

THE Pentecostal EVANGEL

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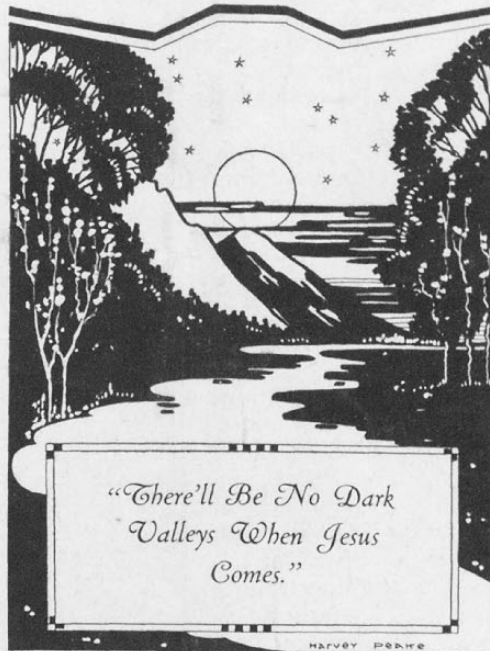
Springfield, Mo.

February 16, 1929

Price 5c

...Dark Valleys...

W. E. Moody



Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me. Psa. 23:4.

Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God. Isa. 50:10.

I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life. John 8:12.

Many of God's choicest saints are
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-:- "The Weapons of Our Warfare" -:-

THE POWER IN THE NAME

William Bernard, Formerly Missionary in Java

It is now about twenty years since I received the conscious experience of the Baptism in the Holy Spirit. The gift of tongues then received I thank God for, and till to-day I still have this utterance. But what I value far above this gift of God is the inner spiritual change and blessing which the Spirit brought with His incoming. The passionate love for the person of Jesus—a love for Himself alone, apart from His gifts or His work of salvation, the spirit of worship and adoration, the revelation by His Spirit to my spirit of the things previously intellectually held, thus making them intense realities. For these blessings which have stood the testings of twenty years of life and still remain, I thank the Lord, and they are to me the greatest proof that the Latter Rain outpouring was and is from God. Many are the things one has been witness of in this long period which would have made one doubt sometimes whether this was so or not, but above all these deplorable things one's own experience in itself alone, apart from that of others, equally good as mine, has held me fast to "Pentecost."

One of the remarkable changes wrought by the incoming and indwelling Holy Spirit is in my view of the missionary question. Formerly, one advocated the missionary cause, because of the duty of obeying the Lord's command, or because of the great needs of the heathen—both most excellent reasons in themselves. But now the great urge became that of the early Moravian Church when the Holy Spirit descended upon them at Herrnhut. With the consequent great missionary zeal thus engendered they went forward with the battle cry—"To win for the Lamb who was slain, the reward of His sufferings!" A passion for Jesus is I now feel, the deepest and greatest motive power for seeking to lay the kingdoms of this world at His feet. With the deep longing for this comes the question of "How, how, shall we do this great work?" As we look abroad to-day, after so many centuries since Jesus "opened the kingdom of heaven to all believers," and as we behold the millions still in darkness we may ask with the poet:

"Was it vain—the Son's deep anguish?
Shall the strong retain the spoil?"

Did Jesus underestimate the powers against which His soldiers must strive?

Did He underestimate the mountains of difficulty to be encountered? Surely this cannot be. What then? Were His plans for the great campaign mishandled? Was the failure not His but that of His followers?

Let us inquire. He did not underestimate the forces arrayed against them nor the power needed to overcome them. Listen to His words. "Go ye—but tarry until ye be endued with *power from on high*." "Go ye—all power is given unto Me"—and "Lo, I am with you alway, even unto the end of the world!" So the great missionary was able to write, "The weapons of our warfare are not carnal but *mighty through God to the pulling down of strongholds*," and again, "But to God be thanks who in Christ over heads *our triumphal procession*" (2 Cor. 2:14, Weymouth). Truly then, God did not send forth His infantry battalions to attack, without also providing His great artillery to reduce to powder the enemy entrenchments and to annihilate his barbed wire defenses. Truly now the battle is not ours but God's. He is the great general and commander in chief. If we do not see the strongholds falling, if the battle is long, fierce and to so great an extent almost indecisive, must not we His soldiers ask if we are fighting fully along the line of His plans and seek to be in such a position that our advance is covered and sustained by His artillery—that we experience the Lord working with us and "confirming the word with signs following"? This is my great longing as I look upon the fields of the world.

When with my wife I was working for the Lord in Java, we were once confronted as a missionary of Jesus, by a raging maniac—the messengers of the Cross standing face to face with a mighty work of Satan! What were we to do? We were in a heathen and Mohammedan town as *ambassadors of the living God*. Where were our credentials? Could we in this situation prove that we were possessors of mighty weapons, capable of pulling down this stronghold now facing us? Picture the scene. A dirty bamboo warehouse: fastened by manacles to an upright post is a young man, a raging maniac. He jumps about, as far as his chains will allow him, like a wild beast. He threatens those who come near him. He uses most foul language. With us—my wife, a lady helper and myself—is the father of the boy, who

looks at us. Can we do anything for him, we the representatives of Jesus Christ? If the weapons of our warfare had been only carnal, humanly we should have been hopeless, but our Master said, "*In My Name, they shall cast out devils*." Our only, but as it proved, our sufficient weapon, was His name. Taking this weapon I began to command the devil or demons possessing this young man to depart from him. I say I began, because I was with him fully an hour engaged in a stern fight for his deliverance. Though he was so violent, yet I found that I was absolutely his master, able from time to time with my hands, to restrain his violence. Was this not because of the fulfillment of the promise—"I am with you"? I found also I was inspired with a tremendous confidence—unlike my own feeble faith—that in the name of Jesus I was complete master of the demons. So fully was this true, that on one occasion when the demoniac had taken refuge behind a post to get away from me and my commands to the demons to come out—for I followed him closely as he moved away from me from place to place—I found myself actually laughing in his face in the consciousness that in Christ's name I was absolute master of the demon forces. The possessed man got down a hole in the bamboo floor and began to throw up earth from the ground beneath. At another time I was greatly struck as he took a rough sack and began to roll about with it—just as a long time previously I had seen a large orang-outang do in a zoological garden. I should have told that previous to his being chained up in this room, he had climbed to the top of a tree and remained there for many hours screaming. May it not be that he was possessed by the spirit of a beast like Nebuchadnezzar of old? Sometimes as I used the name of Jesus, he cursed. Sometimes as I stood close to him and with pointed finger commanded the spirits in the name of Jesus to depart, he seemed compelled to bow his head to that name. Other times he spat at the name.

In three important respects this case remarkably resembles that recorded in the Gospels of the man of the Gadarenes who dwelt in the tombs. First, like the Gadarene, he had to be bound with chains. Second, he tore his clothing. At one time during my struggle—a hot struggle it was (I had divested

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--:-- Dark Valleys --:--

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to-day walking through dark valleys. It is such that I want to encourage.

How often our experiences have borne witness to the truth of the words which Job uttered, "When I looked for good, then evil came unto me; and when I waited for light, then came darkness." We were taken through a dark valley and did not understand God's dealings with us.

Jeremiah laments before the Lord, saying, "He hath set me in dark places, as they that be dead of old." God's hand was so heavy upon him he was almost in despair. And we have passed through similar experiences. The prophet Isaiah cries out, "We wait for light but behold obscurity; for brightness but we walk in darkness." This is no strange experience for the man who has started out to walk with God; while he will scale his mountains of transfiguration, he will also be called upon to go through his valleys of humiliation.

Treasures of Darkness

But let us not forget the words found in Isa. 45:3: "I will give thee the treasures of darkness." There are treasures to be found in the dark valleys that cannot be found on the mountain heights of ecstasy and rapture. Note also the seventh verse of the same chapter: "I form light, and create darkness; I make peace, and create evil. I the Lord do all these things." Thus we see that God's hand is in both the forming of light and the creating of darkness. He makes peace and creates evil. Dr. Scofield says in a footnote on this verse: "The Hebrew word *ra* is translated *sorrow, wretchedness, adversity, afflictions, calamities, evil*, but is never translated *sin*. God created evil only in the sense that He made sorrow, wretchedness, etc., to be the sure fruits of sin."

The Lord Jesus said to the chief priests and captains of the temple and elders who had come to take Him, "When I was daily with you in the temple, ye stretched forth no hands against me; but this is your hour and the power of darkness." In connection with the same event in His life, He said, "The cup which My Father hath given Me, shall I not drink it?" Back of His enemies He saw His Father's will. Let us do likewise.

Think of Paul's words, "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed." "We wrestle not against flesh and blood, but

against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Wrestling is close and strenuous work. Satan is right upon us and is determined on our destruction. Demons throng the air and sometimes seem to darken the heavens; but on the cross Jesus "spoiled principalities and powers," and by faith we make His victory ours.

"Yea, though I walk through the valley of the shadow of death I will fear no evil; for thou art with me; thy rod and thy staff they comfort me." In speaking of the valley of the shadow of death (more correctly, the valley of deep darkness), the Psalmist had in mind a "deep dark gorge, with sides of solid rock." The context would not lead us to believe that he had special reference to physical death, but to the dark valley of testing and trial, where even the sun is hid from our view, where we have to walk literally by faith and not by sense or feeling.

In providential darkness, when everything seemed to be against him, the heart of the Psalmist was filled with a note of triumph, "I will fear no evil." Why? "For *Thou* art with me." In the thickest darkness you will find God. "He bowed the heavens also and came down; and darkness was under his feet." "Clouds and darkness are round about him." "And the people stood afar off and Moses drew near unto the thick darkness where God was." "Then said Solomon, The Lord hath said that he would dwell in the thick darkness." "He made darkness his secret place; his pavilion round about him were dark waters and thick clouds of the skies."

Even now, in this glorious dispensation of the Spirit, it is only in the face of Jesus Christ that we can behold the glory of God. The Psalmist could exultingly say, "For *Thou* art with me." We may have the same gracious assurance no matter how dark may be the way.

