin, and Joshua Sarmas, Assyrian evangelists born and converted in Persia. Five souls were saved, 4 were baptized in water and many were healed of different kinds of diseases after they were anointed and prayed for in the name of the Lord Jesus."

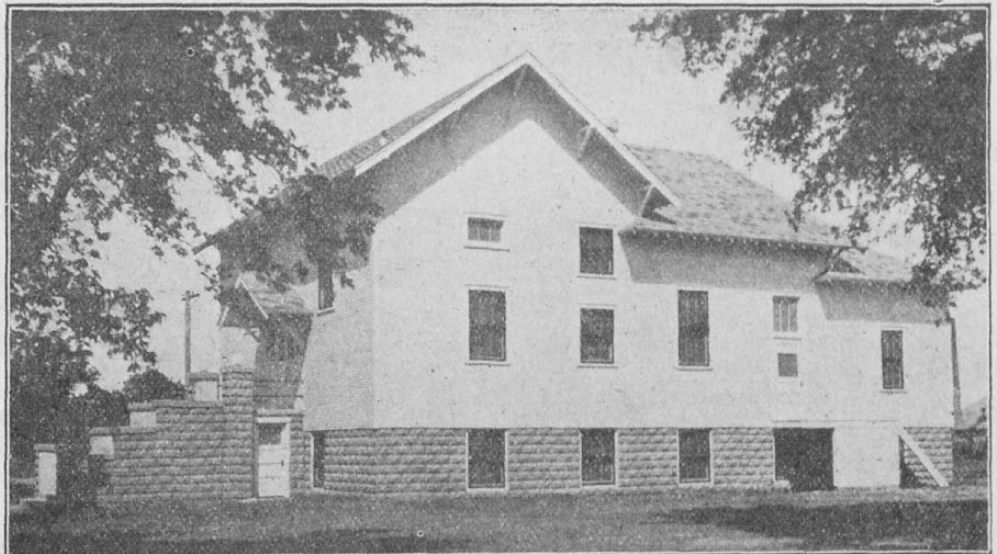
NELSON, MO.—Brother W. H. Lutgen writes, "Have just closed our meeting at the postal school house brush arbor, 20 miles northeast of Sedalia, Mo. There were 19 souls saved, 7 baptized in water, 5 baptized in the Holy Ghost and fire according to Acts 2:4, for which we praise the Lord. Many were healed of sickness and diseases. Then we moved over to Nelson, Mo. Any one wishing our services may write me at Sedalia, Mo., 1118 E. 3rd St."

PORT LAVACA, TEXAS.—Brother E. M. Yeats writes, "We were fortunate in getting Pastor C. A. Lasater of Fort Smith, Ark. for our camp meeting June 15 to July 5 which was one of the best revivals ever held in South Texas. The interest grew and it was a great sight to see 40 in the altar seeking God night after night. Whole families were saved and filled with the Holy Ghost. Large multitudes gathered at the water two Sundays for the baptismal services. The whole town and country around was stirred for God and God is still saving and baptizing. Just the other night God baptized 3 in a home prayer meeting. The revival is still in the hearts of His children. The membership has increased till the church is being enlarged."

EASTERN DISTRICT COUNCIL.—Pastor Edwin C. Sikes writes, "We would be pleased, through the columns of the Evangel to send forth a note of praise and thanksgiving unto God for His graciousness in granting unto us one of the most successful camp meetings, along every line, that it has been our privilege to enjoy in the Eastern District. We are sure that its great influence will continue until Jesus comes and eternity alone will reveal its beneficial power in this territory. Further, we desire to express our deepest gratitude and sincere thanks unto each and every one who took part in making the camp meeting the signal success which it was. The unity, fellowship and cooperation which permeated every phase of the camp life, from the mighty preachers which God permitted to be with us, to those who gladly served in the most menial positions, was beautiful and inspiring to all. One remarked that the kitchen and dining room workers were the happiest people he had ever met, and this was true of all departments."

KENNETT, MO.—Sister Minnie Brown reports, "I wish to send a note of praise to the Lord for the way He has blessed in a 2-week meeting just closed September 6. I went about 4 miles southwest of Manila, Ark. where Pentecost had not been preached. During the 2 weeks there were 16 saved and 17 received the Baptism of the Spirit as in Acts 2:4. One of those who received the Holy Ghost was a Baptist preacher. He said he had not been saved until he came to our meeting. He also threw his tobacco away with some of the rest of the men, confessing they were living a new life now. Brother J. Z. Olives the pastor at Kennett, Mo. was with us the last day of the meeting and baptized 11 in water. The Lord blessed the day's services and we closed the meeting that night with the whole country giving Pentecost a hearty welcome."

