

Return to the files of
THE PENTECOSTAL EVANGEL
Springfield, Missouri

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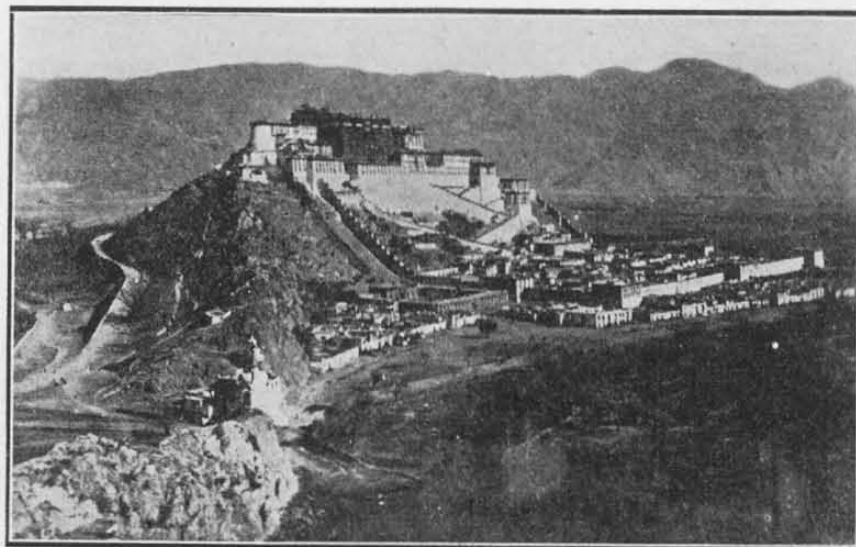
THE Pentecostal EVANGEL

A FAMILY AND MISSIONARY WEEKLY

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The Habitation of Cruelty

A Journey in Tibet



Famous Tibetan Robber Stronghold

I have been away among the nomad Tibetans for a little over four months. We left Labrang on June 27th and returned on the last of October. The Tibetan trails are much more dangerous to travelers this past year than they have ever been in my experience. Owing to the Mohammedan rebellion in Kansu this summer neither side attempted any curbing of the Tibetan robbers in the grasslands. But as the protecting arm of the government was relaxed we became increasingly conscious of the protecting hand of our

Lord upon us. Only the second day out of Labrang we were fired upon by a band of robbers. The bullets whizzed pretty close striking in the road beside us, but the robbers did not come any nearer. Our hearts were raised to God in thanksgiving for His deliverance. Everywhere we went we heard reports of robberies, thieving, and murders. But truly we felt that verse true, "He shall give His angels charge over thee to keep thee in all thy ways."

On my return I came unexpectedly
(Continued on page 13)



True Worship



W. T. Gaston

The story of Jesus and the Samaritan woman contains a gripping message. This woman was a religious sinner. Perhaps she was faithful in the worship at her chosen mountain, and zealous for the faith of her fathers, but the story reveals that in her inmost heart there were grave doubts as to the sufficiency of her religious exercises. And now having found a prophet who knew the number of her husbands, and could tell her all things that ever she did, she seized upon the opportunity of finding out the true place of worship.

This woman represented a great multitude—"Our fathers worshipped in this mountain." How pathetic to behold the hosts of Samaria clinging to their traditional form and place, worshipping "they knew not what." The Jews likewise, while faithful to their holy hill of Zion, were nevertheless in the main, following an empty system—"In vain do ye worship Me, teaching for doctrines the commandments of men." In this respect this woman and multitudes of Samaritans and Jews were not unlike a host of religious sinners of our day who seem to think that a place of worship with forms and ceremonies is the only requisite.

They have usually attached themselves to the particular "mountain" that the faith of their fathers has indicated, with no more change of heart or victory over sin than the woman in our text. Here they continue to grind away like Samson, with sightless eyes, in total ignorance of the conditions of true worship or acceptable service.

The following quotation from Rev. Charles Fiske, Episcopal Bishop of New York, was taken from the daily press: "In spite of much pious talk, many of us seem hopelessly enamored of a religion that is little better than a sanctified commercialism. Sometimes hardly that. And what is the average man's idea of a good Christian? An honest and public-spirited man who avoids immorality and bad behavior generally, and legislates against both; whose ideas lead him to carry a club for correction of sinners; who occasionally goes to his church on Sunday, and at any rate contributes to its support."

But let us turn for a moment from this spurious, vain religion to the beautiful truth enunciated to this sinful but heart-hungry woman. "The hour cometh, and now is, when the true worshippers shall worship the Father

in spirit and in truth. . . . God is a Spirit: and they that worship Him must worship Him in spirit and in truth." To worship God one must come into a realm where God is revealed and made real to the heart. His infinite love and holiness will elicit adoration and praise when once our eyes are open to see Him in His beauty.

The heart craves and God demands reality in religion. Correct form means nothing when the heart is unmoved. "This people draw near Me with their lips, but their hearts are far from Me," were the solemn words of Jesus to orthodox Jews. Christian

"The woman saith unto Him, Sir, I perceive that Thou art a prophet. Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. Jesus saith unto her, Woman, believe Me, the hour cometh, when ye shall neither in this mountain nor yet in Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship; for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him. God is a Spirit: and they that worship Him must worship Him in spirit and in truth." John 4:19-24.

form may be as void of saving power as Jewish form. The facts are that the entire mass of unrenewed, ordinance-keeping, ceremonial-trusting, religious devotees are classed by the head of the church as vain worshipers. How tremendous the thought!

Do you remember that good man who came to Jesus by night? Nicodemus was not what the world would call a sinner. He was upright, moral, respected. He was taught in the form of religion—and by the way, it was a God-given form too—but Jesus said to him, "You must be born again. You must be born of the Spirit, or from above." The entire New Testament bears out this early announcement that a spiritual birth is the beginning of things spiritual and the only entrance to kingdom blessing, worship, and service. "The carnal mind is not sub-

ject to the law of God, neither indeed can be, so then they that are in the flesh cannot please God." That is, they that are only born once—"of the flesh,"—cannot please God.

Such individuals may train and develop themselves to a high degree. They may live respectable, conventional lives. They may be zealous in preaching, teaching, and giving of their means in spreading their particular brand of religion, but they cannot really worship God until they are born of the Spirit, and made partakers of His nature and holiness. This fact ought to be clear to all since worship implies reverence, love, delight and communion, all of which is of course impossible to carnal enemies. Only acknowledge this truth and it is not difficult to discover why there is an absence of true heart worship in much of the religion of our day.

The "amen corner" is out of date, and a hearty "Praise the Lord!" or "Hallelujah!" would cause "no small stir" in some popular churches. We still hear of shouting Methodists, but mostly in stale religious jokes. Why the cold, stiff atmosphere where once there was warmth and spontaneity in worship? I believe this change was gradually effected as the church fires were transferred from pulpit and pew to the basement kitchen range.

True worship is God's first great objective in dealing with fallen creatures, and without this foundation the entire superstructure that man may erect will fall like the house that was built upon the sand. Man in his natural state is as prone to religion as the sparks are to fly upward; but spirituality is foreign, strange, and even foolishness unto him. Not that God's salvation is a strange religion, but that man is estranged from God. He is like a fish out of water. He is out of his proper element, and though like the fish he may flounce about in great fashion, it does not get him anywhere and is a weariness of the flesh. It takes the supernatural to make us truly natural. "God is a Spirit: and they that worship Him must worship Him in spirit and in truth." None other than the blessed Spirit of God can bring life and reality into our devotional exercises. It is His prerogative to glorify Jesus, to make Him real and wonderful; and wherever the Holy Spirit is moving in power there will be true worship from hearts that exult and grow with the flame of adoring love.

There is nothing more inspiring than

to witness an assembly with faces tender and lifted toward heaven in reverent, Spirit-energized worship. Verily angels and all nature seem to join with saints in giving glory to God when the atmosphere is congenial to the Spirit and freighted with His mighty power. True worship proceeds from the depths of the heart and involves the entire personality, and no one can render such worship except those who love God with all the heart, soul, mind and strength.

We can learn a great deal about this subject from David. Whatever his critics may say about him on other lines, it must be agreed by all that David had a heart filled with Spirit-inspired praise and worship. Many times he would call upon his soul to praise the Lord, as in Psalm 103: "Bless the Lord, O my soul, and all that is within me, bless His holy name." The entire collection of Psalms, the Prayer and Praise Book of Israel, is characterized by an intense devotion to God. Certainly we who are privileged to live under a "better covenant" should not be less ardent in our worship.

The Scriptures reveal that true heart worship is an essential preparation for bridehood. This is too obvious to require proof except of course among people where praise is seldom heard and never appreciated. Psalm 45 is prophetic and looks forward to the coming of our Lord. Here we see the King in His glory, and upon His right hand stands the Queen in gold of ophir. Two things stand out here in the divine counsel to the bride. First: consecration—"Forget thine own people and thy father's house." Second: adoration—"Worship thou Him for He is thy Lord." If we are to stand in that honored company we must have both the one and the other. This if I mistake not is a vital matter, and I am strengthened in this conviction by the fact that every real work of God results in the soul's responding spontaneously with worship and thanksgiving. Sinners genuinely saved from sin are often unable to express their thanks to God in words. Thus they laugh, weep, and praise all at once, and saints and angels unite in giving the glory to God.

When the man at the gate Beautiful was healed he went triumphantly into the temple, "walking and leaping and praising God." This performance was not staged. It was his natural, spontaneous reaction to the touch of resurrection power in his body.

Examine the first outpouring of the Spirit upon the Gentiles as recorded in Acts 10. Neither Peter nor the candidates understood what God was about to do. There were no instruc-

tions as to what would be appropriate by way of response to God's blessing, but when God "poured out the gift of the Holy Spirit they heard them speak with tongues and magnify God."

The spirit of worship pervaded the early church, not only in times of great blessing, but also in times of great crisis and suffering. Consider Paul and Silas in the inner dungeon in Philippi, their feet fast in stocks, and backs lacerated and bleeding, unable to sleep no doubt because of almost unbearable suffering. What was the attitude of their hearts at that time? Were they inclined to self-pity or despondency? Nay verily! "At mid-

thanks always for all things unto God and the Father in the name of our Lord Jesus Christ." "Rejoice evermore. Pray without ceasing. In everything give thanks, for this is the will of God in Christ Jesus concerning you."

This spirit should ever characterize God's saints on earth according to the pattern in the Scriptures of truth; but be it remembered that God's children have everlasting life and joy, and so we read in the Revelation of glorified saints in heaven saying, "Alleluia; salvation, and glory, and honor, and power, unto the Lord our God. . . . And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth." Can you imagine nervous, self-conscious, half-frightened professors of religion in that choir? I trow not. Personally I cannot believe that the Lord, who is the world's most ardent lover, is coming for a sub-normal, vain, lukewarm, pleasure-loving, power-denying, world-courting, ultra-modern flapper for His bride.