The Rod for Correction; the Staff for Support

"Thy rod and Thy staff they comfort me." Thy rod for correction, the staff to lean upon—both referring to God's Word. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for *correction*, for instruction in righteousness." A staff is for support; and such is the Word of God to the believer. In times of discouragement and of impending danger we can lean upon Psalm 112:7,

"He shall not be afraid of evil tidings; his heart is fixed, trusting in the Lord." When death enters the home we can lean upon Psalm 30:5, "Weeping may endure for a night, but joy cometh in the morning." When we are tempted by anxious thoughts or are tempted to undue haste we can lean upon Isa. 30:15, "In quietness and in confidence shall be your strength." There is wonderful staying power in God's Word. "Thy rod and Thy staff they comfort me." More literally, "Thy rod and thy staff cause me to *sigh for and pant after God*, with a regret that I have ever grieved Him."

Let us look at Isa. 50:10, "Who is among you that feareth the Lord?" or in other words, "Who is among you that has a deep reverence for God?" "The fear of the Lord" is a phrase of the Old Testament, meaning *reverential trust*, with hatred of evil. Who is among you that hath a deep reverence for God, who hates evil, and has a reverential trust in God? And further "that obeyeth the voice of his servant"—whose whole life is one of obedience—and yet, "walketh in *darkness* and hath *no light*." Here is the picture of a character who fears God, hearkens to and obeys the voice of His servant and yet he "walketh in darkness and hath no light." Can such a character be duplicated in this our day? Is it not true that many of God's dear children are in these last testing days walking in circumstantial, providential darkness and are wondering if they will ever get to the end of the tunnel? The song is often in their hearts and upon their lips:

"Abide with me! Fast falls the eventide,
The darkness deepens—Lord with me abide!
When other helpers fail, and comforts flee,
Help of the helpless, oh, abide with me."

Many these days are feeling the dark over-shadowing of Satan's wing and are longing for the day of final release. What then would the Lord have us do in these days of darkness and depression? Two things—

Trust—Lean

First—"Let him trust in the name of the Lord." In the last verse of the second Psalm we read, "Blessed are all they that put their trust in Him." In a footnote on this verse Dr. Scofield says, "Trust is the characteristic Old Testament word for the New Testament words *faith* and *believe*. It occurs 152 times in the Old Testament and is the rendering of the Hebrew words signifying to *take refuge*, to *lean on*, to *roll on*, to *stay upon*." In the passage we are dealing with, the word means to *take refuge*. Let him take refuge in the name of the Lord. God always says what He means and

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POSTAL ENTRY

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THE TONGUE

The tongue is of the commonplace things of life. Talk is common to all branches of human society. We wonder if any of us truly realize the power of words. To have the mastery of the tongue is to make that which is commonplace, uncommon; for few there be who hold the bridle rein of this unruly member secure. A Hindu proverb says, "Of thy unspoken word thou art master. Thy spoken word is master of thee." The unbridled tongue is more dangerous than an eruption of Vesuvius, and more crushing than a battalion of soldiers. "In a multitude of words there wanteth not sin." The mouth of a gossiping person is full of vanity and deceit. Their tongue is full of that venom "I hear—they say." The lying tongue of the serpent in Eden, full of the poison of insinuation, plunged the human race into ruin and brought the Son of God to Calvary. "If any man offend not in word the same is a perfect man and able also to bridle the whole body." The bit is put in the mouth of the horse that the driver may guide his body. So also is the mighty steamship turned about by a small rudder. The tongue is a little thing, but what destinies it determines.

Job made the commonplace uncommon. His advisers were full of criticism and strivings over Job's condition; but Job was the actual sufferer, and the most natural thing for him to have done would have been to share the cheap talk of his self-styled counselors. "But in all this he sinned not with his lips." The common thing for us to do is to tell folks what we think of them when we feel they have abused us. The uncommon thing is to keep still until God rights the wrong. The common thing is to tell our so-called intimates the weakness and failures of others, magnifying our superiority and enlarging on the others' failure. The uncommon thing is to keep silent when gossip is the order of the day. "The lips of the righteous shall feed many, let the words of my mouth and the meditation of my heart be acceptable in Thy sight, O Lord." This we will do if our conversation is in heaven.

INEFFECTIVE TESTIFYING

How is the world to be notified that we are Christians, or that the church of which we are a part is God's organism? Will our outlaying of time and money in caring for our own poor, or even for the world's poor do it? No, the lodges, the organized charities, and other institutions of the world are more effective in this way than is the church and often seemingly work at it more diligently and with greater self-sacrifice. Will our sacrifices of money and the giving up of our children for the carrying on of the work of foreign missions do it? No, the Mohammedans have through the centuries put more into foreign missions than have we. Their sacrifices both in money and in men have been greater than ours.

How then shall we let the world know that we are Christ's? How shall we let our light shine so that others

seeing our good works may glorify our Father which is in heaven? How? By loving. That is the answer as Jesus gives it. He said, 'By the fact that ye love one another as I have loved you,' shall all men know that ye are my disciples." Very simple, as the answers to vital questions are apt to be. Simple, but how very difficult. Loving? Loving the brother that seems to have nothing about him that draws us to him? who rasps us constantly by his uncouth or obnoxious ways? Yes, when the world sees that we love one another, not because of natural attractiveness, but in spite of countless reasons for dislike, only because we are Christ's, she will sit up and take notice. Many things we do as Christians the magicians also can do by their enchantments. But when we love each other, and show it as real love is shown, they are bound to confess that this "is the finger of God."

CHRISTIAN MOTORISTS!

J. Perdue

*Some suggestions for enjoyable travel
along the King's Highway.*

Look to the following as you journey:

FUEL: There can be no movement without this. Christ is your life and power. "Without Me ye can do nothing."

OIL: Blessed symbol of the Holy Spirit. "Be filled with the Spirit" is not only a command, but a gracious experience. The Holy Spirit makes for smooth and even running.

WATER: The radiation of the Word of God throughout your life and thought will keep you cool, even under the most trying circumstances and on steep ascents.

LIGHTS: Remember you are in a dark world, so see to it that your headlights are functioning. "Ye are the light of the world."

The Best Filling Station:

The throne of grace. This station is always open, night and day. Come boldly. Repairs and replenishings promptly attended to.

ALL SERVICE FREE OF CHARGE

NOTICE CONCERNING
STRANGER PREACHERS

From time to time we hear that persons are traveling over the country claiming to be General Council preachers when they are not. In some places they have caused confusion in the assembly.

We advise all our pastors, or the deacons of pastorless assemblies, to ask preachers whom they do not know, to show their credentials. In case they cannot produce them we suggest that the General Office be written to for information, before strangers are given any recognition. We are often in position to give helpful information in such cases. All this also applies to those who falsely claim to be General Council missionaries.

J. R. Evans, Secretary

Our Ministry

HELPS AND HINTS FOR CHRISTIAN WORKERS

Conducted by W. T. GASTON

-:- Keeping a Hot Fire -:-

"Stir up (literally, stir into flame) the gift of God which is in thee."

"Not slothful in business, fervent (literally, boiling hot) in spirit, serving the Lord."

The truth that I shall here endeavor to emphasize is applicable of course to every member of the body of Christ. But if I mistake not, there is a special need for those who are called of God to leadership in any department of church activity, to be on fire for God.

To be fervent in spirit implies not only a hot, glowing love, but also a wide-awake, dead-in-earnest, energetic soul; and indeed we might as well try to run a locomotive without steam as to attempt to minister in the name and for the cause of Christ without an earnest, fervent spirit. This is one purpose and result of the Baptism with the Holy Spirit and with fire. There are other results just as real, but perhaps this one is most difficult for opposers to gainsay or resist. We may also gauge our own spiritual state by the fervency of our spirit, for where the Holy Spirit abides ungrieved there will be heat and energy that will issue in "works of faith and labors of love."

Christian service and activity should stream from the innermost being in dynamic power like the recent volcanic action of Mt. Etna. The intense heat in the heart of that mountain broke through the cold outer crust and poured its hot contents in irresistible streams over the entire countryside. This is the kind of Christian workers we need. Not individuals with outside veneer and culture only, but a fervent boiling spirit within, finding expression in the tongue of fire as naturally as the spring issues in the rippling brook.

The world and the devil seem set on having us cool off. They perhaps would not object to a little fire if we would only be moderate; in fact I think we could become popular even though we speak in tongues, pray for the sick, and do other unique and unusual things if we would only stop being so intense about it and become just comfortably warm, or to use a Scriptural term I will say fashionably "lukewarm." But the Lord wants us hot, boiling over; and living as we do in a frigid atmosphere we shall find it necessary quite

often to stir into flame the smouldering fires.

It is expedient and altogether fitting that we have proper system and method in our work. Indeed to be willfully slothful in the greatest business in the world is not only foolish but wicked. However, we should bear in mind the fact that God anoints men, and not machinery and system, however perfect and essential that machinery and system may be.

There is great strength in union and solidarity. It was and is the prayer of Jesus that His saints might be one both in spiritual fellowship and co-operative effort; and woe be unto those individuals whose spirit and purpose is working counter to the expressed desire of the Lord and Head of the church. However, we dare not trust in that efficiency which comes from the orderly combination of purely carnal elements. For instance, such efficiency as that of a well-trained army in comparison with a lawless, disorderly mob of undisciplined individuals who are constantly working at cross purposes. Some having seen religious organizations lose the Spirit and multiply machinery have concluded therefore, that all system should be taboo in spiritual meetings. This is a great mistake. There is nothing wrong in spiritual movements having the best possible system of organized effort. However for such people to depend upon co-ordinated human effort is to take a toboggan slide to the ecclesiastical junk heap. Unless as individuals we keep the fire of God on our souls, we shall gather ourselves together but in vain.

As a movement we shall eventually prove a disappointment unless we keep the divine ardor and intensity of purpose, and the same is true of individual workers. God cannot use lazy folk to any avail. I once read of an Indian who was a candidate for the ministry. Before the Presbytery, he was asked the important question, "What is original sin?" He answered that he didn't know what other people's might be, but he rather thought that his was laziness. Some preachers are not exactly lazy but they are too nearly asleep to wake up anyone else. They are quite like the lymphatic preacher whose house caught fire, and one would think

that quite sufficient to wake up even a preacher; but no, he quietly meandered down the street, as calm as if he were in his pulpit, saying, "Fire, fire, fire." Of course nobody paid any attention to him. Finally he met a boy and the little fellow said, "Did you speak to me, Sir?" "My house is on fire," said the preacher. "Great Scott!" yelled the lad, "Fire! Fire! Fire!" And in less time than it takes to tell the story he had the whole neighborhood in commotion.