SPRINGFIELD, MASS.—Annual Fall Convention, Sept. 24-27. Special speakers expected. Church located corner Springfield and Armory Streets.—H. T. Carpenter, pastor.



NEW CHURCH AT SHERBURN, MINN. WILLARD H. POPE, PASTOR

Forthcoming Meetings

CHICAGO CAMPAIGN POSTPONED.—Pastor S. A. Jamieson writes: "Have just received word from Evangelist Mae Frey that she cannot begin her campaign with us October 4, but will come a few weeks later on. Announcement will appear later concerning dates of campaign."

WALLACE, NEBR.—Meetings will commence in the Congregational Church, September 15, lasting to October 15 and longer if the Lord leads. Pray for this meeting. Evangelists W. O. and Etta Thornberry and workers. Any Council minister passing this way is welcome.

SOUTHEASTERN DISTRICT CAMP MEETING at Dothan, Ala., Oct. 1 to 15. Meals and camping arrangements on grounds. All expenses taken care of by freewill-offering plan. Evangelists A. H. Argue and daughter Zelma will be in charge, together with efficient and able workers. Dothan is easily reached by rail from any part of the Southeast and its highways afford the very best motoring from all near-by states. For further information, write C. H. Johnson, Secretary of Camp Meeting Committee, Enterprise, Ala.

CAMDEN, N. J.—Former Presbyterian Church building now opened with the Pentecostal message, Calvary Tabernacle on N. 2nd Street, corner of Pearl Street, Camden, N. J. Evangelist Charles A. Shreve to hold opening meeting September 20 to October 4 inclusive. Meetings every evening and Sunday afternoons. Grand opening Sunday afternoon, September 20 with first service. Young people's rally Saturday evening, September 26—Walter J. Palmer, pastor.

DURANT, FLA.—The old Pleasant Grove Camp Meeting at Durant, Florida, convenes October 15 to 25. Evangelist J. L. Slay, of Biloxi, Miss., in charge. Quite a number of pastors and good speakers from other assemblies will be present. Durant is seventeen miles southeast of Tampa. Our campground is covered with beautiful oak trees, an ideal place to camp. There are ten acres, all fenced. Anyone coming to Florida this winter will receive a hearty welcome. Bring your tents and enjoy old-time religion with us. A good restaurant on the grounds; meals at a reasonable price. For further information, write Pastor J. L. Webb, Tampa, Fla., Route 2, Phone 54351.

OKLAHOMA DISTRICT COUNCIL.—Sand Springs, Okla., Oct. 27 to 30, inclusive. We have secured the Methodist Church for the Council session. The church is located on Main St. one-half block west and one north of Interurban Waiting Station. Those coming via Tulsa catch cars at the Tulsa Interurban station two blocks north of the Frisco station (cars run every twenty minutes). The ladies of the Methodist Church will serve meals. Rooms can be secured at moderate prices. Write Pastor Oscar Jones, Box 112, Sand Springs, and make advance arrangements for rooms. We desire that all of the ministers of the District will be present, as some important matters will come up at this District meeting.—Glenn Millard, Secretary-Treasurer.

CLEVELAND, OHIO, CONVENTION.—The Tenth Annual Missionary Convention of the Pentecostal Church of Cleveland, Ohio, East 55th Street and Lexington Avenue will be held October 1 to 11, three services daily, 10:30 a. m., 2:30 and 7:30 p. m. Evangelist Harold K. Cornish will minister the Word of God in the power of the Holy Ghost. His messages will be for spirit, soul and body. Themes: salvation from sin, healing for the body, Baptism of the Holy Ghost, and the coming again of the Lord Jesus. Strong ambassadors of the Cross from India, Africa, China, Japan and other foreign lands will deliver inspiring missionary addresses. We are expecting great things from the Lord. Entertainment free to all missionaries affiliated with the Assemblies of God who feel led to attend. All main car lines connect with East 55th Street cross-town, line direct to church. Friends coming from out of town over the Pennsylvania Railroad, get off at Euclid Avenue station, then take 55th Street car north a short distance to Lexington Avenue.—George Bowie, 11603 Tuscora Avenue, Cleveland, Ohio.