This supreme honor is for the overcomers, and it is impossible to overcome by carnal effort. In fact, the natural man is overcome to start with by "the prince of the power of the air, the spirit that now worketh in the children of disobedience." Any system addressing itself to human need must, to be efficient, not only deliver from the power of reigning sin within, but also from "the god of this world." This of course can only be effected by redeeming blood and divine power. However, real salvation in its initial stage, though very wonderful is not a guarantee of a place in that select company of which we have been speaking. Human frailty within and world opposition without must be overcome.

How may we be assured of overcoming when many are being overcome of evil? I answer that our faith and hope must be in God. It is our blood-bought privilege to be so "strengthened with might by His Spirit in the inner man" that like Paul we may say, "Thanks be unto God who always causeth us to triumph through Christ." Here alone is certain victory. We may overcome the power and spirit of this present evil age only by tasting the power of the age to come. Therefore, since these are facts of divine revelation we cannot overemphasize the importance of being filled with the Spirit. He is our divine Paraclete, or the one sent alongside to help us through.

In conclusion I would remark that one of the beautiful things about the
(Continued on Page Eight)

The Unfailing Spring

*Sweet was the hour, O Lord, to Thee,
At Sychar's lonely well
When a poor outcast heard Thee there
Thy great salvation tell.*

*There Jacob's erring daughter found
Those streams unknown before,
The water-brooks of life that make
The weary thirst no more.*

*And, Lord, to us, as vile as she,
Thy gracious lips have told
That mystery of love revealed
At Jacob's well of old.*

*In Spirit, Lord, we've sat with Thee
Beside the springing well
Of life and peace, and heard Thee
there
Its healing virtues tell.*

*Dead to the world, we dream no more
Of earthly pleasures now;
Our deep, divine, unfailing spring
Of grace and glory, Thou.*

—Denny

night Paul and Silas prayed and gave thanks to God." Then came the earthquake and salvation to the jailer and his family. Sometimes the praise was occasioned by the blessing, and again the blessing was occasioned by the praise. We are much in need of both.

But some one may ask, "What does all this have to do with the bridehood of the church?" Simply this, that the devotional life is a vital and normal part of New Testament Christianity as taught and practiced by Jesus and His apostles. Take a sample of Paul's teaching on the subject: "Be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving

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MAKING THE COMMONPLACE UNCOMMON

One lesson to be learned from the life of the great emancipator, Abraham Lincoln, whose birth every loyal American will celebrate next Tuesday, is that of making the immediate circumstance, however humble or apparently adverse, a stepping stone toward success. His beginning was amidst the very commonplace things, but he made them uncommon. He made them uncommon first of all by "not despising the day of small things," but by giving himself to doing with thoroughness the immediate task, whether it meant following the plow or splitting rails. He glorified toil by his honesty in its performance. Then, too, he made the commonplace uncommon by giving to it vision. He did not rest content alone in the acceptance of the essential daily grind, but prepared himself diligently to fill a larger place in life. Filling the commonplace full, keeping the roots of the soul fastened in humility, reaching upward line upon line, building toward the goal before us, is that uncommon thing which makes the commonplace yield rich reward.

The Lord Jesus was born and reared amidst the commonplace elements of life, nor did the roots of His earthly life ever cut loose from these. He filled the commonplace full, for He came not to be ministered unto but to minister. Yet withal He fixed His eyes upon the goal before Him, and each step He took led Him nearer to its realization. He not only filled the commonplace full to the replete, but to the overflowing. It is this very fact that makes us love Him, not only as Christ the Lord of heaven, but as the fellow and friend of the lowliest human being. Do we find ourselves surfeited with the commonplace things, and do they become irksome to us? Let us not be discouraged; we too can make the commonplace uncommon, if we will learn the lesson of filling the present full with honest, sincere effort, the meanwhile preparing diligently for the larger service in the future.—H. H. M.

THE KELLOGG PEACE TREATY

The Kellogg Multilateral Peace Treaty has been signed by our government, and there only remains the final ratification by the concurring governments. Senator James Watson in addressing Congress when this treaty was before them for consideration, very aptly declared that it was only a gesture for peace, a splendid move in a right direction. He then proceeded to warn the government that it would take more than this treaty to guarantee permanent peace.

While it is true that this is a step in a most desirable direction, and Mr. Kellogg and those associated with him in the drafting of this peace treaty are to be commended for their sincerity, yet thinking men are well aware of the fact that behind the screen of peace talk and treaties all of the nations are

arming to the teeth. Huge programs for the increase of armament are being carried out daily. We read in the news items with startling regularity of the launching of the new war vessels and of the invention of wonderful and deadly instruments of war.

Benito Mussolini, addressing the legislature at Rome on the eve of the Kellogg treaty, said, "In spite of the talk of peace the whole world is arming as never before. . . . We all favor peace and all of us signed for peace. . . . But the fact remains that the whole world is arming." He then uttered a statement that might be considered prophetic, "When the storms are getting nearer, it is then that talk of quiet and peace is heard." The Bible plainly states this very fact, "When they shall say, Peace and safe-

ty, then sudden destruction cometh upon them."

David Lloyd George, England's outstanding statesman, said of the treaty: "What more is now needed but to sing the Hallelujah chorus and go on building our New Jerusalem in England, free and unfettered? That is how it is intended to be, but that is not how it is. Since we signed the peace treaty armaments are steadily increasing. All things show now that the world is headed for war."

Our Congress here in America, though desiring peace, realizes only too well that the treaty cannot possibly guarantee it, and they are wrestling now with the problem of building some fifteen new cruisers and a further expenditure of some seven hundred million dollars for defense.

There is only One who can bring peace to this storm-tossed world. He is the Prince of Peace. Gestures by humans are beautiful, but we can only have the reality when He comes to put an end to the causes of war. We breathe deep down in our hearts, Even so, come, Lord Jesus!

INCREASE OF KNOWLEDGE

"But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Dan. 12:4.

Only one hundred years ago, 1828, the school board at Lancaster, Ohio, was asked to permit the schoolroom to be used for a debate on the practicability of railroads. The board refused to grant the request, and entered this statement in its records:

"You are welcome to use the schoolroom to debate all proper questions in, but such things as railroads are impossibilities and rank infidelity. There is nothing in the Word of God about them. If God had desired that His intelligent creatures should travel at the frightful speed of fifteen miles per hour by steam, He would have foretold it through His holy prophets. It is a device of Satan to lead immortal souls to hell."

A list one might make of the things men know now that they did not know one hundred years ago would be a striking comment on Dan. 12:4.

Our Ministry

HELPS AND HINTS FOR CHRISTIAN WORKERS

Conducted by W. T. GASTON

The Importance of a Right Start in Religion

Perhaps the most difficult task before the Christian ministry is that of awakening sin-darkened worldlings to a consciousness of sin, its nature and deserts. I am not forgetting here that it is the prerogative of the Holy Spirit to convict the world of sin, but while He may and often does move in His own sovereign way, entirely independent of human agencies, still His usual method is to work through and with a divinely appointed and anointed ministry.

It was while Peter preached the Word that three thousand Christ-rejecting, sin-hardened Jews were pricked in their hearts. Paul was sent to the Gentiles "to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins." The gospel which he preached was not a gospel of mere precept, or "word only," but "also in power, and in the Holy Ghost, and in much assurance."

There never before was a time in the history of civilization when it was so difficult to open the eyes of sinners to the vicious, iniquitous nature of sin. There are no doubt many contributing causes for this state of affairs. Among them might be mentioned:

First, false systems of religion with their large facilities for propagating their doctrines, such as Christian Science that will compass sea and land to make proselytes to a system which avers that sin is unreal—merely an error of mortal mind. Or Russellism which lulls the conscience to sleep by its glowing promises of better opportunities in the millennium.

Second, false and un-Scriptural philosophy that denies man's creation and his fall from a state of holiness and regards the human race as highly developed animals.

Third and last, but not least, the decay of vital religion and the consequent loss of the sense of God's presence among those who still stand for the old doctrinal standards.

These and other causes have contributed toward a materialistic, so-called Christian civilization that is fast losing its sense of sin and entering a state of coma in respect to the sin problem. This to some may not seem

so serious, but to the spiritually illumined it appears most tragic. When bond-slaves of sin have little or no sense of sin and even become religious without any consciousness of the heinous nature and guilt of sin or any experience of divine deliverance from it, it is time for God's true ministers to "weep between the porch and the altar." We need an army of preachers to-day built on the order of Finney, who will so preach the truth "that every mouth will be stopped, and all the world become guilty before God." Old-fashioned preachers thundered God's Word about heart depravity and the infinite wickedness of unbelief and rebellion until sinners trembled under the tremendous weight and burden of sin. Moreover, the old gospel that broke men down in contrition and deep penitence did not mince words about the solemn realities of the future. The minister did not regard his listeners as animals of a high order that should be led to higher levels but as men possessing immortal souls that must be saved from sin or be finally and irretrievably lost.

A godly man of the old school once said, "No man feels the value of the soul of another who has not been made sensible of the worth of his own soul. No man discerns the malignity of sin in the world who has not yet felt its bitterness and terror in his own heart. No man is awake to the peril of the ungodly who has not trembled under the sense of personal danger."

I fear that even ministers often entertain faint and altogether inadequate notions of sin. This is apparent from the nature of their attack upon it. For instance, the supreme effort is often aimed at the results of sin upon the individual and society, how it reacts against good citizenship, breaks the hearts of innocent individuals, and leads often to ill health, disgrace, and final ruin. All this and more is true and should be used as an urge upon the reason to seek the better way of life. However, such an appeal in itself will fail to bring a deep conviction of sin. Men must be plied with the truth of God until they see and feel the tremendous guilt of sinning against infinite love and rebelling against the

righteous government of the universe

Sin is first of all against God. As David expressed it, "Against Thee, Thee only have I sinned." The prodigal son, disillusioned and homesick, did not feel bad merely because he had spent his money foolishly and lost his opportunity to "make good" in the world, but the heart-breaking thing was that he had "sinned against heaven, and before thee."

What I am trying to say is that we may occupy ourselves in striking at the temporary results of sin instead of the thing itself. We may get loud in our condemnation of certain sinful practices, forgetting for the time that it is entirely possible to cause folk to feel bad about sinful acts for which society and their intelligence condemns them, without their ever being at all exercised about the cause of these acts—of sin in the heart. All this is laboring with the symptoms instead of the disease. It is fussing with the branches instead of laying the axe at the root of the tree.