The world is full of folk who aspire to do things worth while; but while they are standing around waiting for something to turn up, the earnest man puts his project across. We need in the church to-day an aggressive, militant, flaming spirit that cannot be content to live and breathe and hope for heaven, but will start a fire, however small, in a thousand dark places, trusting God to blow upon it until there shall be a mighty conflagration.

Character and efficiency are developed by struggle and conflict. God's ancient law giver was given post-graduate work at the back side of the desert before he was allowed to undertake his unique ministry in Egypt. The king after God's own heart, with the holy anointing oil on his head, served his apprenticeship with a ragamuffin army in the cave of Adullam, from whence he was lifted to the throne of his rejected predecessor. Most big things have a small beginning, just as the mighty oak springs from the tiny acorn. The church of Christ is not so much in need of men to fit into large responsibilities, as for a host of folk with faith and grit to start something.

Young preachers are often tempted to look with envious eyes at the splendid churches already established. Many feel quite keenly the great disparity in the remuneration that prevails in the support of ministers and Christian workers, and I am not saying the arrangement is, or ever will be, equitable, until that which is perfect is come. Yet it is well to consider that these churches were established through nights of prayer and days of incessant toil. In most cases it meant years of sacrifice and unsparing labor, with the pastor as lean as Pharaoh's kine, before the years of plenty came. The world is still full of such opportunities for those who are prepared to "go thou and do likewise."

Some ministers prove a disappointment because they persist in serving cold victuals. Real saints always prefer their food served hot. A Chinese convert once said, "What we want is men with hot hearts to tell us of the love of Christ." I believe it was Elijah Brown that said: "A preacher who has
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When Will There Be World Peace?

By Rev. W. Percy Hicks, B.D.

Politicians and journalists have been busy discussing the significance and potentialities of the Peace Pact, recently signed in Paris by representatives of fifteen nations, and since "adhered to" by several other smaller nations. The essence of the agreement appears to be the vetoing of wars of aggression. That is a comparatively safe and easy thing for most nations to agree upon to-day, because most of the world has now been so systematically and completely "staked out" that little territory is left to quarrel about or aggressively fight over. And when has there been a war that has been acknowledged by either party as a war of aggression? The eternal principle of the Highest is that peace must be established in righteousness, and so long as unrighteousness prevails in the earth, there can be no guarantee of established peace.

The futility of expecting peace and disarmament under present conditions is only too patent when we consider a few facts of common knowledge relating to "outstanding questions" among certain of the nations involved. For instance, Germany has suggested an earlier evacuation of the Rhineland zone, which is due in 1930 by the provisions of the Treaty of Versailles. But, according to the French newspapers, the Paris Government would only consent if Germany offered compensations in cash and security which, as one observer says, no Government in Berlin dare even consider. There are some who question whether France will ever surrender that historically disputed territory again. And what can be said of the repeated statements that the French Army must be made so powerful as to ensure the unchallenged military supremacy of France in Europe.

And what of Italy? It was not many days after the Fascist representative appended his signature to the Pact, when, according to newspaper reports, the Italian press, which is under Government censorship, began pouring contempt upon the whole proceeding, and it is difficult to see how any international policy for peace and disarmament could fit in with Mussolini's plan for expansion to revive the Roman Empire on such a scale that it shall far excel that of Caesar.

The Attitude of Russia is even more perplexing. While expressing willingness to sign the Pact, her officials made it only too evident that there were "mental reservations." Certainly they urged the need of be-

ing logical and pressing for the reconsideration of demobilization. But as usual the Soviet leaders seem to blow hot and cold. Almost simultaneously with the report of Russia's willingness to sign the Pact, there appeared in the London papers quotations from the Soviet press reporting a speech given at an important function in Moscow by one of their leading men, envisaging "the conquest of the world," which is to be ruled from Moscow. Another Russian leader is reported as stating: "To-day we openly declare to our foreign comrades who have come to us, that we shall do our utmost every minute of our existence so to strengthen our position that in the day of battle we shall be able to put all our forces on the scale of victory . . . The world revolutionaries to-day are in a good position . . . they have behind them one-sixth of the whole world and the army, guns and gas—in fact, all instruments of destruction are in the hands of those who rule in the Proletarian State."

If these leaders express the view of the rulers of Russia as a whole, it would seem that they desire everybody to disarm except themselves.

--: WEAPONS OF OUR WARFARE --:

(Continued from Page Two)
myself of my jacket and was perspiring freely with the great tropical heat of the room)—I felt led, for a reason I did not know, to ask my wife and the other lady to leave the room. Here again the Lord's promised presence with His disciple was shown, for no sooner had the ladies left than the young man roughly seized his clothing and, tearing it, gave a terrible exhibition of obscenity. Then for the third resemblance to the man of Gadara—the most remarkable of all: during the ravings of the maniac my wife heard him say, "There are 2,000 of us and we are burning in the fire." In the narrative of the gospel we read that the demons entered into 2,000 swine! Thus, as I have said, in three respects this case was extraordinarily like that told of Jesus and the demoniac of Gadara.

How long the fight lasted I cannot say as I did not take note of the time. It may have been one or even two hours, but at the close there was no apparent change in the young man. Two days later my wife and I returned and were again shown into the room. Believing in the power of praise, I asked my wife to sing the praises of Jesus. As she sang I again commenced

These considerations, and others that could easily be mentioned concerning other vexed problems, such as the future of Manchuria, for example, are sufficient to show how chimerical is the expectation of world settlement and universal peace. We recall the jubilation surrounding the

Opening of the Peace Palace at The Hague and how soon it was apparent that men were crying, "Peace, peace, when there is no peace." History sometimes repeats itself!

Let us not be misunderstood. We hate war and all it means, and rejoice in every movement aiming for peace. But stern facts cannot be ignored. Sin and unrighteousness are rampant in the world, and so long as God's will is not done on earth, the rule of peace is impossible. We stand by the Bible and its forecast of events gives no indication of universal peace and disarmament until "the Prince of Peace" comes in power and glory to establish His Millennial reign. Our hope is in Christ. He alone is man's Saviour and Reconciler. "Once hath He appeared to put away sin by the sacrifice of Himself" . . . "and unto them that look for Him shall He appear the second time without sin unto salvation" (Heb. 9:26-28). When He comes He will rule with a rod or iron and establish righteousness and peace on the earth. —*Wonderful Word.*

to command the spirits to depart. The conflict went on for a similar period as before. At last wondering why there was no change I asked the father of the young man whether he had in his house anything belonging to the heathen religion. I had read of a case in China where when demons were being exorcised in the name of Jesus, they had taken refuge in a heathen shrine which had remained in the house. When I asked the father this question he denied that he had any such thing, but the young man at once said "Kris!" When I heard this—a very unexpected statement—I was deeply impressed. The Kris is a peculiarly made short sword worn by Javanese people. It is much more than a weapon. It is an amulet and is believed to have supernatural powers. In some a spirit is believed to dwell and people do obeisance to them. Thus when the young man said "Kris" in response to my inquiry about heathen things, and knowing, as I have already said, that evil spirits do sometimes take refuge in these articles, I was greatly impressed, and with a view to removing them from the house asked the father to let me take the Krises away. He confessed that he had two of them.

The father consented, and leaving for our home again, we carried the weapons with us. There was still no apparent change in the possessed man. Was all that in vain? We returned to the house a few days later and what was the news? After we had left the second time, the young man fell asleep and slept for more than twenty-four hours. Waking, all signs of mania were gone. For days he had not slept or eaten. When awake he asked his mother for food, which he ate. He washed and asked for clean clothes. When these were brought by his mother, he who so recently had been so horribly obscene, asked to be left alone while he changed his clothes, and he expressed his desire for a clean heart. He was thus fully delivered and has remained so ever since.

We praise God that He does not send His soldiers to fight at their own charges, that His promise is true when He says "Go"—and, "lo, I am with you alway!" "The weapons of our warfare are not carnal but mighty through God to the pulling down of strongholds." The Lord has not underestimated the power of the enemy whom His soldiers must fight. He has indeed provided the mighty weapons for a victorious warfare. Why then is the victory so long delayed? No more serious question can be asked by the Lord's people than this. The kingdom spread like wildfire in the early days.

It spread in spite of intense opposition. Its weapons were proved and prevailed. The great soldier Paul was able to write (Rom. 15:18, 19), "I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed, through mighty signs and wonders." The people of the Latter Rain Pentecost stand for "signs following" but alas how few mighty signs we see in our missionary work!

Where is the fault? Oh, that as we see the provision made for the great task we, zealous for His glory, and seeking to "win for the Lamb who was slain the reward of His sufferings," may earnestly seek to have again repeated in our day the experience of Mark 16:20. "They went forth, and preached everywhere, the Lord working with them and confirming the word with signs following." From the earliest days of the Latter Rain revival I have felt that there are exceedingly few of its people well equipped with natural gifts for the Lord's work. Their only hope therefore is in seeking so to live, pray and believe that God's power, of which they speak so much, may be indeed manifested in and through them. Of carnal—natural—weapons for the fight they possess few. May the mighty *spiritual* weapons in their hands the wide world over prove mighty to the pulling down of strongholds.—*Latter Rain Evangel*.

cation, lack of faith among the saints and even lack of desire in the assembly for real revival power.

Moses, when dividing the land to the tribes just before their entrance into their possessions, cried out, "O Naphtali, satisfied with favor, and full with the blessing of the Lord!" thereby suggesting the glorious life of abounding that those who are willing to wrestle until they prevail, may enjoy. Where, in the lives of our people, is the "life *more abundant*" that Jesus our Lord said He came that we might have? Where has the testimony of Paul that he was "always abounding" found a place in the experience of the average Christian of to-day, even though he may have once been filled with the Spirit? "Full with the blessing of the Lord" may be our experience if we'll pay the price, deny ourselves, and press the battle until we prevail in prayer. Blessed tribe of Naphtali! When such a one meets a need in another's life, there is a flood tide of the fullness of the blessing of the Lord, breaking forth in such power that the sick one is healed, the discouraged one is lifted into the sunshine realm of faith, the poor sinner is drawn by the very rush of the other's love to the heart of God, and the volume of praise so permeates the atmosphere that the seeker after the Baptism in the Holy Spirit finds himself flooded with the very glory of God and breaking forth in songs of praise in new languages.