WANTED.—Someone wanted at Sparks, Okla., to hold a revival. Write to P. T. Swonger or E. Vuncannon, Sparks, Okla.

OPEN FOR CALLS.—I have resigned the pastoral work to go in the evangelistic work which I feel is my calling and I am open for calls. Am in full fellowship with the Council.—Evangelist W. N. Mills, Jackson, Tenn.

Send 25 cents for sample package tracts.
The Gospel Publishing House, Springfield, Mo.

OPEN FOR CALLS.—I am now open for evangelistic calls or will accept a pastorate if the Lord so directs. My desire is for the glory of God, and to win lost souls to Christ. I can furnish references. Write me at 114 Carlton St., New Britain, Conn.—H. A. Christopher Jr.

MISSIONARY DISTRIBUTION

(Continued from Page Eleven)

*Mission station expense	50.00
*Water for missionaries in Jerusalem	15.00
Porto Rico Field	
Allowances of missionaries	365.00
Native work and workers	150.00
South American Fields	
Allowances of missionaries	265.00
Missionaries on furlough	235.00
*Native workers	13.00
West Indian Field	
Allowances of missionaries	70.00
Missionaries on furlough	60.00
Native work and workers	150.00
Mexico and Mexican Border Field	
Allowances of missionaries	340.00
Native workers in Mexico	175.00
Native workers on border	155.23
La Luz Apostolica	20.00
Miscellaneous Fields	
Alaska, allowances	100.00
Hawaii, allowance	35.00
*Persia, allowances	180.00
Poland, allowances	203.25
Russia, allowances	78.00
*Return fares	28.00
*Building fund	4.00
Chicago Missionary Rest Home	25.00
*Non-Council missionaries	506.50
Emergency fund	255.00
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Total distribution for August	\$15,149.36
Special designation for return fare wrongly reported received in August	344.00
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August balance	\$15,493.36
*Indicates entire amount designated.	

FOREIGN MISSIONS CONTRIBUTIONS

September 4 to 11 Inclusive

This does not include offerings sent in for the expense of the Foreign Missions Department.

\$.10 M L A Tulsa Okla.; **.35** Miss E H Springfield Mass.; **.50** One of His followers; **.50** F Y Sharnokix Pa

1.00 Mrs F S S Decatur Ill.; S S Brush Prairie Wash; J M G & wife Eureka Springs Ark; Mrs L H Wilmette Ill; Mrs G C T Cuyahoga Falls Ohio; Mrs M G S Osgood Ind; F H W Oak Hill Mo; Mrs B A P Fort Dodge Kans; Friends Withee Wis; Assembly of God Tab Toledo Ohio; S E D Chippewa Falls Wis; Friends Rosalia Wash; H D San Francisco Calif; Mrs L S Trotwood Ohio; Mrs C H F Calexico Calif; A sister Wilkinsburg Pa; Mrs T O S Artesia Miss; **1.05** F H Dunellen N J; **1.15** Mrs B P Buffalo Kans; **1.50** Assembly of God Camden Ill; Pleasant Valley S S Monroe La; **1.53** Pent' l S S Siloam Springs Ark; **1.72** Beverly Ave S S Dallas Tex

2.00: A sister; Full Gospel Mission Dutchtown N Y; A F J Gonzales Tex; Mrs W S Minneapolis Minn; J C H Canton Ohio; Mrs G K B Philadelphia Pa; Mrs J H Butte Mont; C C S Macks Creek Idaho; Z C B Douglas Mich; Mrs W B E Tulare Calif; A Friend; **2.05** Assembly West Plains Mo; **2.18** Willing Workers S S Class Redondo Beach Calif; **2.24** B C F Kennewick Wash; **2.41** Assembly of God S S & Church Oswego Kans; **2.45** Polk Creek Mission Poteau Okla; **2.50** Humboldt Pent' l Mission Humboldt Ia; M E C Virden Ill; W F R Goose Creek Tex; O S Roscoe Tex; **2.75** W F W & wife Harrell Ark