There is no question but that the fear of God is fast passing from a self-complacent, gospel-diluting, sophisticated public conscience, and according to the Scriptures this darkness will deepen and the apostasy progress until finally the whole world will wonder after the beast. But before that takes place the true saints of Christ will be raptured, and now even as the shadows gather, the Lord is pouring out the Spirit to prepare His faithful remnant and enforce His final warning. We are now in a revival that has in it all the elements of the first great outpouring, and who among us has not witnessed whole congregations swept with mighty conviction for sin? I feel sure that as we walk with God we shall see in every corner of the earth His hand heavy upon the people until they loathe and abominate sin and experience a mighty deliverance.

My appeal to Christian workers in this regard is that we shall seek to so appreciate this gracious work of God's Spirit and understand its value and purpose that we will not make the mistake of hurrying sin-burdened souls through this blessed valley of sorrows. Here they will learn something of how God hates sin. It is here that we first see our own insignificance and come to understand and appreciate Calvary. To rush penitents at this most critical moment is to rob them of that which is of inestimable value.

Perhaps you will pardon a word of personal testimony at this point. When I was convicted of sin sufficiently to go forward to an altar of prayer, while I felt myself a sinner, yet, as I had never been immoral, I considered my-

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Jewish Witnesses in Tribulation

The article below is reprinted without change from "The Continent" (Presbyterian, Chicago), January 1, 1903. Maurice Ruben pursued his work in Pittsburgh with great earnestness until his death, January 9, 1925.

The age of the martyrs has not ceased. Look at China yonder, and see how the Lord's witnesses fell in 1900. How was it in Uganda, when Hannington fell? So elsewhere in the mission fields of earth, here one spot and there another has been immortalized through baptism with the bright, red blood of the slain.

But all these were Gentile Christians, true to the death to him who died for them. Are there no Jews to live for Him and to die as He died? Do not His brethren care for Him? Has the heart of Israel forgotten the days of old and all the bright, heroic deeds of ancient devotion? Have the martyr prophets and priests no successors in Israel to-day? Let not Gentile Christians, in their forgetfulness of the Jew, think so.

A Martyrdom Harder to Endure than Death

It is a living martyrdom to which God invites the believing Jew. Civilization shields him from the martyr's death. This alone saves many a Jew from the fate of Stephen. Otherwise the 204,000 Jews baptized in the nineteenth century would have furnished a host of martyrs. But instead of dying once for all, they meet the scourge of death in life. Accused by their brethren, cast out by family and friends, distrusted by the Christian community, they enter at the day of their accepting Christ upon a life-long endurance of tribulation,

"Stretched upon the rack of this tough world."

Yet actual martyrs are not wanting. Look upon one scene only. It is in Hungary. The time is winter a few years ago. A young man, hardly beyond boyhood as yet, has learned to love Jesus. He rejoices in the light of New Testament truth. One day his father gets him into his power. He is asked to forsake Jesus. No he will not. They argue with him. The family disgrace through having an apostate son is held up before him. His obligation to repeat the "kaddish" prayer for his father after death is pressed upon him. They appeal to the beauty and glory of Judaism. But all in vain. Arguments, entreaties, exhortations, tears, are useless. The father does not hesitate. He takes his boy to the river-side. A hole is cut in the ice. With the help of neighbors that boy is put

under, and so he dies for the name of Jesus.

There are other modes of martyrdom. There is a torture of the affections that is worse than death. A friend of mine labors for the Lord today as a Hebrew-Christian pastor in Iowa. He was a wandering Jewish sailor, come of a good family in Germany. He is familiar with nine languages, and is making himself an authority on the history of Jewish missions. While studying in the seminary at Allegheny, his father's family held a funeral service over him, as is sometimes done with apostates. He was henceforth counted dead to the family and to Judaism. Expenses were incurred at that funeral service. The bill was sent to the apostate son. He paid it, and has the receipt.

*The Experience of Maurice Ruben**

I would that every Christian in America knew the story of Mr. Maurice Ruben, once a Jewish infidel and spiritualist. Married to an attractive Jewess of Nebraska in February, 1895, having a good position and living in a fashionable suburb of Pittsburgh, Pa., he looked out on the fairest prospect for this world. But he was not at rest. One or two faithful Christians had spoken to him of Christ as they met him in the store. As he was passing up the street one day, in the midst of the throng, God suddenly laid His hand on Maurice Ruben. It was just five weeks after his marriage. There began from that moment a terrific struggle. Satan, fearing to lose one of his own, pushed him into one vagary after another, striving to occupy his mind with strange fancies. But night and day Mr. Ruben studied the New Testament, and was led by the Holy Spirit into a clear understanding of the truth. He gave himself up to obey the Word, and thus became established as a faithful witness of Christ.

In the meantime persecution had burst forth against him. He had confessed Jesus, that One who is ever "a stone of stumbling and rock of offense" to the Jew. Mr. Ruben was employed in the large store of Solomon and Ruben, his brother being a partner in the firm. This brother and other relatives were deeply incensed over Maurice's apostasy. They considered him insane because of his earnest testimony concerning Christ. In the midst of the family distress Mrs. Ruben's

mother came. She could see no signs of insanity in Maurice, and to the surprise of all encouraged him in his study of the New Testament. But it was decided that Mrs. Ruben, nervous and distracted, should return home with her mother for awhile. This was in August, 1895.

Imprisoned as an Insane Man

One week later, near the hour of midnight on Saturday, two police officers called at the home of Mr. Ruben, and said they had instructions from headquarters to place him under arrest. Although they had no warrant, he agreed to go with them to the Oakland police station, where he was presently locked in a cell. No charge had been preferred against him. What did it mean? In his perplexity he comforted himself by prayer and the promises of the Word, and awaited the outcome of the following day.

Morning came, but no release. The long Sabbath passed with no change till nightfall, when two gentlemen called and interrogated him concerning his conversion. He became convinced that his sanity was in question. Their visit was brief. Christian friends came later, and tried to secure his release on bail, but in vain. Another night and day were spent in the cell. His brother and other relatives visited him, and intimated that the physicians considered him insane and he would be sent to a private institution for treatment. In the evening the two "insanity experts" called again, and later two strangers came and informed him they were charged to take him to a "sanitarium," as he needed rest. He asked, "Do you mean to take me away from here as an insane man?" One of them answered, "We are simply obeying orders."

Thus in the night, after a farcical examination, Mr. Ruben was taken to the insane asylum at Dixmont, Pa. He was put at once, according to the rule of the institution, into the ward of the incurables. This procedure is defended as being calculated to "develop" the peculiar form of insanity with which the patient is afflicted. Enough, one would think, to "develop" insanity in any but the strongest! This man of God was robbed of liberty, locked in a large room where were thirty cots, to be the companion of the chronic insane,—thrust in with men of unhinged intellect, afflicted with all manner of hallucinations, uttering filthy language or shrieking in demoniac rage.

Going to the cot which he was to occupy, his spirit was overwhelmed by these horrid outbursts and torn by conflicting emotions. Why this treatment

*On Jan. 9, 1925, Maurice Ruben went home to be forever with the Lord.

—a forced inmate of an asylum, put into the ward of the incurably demented? And this for the sake of Christ, because of the hatred that other Jews bore to that holy name! He betook himself to prayer. Soon a vision of the Christ arose before his mind. He entered somewhat into the meaning of the divine Sufferer's awful sacrifice lifted up thereto by his own wrenching of heart and the horror about him. And as he entered thus into the fellowship of the sufferings of Christ, a mighty calm pervaded his soul. He had peace even in that chamber of torments.

With Liberty Came Harder Trials

Two days were spent in that ward, five weeks in the asylum. His brother offered to release him if he would leave Pittsburgh, but he would accept liberty on no such condition. After much waiting in prayer God answered. A Christian, Mr. J. B. Corey, learned of the case. He engaged a lawyer to institute legal proceedings, and Mr. Ruben was soon released. It may be said here that Mr. Ruben does not blame his relatives for their course.

He says he would have done as they, had he been in their place.

His trials did not end with his release. The story of his insanity clung to him, and he became an outcast indeed, finding it difficult to make a living. For months in the rich Christian city of Pittsburgh this disciple of Jesus felt the almost constant pinch of hunger. His life insurance policy of twelve thousand dollars lapsed. His wife, constrained by relatives, obtained a divorce. Their child was nearly three years old when his father saw him for the first time. This was in October 1898, when Mrs. Ruben visited Pittsburgh.

Mr. Ruben was then doing personal work among the Jews, and proposing to start a mission. But no money was in sight for such work. It was hoped that a reunion could be effected with his fondly loved wife. She was willing, provided he desisted from Christian work and entered on a business life. His brother offered to start him in business on this condition. Then came a week of sore struggle betwixt love and duty. But Christ won, and Mr. Ruben put aside the hope of pres-

ent reunion with his dear family for the sake of Christian service. In the loneliness of his tired heart, he went strongly on. In three days after that decision \$700 came to hand for beginning the mission.

The Recompense of Many Suffering

Mrs. Ruben at length moved to Chicago, where in the pursuit of my mission work among the Jews I became acquainted with her. Thither came also her mother, now an earnest Christian. She united with me most heartily in trying to effect a reconciliation. Finally, after a long struggle, Mrs. Ruben gave her heart to Christ, and one day in November, 1901, a day of great joy for all of us—in my home in Chicago, the long-separated and much suffering ones were reunited in the bond of marriage. To-day they are living and loving and doing the work of the Lord in Pittsburgh. Mr. Ruben is at the head of a very hopeful and aggressive mission to the Jews. His brother and family have become friendly to him, and he has won the respect of both Christian and Jewish communities. — *Jewish Missionary Magazine*.

God the Father

By Norman F. Douty

The highest point in the Biblical revelation of God is that He is Father. First of all, He is the Father of our Lord Jesus Christ, and that in a twofold sense. From all eternity He is the Father of our Lord in His deity. Hence Scripture speaks of the only begotten Son of God. From the Incarnation God is the Father of our Lord in His manhood. The human nature born of the Virgin Mary is termed the Son of God. Luke 1:35.

So both in deity and in humanity our Lord is Son of God; God is the Father of Christ. This is a fact of relationship which is changeless. And the reality of the fact was the supreme thing in the consciousness of our Lord. So deep was His sense of Sonship, so deep His consciousness of the divine paternity that He was forever dwelling on this most precious truth. In the four Gospel records the word "Father" occurs about two hundred times! What produced this abiding sense of God's fatherhood? The impression of the relationship upon our Lord's consciousness was the definite work of the indwelling Holy Spirit on the ground of absolute obedience to the will of God.