Last summer at our street meeting a young man from Finland, stopped to listen and later came to church, where he gave his heart to God, and a few days later received the Baptism in the Spirit while walking home from a Sunday evening altar service. While he felt he couldn't speak English clearly enough to make a "preacher," he was still willing to stand up on our little platform on the street and stammer out his short testimony to the living Christ who had saved him and filled him with joy. One Sunday night after this a husband and wife came to church and gave their hearts to God. The sister later received the Baptism and is bringing her children to Sunday school. Afterwards we learned that she had learned of our church but had had no desire to come until she had passed our street meeting and had seen our Finnish brother stand up and shine and smile for the Lord. She hadn't been able to understand his testimony, but she saw his face, and that won her, as it shone with the very joy of the Lord which she and all could see. I remember saying to the crowd on the street as he stepped off the little platform that night, "Who wouldn't want

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Prince of the Tribe of Naphtali

In the contest with her sister, Rachel bare by proxy a second son, and said, "With great wrestlings have I wrestled with my sister and I have prevailed," and she called his name Naphtali, from whom the tribe of Naphtali descended. Of all the tribes one may belong to, which of the twelve is more desirable than to belong to the Tribe of Prevailing Wrestlers!

Years later in Egypt, when Joseph was speaking his blessings upon his brothers and their families, he said, "Naphtali is a hind let loose; he giveth goodly words." This blessed prophecy of the Tribe of Wrestlers bespeaks freedom—the freedom of victory and pure liberty—with the joy of the hind let loose. And to this tribe belongs the glorious privilege of bringing into the audience of the Almighty God goodly words of prayer—words that are attended to, words that affect destinies and change conditions; and goodly words of praise that are an aroma of sweet incense as they ascend before the throne.

Some suggest that a possible meaning of Joseph's words concerning

Naphtali is a promise of fruitfulness, and we see such to be the case with this aggressive tribe. Naphtali took four sons with him into Egypt (Gen. 46:24), and in two hundred and fifteen years there were 53,400 effective men, not to mention old men, women and children. So it is the tribe that knows what it is to wrestle in prayer until they prevail, that has fruit, and after years have slipped by, still have fruit—"fruit that shall remain." In any assembly it is apparent to the eye that sees, that as the spirit of prevailing, wrestling prayer mounts higher, the revival of saving, healing, baptizing power rises, and the joy of the Lord becomes the strength of His people; that as this spirit of intercession sinks into an ebb tide, signs of spiritual decline show on all sides, and fruitlessness, with its banner of defeat, marks the assembly. Oh, that there might be a mighty rallying around the standard of Naphtali! A tribe of people who know what it is to wrestle until they *know they have prevailed against* all the obstacles of coolness, lethargy, mistakes of the past, poor lo-

-:- Keeping a Hot Fire -:-

(Continued from Page Five)

no more animation than a punctured tire is as disappointing as a painted fire in zero weather." It takes an earnest soul to kindle a flame in the souls of others. An actor once remarked to a doctor of divinity in explaining the difference in the size of their audiences. "I act fiction as though it were truth; you preach truth as though it were fiction."

"Stir up the gift." Most of us need to be awakened with this text about once a week. There is no inherent blood-earnestness in us apart from the divine flame enkindled within. Abounding iniquity in the world about us will cause even a preacher's love to wax cold unless the fire is often replenished and the vision kept clear through the ministry of the Holy Spirit. Let us have David's testimony at this point. "As for me, my feet were almost gone, my steps had well nigh slipped. For I was envious at the foolish, when I saw the prosperity of the wicked . . . Until I went into the sanctuary of God, then understood I their end. Surely thou didst set them in slippery places, thou castedst them down into destruction." Only in the sanctuary of God can we get a true understanding of the awful plight and end of the wicked. And only by repeatedly coming into the sacred presence of God can we keep the vision clear and the heart steadfast in unselfish service for their salvation. "Knowing the terror of the Lord we persuade men," were the words of the Lord's most earnest and untiring servant.

Preaching that sounds like "Repent as it were and be converted in a measure, or you will be lost to some extent," is not calculated to stir either the preacher or his hearers. Do we really believe that men out of Christ are lost? Then let us act the part and have an earnestness commensurate with the weight and solemnity of our message. A preacher once told the following interesting incident to illustrate the peril of the unsaved. In a certain city a house burned down. The father and son went down into the basement dining-room to drag out a large piece of valuable furniture. It got wedged in the doorway and they could not budge it another inch. The father was pulling and so he was outside in the hall; but the son was pushing and so he was penned up in the basement. The flames broke in and the smoke rolled round about him. The frantic father threw himself against the obstruction, but it was no use. Realizing the extreme peril and horror

of the situation he ran around to the basement window and grabbed hold of the iron bars, held in their place by the masonry, and with almost superhuman strength he tore them from their fastenings and pulled his boy out of the very jaws of death.

The Christians present were mightily stirred by this true story, and another minister who was present decided to use it in his pulpit the following Sunday. He told how the father made a human battering ram out of himself, and nearly telescoped himself trying to butt that furniture out of the doorway, and how like a wild-eyed madman he ran around the house and took hold of those bars, twisted and pulled, to the bursting point of his veins, and finally drew his son from the death trap. But the audience was not moved. There was no response. And when he got home he asked his wife to tell him what was the matter. He said, "I thought I was doing fine." "Yes, dear," she said, "you did it very well, but you forgot to tell the people that the house was on fire." To act like that when there is no fire is of course the part of a maniac; and when there is no sense of the impending doom of sinners there will of course be no weeping in the closet over their plight, no tender persuasion nor impassioned appeal to flee from the wrath to come.

There is no doubt in my mind that one of the chief problems before ministers and Christian workers is in keeping up the spiritual tone of their life and ministry. Samson was usually dead in earnest, and in utter abandonment to the Spirit he accomplished wonders that make our boasted war heroes look like small boys playing soldier. But even he was caught napping, and the story instead of ending in romance ended in tragedy.

I see no reason why beginners in the sacred calling should continue to improve until they have achieved passing success, and then begin to wane in spiritual power and real efficiency. But this is the history of multiplied thousands. It would seem that many preachers are ruined by learning how to preach. The reason for this is simply that they don't keep the gift "*stirred into flame*," but allow their ministry to degenerate into a kind of professionalism. There is perhaps no tendency more common or fatal to the ministry.

I will now conclude these meditations by calling attention to the words of Caleb when he was eighty-five years old: "I am as strong this day as I was

in the day that Moses sent me (forty-five years previous); as my strength was then, even so is my strength now, for war, both to go out, and to come in. Now therefore, give me this mountain, whereof the Lord spake in that day, for thou heardest in that day how the Anakims were there, and that the cities were great and fenced; if so be the Lord will be with me, then I shall be able to drive them out, as the Lord said." The secret of Caleb's unflinching strength and unflagging zeal was that he "wholly followed the Lord." We need men to-day with the Caleb spirit to tackle the unevangelized strongholds and "fenced" cities of America.

"THAT'S ME"!

Sitting down in the orphanage grounds upon one of the seats, I was talking with one of our brother trustees when a little fellow, we should think about eight years of age, left the other boys who were playing around us, and came deliberately up to us.

He opened fire upon us thus, "Please, Mister Spurgeon, I want to come and sit down on that seat between you two gentlemen."

"Come along, Bob, and tell us what you want."

"Please, Mr. Spurgeon, suppose there was a little boy who had no father, who lived in an orphanage with a lot of other little boys who had no fathers, and suppose those little boys had mothers and aunts who comed once a month, and brought them apples and oranges, and gave them pennies, and suppose this little boy had no mother and no aunts and so nobody never came to bring him nice things, don't you think somebody ought to give him a penny? 'Cause, Mr. Spurgeon, *that's* me."

Somebody felt something wet in his eye, and Bob got a sixpence, and went off in a great state of delight. Poor little soul, he had seized the opportunity to pour out a bitterness which had rankled in his little heart, and made him miserable when the monthly visiting day came round, and, as he said, "Nobody ever came to bring him nice things."

"In many churches there was nobody to convert," said the Rev. S. Norton, of London, when inducted as president of the Primitive Methodists' Conference at Sheffield. "They were coddling saints instead of converting sinners. Churches must cease to be holy hospitals for dyspeptic Christians and become also a training school for cadet." Is the root evil not that churches are full of unconverted members? How then can they convert others? (John 3:3,7).—*The Gospel Graphic*.

Prince of the Tribe of Naphtali

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to be a Christian after that!" We can get more done for God by being full with the blessing of the Lord than we can by any amount of learning or ordinary effort. And we may be constantly full and "satisfied with favor," if we will be one of the prevailing wrestlers!

In Eph. 6:12 and 18 we see that Paul calls praying, wrestling, and uses the words "all perseverance" in connection with it, as if it took something more than a mere doctrinal belief in the power of prayer to prevail. In fact he says "We wrestle . . . against powers, against the rulers of the darkness of this world, against spiritual wickedness in the heavenlies." Some people think praying is making a speech toward God, filled with many Scripture quotations. It is that, in a sense, but oh! so much more! We would be surprised, I believe, to know how many professed Christians think they know something about prayer just because they have mumbled a short sentence or two at the end of the day, before they tumble into bed.

But Paul knew a prayer experience where he came in contact with the fiercest opposition, with which he wrestled until he had prevailed. Many who call themselves children of God so dread and fear spiritual conflict that they never know the realm that the Tribe of Wrestlers live in, unless God forces them to prevail in wrestling in some great crisis in their lives. God is looking for volunteers to the ranks of the Tribe of Naphtali—perhaps some saint off in a corner who is considered insignificant will hear the call, and to the surprise of all, will shine as the sun in the millennium. Perhaps some sister who feels so weak in herself that she despairs of ever having fruit to lay at the Master's feet, will say, "Here am I, Lord, use me in this conflict of prayer," and she will herself be amazed at the place of prominence she will enjoy in the Day when the Son of man sits on His throne.