3.00 Berean Class Ewing Mo; Miss R E W Canton Ohio; Mrs W L B Fortuna Calif; North Side Assembly of God S S Tulsa Okla; Mr & Mrs W A T Mead Colo; Miss P T Salinas Calif; Mrs J C M Almena Kans; Children's Mission Los Angeles Calif; S S Monette Ark; W L S Port Lavaca Tex; **3.01** Assembly of God S S Haskell Tex; **3.05** E F Collinsville Okla; **3.15** D G M Warren Ill; **3.21** A S Canalou Mo; **3.50** A M B Ft Smith Ark; **3.65** Assembly of God S S Chester Ill; **3.73** Assembly of God S S Paris Ill; **3.75** I M H Burbank Calif; Mrs C E H Sageeay Okla; Assembly Newcastle Tex; **3.80** 37th St Church Austin Tex

4.00 S C Baltimore Md; Mrs E O H & son Colorado Springs Colo; J W B Enders Nebr; E M W Pattison N Y; M C Wiemar Calif; J B K Pontiac Mich; M T Baldwin N Dak; C F B East Rochester N Y; **4.20** Assembly of God S S Holly Colo; **4.23** Assembly Samson Ala; **4.25** 5th & Broad & North Side Assembly of God S S Wichita Falls Tex; **4.29** Assembly & S S Hill City Kans; **4.50** C B Oswego Ill; **4.70** Mr & Mrs L W B Hiawatha Nebr

5.00 Mrs J L B Lowell Ariz; Mrs J R Hallandale Fla; Mrs G V L Salem Ore; E E N & family Elton La; Mrs G E T Terrace Canada; F T H Clark's Summit Pa; S S Lavoye Wyo; Missionary Prayer Band Millville N J; Mr & Mrs D S Rushville Ill; Welcome Mission S S Millville N J; D C Ainsworth Nebr; J M E Prescott Ark; C M C Texarkana Ark; W R M South Fork Pa; Mrs J M Y Humber Bay Canada; Mrs J H T Canadaigua N Y; Mrs H S Pittsburgh Ill; A Friend Dover Pa; Assembly War-

rior Ala; In His Name Colorado Springs Colo; P C Lawnsdale Cali; Pent' l S S Perks Ill; Mrs M Tulsa Okla; Pent' l Young People's Meeting Oswego Kans; Mrs E E K Beckville Tex; S J H Toledo Ohio; Mr & Mrs L S B Coffeyville Kans; C M R Detroit Mich; E C Chicago Ill; N O Sturgis Mich; E B Beggs Okla; Mrs A L P San Diego Calif; E L L Poteau Okla; Mrs O C Detroit Mich; Mrs D A D Leipsic Ohio; **5.25** S S El Dorado Ark; **5.50** Pleasant Hill Assembly Mt Ayr Ia; Assembly Brimson Mo; Assembly of God Coffeyville Kans; W M H Port Neches Tex; **5.94** Four Square Gospel S S Arkansas City Kans

6.00 Full Gospel Assembly S S Monrovia Calif; Young People's Soc St Louis Mo; Miss M H & Miss M U San Francisco Calif; Mrs R D Van C Minot N Dak; Assembly of God Tab Toledo Ohio; Children's Meeting Bazine Kans; G R W Colby Kans; Armourdale Assembly Kansas City Kans; P S H Salem Ore; C M N Hill City Kans; Mrs R A J LOS Banos Calif; Junior S S Class Zephyrhills Fla; **6.40** Calvary Mission Los Angeles Calif; **6.47** C E J Caruthersville Mo; **6.50** H K Clarkdale Ariz; **6.65** Tent Meeting Findlay Ohio; **6.98** Assembly Earle Ark; **7.00** S S Wynne Ark; O R H Newton Kans; Assembly Church Laurel Miss; Assembly of God Church Kenedy Tex; I S F Port Huron Mich; E F Depew Okla; **7.15** Assembly of God Yoakum Tex; **7.30** Assembly Rosston Okla; **7.40** Assembly of God Eureka Springs Ark; Assembly of God Cestos Okla; **7.41** M H S Clarinda Ia

8.00 Assembly of God McCoy Tex; Mrs G E E Wichita Kans; J S Granite Ill; S S Vallejo Calif; **8.49** Assembly S S Bazine Kans; **8.54** S S Hornbeck La; **9.00** R R H Plano Ill; Sherman St Pent' l S S Ottumwa Ia; **9.20** S S Lamesa Texas