It is the special function of the Gospel of John to reveal God as the Father of our Lord Jesus Christ. I further reveals Him as the infinite

lover of His Begotten. "The Father loveth the Son." There is nothing in Scripture more profound than that. The love of God the Father for God the Son, eternal, boundless, unutterable.

The Believer's Organic Union

In the second main division of this Gospel of John (ch. 13 to 17) we have our Lord's farewell discourse to His own. The central point in that valedictory is this: that by the cross all believers were brought into organic union with Himself, made as deeply one with Him as He is one with God, made branches of the Vine—part of the Son.

This identification of the believer with Christ puts him within the glorious sphere of sonship, within that territory where God is Father. Because joined to Christ he too can look up into the face of God and say, with Christ, "Abba, Father." Mark 14:36, cf. Rom. 8:15. Hence the wonderful declaration in John 20:17: "Jesus saith unto her, Touch Me not; for I am not yet ascended to My Father; but go to My brethren, and say unto them, I ascend unto My Father; and your Father; and to My God, and your God"—presenting not a distinction between the Son and ourselves, but, on the contrary, our oneness with Him in relation to God the Father.

His Father is our Father because we are in Him.

The blessed mission of the Beloved Son of God therefore is very clear; it was to share sonship with the sons of men. By the Cross the mission was fulfilled. All who receive Him as Redeemer possess His nature and consequently God is their Father. The only begotten Son in infinite unselfishness has made us one with Himself in the bliss of possessing God as Father. Blessed be His name forever!

The Apostle Paul therefore begins every church epistle with "God our Father." Our supreme possession is this. It is an unalterable relationship. As the eternal God says to me in Christ, "Thou art My son," I may constantly reply in unspeakable gladness, "Thou art my Father." But the consciousness of this unchangeable relation is mine only as I utterly obey the will of God. Obedient, the indwelling Spirit gives me the sense of sonship. Gal. 4.

Love, the Anchor of Sonship

There comes to me furthermore the revelation of the love of the Father for me as a member of His Son. I am now to God all that Christ is and therefore God is to me all He is to Christ. My lover, yes, the eternal God loves me, you, all believers, as deeply.

(Continued on Page Nine)

Deliverance from Worse Than Insomnia

L. Ella Miller

For a long time I had been troubled with insomnia. An attack was almost inevitable if I ate a late meal at evening. The resulting loss of sleep would not have been so great a hardship had there been quiet, restful waking. But when I would awake, first would come self-accusation, keen, intense; then would be presented to my mind the faults or wrongs of others, real or imaginary. The ensuing conflicts and battles for victory caused protracted sleeplessness and wore upon my nerves. After being tortured thus for a long time I began to realize that my late meals were giving an opportunity to the "accuser of the brethren" to destroy the "unity of the Spirit," despoil the fruits thereof, and wear me out. So, in great dread of waking, as I was retiring one night, in agony of soul I cried to God for deliverance. Even when we have done foolishly and have laid ourselves open to the attacks of the enemy, He does not always chide. This occasion was an illustration of His forbearance. The words came to me: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you . . . and ye shall find rest." Matt. 11:28, 29.

"What is Thy yoke, Lord?"

The answer came, "Pray for them which despitefully use you"—and it applies to those who misuse others, or are accused of it.

I determined then and there that as soon as I awoke and accusations against any one were presented, I would instantly begin to pray for that person with all my power.

I awoke as usual; the accusations began forming. I flew to my yoke;

I did as determined. Ah, me! what God can do! Almost instant victory! Such victory! Spoils carried off! Such love, such pity, such compassion for the erring, tempted, tried, struggling against a mighty foe!

Admitted by my indiscretions to a place of vantage where he could speak his deceptions to me, he not only prevented my helping them, but probably caused them to be hindered in their progress by suggesting in me uncharitable thoughts toward them. How real the truth, "More than conquerors through Him that loved us," became to me.

Was this yoke new? Ah, no. I had often before put it on—and off. Some way it had never been exactly adjusted. Possibly my head was not low enough.

A Bible example—"The Lord turned the captivity of Job when he prayed for his friends."

"Range yourselves therefore under God; but withstand the adversary and he will flee from you." James 4:7 (Rotherham).

I had been on the *defensive*; now I took the *offensive*. But back of this yoke there was something else. While God delivered me sweetly this time and gave me the victory notwithstanding I had erred, the words of Paul were impressed upon me:

"I keep under my body, lest when I have preached to others I myself should be a castaway."

I knew I must change my course. I must not again open the gate through which I now saw plainly the enemy had come in to attack me, making it necessary for God to send forth a special detachment to rescue me. The

late meals must be discontinued. But even this decision was not reached without facing serious temptation. How many plausible excuses there were for that meal! Hunger, care free because the day's work was done, guests in the home, or perhaps I would be dining out.

You say it was but a small matter? What was the first sin? "She took of the fruit thereof and did eat, and gave also unto her husband with her." Gen. 3:6. What was the first in Daniel's series of victories which culminated in the acknowledgement of God as sovereign by two (or three) world-wide rulers? He "purposed in his heart that he would not defile himself with the portion of the king's meat." Dan. 1:8. The first recorded temptation offered to our Lord was to eat. Matt. 4:3.

"Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31.

With God there is a remedy for every wrong, if only we will take it. How patiently He waits until we have tried and have exhausted all other resources, then, as we turn to Him, He mercifully bestows the long-rejected succor which He has stood ready all along to give. Such love, coupled with infinite knowledge and power! Who can comprehend it?

Although the foregoing was an experience of years ago, I find I still need to bear that "yoke." For the present days are rife with criticisms and accusations of "the brethren," merited or unmerited.

Have we forgotten that it is written, "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone"? "Judge nothing before the time." *May God send a revival of love that "covers all sins"!*

TRUE WORSHIP

(Continued from Page Three)

Baptism in the Holy Spirit is that every one who is truly filled with the Spirit is at once ushered into a realm where prayer and worship are natural to them. A new convert who is full of the Holy Spirit is as free in praise as Gabriel. Some of our critics contend that if the people were really being baptized in the Spirit they would not manifest human frailty. This position is of course untenable and not in keeping with reason or revelation.

Those receiving this mighty infilling, generally speaking, are careful about making extravagant claims. We have "*this treasure in earthen vessels*," and mistakes and shortcomings are a matter of course; but I would say here to the glory of God that the outpouring

of the Spirit has produced a fullness of joy and fervor of spirit unknown to those who have not received the full Pentecostal experience.

In the January number of the *Student Volunteer Movement Bulletin* there is a report of a recent trip through South America by E. Stanley Jones, author of the much discussed book, "The Christ of the Indian Road." In Dr. Jones' report, among other interesting things, he has this to say of Pentecostal work: "The gospel that will appeal to Latin America must be a gospel of joy. It is significant that the part of the evangelical movement that is spreading most rapidly in Chili is the Pentecostal, and the thing that is most attractive about them is their joy." Dr. Jones continues to say that the common people

turn to them. "They seem to offer something that lifts them from the dull and drab." Indeed there is to-day a great hunger for a gospel that brings animation and song. A joyless, lifeless, fireless religion is a stale, drab affair to trust to get you to heaven or any other place. Let us not forget the word to that sinful religious woman, "God is a Spirit, and they that worship Him **MUST** worship Him in spirit and in truth."

"Men may misjudge thy aim,
Think they have cause to blame,
Say thou art wrong;
Keep on thy quiet way,
Christ is the Judge, not they,
Fear not, be strong."

GOD THE FATHER

(Continued from Page Seven)

as profoundly, as unchangeably as He loves Christ. John 17:23.

As the love of God was Christ's anchorage and atmosphere, so mine. Because of this love the Father has given all things into His hand (for *love gives all*). Being found in Christ I find myself heir of the universe. "All things are yours." That all things are Christ's, and ours in Him, will be manifested, at the Second Coming, in fullness of demonstration before heaven, earth, and hell.

Because of all this and more, our Lord sought (and succeeded) to do the will of God in all things. That was meat and drink to Him. It was His delight. And because of such devotion to, as well as dependence on, His Father, there was glorious fellowship between them. *This is the deepest and highest thing in our Lord's life and death.*

And so the dominant thing in our Lord's life becomes the dominant thing in ours—fellowship with God as Father. All else is subjected to this. And as it is so subjected, we find every need met in every direction, for in the spiritual apprehension of the fatherhood of God in Christ every problem is solved, every desire satisfied.

The Discipline of Sonship

Furthermore, we know with strong certainty the truth of 1 Cor. 1:9, "God is faithful by whom ye were called into fellowship (oneness) with His SON Jesus Christ our Lord." That very faithfulness will lead Him to administer discipline. He permits sorrow to come to us that well-nigh breaks our hearts; He permits sickness to come that almost makes us helpless; He permits criticism that sometimes crushes us. Then Satan seeks to get us occupied with the suffering, and so to turn our face away from the blessed God whose faithfulness has permitted us to be wounded, the more to bless us. That is the hour to confess anew our confidence in God our Father—"the FATHER is the husbandman." And when He has tried us we shall come forth as pure gold. To Him be glory now and forevermore!

Finally, rejoicing in the love of God, we are filled with love for God and we do truly love Him with the whole being. He is our all and we delight with frequency to speak into His ear our overflowing love for Him. It is this that means more to Him than all service and surrender even—that we love the Lord our God and Father with all our heart, soul, mind, and strength.—*Hephzibah House Bulletin.*

The Importance of a Right Start in Religion

(Continued from Page Five)

self rather a nice sinner, and I presume that it was in my heart, although the thought had not taken form in my mind, that God, who loves sinners in general, would be delighted to save such an uncorrupted specimen as myself. Anyway I felt sure that He would meet me right away with the very kind of blessing that I would require of Him, but as I prayed the Spirit pressed me lower until I became in my own eyes most vile and wretched and entirely unworthy of God's notice. I am so thankful as I write that the workers left me much alone with my sin, for God was dealing with me there, and after having let me see myself and feel my shame He gave me also to see Calvary, and the transformation was indeed wonderful.

There is a divine principle here that ministers and Christian workers should carefully ponder. In the parable of the two debtors in Luke 7 the Master tells us in substance that he that is forgiven little loveth little, and he that hath been forgiven much loveth much. The individual therefore who is made most conscious of the enormity of his debt and the poverty and utter helplessness of his soul will be most humble and appreciative of forgiveness and blessing. From my experience in God's work I am absolutely convinced that most preachers and workers are in a greater hurry to get people converted than is the Lord Himself. When the Spirit has finally succeeded in getting a tolerable burden upon some wretched sinner, immediately a group of well-meaning but poorly-instructed workers rush in to get the burden off. They sympathize with him and seem to think that it is too bad the poor fellow feels so bad, and that it is their bounden duty to get relief for him as quickly as possible, whereas all he really needs is more of what he already has until he is fully humbled and finished with sin and self and ready to trust the precious blood of Christ.