But if it be such a high calling to be just a member of the Tribe of Naphtali, what might it mean should someone catch the vision and lay his life down at the feet of Jesus to become a Prince of the Tribe of Naphtali, as was the man in Num. 34:28 whose name means "God Redeemed," "Son of Praise"? Epaphras, who was "always laboring fervently in prayer," may be found to have been such a prince leader of the faith! Oh, if in these last days of ever-deepening conflict with all the powers of darkness, there might arise in all parts, those who will pay the price to become princes



LITTLE THINGS

A very little thing may often change the whole meaning of what we have to say, or the course of events in our lives. We are so prone to see only the big things that we fail to find the key to many of our problems in life, because the solution lies in some obscure or trivial thing that we have entirely overlooked.

Those of you who read the short article on "Suffering" in last week's issue of the *Evangel* probably found a statement that you could not accept, and which puzzled you. It was this, "The only thing Christ has promised us from the word is 'persecution.'" You wondered if we had lost our reason, for surely we must understand that the Word of God is full of wonderful promises for deliverance, blessing, joy, peace and life. In reality the statement is as completely different from the original copy as darkness from light, and yet the whole difference was caused by the dropping of one letter, the letter "l" from "world," making it to read "word." What a little thing, and yet what a difference it made!

There is a lesson in this for us all. Little foxes spoil the vine. A word, a little thoughtlessness, and we have hurt and wounded a friend. A single moment of carelessness, and the tempter has driven his wedge into our heart.

Lord, we pray Thee, help us to take the little foxes that the vine may grow unhindered.

of the Tribe of Naphtali; and wrestle in prayer until they prevail and we see a great revival break out on all sides! —Walter I. Palmer.

Dark Valleys

(Continued from Page Three)

means what He says. When He says that He is not only a *help* in trouble, but also a *very present help* in trouble, He means just that. We can bank on His words.

The promises are backed up by His name. He endorses every check on the bank of heaven, so that they can be readily cashed by every believing soul. In times of darkness and oppression we can stand on the Word. "The name of the Lord is a strong tower; the righteous runneth into it and is safe."

Second—"Let Him stay upon his God." Let him lean hard on God. The American Revision has it, "Let him rely upon his God." In other words, Let him rest wholly upon God, have no other prop but Him. He never fails nor is discouraged. He will see us safely through.

What a wonderful promise we have in Isa. 26:3, "Thou wilt keep him in perfect peace whose mind is *stayed on Thee; because he trusteth in Thee.*" A confidence in God which leads us to trust Him in the darkest hour and to stay our minds on Him, will bring us out into the light and will even give us "songs in the night." With songs of praise let us tunnel our way through the darkness which compasses our path, and let us ever remember that it was while Paul and Silas—at *midnight*—prayed and sang praises unto God, that deliverance came.

The Lord Jesus said, "I am the Light of the world; he that followeth me shall not walk in darkness but shall have the light of life." And in Isaiah we find that a man who fears the Lord and obeys the voice of His servant may walk in darkness and have no light. It would appear as though these two scriptures contradict each other, but such is not the case. We may walk in circumstantial, providential darkness, as is brought out in Isaiah, but when we receive Christ as a New Testament fact in salvation, and habitually follow Him, all is brightness within even though things may be dark and gloomy without.

As we learn the simple but profound secret that behind the darkest cloud our Sun is still shining, we begin to smile at Satan's rage, knowing that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal."

-:- The Gospel in Foreign Lands -:-

SOUTH CHINA TENT MEETINGS

Sister Bella Militscher writes: "We just finished our first tent campaign here at Sainam. God graciously met us for which we praise and magnify Him. Several weeks before the meetings began we started a prayer tower, having a chain of prayers each day, each one taking an hour or over in the prayer room. Some of our Christians rose very early taking their hour. It began as early as 3:00 o'clock in the morning. A converted priestess took that early morning hour, praying from three to four and another from four to five and so on up until seven in the evening.

"When the services began we felt the presence and power of God in the meetings from the very beginning and although the weather was bad (it rained), and it was so cold, and several nights after the meetings began the tent blew down, but our God was with us and we had splendid crowds at the services. The meetings lasted two weeks, with services twice a day. There were 128 names handed in desiring to learn more of the 'Jesus Doctrine' and after having a special meeting for these we found that thirty-six truly believe and desire to walk the 'heavenly road' (as they call it). God's power was also present to baptize. There were eight who received the precious Baptism with the Holy Spirit. We are so encouraged the way God is working.

"Before the services began there was a real humbling and confessing of sin among the Christians and God is still working. How I thank the Lord for the gospel tent. We realize we can reach many more people this way than in the missions, for many go to a tent meeting when they wouldn't enter a mission.

"I do covet the prayers of the *Evangel* readers for the tent work which we expect to do in these untouched villages as soon as the Lord supplies the workers and funds. We feel the coming of the Lord is near at hand and long to rescue these darkened hearts from eternal destruction before He comes."

BETHEL HOME ORPHANAGE,
CHINA
Nettie D. Nichols

You will rejoice to know of God's blessings in our midst. A few weeks ago 29 followed Christ in baptism. Thirteen of these were our dear orphan girls, 3 helpers in the home and the others from outside, most of whom have recently been saved from heathenism. Then we have just closed a week's special meeting really more like a Bible conference, where the Word was ministered very faithfully and in the power and unction of the Holy Spirit through Brother Sing of Lorchow, one of the Chinese pastors connected with Sister Mooman's stations. Our people were greatly blessed and night after night, the young men especially came for Bible study. Those who are able to read Chinese characters we have in one class for systematic Bible study to prepare them with a knowledge of the Word that they may go forth and win others. This

class I am teaching. Then we have another class for Christians who cannot read, and these dear Miss Chang is teaching to read the Bible, and also as they read under her instruction, have Bible study too. Our young evangelist ministers to the unsaved whom the Lord sends in and then joins us for deeper searching of the Scriptures. It is precious to note the earnestness of these young men who, after a hard day's work, come so far, rain or shine, to search the Word and sit at His feet to learn of Him. Each morning we have systematic Bible study for the family and helpers. I am more and more impressed with the need for us to be rooted and grounded in the Word of God, for that alone is able to keep us and make us strong in Him to overcome.

I want to share with you the deep joy and blessing and encouragement that the lovely gift of Brother and Sister F. brought to our hearts, sent so directly from our Father in answer to prayer. We were in urgent need of money to make another payment on materials for our new building. The enemy has been at work seeking to hinder this work but the Lord has been keeping us by His mighty power with our eyes unto Him and confidence in His power to fulfill His Word of promise which promise is as a rock under our feet. This gift has been such an encouragement to us all, strengthening the faith of our dear Chinese that God does hear and answer prayer and move hearts to give, by His Spirit's power. You would have rejoiced to have been with us when your letter came with this draft. We at once gathered all the family together for a prayer of thanksgiving and praise and how earnestly all prayed. We also asked a special blessing upon the givers. Last month we were greatly tested financially, yet the Lord daily met and enabled us to go through without going into debt. It is just wonderful how He does carry us daily. Praise His name!

We sorely need our new building. Our little chapel is far too small to seat all who are attending meetings and our living quarters—well, we are simply "packed in." Nevertheless, we are happy and content in Him and are just quietly waiting for Him to move. He never is too late so we rest in Him. A number in our midst are seeking their Baptism in the Holy Spirit and God is cleansing and preparing temples ready for His indwelling. May the Lord hear the cries that are going up from all parts of the world for a mighty outpouring of the Holy Spirit.

PIONEERING IN LIBERIA

We are in receipt of a letter from Sister Emily DeGroat written from the interior of Liberia where she is seeking to open up a new work. She says: "For two months I was not able to send any one down to the Cape on account of the large river between here and the coast, so that for all that time I was completely isolated from the outside world, not hearing from a soul. My mud house is nearly finished and is ready for the doors and windows, which

are made out of planks which are cut out by hand. I have been obliged to supervise the building operations myself since I have not yet a native worker, although I have one of the boys from Newaka. The floors of my house, which are of mud, need to be beaten again and then I shall be able to move in. It will be a real relief to get away from the smells and sounds of the native town in which I have been living up until the present time, even though it is but a mud house that I shall have to dwell in.

"The Lord has been blessing in the meetings and I believe a number are under conviction. There are some who come to the meetings regularly whenever I hold them, and also in the surrounding towns the people are attending well. Last Sunday we went to a town about half an hour's journey distant leaving our place at six o'clock in order to get to the towns before the women start to cook their meals so that they may be free to come and hear us. This also enables me to get back before the sun gets too hot. Then in the evening we go to another town about the same distance away.

"Last night when I got back I found that a devil doctor from a neighboring town had come to our place during my absence and was calling the people together. We went over to the house where he was and while hidden from view he would change his voice in order to make the people think he was talking to the devil. The crowd outside were sitting very quiet so as not to miss anything that he said. He pretended to be calling the dead and said that he would get a message from them. Among other things he had a drum which he kept beating and jingled other things, as the people said, to make music although you and I would call it noise. Most of the people fully believe all that the witch doctor says.

"To-night there is to be a wedding dance which will in all probability continue all night, and will be accompanied by the beating of drums and weird music and singing which will make sleep impossible. Occasionally we get a change from this kind of thing to something a little more exciting. For instance, just the other night a leopard walked into town and wakened the people by its howls. The whole town was up almost immediately and the people ran out with torches and ran around trying to scare the animal away, but before they had gotten busy it had already killed a cow. A few nights before this a woman was awakened by a large snake crawling through the bamboo walls of her house. Not only are the thin bamboo walls practically useless in keeping some of the animals and reptiles out but also they fail to keep the noise of talking in, so that I shall be very thankful to get away to the comparative quiet of my mud house on the mission hill."

ARRIVED AT YUNNANFU

Brother and Sister Leonard Bolton and Sister Jean Kucera, report their safe arrival at Yunnanfu, China. God graciously undertook for them in giving them favor

with the custom's officials, so that they were able to get their goods through without charge. Brother Bolton writes: "We are busy here studying the language and preaching at Chinese services. I attended a meeting at a leper colony recently, where there are about fifty lepers most of whom are Christians. It was pitiable to witness the pain that some of them suffered, and yet they were so happy that I had come to tell them more of the Bible. The Lord helped me to speak to them.