10.00 M B Washington D C; A Friend in Ga; H A McG Bakersfield Calif; A G S Honolulu Hawaii; J B & wife San Lorenzo Calif; J D Z Kansas City Kans; Mrs R G Strathmore Calif; Miss P K N Edmonton Canada; Assembly of God Miami Okla; Assembly Harrisburg Pa; Mrs F G Seiling Okla; K E R Rienzi Miss; C D St Louis Mo; Mrs G C T St Louis Mo; A L W & daughter Poughkeepsie N Y; A A Lynbrook N Y; S S Glendale Calif; Mrs J H Jenny Lind Ark; J L L Lancaster Pa; Mr & Mrs L L Marshfield Wis; **10.75** Assembly Inglewood Calif

11.00 S S & Church of Assembly Topeka Kans; **11.01** S S Port Lavaca Tex; **11.05** West Monroe S S Monroe La; **11.50** H S Union City Ind; **12.00** L R Y Los Angeles Calif; A Friend Coalhurst Canada; **12.50** L C N Long Prairie Minn; **13.00** Mr P W Cleveland Ohio; **13.42** Assembly Yakima Wash; **14.00** Mrs A E S Inglewood Calif; **14.10** Full Gospel Assembly Sioux City Ia; **14.40** Mr & Mrs M Jerseyville Ill; **14.58** Miss C N Orlando Fla; **14.75** Assembly Holt Fla

15.00 E T A Hiltz Calif; Mr & Mrs L A D El dorado Kans; Assembly of God S S Burkburnett Tex; S S Jester Tex; **15.07** Assembly of God S S Drumright Okla; **15.27** Assembly Joplin Mo

16.00 Assembly Sayles Pa; **16.06** Full Gospel Assembly Monrovia Calif; **16.55** Flatwood S S Edom Tex; **18.40** Assembly Ewing Mo; **18.50** Penny Fund of Pent' l Assembly & S S Spokane Wash

20.00 J A L Springfield Mass; Mission of Assembly of God & S S Minot N Dak; Southern Calif Bible School Mis Soc Glendora Calif; **22.10** Full Gospel Mission Macksburg Ia; **22.50** Assembly Hartford Ala; **23.50** W & R R Walla Walla Wash; **25.00** H P E Richmond Va; Mrs A M M Vancouver B C; Pent' l Assembly of God Jamestown N Y; **29.14** Pent' l S S Gary Ind

30.00 Bethel Chapel Glendale Calif; W T L Seattle Wash; O H Spokane Wash; S S Springfield Mo; Young People's Union of Full Gospel Tab Granite City Ill; Assembly Brainerd Minn; **35.00** Mrs R S Long Beach Calif; Pent' l Assembly S Bellingham Wash; **37.00** Glad Tidings Tab Reading Pa; **37.15** Gospel Lighthouse Tab Asbury Park N J

40.00 F W H Brooklyn N Y; **45.00** F M Los Angeles Calif; **48.50** Bethesda Mission Richmond Va

50.00 Central Gospel Tab S S Mis Acc't Long Beach Calif; Bethesda Pent' l Assembly St John's Newfoundland; **59.00** Full Gospel Church Lansdowne Md; **65.00** J V New Trenton Ind; **67.00** E S New London Conn; **76.00** Assembly Alton Ill; **90.00** F M C & mother Long Beach Calif; **96.00** Oak Park Holiness S S Tampa Fla

100.00 Calvary Pent' l Church & S S Miami Fla; Assembly Turlock Calif; M C D Avondale Ariz; Miss J C B Herts England; **125.00** Full Gospel Church & S S Asbury Park N J; **136.25** Assembly of God Springfield Mo; **142.00** Assembly Wilkes-Barre Pa; **150.00** Christ Covenant & Glad Tidings Assembly Chicago Ill; **200.00** W F Lemon City Fla; **458.00** Bethel Temple Los Angeles Calif; **500.00** Miss L I B Herts England

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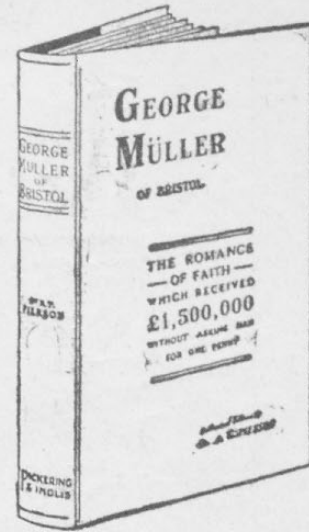
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