Personally I am convinced that the shallowness and lack of devotion and broken-hearted appreciation of the cross of Christ on the part of many who have sought God in our altars is due to a lack on our part of full understanding and proper co-operation with the Spirit of truth in His work of making sin exceeding sinful, and the cross of Christ all sufficient. We should pray Holy Ghost conviction upon sinners, and when it comes see

that we do not frustrate the purpose of God by undue haste. Our greatest service at a time like that is to stand with God in prayer and faith instead of wasting human sympathy upon folk who, like ourselves, are unworthy of God's notice. It is only normal and proper for sinners to feel themselves infinitely wicked until they surrender all to Christ.

Instruction in the Word has its place here, truth wisely given will often influence a hesitating soul to a full decision, and the promise of God is like a life line to a soul who is ready to grasp it, but let us remember that nothing will avail until sin is dethroned and the heart is in full and absolute submission to God.

St. Paul said, "*None of these things move me.*"

He did not say, none of these things hurt me. It is one thing to be hurt, and quite another to be moved. St. Paul had a very tender heart. We do not read of any apostle who cried as St. Paul did. It takes a strong man to cry. Jesus wept, and He was the manliest man that ever lived. So it does not say, none of these things hurt me. But the apostle had determined not to move from what he believed was right. He did not count as we are apt to count; he did not care for ease; he did not care for his mortal life. He cared for only one thing, and that was to be loyal to Christ, to have His smile. To St. Paul, more than to any other man, His work was wages, His smile was heaven.—*Margaret Bottome.*

"When nothing whereon to lean remains,

When strongholds crumble to dust;
When nothing is sure but that God still reigns,

That is just the time to trust.

"'Tis better to walk by faith than sight,

In this path of yours and mine;
And the pitch-black night, when there's no outer light

Is the time for faith to shine."

Abraham believed God, and said to sight, "Stand back!" and to the laws of nature, "Hold your peace!" and to a misgiving heart, "Silence, thou lying tempter!"—He believed God.—*Joseph Parker.*

The Gospel in Foreign Lands

A CALL FROM THE CONGO FOREST

Eric M. Johnson

I feel constrained to write you of what my eyes have seen and my ears have heard to-day, for my heart is fairly leaping for joy. For sometime we have felt a burden to reach out and get to the people who are living in the forest beyond us. In fact we did not know what is beyond Gombari. Exactly one year ago Brother Walker and I started out for this section of the country to explore the same, and we came to the chief's village of which I am writing. We could not secure very many carriers, and so were hampered in more ways than one. We had the densest forest to pass through and the most slippery trails I have ever seen, walking in mud over our ankles at times. We certainly were glad when at last Andudu appeared in the distance on top of a big hill.

Tired and worn out we were glad to get a room in "Palace Hotel" at Andudu. I looked carefully at the structure, for some of the "main pillars" were hanging free in the air. Our men were all tired and hungry when the word came that there was a big herd of buffaloes near by, and that is enough to vitalize Brother Walker for another walk. So off he goes and comes back later without any meat, as the herd had moved on, but with a goodly report that over there on

the other side of Nepoko River there are hundreds of people entirely untouched by the gospel. This made our hearts glad, and we decided to go again in the morning, and also to explore in another direction.

Inside of one hour, as I ascended a hill, before me I saw one of the biggest villages in Mamvuland. The chief of this village is what we call a "Gefu" or head of several chiefs. Outside the enclosure stands a soldier at attention who on seeing us turns on his heels to guide the white man before the chief. Word had reached the chief the night before that a white man was coming to his village. He rises with great difficulty and I say in the native vernacular "Sene Mingi, Ngai asir'abulani." "Much greeting, I have finished to return." He cannot quite remember me, so I tell him, that one year ago I was here, and then he was in bed suffering from a mutilated leg crushed by an elephant. We prayed for him at that time and now he is up and walking. Surely God heard our prayers. Then his

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face lights, and he says, "Solo, solo, lokuta te, ndeko Ngai asir'abulani." "Truly, truly and no lie, my friend has returned." Then I compliment him on the greatness of his land and his people and his village. Then I tell him that I have come to ask him



Part of native congregation in Congo village

to give me ten men, and lend me his tepoy to carry me back to-morrow, for I can hardly stand on one of my legs owing to a tropical infirmity. Instantly he calls to a soldier, "Soldier, go and call ten men, my friend shall not walk on his sore leg." So I open my little trunk and pull out a blanket of a cheap nature, but fairly good and put over his shoulders, and I say, "You have unlocked my heart, and I love you." Again I ask if I can buy some eggs and chickens, and again he commands three soldiers to go in either direction and look for the white man's food. Soon I have more than I can eat and plenty to bring back home.

I pull out a number of belts and present him with one, and one to his brother, and a couple to his children, and in return I get presents of various nature. Then happens what I used to read about but never before saw or heard about since coming to Congo. He cried out to his people: "This white man is my real friend, and I want him to come to my land and to come and stay, for my heart loves him, and he is my friend."

So I ask him if he will supply me with men to transport our goods and belongings through the Jamba (jungle). "Oh, yes, we'll carry all your load and all your wealth," he said. "Will you help me build a house?" "Surely we will help you to build the house, and we will see that you always have food to eat." I saw tears in his eyes and his smile was genuine. I cannot ever remember of being so stirred, so I could hardly hide my tears. Here was an appeal direct from the heart of a big chief in the very heart of Africa. "Yes," I said, "We will come and tie up your wounds and show you the right way of the Lord, if the Lord gives us strength."

It was now time for a meeting, so I told him that I wanted silence so he raised his hand, and it was a great calm. With the help of my three Christian boys we sang the old hymn in Bangla, "Take the Name of Jesus with You," and after that I read to them about the great throne before the Throne in Rev. 7. In the discourse that followed I told them about the creation, fall of man, Jesus the Redeemer, the Resurrection, and the coming judgment. They all listened with rapt attention until I mentioned that I was the servant of the most high God, then he said out loud, "Oh, oh ye asir'alubi, ye azi mokobi." "He has finished to say he is a servant." "Musungu pinza, na mokobi likula." "A white man and also a servant. Hard saying to grasp," but when I told him that my chief was the chief of all the earth and heaven, and the Bula Matadi (Belgians) he was satisfied with my position.

This chief has a great number of people and thousands of them are around Andudu. We were satisfied with our exploration trip this time and we hope to reach them soon.

Here is a challenge to us and to you. We are quite willing to go there, if you go with us in prayer. You cannot understand what it means to be shut away from the sight of other white people, but we can do a hundredfold more if we advance ahead of civilization instead of following it up. Mamvuland has been abandoned by the Catholics as they found them averse to the Gospel. A native Catholic catechist said, "they were like animals and did not want God." But I believe that the day will come when the trails will be full of people singing the songs of the Lamb. Pray for them and us.

MISSIONARIES SAIL

Brother Sidney S. Bryant of Yonkers, N. Y., a graduate of Beulah Heights Bible School, sailed for India January 31st. He is expecting to join our Brother J. H. Boyce in the work at Siswa Bazar.

Sister Lois Shelton of Tulsa, Okla., a graduate of Central Bible Institute, sailed on January 19th for Liberia. She is planning to join Sister Mary E. Martin in the work at Newaka.

A REVIVAL IN THE PHILIPPINES

Brother Cris Garsulas writes: "I have some good news to tell you in that after months of incessant labor, our heavenly Father has opened the windows of heaven upon us through the grace of our Lord Jesus Christ and poured out copious showers of spiritual rain. Last Sunday night, November 28th, as a number of us tarried together, God flooded our souls with the Spirit and four received the Baptism with the Holy Ghost according to the pattern in Acts 2:4. Another also received this blessing the following Sunday and the end is not yet. Praise the Lord! In giving forth the Word, the Spirit has been helping mightily and it was good to see the tears trickling down the people's cheeks, witnessing that God was working in their hearts. I believe this is the first manifestation of God's power in Pentecostal fullness in the Philippines. The revival has begun, but we are looking for greater things."

PEACE IN TIME OF TROUBLE

Mrs. C. J. Wyns

God has kept us in perfect peace this trying year in Mongolia, although we have been visited by hundreds of bandits. Miss Fordham and myself and children are the only white people here. When the robbers arrive we have the poor frightened natives to care for. My children, the girl of six years and the boy of four, have sung to the robbers many times this year, "Jesus loves me this I know" (in Chinese) and another hymn, "Only one true God," and whenever we felt we could, we witnessed for Christ to them. Sometimes we could not approach them at all. Whenever we hear the robbers are coming, Miss Fordham and I go around outside the compound and pray that God will protect the place with the blood of His Son, so when they arrive they don't harm us or the people on the place, neither do they steal from us. How much we have to praise God for.

THANKSGIVING IN POLAND

Brother Albert Clause writes: "In looking back over the past year, I find so many things for which to be thankful. God has graciously kept me in health so that I have not suffered a day's sickness since I came to Poland, although it is extremely cold in winter. But better still I am pleased to report that there has been much to encourage us in the work, inasmuch as God's blessing has been upon our ministry in saving souls and baptizing them in the Holy Ghost. On New Year's eve our hall was crowded with those who had come to give thanks to God and some very wonderful testimonies were given. One little girl after testifying to the cleansing power of Jesus' blood and the

keeping and baptizing power of the Spirit gave a message in prophecy exhorting the people to hold fast since the coming of the Lord is nigh. One man who had been a drunkard testified with great joy to deliverance from his old habits, experienced through the salvation of our Lord Jesus. This man has a most childlike faith and God is truly manifesting Himself through his life. There is also a stir in the Catholic Church, many of its members leaving and starting independent assemblies where they can read the Bible and follow their convictions as to its teachings.

"You will be interested to learn that at one of our meetings held a few weeks ago, two Jews were saved and in one place there is an assembly of converted Jews. The old opposition among this people is breaking down and many reach eagerly for the tracts we distribute among them. Is not the fig tree beginning to put forth its leaves? Surely the long-looked-for Messiah must be at the door."

THE ISLANDS OF THE SEA

It is written, "Let them declare His peace in the islands," and this is truly being fulfilled here in Porto Rico. On September 13th last the whole country was swept by a terrific hurricane which rendered hundreds homeless, but it has drawn both native workers and missionaries closer to the Lord, as we have proven His tender care over us. Many of the people around have either died or been stricken with disease, yet the Lord has kept us all in safety.