"We are informed that on the road ahead of us, there are robbers, who are especially noted for their cruelty. It is reported that they make a practice of killing their victims and eating their hearts. God is able to deal with them." Let us pray for our missionaries as they pass this dangerous stage of their journey at this time."

REACHING CONGO'S PYGMIES

Brother Alva I. Walker has just returned from a trip into the interior of the Congo taken in company with Brother Eric M. Johnson. He writes: "I have just returned from our twenty-seven day trip into the jungle, during which we covered about two hundred and fifty miles starting out in one direction and returning in another. We visited fifteen chiefs and conducted forty-three services. One chief whom we visited was absolutely untouched theretofore by either Catholic or Protestant missionaries. Our plans are now moving rapidly to open up new outstations. On my travels, I always take a stereoscope with me and a series of pictures on the life of Christ taken from the great masters of art. The one of the crucifixion is particularly lifelike.

"I should like to portray to you, if it were possible, the expressions and feelings of the natives when they look at these scenes. They gasp with amazement and some will cry out and wail when looking at the Saviour on the cross. One chief begged me to leave the pictures with him 'O white man,' he said, 'you are not here every day to give us the words of God, but if you leave these with us we can see God's story every day.'

"Here is a Pygmy looking for the first time in his life on a picture of Calvary. He has finger nails that are about an inch long and encrusted with filth, but what did that matter. He was one of those for whom the Lamb of God died. Who can tell whether or not the Holy Spirit might take the words and pictures to drive home the truth into that man's heart and call him out to shine, one of these days, in the glory and light of the Son of God. Many of the natives say, 'Truly it is God alone that has given such wisdom to the white man, to make things known like this.'"

GETTING SETTLED AT TANGAR

V. G. Plymire

The Lord was very gracious to us in bringing us back to Tangar. You heard from us en route but we had not time to say much and now we are so located that we dare not say much. You see we are the farthest west of any of our missionaries and are on the main road running through the troubled regions of Kansu. Well, we always did feel it was the Lord's time for us to leave Shanghai for Kansu, although we

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heard many awful stories of robbers and of different places being attacked. At times we wondered if we should push on or wait, but since the road was open we always took this as the Lord's sign for us to go ahead.

Every time when we would come to the dangerous places we found that the robbers had been driven away. At Ping-liang we asked the official about the road and were informed that we could go on and take any route from there to Lanchow, all were safe. Of course, our trust was not in him but I had to inform him of our movements.

There were times when darkness overtook us long before we could reach the inns. For many days we traveled in the same direction as did a large military movement. The troops got to the inns ahead of us and immediately martial law was put in force. But we never had any difficulty, and whereas they knew we were coming, we always made a point of answering immediately to the call of the guards and were passed without being detained. Truly it was wonderful. Coming to Lanchow, Kansu, we feared difficulty in entering the city, but when we told who we were and showed our passes, men were sent with us to the inn and there I opened most of our luggage and all was passed in good order. Others have been made to open their luggage at the gate. In Lanchow we had to wait for one week as from this point onwards our route lay through the active military district and martial law was in force everywhere. But the Lord again undertook for us so, when we left, our luggage was passed without examination. Now we were given a new escort every day until we reached Tangar.

On our arrival every place was heavily guarded and no one could pass without permit. But the General knew we were coming and sent word to all the guards to pass us without detention so we passed on, and later sent a man to the General to thank him for his kindness and help. Another thing that was in our favor was the fact that I had helped so many soldiers in Tangar in times past. As we neared one place we were told by the people that we could not pass that point. However, just before we reached this place we met a man to whom I had ministered here some years ago, as a result of which his hand was saved and possibly his life. He told the escort to inform the commanding officer that we were known and should be passed at once. When we reached the post in question troops were out in large numbers but we passed without hindrance.

Here we stopped for lunch and changed escort and were off again. We praise God for His help and protection all along the way. We reached Tangar after dark on November 3d. The city gates were guarded but kept open for us as the General sent word ahead that we would arrive late that day and should be let into the city. Words

fail us to tell you just how we do appreciate the help of the Lord and you will understand it better when I tell you that others who attempted to get from Lanchow to Sining after we got through were robbed of all they had. The people thought if we got through it would be safe for them also, but they did not know in the first place that it was the Lord God who helped and kept us. And then the many friends was another help to us. For all this we praise Him. Friends may and many do fail us—But HE NEVER FAILS US.

Next morning as soon as one heard we were here the news spread and one after another came to see us. We have been so busy since our arrival we can hardly find time for writing. Of course, we are glad to see these people and glad to have a word with them about the Lord and His goodness. Many Tibetans come in—these often come in crowds. To-day we had a crowd of Tsa-ka Mongols. I played the organ and sang "Jesus Love Me" in Tibetan for them. One man got down on his knees beside me and listened so intently. Then for a whole week a theatrical company was here and the people from the villages just crowded to the town. We were out every day selling Gospels and Testaments to them so that in this way we have reached many with the gospel who had not heard before. Our out place is always crowded with eager listeners. God has given us wonderful opportunities here to spread the gospel. We are looking to the Lord for more help in the work as we are too few here to do everything that we feel should be done and can be done if there were more good help. We have not yet been able to go to the place to the south where we used to have meetings in a small town but we hope to go there soon. The work on the main station is progressing nicely and is encouraging. The attendance is good considering the terrible cold and the busy town. Everybody is bent on money and sees nothing else it seems. But there are a few faithful ones who come regularly. When we get everything in running order again there will no doubt be still more interest shown. One teacher from the second grade school was saved. Please do help us in prayer for these people.

We expect to be away for a while, later on, attending fairs among the Tibetans. Then we expect to meet many people from different parts of the country. Pray for us in this work among these people as it is not easy, but God will honor His Word and some day there will be a harvest.

OUR MISSIONARIES IN POLAND

Sister Anna Bukczynska writes: "I spent the Russian Christmas, which is observed thirteen days later than ours, at Krasne, and ministered to the saints there, as well as at a nearby village.

"On my return journey I called at the house of a woman who had bitterly opposed our Pentecostal work, owing to the fact that her son had united with us. She had gone even so far as to turn her son out of the house because he remained steadfast in his testimony. When I met her face to face her whole attitude changed and now she herself has become a believer. This has made a great stir in the village, since the

(Continued on Page Twelve)

-:- In the Whitened Harvest Fields -:-

SOUTH DAKOTA REVIVAL

Brother Ernest H. Kent, Vale, S. Dak., writes: "Just closed a very successful meeting here. It is a new field but the Lord greatly blessed in the 3 weeks' time. There must have been at least 25 who came forward for salvation and most of these are seeking the Baptism of the Spirit."

PROSPECTIVE CHURCH

Pastor Walter Brock, R. 1, Mansfield, Mo., writes: "Wife and I were called about 2 months ago to pastor the Wolf Creek and Norwood churches. The work at both places is getting on splendidly. We are starting to build a new church at Norwood and planning to have a fellowship meeting at Wolf Creek, Mar. 31. We extend an invitation to every one. Council ministers are welcome with us at any time."

CHURCH MAKES PROGRESS

Evangelist Pawatan Huffman, Flat River, Mo., writes: "God is moving in our midst. Brother Kennett Lawson and myself have recently closed a very successful revival of 3 weeks. Mrs. Huffman and Mrs. Lawson were personal workers, the latter at the piano. Twenty-seven were brought to Christ while 17 were filled with the Holy Ghost. Nine were baptized in water. The building of a new brick church 50x80 will be under way as soon as the weather permits. Our Sunday school has increased from 22 to 100. We also have a fine band of young people."

OPPOSITION DISAPPEARING

Secretary J. D. Vance writes: "About 15 months ago the El Bethel church in Crown Point—suburb of Dayton, Ohio, was dedicated as a branch of the Bethel Temple work at Dayton. The Lord has wonderfully blessed by breaking down opposition in the community and by giving an almost continuous spirit of revival. Frequently souls are saved and filled with the Holy Ghost, and the house is practically filled for the Sunday services. Brother Cecil Good, who recently came from the Salvation army and received the Baptism in the Holy Spirit, is the pastor. Sisters Shank and Bissett, of Cuyahoga Falls, Ohio, are to hold a special meeting beginning Feb. 3."

HARRISON ASSEMBLY BLESSED

Mrs. A. M. Burfield, Harrison, Ark., writes: "The Lord is wonderfully blessing in the new Pentecostal assembly started here by just a few believers, only one of whom had at the time been baptized with the Spirit. The Lord has blessed our feeble efforts by saving 14 and baptizing 7 with the Holy Spirit; also in healing the sick of various ailments. One of our young converts was struck by an automobile and picked up unconscious. The doctor pronounced the case hopeless, but the boy is doing nicely, gaining strength rapidly. To God be all the glory. The Lord is sending to us as pastor, Sister Margaret Deifenbaker. Pray that we may have a church building soon."

GREAT BLESSING AT ELKHART

Pastor Richard Carmichael writes: "Just closed a meeting at Elkhart, Indiana. In spite of the adverse weather and the icy streets throughout the entire two weeks, the Lord gave us a good time and 11 came for salvation. It was a blessed sight one night to see three generations, a young lady, her mother and grandmother, all kneeling at the altar together seeking salvation. We had blessed fellowship with the pastor, Brother Hermon R. Rose, who is a recent graduate from the Central Bible Institute. The Lord is giving him a ministry in that city. Prominent members from various churches are taking interest in the assembly."

LANCASTER REVIVAL

Pastor Vernon G. Gortner, Lancaster, Pa., writes: "We have just closed a campaign with our Eastern District evangelist, Brother Stanley Cooke, which was the best ever held in Lancaster. The campaign was to have lasted 3 weeks, but because of the growing interest Brother Cooke was with us 5 weeks. During the campaign 25 were baptized with the Holy Ghost, many of whom had been saved in the campaign. There was a marked presence of God in every service, and the revival is still going on. At the close of the campaign we received 33 new members into the church. The radio which we have been using for the past year has proved a great blessing. Our services are broadcast the first and third Sundays of each month over station WKJC, 25 meters or 1200 kilocycles. On the first Sunday the 7:30 p. m. service is broadcast; on the third Sunday, the 3:00 p. m. service. We also have a 'Gospel Melody Hour' from 9:30 to 10:30 p. m. on the same Sundays."

CORRECTION

An error was made in placing an ASTERISK opposite the name of Pastor Thomas J. Gotcher, Paris, Ark., in the 1928 revised ministerial list. Brother Gotcher is wholly engaged in the work of the Lord. We regret that this error was made and take pleasure in making the correction.—J. R. Evans, Secretary.

AN EXPLANATION

A notice was published in the Oct. 20 issue of the *Evangel*, in which the leaders of an assembly professed themselves to be in fellowship with the teachings and doctrines of the General Council, and said that thereafter they would send all missionary monies through the missionary department of the Assemblies of God. It was further stated by them that they wished to go on record as having no sympathy or fellowship or connection with the New Issue or One Name teaching. Since publishing this notice it has been stated to us by the Presbytery of the district in which the assembly is located, that the article has apparently been used by some members of the assembly to prove that the assembly had General Council endorsement. We wish to state that while we are glad to publish as a matter of courtesy and Christian kindness any such article for an in-

dividual or an assembly that has received a change of heart in the matter of error, it should be clearly understood that the publishing of such a statement does not in any way signify that we either endorse officially such an individual or assembly, or that they are affiliated with the General Council of the Assemblies of God by reason of such a notice. There is a constitutional provision whereby an assembly may receive official recognition, but this method must be pursued before it can be officially endorsed by the General Council or be admitted into its fellowship.

GENERAL COUNCIL FELLOWSHIP

The following names were added to our ministerial list in the month of January, 1929:

Beck, Edwin A., Kingsburg, Calif.
Block, Edward G., Hebron, N. Dak.
Boyer, Albert D., Lakeland, Fla.
Clower, Homer M., Tampa, Fla.
Fish, Robert E., Miami, Fla.
Garrett, Miss Sarah R., Dorrance Kans.
Gomez, Florentino, Colonias Morelos, Mex.
Gray, Mrs. Bessie F., Kansas City, Kans.
Higgs, V. Augustus, Texarkana, Ark.
Holland, Joseph W., Miami, Fla.
Rivera, Rafael F., Selma, Calif.
Sparks, Joseph H., San Jose, Calif.
Tober, William A., Benton Harbor, Mich.

The following names were removed from our ministerial list in the month of January, 1929:

Bailey, Mrs. Hetty Z. (Withdrew), San Jose, Calif.
Johnson, Ira Thoe. (Deceased), Binghampton, N. Y.
LaBerge, Philemon M. (Deceased), Ontario, Calif.
Leonard, Thomas K. (Withdrew), Findlay, Ohio
Leonard, Mrs. Mary E. (Withdrew), Findlay, Ohio
Robertson, Stephen (Withdrew), Carlsbad, Calif.
Stieglitz, George (Withdrew to take up independent work), Albany, Ore.
Wendt, August H. (Deceased), New Castle, Pa. —J. R. Evans, Secretary

OUR MISSIONARIES IN POLAND

(Continued from Page Eleven)

woman was so well known as a staunch Catholic. Praise the Lord! The Gospel is still the power of God unto salvation.

"Another woman who resisted the truth, testified that when her sister read the Bible to her a strange feeling came over her which seemed to penetrate to her very heart, so that a fear came over her for having spoken against 'this way.' She is now quite open and ready to learn. Still another case was brought to my attention of the husband of a believer who persecuted his wife terribly for coming to our meetings. One day he said, 'Let me see that Bible,' and after he had read for a while his heart was touched and he began to weep like a child. A manifest change has taken place in him as a result, and he also now attends our meetings. Pray for these in whom God is working in Poland."

OUR GREAT PHYSICIAN

More than twenty years ago I had a stroke which left one side paralyzed. My general health was soon good, I did not suffer, was happy and contented, so I had never prayed for healing. I had slowly improved, a little each year until I was able to walk with one crutch slowly, but with such great effort that I was soon exhausted.

A month ago my eyes suddenly went bad. The pain was so intense I feared I might be going blind. I visited a specialist who did not tell me the worst but encouraged me. Next day I made myself sick and my eyes worse by worrying over how I was to pay his bill. Worrying was positively forbidden but I could not keep from it. A verse that I had received in a letter a few days before came to me:

"A traveler crossed a frozen stream
In trembling fear one day;
Later, a teamster drove across
And whistled all the way.
Great faith and little faith alike,
Were given safe convoy
One had pangs of needless fear,
The other all the joy."

My heart leaped with joy as God gave me the assurance that I could pay my bill, whereupon I dismissed the experience from my mind. In the morning mail there came a copy of "The Silent Evangel," sent by Ella Staples of Zion City, with "Praying Changes Things," marked. With an effort I read a few sentences, thinking I could read a little at a time during the day. Before I realized it the pain in my eyes was all gone and I was reading as well as I had done before my eyes were afflicted. I thanked God for being delivered from pain and for the restoration of my sight.

I was happy and thankful, not expecting anything more, but that night I was instantly and completely healed of constipation. I thanked God for that and was even more surprised when, a few days later, I went up the street on an errand. It was farther than I usually go, but I walked faster and with greater ease than ever before. The surprise of my life was, I was not worn out when I reached my home. There I lifted my crutch from the floor and walked with the same ease about the room. I had often taken steps before but never was sure of not falling. For several days I was burdened because my walking was not perfect, and I was doubting whether I had been healed in this last experience. Then the quotation came to me, "Many people miss healing, because they confine God to miracles." With this truth I was again free.

At this point I got under conviction for not testifying to my healing and began doing so. As I copied, "Bow down Thine ear to me; deliver me speedily: be Thou my strong Rock, for an house of defense to save me," (Psa. 31:2) I heard an audible voice back of me urging me to tell of my experience. I gain confidence as I continue to tell it.

I have found that when with those of a kindred spirit I walk alone more and better. God promised the children of Israel that all the land they set their foot on should be theirs. The more I claim the more I am sure of. But the spiritual blessing is the best part. If there is such a thing I surely

have obtained complete victory over the enemy. To be worried or unhappy over anything are things entirely unknown to me. God is also caring for my material needs just as wonderfully.—Miss Lucia Parrill, Fairmount, Ind.

Editor's note: The above testimony was written April 28, 1928. We held it back and recently wrote her to see how her healing was progressing. She replies: "My general health is as near perfect as could be. My writing shows how free I am from nervousness. My eyes have given me no more trouble. There has been a slow but steady improvement in my walking. God assured me that walking would come gradually and it is. When I am freest spiritually is when I walk the best. The best part of healing is the spiritual blessing which grows. As I grow spiritually my body improves.—Lucia Parrill."

HEALED OF CANCER

For some time I had been passing blood from my bowels but for six months did not feel free to speak to any one of it. It kept getting worse until very little but bloody corruption would pass, and my stomach was filling up so that sometimes my breathing was difficult. Often too it was quite a relief when I could vomit. I kept praying but the heavens seemed as brass.

Finally I told my pastor, Brother Moyer, about it. He advised seeing a doctor so as to ascertain the trouble. I finally consented to this and an examination was made. The doctor said there was an inward growth and advised that I see a specialist. After an examination he said it might be a cancer; that it was very serious. He told me to go to the hospital immediately, and gave me a card admitting me to the hospital for a surgical operation. He set down as the trouble: "An obstruction in the large bowel; it has all the symptoms of a cancer."

I did not go to the hospital. Friends told me I ought to go but I told them God would take care of me; that if He did not, I was ready to die if that was His will. I called up Pastor Moyer and told him what the specialist had said. He came right over and prayed for me, the church prayed that night, and I prayed all night as I did my work. I am a night watchman and as the corruption would pass my bowels I would pray, but I got no relief. It was a battle. It seemed as if all the powers of darkness were arrayed against me, but I held to God's unchanging hand and kept on praying.

The next night Pastor Moyer came and prayed again. There was no answer but I continued to trust God. Between my rounds I would read the Bible and divine healing testimonies, pray and praise God. This was every hour. Finally at ten minutes past four Thursday morning, January 12, 1928, God heard my prayer and gave me the assurance that I was healed. Glory to His name! Hallelujah! "Himself took our infirmities and bare our sicknesses." Matt. 8:17.

When the doctor heard of my healing he said I was likely to be deceived and said he would like to examine me again. I consented and after examining me he reported that he could find no trace of the cancer. I have not felt better before in thirty years.

—William F. Holloway, 3038 Main Street, Hartford, Conn.

Attached to the above testimony is the statement of the pastor, as follows:

"I am glad to state that the testimony of Brother Holloway is true, and that I have been familiar with his condition and know that his healing still holds good.—C. H. Moyer."

Editor's note. The above testimony with Pastor Moyer's assurance of its truthfulness, was written February 13, 1928. We withheld it from publication and recently wrote Brother Holloway inquiring how the healing was holding up. We have a letter from him dated January 28, 1929, in which he says, "The healing still holds."

HEALED OF TYPHOID

My son took sick with the typhoid fever. I wanted to send for the saints and so did the boy, but the doctor was sent for. He finally said that neither he nor any other doctor could do the boy any good, that the fever had progressed too far. We sent and got an anointed handkerchief and laid it on, with prayer. Then the fever began to subside. It didn't go all at once but it went and the boy was healed. The doctor confessed to my husband that it was by no human power the boy got well. No medicine at all was given him after the doctor gave him up. He said there was no use giving any. He said in case he began to swell we should give him soda tablets, but he didn't swell. We give God all the praise.—(Mrs.) J. A. Parker, Route 3, Box 90, Foss, Okla.

THE PINK WRAPPER

If the Evangel comes in a pink wrapper this week, it means that your Evangel subscription expires with the next issue of the Evangel. Please send in your renewal at once. We do not want to lose you from our Evangel fellowship, as we believe our paper will be a blessing to you, and your renewal will be a great help to us at this time.

WANTED.—A used folding organ.—Mrs. J. A. Wittenberg, 21 Spencer St., Battle Creek, Mich.

WANTED.—Small family with tent to work at farming and wood cutting. For particulars write Charlie Gore, Rose, Okla.

FOR SALE.—A Gibson mandolin. Money received for it will be used for gospel work.—Pearl Harris, 1204 Fillmore St., Alexandria, Minn.

NOTICE.—Brother Delmar and Sister Florence Johnson have taken charge of the work at Midland, Pa., and friends may address them there.