In Santurce the deacons have taken an aggressive part in the work and have been pressing out into new fields during the past year, while in Catano real progress has been made in the establishing of the native church on a self-supporting basis, since the believers now maintain their meeting place. God has also been blessing this assembly in filling several with the fullness of His Spirit. We are pleased to report that God has blessed our ministry in San Juan, the capital of Porto Rico, and much interest has been aroused among the people there. We are also sowing the seed in Hato Rey, Rio Piedras, Cangejos, Cajejos, Caguas, Sanco, Carolina, and Buen Consejo.

Pray that God will continue to bless the work of the missionaries and natives and raise up more consecrated workers to push the battle for the Lord.

WITH THE LORD

Word has reached us of the home-going of our dear Brother Ira Theodore Johnson, of Binghamton, N. Y. Our brother was a man of prayer and deep spirituality. He served the church at Newberg, N. Y., as pastor for three years, retiring from active ministry a few years ago, and on Dec. 2, at the age of seventy-two, leaving us to be with the Lord. We extend deepest sympathy to the bereaved widow and five children surviving him.

A CANCER HEALED

On the 17th day of last June I had been suffering for about twelve weeks with a cancer of the stomach. It was extremely painful and I could get no relief. Being recommended to the Pentecostal people I went and asked for prayer. Dr. Redding

had told me I had cancer of the stomach and I felt greatly the need of healing. They had special prayer for me, about thirty-two of them praying for ten or fifteen minutes that God would completely rebuild me all over and make me well. When they got through praying, I was completely healed, and from that time to this I have never had a pain. I am in the best of health and feel twenty years younger. I am sixty-six years of age.—O. W. Poland, 912 So. Hughey Street, Orlando, Fla.

"A SHUT-IN"

Dedicated to God's "shut-in" ones. They are many.

I murmured at the path God chose for me
To daily tread,
For some, from cares seem to be wholly free,
But yet He led
Me through a thorny way, that I might learn
To do His will,
And oft His still small voice I can discern,
"My child, be still."

God leads me on, though I am prone to go
In other ways,
But He forgives, and banishes all foes;
And day by day
He gives me grace, sufficient for my cares,
Though He sees best
To oftimes answer not my pleading prayers,
My faith to test.

So, shut-in ones, have faith in God, and leave
Your cares with Him,
For daily your life pattern He doth weave,
And you may win
Some wandering ones back to His fold again
—For they will see
How patient, tender, loving, though in pain,
God's own can be.

Yes, shut-in ones, we too can do our share,
And God will bless
The shut-in's work, though it be but a prayer
For those oppressed;
So let us leave our future in God's hands—
His will is best,
Knowing that one day we shall understand,
So simply rest.

—Wonderful Word

OUR PENTECOSTAL BOYS AND GIRLS

Stories which are instructive without losing any of their intense interest, are features of this paper. Incidents from life, brief sketches from the lives of men and women of God, and Next Sunday's Lesson, complete the make-up of this popular paper.

Price 60 cents per year. Canada 70 cents. In lots of 5 or more, 50 cents per year, or 13 cents per copy per quarter. (Gr. Britain, 3/- per year).

"We have seen it mentioned as a wonder by old Puritan writers," says Spurgeon, "that certain fish live in the salt sea, and yet their flesh is not salt. We have met with far greater singularities in the spiritual world, namely, men who live in a sea of grace and yet are not gracious."

Said a martyr when he came to die in the fire: "I am sorry to receive so much wages for I have done so little work." Of this sort we have "the seed of the church."

In the Whitened Harvest Fields

MINISTER BAPTIZED

Mrs. Mary Woolsey writes: "Just closed a 3 weeks' meeting at Pease Chapel, near Shreveport, La., where the Lord met us in a mighty way—saving sinners and filling hungry souls with the Holy Spirit. Among those filled, was a Baptist preacher. Many were healed."

TWENTY-FOUR SAVED

Evangelists Buster and Babe Smith and Viola Nettrour write: "Just closed a successful meeting at the Assembly of God mission, Borger, Tex. The meeting was hindered to a certain extent by the 'flu' epidemic, but God blessed and 24 were saved and 10 baptized with the Holy Spirit. God also blessed in healing bodies."

ASSEMBLY SET IN ORDER

Pastor Wesley J. Domm, Benton Harbor, Mich., writes: "God's blessing is upon the work here. The assembly was edified by the ministry of Brother G. P. Brannen, of Milwaukee, Wis. Brother Flem Van Meter, our district superintendent, was with us for a meeting, at the close of which the assembly was set in order. We are praying for a larger place as our present quarters are becoming too small. Any ministering brethren passing through are invited to stop over with us."

FLORIDA MEETINGS

Brother Perry W. Haddock writes: "Our camp meeting at Charlotte Harbor, Fla., was indeed a success. Many souls were blessed in every service. The Espeseth Trio and Brother Paul Perry rendered excellent service as musicians. Brother Frank Henderson, pastor, made every one welcome. On Dec. 11, we launched a battle against sin in Mulberry, Fla. Brother Espeseth, wife, and sister were with us in this meeting, and Evangelist Paul Perry's trombone was much enjoyed. The Lord blessed this effort, though there were many hindrances."

CHURCH DEDICATED

Pastor S. A. Tharp, Beckville, Tex., writes: "About a year ago we felt led of God to come here and establish a work. We have just completed a nice new church which was dedicated last Sunday by Brother Rhea. We had a good day. Sinners were convicted, a backslider reclaimed, and a lady who had been seeking the Baptism of the Spirit nine years, prayed through and was filled with the Spirit. There is a good outlook for a real revival. Any Council minister is welcome to visit us."

UNITY AND FELLOWSHIP

Brother Carl Hedeen, Seattle, Wash., writes: "The work in this University district of our city is only a little more than a year old. We are enjoying blessed unity and fellowship. Our pastor, Brother Garfield Unruh, and his wife are a blessed couple. During the year many souls have

been saved and our membership has increased by 31 members. Most of us came out of the Baptist denomination and are new in the full gospel work. The Perk evangelistic party had a campaign in our midst and several souls were saved and some received the Holy Spirit. We expect them back this month."

DISTRICT COUNCIL MEETING

Pastor John Eiting, Douglas, Ariz., writes: "We were greatly privileged to have the District Council meet with us. Our district superintendent and wife from California were with us, besides some of the assembly from Phoenix. A missionary spirit prevailed throughout. God cleared our vision as to the need of the Mexican work and showed us our responsibility as never before. The business transactions were freighted with the sweet presence of the Holy Spirit."

GOOD MEETING AT HOUSTON

Pastor E. M. Yeats, Houston, Tex., writes: "Dec. 25, we began a revival, Evangelist A. C. Bates, of Portales, N. M., in charge, assisted by C. L. Musgrove and wife. In spite of bad weather and sickness, God met with us in a wonderful way in saving souls and baptizing believers. A number of backsliders reclaimed and the saints built up. Jan. 15-16, the Convention met with 29 preachers present. David's words were made real—"Behold, how good and how pleasant it is for brethren to dwell together in unity."

BRIEF MENTION

Brother Harold Collins reports a fine meeting in progress at Ponca City, Okla. Seven baptized with the Holy Spirit and 21 saved, to date.

Brother Arthur Monroe sends "condensed" report of the revival in Wellston, Okla., Thompson party in charge. It resulted in 51 conversions and 20 baptisms in the Holy Spirit.

Brother and Sister C. E. McCarrell have taken the pastorate at Tahlequah, Okla., which assembly has been without a pastor for nearly a year. They find some still on the firing line and ask prayer for great things from God.

Word comes from Evangelist Vincent Alexander, engaged in a good meeting at Exeter, Calif., telling of 12 conversions and 3 Baptisms in the Holy Spirit.

Pastor T. D. Thompson, Wellington, Tex., writes: "We accepted the pastorate here Jan. 1. Several have been saved in our regular services. The church is only a little over one year old, but it is a fine body of people. We expect great things from God this year."

Opposition or persecution should not embitter us. Do we pray for our enemies?

A VESSEL UNTO HONOR

Rena B. Trimble

God sent Jeremiah the prophet down to the potter's house one day to learn an important lesson as he watched the potter at work refashioning a vessel that had been marred in his hand. The marred vessel was naturally a disappointment to the potter but he did not throw it aside as hopeless and of no account, for he saw possibilities of even a finer vessel than would have resulted had his first design been executed. He had skill and patience and the clay yielded to his touch as he made it again another vessel, as seemed good to the potter to make it. Jer. 18:4.

As God spoke to Jeremiah through this object lesson, He put the question not only to the House of Israel but to all His chosen ones in this end time as well, "Cannot I do with you as this potter? Behold as clay is in the potter's hand, so are ye in My hand."

The divine Potter has infinite skill and patience and a wonderful design for each vessel that is in His hand, especially those marred ones that any but His discerning and loving eye would count as hopeless failures. He desires to make each one "a vessel unto honor, sanctified, and meet for the Master's use, and prepared unto every good work." 2 Timothy 2:21.

All that is required of the clay is yield- edness. Resistance and self-effort only delay and hinder His work. The Potter takes the lump of clay in His hand and as He looks at it He does not see it as a lump of clay merely, but He foresees what the molding and fashioning and polishing of divine grace will produce—a vessel unto honor.

He is not in a great hurry—He has plenty of time and the work is so important, for this vessel He desires to put on exhibition as a sample of His handiwork. There must be no flaws in it to bring dishonor to His name and it must be submitted to the fires of the kiln that it may be hardened and made durable so as to stand much rough handling. It must be highly polished that it may become a thing of beauty to attract all who behold it, and so recommend the Potter that He will receive many petitions to begin work at once on other vessels. He will not withhold anything of all the resources of heaven to prepare the vessel and thoroughly furnish it unto every good work—even the works that He did also.

He will animate it with His own power and give it His own grace and comeliness, making it indeed a partaker of His divine nature. Then as He puts the vessel on exhibition He counsels it, "Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." 1 Timothy 4:12.

What a wonderful thing to be one of God's samples that He will not be ashamed to exhibit anywhere, will not be afraid to submit to any test, but will rejoice over even as the bridegroom rejoiceth over his bride. Don't you want to be one of God's samples?

Unselfishness satisfies self.—Bovee.

Sympathy

Abiathar had a sad story to tell David about the killing of the "Lord's priests" by Saul, but David allayed his fears and calmed his trembling by assuring him, "Abide thou with me, fear not; for he that seeketh my life seeketh thy life, but with me thou shalt be in safeguard." Companionship with our Lord makes up for any hardship we may pass through. That is what comforted the heart of Paul. He mentions seven things which might separate him from the love of Christ in Romans 8:35, and ten things in Romans 8:38, 39, which might do their best to accomplish this separation, but he is persuaded their purpose will never be accomplished, for that love is a tie that no power on earth or in hell can ever sever.—*Prophetic News.*

HEALED OF PNEUMONIA

Our little daughter, last April, was very sick of pneumonia. She lay in the hospital at Eureka, Calif., and the doctors said they would have to operate that afternoon at four. We wired to the Glad Tidings Mission in San Francisco to Brother Craig. Brother Wells of Eureka was with Brother Craig when he received the message. They prayed and felt that they had the witness that she was healed. Before four o'clock the lung had burst and no operation was called for.—(Mrs.) Alvin G. Syfert, Route 2, Tieton Drive, Yakima, Wash.

I find more joy in living for Jesus, than the possession of the world could yield in a lifetime.—Todd.

A LIVE CHURCH

Pastor Guy H. Rake and wife, Huron, S. D., write: "The Lord called us to take up the work here the first part of last September and He surely has been with us from the very first, for which we praise Him. Our labors began with a week of prayer, followed by a 2 weeks' revival campaign which resulted in several being saved and 4 baptized with the Holy Spirit. Evangelist James Ogden was with us during our first week, but had to leave before the campaign started. God's power was manifested right from the beginning, one brother and a sister being baptized with the Holy Ghost and fire while praying and praising God at home. Several were healed after being anointed and prayed for. A goodly number from other churches are interested and already several such have been filled with the Spirit and are among our best workers. Evangelist E. Elsworth Krogstad, of Albert Lea, Minn., began a 2 weeks' meeting, Dec. 2, which resulted in the salvation of over 20 souls, mostly young men and young women. Now we have a real live group of Christ's Ambassadors, some of whom have been filled with the Spirit and the others are seeking. The revival fires are still burning and sinners are being saved quite regularly. January 3, Evangelist C. C. Beatty, representing Pastor F. J. Lindquist, of Minneapolis, Minn., district superintendent of the North Central District Council, set the assembly in order and the name, Full Gospel Tabernacle of Huron, was adopted. The future looks very promising."

Obedience is the test of love.

THE HABITATION OF CRUELTY
(Continued from Page One)

upon a band of twenty-six robbers armed to the teeth, with sword, spear, matchlock, and modern rifle. They made no move to molest us but just asked me to give them something for good luck, anything would do. I refused and we argued about it quite a long time, but they finally rode off leaving us unharmed. Some of them seemed to recognize me from what they said, although I could not remember the face of a single one of them. To this day I cannot fully understand just why they did not attack us; all I know was that I felt our angel protectors to be very near. Praise God! "A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee." This ninety-first Psalm has been made true in our experience as never before. Here in western Kansu, literally tens of thousands have fallen through sword, famine, and pestilence, but it has not touched us. That same band of brigands which we met attacked a caravan of a living Tibetan Buddha on that same day, and then later drove off a band of twenty-odd horses belonging to another Tibetan tribe. Why were we, strangers in a strange land, not attacked at all? The Lord brought us through everything safely. "In journeyings often, in perils of rivers, in perils of robbers,—in perils in the wilderness." Hallelujah!

We were able to visit six new tribes where the name of Jesus has never been named. In all of these, as well as in many where we have preached the gospel before, we were hospitably received. In spite of the increased danger of traveling, the door is opening wider in northeast Tibet. Many listened with interest to the gospel story told to them for the first time. The independent Goloks, by some reputed to be the wildest tribes in all Tibet, received us with marked signs of hospitality. We received many tokens of kindness from them. A great many Gospels and tracts were also distributed. There are some tribes of the Goloks which we have not been able to visit yet, but if the Lord tarries we hope to be able to reach them next year. There is still an enormous amount of territory to be occupied in Jesus' Name.

On our return trip we stopped for a few days near Raja, a large monastery with about eight hundred priests, about nine days' journey west of Labrang on the Yellow River. Two years ago the head of the monastery gave me a large plot of land in a good situation there to build a mission station. I had hoped that reinforcements would be arriving soon so that we could occupy that place, which is the best center for missionaries in all the regions to the west. But still we seem to wait in vain for help. Some friends of mine asked when we were coming to live there, and all I could reply was that we had not enough men yet.

It is to a torn and suffering province that we have returned this time. Kansu is passing through the hardest time in sixty years. The awful horrors of the Moslem rebellion are not over yet as we hoped they would be. The Mohammedans seem to know no mercy, no human feelings. We hear that they massacred practically every man, woman, and child in a city of some fifty or sixty thou-

sand inhabitants. The center of the uprising and the region that has suffered the most is Hochow, sixty-odd miles from Labrang. Thousands have been ruthlessly butchered, tens of thousands killed in battles and practically the whole Chinese population of the country rendered homeless. There are about a thousand refugees here in Labrang alone, which is a very small fraction indeed. The crops have been nearly a total failure all over the province, and famine stares millions in the face. The price of food has never been so high. In many places it is unobtainable for love or money. In addition to this Hochow has been swept by a fatal epidemic that has taken a huge toll of lives. What the end will be God only knows. Our hearts go out for the sufferings of all these people. We try to help as we can, but what can we do among such stupendous needs? May God lay this condition upon many in the homeland who will be willing to give of their bounty to allay the sufferings of those less fortunate. Oh, pray that God will have mercy on these poor people out here. Do not forget that they are also among those for whom Christ died.

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Patent "Unbreakable Back" Binding

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I CHRONICLES, 2.

30 Mīsh'ma, and Dū'mah, Mās'sī
Gād, and Tē'ma,
31 Jē'tur, Nā'phīsh, and Kād'

Bound in Genuine French Seal Leather with overlapping cover and red under gold edge.

No. J 50 Price only \$2.85

"But the word of our God shall stand for ever"—Isa. 40:8

WANTED.—To buy used folding organ in good condition.—J. D. Courtney, 4603-8th St., Meridian, Miss.

FOR SALE.—Round tent, 35x40, in good condition. Price \$125.00.—Carl Culp, R. 4, Box 116, Seneca, Mo.

WANTED.—A place to work by the month—a home where family prayer is held. Can furnish good references.—Jacob Cummings, Latty, Ohio.

NOTICE.—Evangelist Vincent B. Alexander's address is changed from Jackson, Tenn., to R. 3, Box 216, Porterville, Calif.

NOTICE.—Brother and Sister A. G. Voight have taken the pastorate at Pleasant Grove camp grounds, and may be addressed, R. 3, Plant City, Fla.

OPEN FOR CALLS

EVANGELISTIC.—Sister Maud Anderson, R. 6, Corsicana, Tex.

EVANGELISTIC.—R. Hetzel, 604 Chestnut St., Lufkin, Tex.

EVANGELISTIC.—In fellowship with the Oklahoma District Council. Those desiring my help may address me at Rocky, Okla.—Alvin Walls.

MONROE REVIVAL

Pastors James and Nellie Cox write: "Brother R. S. Peterson, of Pelican Rapids, Minn., conducted a 4 weeks' meeting at Monroe, Iowa, with Brother and Sister Victor Forehand in charge of the music. The saints were built up and greatly encouraged. Some were blessedly reclaimed and filled to overflowing. An outstanding conversion was that of a young lady, who came through to victory about two o'clock in the morning (first night after revival closed), as the evangelist, together with others, held on in prayer for her healing of a dreadful affliction. God answered prayer."

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Mib'zar,
54 Duke Māg'di-el, duke
These are the dukes of E'dom.

No. S 125 Price only \$5.00

"And whosoever will, let him take
the water of life freely"—Rev. 22.17

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AND the third day there
was a marriage in
Cā'nā of Gā'lilee; and
the mother of Je'sus was

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- 2136XP. Fine Grain Morocco, divinity cir-
cuit, leather lined to edges, with
Psalms included **\$2.25**

EVANGELISTIC.—In full fellowship with the
General Council.—Evangelists Blanche E. Brit-
tain and Marie J. Cowing, Box 387, Grafton, N. D.

EVANGELISTIC.—Having been pastor at
Crocker, Mo., two years, I feel that God would
have me give my time to evangelistic work. My
services will be available after April 1.—C. C.
Helvey, Box 211, Crocker, Mo.

Forthcoming Meetings

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

COLDWATER, KANS.—Southwestern Kansas
Fellowship meeting, Feb. 12-17.—Fred Vogler, dis-
trict superintendent.

HARTFORD, CONN.—Evangelist Allan Swift
will conduct special services at the Bethany Pente-
costal assembly, corner Windsor Ave. and Sunset
St., Feb. 15-24, inclusive.—Chas. H. Moyer, pastor.

GRAFTON, N. D.—Revival campaign Feb. 17
to March 3. E. Edsworth Krogstad, of Albert
Lea, Minn., as evangelist.—Pastor Blanche Brit-
tain.

ANTLER, N. D.—R. S. Peterson, of Pelican
Rapids, Minn., will conduct a revival campaign
at the Full Gospel Assembly Feb. 3 to 17, possibly
longer.—Pastor Mabel Stake.

TOPEKA, KANS.—Miss Zelma Argue, of Winni-
peg, Can., will begin a revival at 610 Lime St.,
Feb. 3, continuing 3 weeks or longer.—Pastor
Claude J. Utley.

WARREN, O.—The Shearer evangelistic party
will conduct a revival campaign Jan. 15, to Feb.
17, at the Armory, 215 High Street. For further
information write Pastor W. F. Voodre, 122 1/2
Charles Ave., S. E.

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

VERNON, TEX.—Evangelist A. F. Gardiner,
of Caldwell, Tex., will begin a revival Feb. 24,
to continue 3 weeks or longer. For further infor-
mation write Pastor R. L. Steger, Box 1284, Vernon,
Tex.

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

CHAMBERSBURG, PA.—Evangelist Stanley
Cooke will conduct a revival campaign at the
Bethel Pentecostal Chapel Feb. 8-24, inclusive.
Services every evening, except Mondays, at 7:30.
Sunday morning service at 10:45.—Pastor Jack
Heinrich.

MANSFIELD, MO.—Pentecostal revival at the
Christian church, beginning March 15, to be con-
ducted by Brother and Sister J. McGuire, of Kaw
City, Okla. We also expect Brother A. A. Wil-
son in some of the services. For further infor-
mation write, Henry Moody, Mansfield, Mo.

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

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

OAKLAND, CALIF.—Evangelist A. Watson
Argue, of Winnipeg, Canada, will hold special
evangelistic meetings at the "Glorious Barn" of the
Oakland Evangelistic Association, 2946 E. 14th
St., March 3-24, inclusive. For further infor-
mation address the pastor, R. H. Moon, 1260 E.
34th St., Oakland, Calif.