NOTICE.—It was only through mistake that Brother J. G. Garland's name was left out of the Oklahoma Minutes.—Glenn Millard, District Secretary.

NOTICE.—Any person desiring to secure a home lot in Riverside County, California, will please get in touch with Elder R. C. Opie, 3143 Winter St., Los Angeles, Calif.

INVITATION.—Brother Will Evans has accepted the pastorate at Mermet, Ill., and extends an invitation to any Council brethren who may be passing, to stop over.

NOTICE.—First Church of the Assembly of God, Kansas City, Kans., has been fortunate in securing Brother C. C. Miller, of St. Louis, Mo., as pastor. We are looking for a great outpouring of the Holy Spirit.

WANTED.—A Council preacher for an assembly in Rienzi, Miss. We have a church building and a small band of people who need the Word of God. Northern Mississippi has been neglected and we need help. Will some one who wants to do something for the Lord, please write to Archie C. Rider, Rienzi, Miss.?

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, district superintendent.

GRAFTON, W. VA.—Revival campaign in Pentecostal Church, 101 Beech St., Feb. 17 to March 17, inclusive. Brethren of near-by assemblies are cordially invited.—H. A. Nunley, pastor.

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

LADIESBURG, MD.—Evangelist Homer Peterson will conduct a meeting at the First Pentecostal Church, March 1-10.—Pastor David Wilson, 112 W. 4th St., Frederick, Md.

SPRINGFIELD, MO.—Special meetings at the Calhoun and Campbell Street church, beginning February 17 and to last fifteen days or longer, with J. R. Elsom of San Diego, Calif., in charge.

GRAFTON, N. D.—Revival campaign Feb. 17 to March 3. E. Ellsworth Krogstad, of Albert Lea, Minn., as evangelist.—Pastor Blanche Brittain.

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

GOOSE CREEK, TEXAS.—Brother Meyer Tan Ditter and wife will begin revival meeting, March 6, to run two or three weeks.—F. R. Anderson, pastor.

MATTOON, ILL.—Revival campaign beginning Feb. 17, to continue indefinitely, Evangelist Adele Carmichael, of Quincy, Ill., in charge.—Pastor Arthur Bell.

KANSAS CITY, MO.—Revival campaign at Faith Temple, 13th and College Sts., Feb. 27-March 17, Zelma Argue in charge.—J. E. Perkins, pastor.

MASSILLON, OHIO.—Evangelist Wm. Emenger and Brother L. C. Hicks will hold a revival at Peniel Assembly of God, W. Main Ave., beginning Feb. 17. For further information address Pastor Mrs. Clara E. Kennedy, 1107 W. Main Ave.

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

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.

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

PROVIDENCE, R. I.—The next quarterly convention of the New England District Council will be held March, 15-17 at Pentecostal mission, 128 Point St. Meals will be served on the free will offering plan. Those desiring rooms should address the pastor, Miss Grace Hunter, 114 Woodward Ave., East Providence, R. I.

MANSFIELD, MO.—Pentecostal revival at the Christian church, beginning March 15, to be conducted by Brother and Sister I. McGuire, of Kaw City, Okla. We also expect Brother A. A. Wilson in some of the services. For further information write, Henry Moody, Mansfield, Mo.

ATLANTA, GA.—Revival services at Trinity Temple, 172 Goodwin St., S. W., beginning Feb. 17, District Evangelist S. W. Noles in charge. Any Council minister passing this way will be welcome.—Pastor B. E. Hillman, 938 Pulliam St., S. W.

JOHNSTOWN, PA.—Evangelist Hattie Hammond of Hagerstown, Md., will conduct evangelistic 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, Johnstown, Pa.

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.

FREDERICK, MD.—Evangelist Homer Peterson will hold a series of meetings in the First Pentecostal Mission, 22 North Market St., March 12 to 31, or longer. For further information address Pastor David Wilson, 112 West 4th St., Frederick, Md.

OKLAHOMA C. A. RALLIES.—Bigsby, Feb. 15th; Duncan, Brother Fortenberry, pastor, March 23; Oklahoma City, 1813 W. 2nd St., Brother Kullman, pastor, March 24. Three services each day.—M. J. McClellan, 316 E. Cherokee, Enid, Okla.

MEETING DATES CHANGED

SASKATOON, SASK.—Revival campaign in Eilm 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.

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

MARION, ILL.—The semi-annual convention of Christ's Ambassadors of Illinois will be held in Brother Bailey's church, 503 E. Marion St., March 2-3. We want to urge each local president in the state to be present, also as many members and friends as care to attend. There will be committees on hand to secure lodging for all. There will be business discussions, good speaking, music, etc.—Vernal D. Gibson, president, 5611 Forrest Blvd.

EL DORADO, ARK.—Sunday School and Young People's Convention for Southern Arkansas District, Feb. 13-17, inclusive. Each Sunday school is requested to send workers and teachers as delegates. Everybody welcome. Many visiting ministers will speak, dealing with the many problems of the work, also special lessons will be given. Tarrying meetings will be arranged. Time will be given the young people for development of their work.—H. E. Simms, pastor, David Burris, Sunday School and Young People's superintendent.

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, Burkburnett, Tex., Feb. 18-19. North-Central, Fort Worth, Tex., Feb. 21-22. Northeastern, Tyler, Tex., Feb. 26-27.—Hugh M. Cadwalder, dist. supt.

FLORENCE, COLO.—The midwinter convention Rocky Mountain District Council will be held at the Full Gospel Tabernacle, 325 W. Second Street, February 26 to March 1, three services daily, conducted by able brethren in the district. The Christ's Ambassadors' Rally will be held on the 26th, in charge of Brother Clyde F. Ferguson, district president. Lodging free to ministers and delegates. Meals can be obtained at very reasonable rates. All expecting to attend the convention write at once to Pastor Howard Gear, above address, for accommodations. Each assembly is urged to send its pastor and two delegates.—H. B. Garlock, District Secretary, 113 N. 15th Street, Colorado Springs, Colo.

WORLD MISSIONS CONTRIBUTIONS

- Jan. 25th to 31st incl.
All personal offerings amount to \$1,851.12.
- 1.00 Assembly of God Apperson Okla
 - 1.00 Bethel S S Chandler Tex
 - 1.34 Assembly of God S S Chickasha Okla
 - 1.50 Bethel Full Gospel Church Stockton Calif
 - 1.60 Assembly Repton Ala
 - 1.63 Assembly of God Sorento Ill
 - 2.00 Cantwell District No 203 Kaw City Okla
 - 2.00 Assembly of God Cement Okla
 - 2.97 Pentecostal Assembly of God Casper Wyo
 - 3.00 Prunedale Assembly Watsonville Calif
 - 3.00 Christ's Ambassadors Fort Collins Colo
 - 3.07 Assembly of God S S Bridgeport Tex
 - 3.10 Christ's Ambassadors W Laurel Assembly Laurel Miss
 - 3.23 Assembly of God S S Savanna Okla
 - 3.25 Christ's Ambassadors Burkburnett Tex
 - 3.25 Beaumont Assembly of God Beaumont Tex
 - 3.48 Assembly of God La Junta Colo
 - 4.00 Sunday School Conneaut Ohio
 - 4.00 Assembly of God Bellwood Ala
 - 4.89 Assembly Leon Iowa
 - 5.00 S S Class of girls Full Gospel Mission Houston Tex
 - 5.00 Farmers Mills Mission Carmel N Y

The Day-break Call

by Basil Matthews



TWO men leaned on the rail of the brig Camden as she swept slowly along the southern side of the Island of Erromanga in the western Pacific. A steady breeze filled her sails. The sea heaved in long, silky billows. The red glow of the rising sun was changing to the

full, clear light of morning.

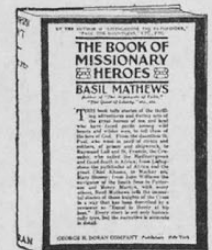
The men, as they talked, scanned the coast-line closely. There was the grey, stone-covered beach, and, behind the beach, the dense bush and the waving fronds of palms. Behind the palms rose the volcanic hills of the island. The elder man straightened himself and looked keenly to the bay from which a canoe was swiftly gliding.

He was a broad, sturdy man, with thick brown hair over keen watchful eyes. His open look was fearless and winning. His hands, which grasped the rail, had both the strength and the skill of the trained mechanic and the writer. For John Williams could build a ship, and make a boat and sail them both against any man in all the Pacific. He could work with his hammer at the forge in the morning, make a table at the joiner's bend in the afternoon, preach a powerful sermon in the evening, and write a chapter of the most thrilling of books on missionary travel through the night. Yet next morning would see him in his ship, with her sails spread, moving out into the open Pacific, bound for a distant island.

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|--|-----------------|
| Total amount reported | \$ 4,989.54 |
| Home missions fund | 3.20 |
| Expense fund | 107.70 |
| Reported as given direct to missionaries | 264.33 |
| Given to district for home missions | 79.71 454.94 |
| Total for foreign mission | 4,534.60 |
| Amount previously reported | 18,610.43 |
| Total amount to date | 23,145.03 |

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written, My house shall be called the house of prayer; but ye have made it a den of thieves. 14 And the blind and the lame came to him in the temple; and he healed them.



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and blessed them, and called t name Ad'am, in the day when t

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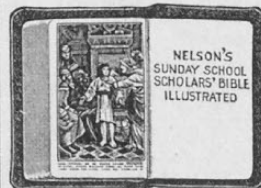
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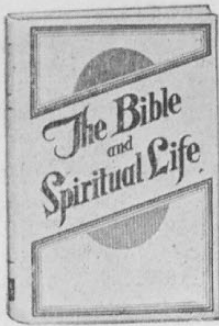
Specimen of type

I SAMUEL, 26, 27.

after the messengers of Dā'vid and becal his wife. 43 Dā'vid also took A-hin'o-ām of Jē re-el; and they were also both of them l wives. 44 But Saul had given M'chal l daughter, Dā'vid's wife, to Phāl'ti the s of Lā'ish, which was of Gāl'im.



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tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away.

20 And when the disciples saw it, they marvelled, saying, How

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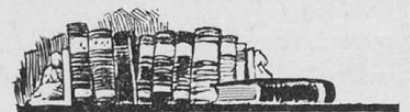
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20 Have not I written to thee excel-