JOHNSTOWN, PA.—Evangelist Hattie Ham-
mond of Hagerstown, Md., will conduct evangel-
istic services at Grace Pentecostal Church, 414
Franklin St., beginning Feb. 17, continuing 3
weeks, or longer. Meetings every night at 7:30,
Sunday, 10:30 a. m. and 7:30 p. m.—Charles C.
Eyer, pastor, 17 Jefferson St., Roxbury, Johns-
town, Pa.

MEETING DATES CHANGED

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

SECTIONAL CONVENTIONS

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

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

SACRAMENTO, CALIF.—The mid-winter Dis-
trict Council Fellowship Convention of Northern
California and Nevada will convene Feb. 12-15,
inclusive, at Full Gospel Tabernacle, 1121-21st
Street. Executive meeting of district presbyters
Feb. 14, to determine time and place of spring
convention; also other important matters will be
taken up. All presbyters are requested to be
present. All expecting to attend should write
Pastor W. R. Steelberg, above address, as the
saints there will do their best to provide the
brethren with room and breakfast.—M. T.
Draper, district superintendent.

WORLD MISSIONS CONTRIBUTIONS
Jan. 18th to 24th incl.

- All personal offerings amount to \$1046.38.
- 1.17 Childress Chapel S S Cardwell Mo
- 1.80 Assembly of God Kensett Ark
- 2.00 "Your Prayer Room" Knoxville Tenn
- 2.00 Pine Forest S S Frankston Tex
- 2.26 Assembly of God Mission S S Roswell N Mex
- 2.26 Rocky Mountain District Council
- 2.50 Wooten's Chapel Elba Ala
- 2.90 Assembly Beggs Okla
- 3.00 Spanish-Portuguese Pent'l Mission San Jose
Calif
- 3.00 Berean Class Ewing Mo
- 3.00 Sunday School Wynne Ark
- 3.00 Cestos Assembly Cestos Okla
- 3.35 Christ's Ambassadors Assembly of God Kan-
sas City Kans
- 3.45 Christ's Ambassadors Bayard Nebr
- 3.75 Full Gospel Tabernacle Denver Colo
- 4.00 Assembly of God Olney Tex
- 4.20 Hastings Lighthouse S S Vancouver B C
- 4.23 Assembly of God Austin Tex
- 4.24 Assembly of God & S S Rohnerville Calif
- 4.27 Thelma Assembly Tribune Kans
- 4.50 Sedro Woolley Assembly Sedro Woolley Wash
- 4.50 Mt Pearl Assembly Kit Carson Colo
- 4.55 Assembly of God Emerson Nebr
- 4.60 Gilpen Assembly Flintstone Md
- 4.75 Assembly of God Hartford Ala
- 4.95 Assembly Colorado Tex
- 5.00 Assembly of God Princeton Mo
- 5.00 Assembly Geneva Ala
- 5.00 Assembly of God S S Buffalo Wyo
- 5.00 Christ's Ambassadors Radio Prayer League
Church Denver Colo
- 5.00 Pentecostal Full Gospel Mission Coalinga Calif
- 5.00 Christ's Ambassadors Sherburn Minn
- 5.00 Full Gospel S S White Plains N Y
- 5.00 Assembly of God Memphis Tex
- 5.00 Christ's Ambassadors Russellville Ark
- 5.04 Assembly of God Sullivan Mo
- 5.05 Pent'l Assembly of God Toledo Ore
- 5.15 First Assembly of God Church Oklahoma City
Okla
- 5.25 Busy Bee Missionary Band Walthill Nebr
- 5.25 Glad Tidings Assembly San Diego Calif
- 5.40 Assembly of God Brashear Mo
- 5.50 Assembly of God Thomasville Ala
- 6.00 Assembly of God S S Arcadia Kans
- 6.00 Pentecostal S S Pasadena Tex
- 6.00 Women's S S Class Goose Creek Tex
- 6.04 Assembly of God S S Ottawa Kans
- 6.10 New Crichton Assembly Crichton Ala
- 6.85 Busy Bee Band Newton Ia
- 7.00 Willing Workers Circle of the King's Daugh-
ters Mt Olivet Presbyterian Church Brooklyn
N Y
- 7.05 Hight Assembly Noxapater Miss
- 7.25 Assembly Ringling Okla
- 7.25 Assembly of God Gray Iowa
- 7.25 Huiscamp Pent'l Mission Palmyra Mo
- 7.35 Glad Tidings S S Ellensburg Wash

- 7.40 Young People's S S Class Ceres Calif
- 8.00 Pent'l Assembly Corry Penna
- 8.00 Assembly of God Bixby Okla
- 8.00 Waller Kidge Assembly Shubuta Miss
- 8.00 Busy Bee Band Lamesa Tex
- 8.43 Evangelistic Full Gospel S S Salem Ore
- 9.00 Assembly Woodburn Ore
- 9.15 Assembly Farmington W Va
- 9.36 Assembly of God S S Phoenix Ariz
- 9.45 Assembly of God Mission Pe Ell Wash
- 10.00 Sunday School & Assembly Grand Junction Colo
- 10.00 Trenton Pent'l Assembly Trenton N J
- 10.00 The Evangelistic Prayer Band Chicago Ill
- 10.00 Full Gospel Assembly Washington D C
- 10.04 Glad Tidings Tabernacle Ass'n Roseville Calif
- 10.05 Assembly of God Perry Ia
- 10.65 Assembly of God Trenton Mo
- 11.00 Church of Philadelphia Los Angeles Calif
- 11.00 Pentecostal Church Midland Penna
- 11.14 First Assembly of God Church San Antonio Tex
- 11.20 Full Gospel Tabernacle Fowler Calif
- 11.35 Assembly and S S Sharon Kans
- 11.60 Assembly of God Douglas Ariz
- 11.84 Busy Bee Band and S S Picher Okla
- 12.00 Children's Meeting Pent'l Tab'n Tacoma Wash
- 12.00 Christian Assembly S S Zion Ill
- 12.00 Ladies' Bible Class Phoenix Ariz
- 12.00 Mehida Pent'l Assembly Canaan N H
- 12.60 Glad Tidings Mission Stockton Calif
- 12.65 Assembly of God Coldwater Kans
- 14.22 Full Gospel Pent'l Mission Palo Alto Calif
- 14.25 Full Gospel Assembly Dayton Ore
- 15.00 Full Gospel Mission S S Corcoran Calif
- 15.00 Pentecostal Assembly Clarks Summit Penna
- 15.00 Oceanside Gospel Tabernacle Carlsbad Calif
- 15.00 First Pentecostal Church Mercersburg Penna
- 15.00 Sunbeam Mission Band Glad Tidings Tab'n Reading Penna
- 15.31 Girard Assembly Buffalo Okla
- 15.50 Assembly of God Nelsonville Mo
- 15.50 Bethel Chapel Assembly Bethel Mo
- 15.54 Birthday Box of Bethel S S Watsonville Calif
- 16.00 Trinity Pent'l Church Elizabeth N J
- 16.00 A group of friends Bradford Penna
- 16.00 Assembly of God Florala Ala
- 16.24 Sunday School Enid Okla
- 10.75 Highway Pent'l Assembly Sunnyvale Calif
- 16.86 The Gospel Lighthouse Manhattan Beach Calif
- 17.00 First Pentecostal Church York Penna
- 17.96 Assembly of God Olympia Wash
- 19.85 Central Park Assembly Central Park N Y
- 20.00 Full Gospel Mission Lakewood N J
- 20.00 Pentecostal Tabernacle Riverbank Calif
- 20.45 Gospel Tabernacle East Alton Ill
- 20.51 South Side Assembly of God Fort Worth Tex
- 20.58 Pentecostal Assembly of God Gooding Idaho
- 21.50 Fourfold Church & S S Bellflower Calif
- 22.00 Pentecostal Church Harrisburg Penna
- 22.75 Pentecostal Church Bridgeport Conn
- 22.95 Eagle Bend Assembly Eagle Bend Minn
- 23.00 Full Gospel Assembly Tulare Calif
- 23.29 Pent'l Church Colorado Springs Colo
- 25.00 Full Gospel S S Kingsburg Calif
- 26.00 First Pentecostal S S Wilmington Dela
- 26.45 Busy Bee Missionary Band Galena Kans
- 27.54 Assembly McCook Nebr
- 27.75 Assembly Pittsburg Kans
- 28.10 Assembly of God Joliet Ill
- 28.16 Kingston Assembly of God Laurel Miss
- 28.45 Temple Church Clanton Ala
- 29.40 Campbell Pent'l Mission Campbell Calif
- 31.85 Pent'l Church and S S Long Branch N J
- 32.00 Verdugo City Gospel Mission Montrose Calif
- 33.00 Emmanuel Mission Harvey's Lake Penna
- 33.91 Bethel Church Sisseton S Dak
- 34.26 Pent'l Assembly Grenora N Dak
- 35.00 Pilgrim Class Southern Calif Bible School Pasadena Calif
- 35.50 Assembly of God Topeka Kans
- 36.76 Pentecostal Mission Bellingham Wash
- 40.00 First Pentecostal Church Pittsburgh Penna
- 43.58 First Pentecostal Church San Bernardino Calif
- 49.71 Bethel Church & S S Modesto Calif
- 54.15 Crosby Pent'l Assembly Crosby N Dak
- 56.06 Bethel Assembly & S S Watsonville Calif
- 57.00 Full Gospel Mission & S S Houston Tex
- 65.00 Pentecostal Mission Philadelphia Penna
- 75.00 Gospel Lighthouse Tab'n Asbury Park N J
- 94.15 San Diego Pent'l Full Gospel Tab'n San Diego Calif
- 119.51 Full Gospel Tabernacle S S & Christ's Am-bassadors Tulsa Okla
- 152.15 Pentecostal Church Wilmington Dela
- 163.00 Christian Assembly Zion Ill
- 625.00 Students' Missionary Band Central Bible Institute Springfield Mo
- 933.00 Glad Tidings Tabernacle New York N Y

Total amount reported	\$	5205.75
Expense fund	\$115.65	
Home mission fund	1.50	
Reported as given direct to mis-sionaries	127.34	
Given to district for home missions	97.74	342.23
Total for foreign missions		4863.52
Amount previously reported		13746.91
Total amount to date		18610.43

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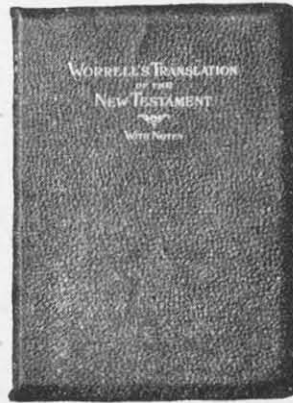
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