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-:- How to Conquer Satan -:-



"I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Gen. 3:15.

These words were not directly spoken to Adam and Eve, but they were directed distinctly to the serpent himself, and that by way of punishment to him for what he had done. It was a day of cruel triumph to him: such

joy as his dark mind is capable of had filled him, for he had indulged his malice and gratified his spite. He had in the worst sense destroyed a part of God's works, he had introduced sin into the new world, he had stamped the human race with his own image, and gained new forces to promote rebellion and to multiply transgression, and

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-:- How to Conquer Satan -:-

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therefore he felt that sort of gladness which a fiend can know who bears a hell within him. But now God comes in, takes up the quarrel personally, and causes him to be disgraced on the very battlefield upon which he had gained a temporary success. He tells the dragon that He will undertake to deal with him; this quarrel shall not be between the serpent and the man, but between God and the serpent. God said, in solemn words, "I will put enmity between thee and the woman, between thy seed and her Seed," and He promises that there shall rise in fullness of time a Champion, who, though He suffer, shall smite in a vital part the power of evil and bruise the serpent's head.

In the fullness of time that promise was fulfilled. The Divine Champion came, and in His sufferings and death not only was His heel most cruelly bruised of the old serpent, but by that death on the cross Christ has bruised the serpent's head, and given the serpent his death-blow.

1. But one object of my sermon is to show how the serpent's head has been broken in us. First, the power and dominion of sin is broken in us. Do you not feel that you cannot sin because you are born of God? Some sins which were masters of you once, do not trouble you now. I have known a man guilty of profane swearing, and from the moment of his conversion he has never had any difficulty in the matter. We have known a man snatched from drunkenness, and the cure by divine grace has been very wonderful and complete. We have known persons delivered from unclean living, and they have at once become chaste and pure, because Christ has smitten the old dragon such blows that he could not have power over them in that respect. The chosen seed err and mourn it, but they are not slaves to sin; their heart goes not after it; they have to say sometimes, "The thing I would not, that I do," but they are wretched when it is so. They consent with their heart to the law of God that it is good, and they sigh and cry that they may be helped to obey it, for they are no longer under the slavery of sin; the serpent's reigning power and dominion is broken in them.

Then it is broken next in this way, that the guilt of sin is gone. The great power of the serpent lies in unpardoned sin. He cries, "I have made you guilty; I have brought you under

the curse." "No," say we, "we are delivered from the curse and are now blessed, for it is written, 'Blessed is the man whose transgression is forgiven, and whose sin is covered.' We are no longer guilty, for who shall lay anything to the charge of God's elect? Since Christ hath justified, who is he that condemneth?" Here is a swinging blow for the old dragon's head from which he will never recover.

Oftentimes the Lord also grants to us to know what it is to overcome temptation, and so to break the head of the fiend. Satan allures us with many baits; he has studied our points well he knows the weakness of the flesh; but many a time, blessed be God, we have foiled him completely to his eternal shame! The devil must have felt himself mean that day when he tried to overthrow Job, dragged him down to a dunghill, robbed him of everything, covered him with sores, and yet could not make him yield. Job conquered when he cried, "Though He slay me, yet will I trust in Him." A feeble man had vanquished a devil who could raise the wind and blow down a house, and destroy the family who were feasting in it. Devil as he is, and crowned prince of the power of the air, yet the poor bereaved patriarch sitting on the dunghill covered with sores, being one of the woman's seed, through the strength of the inner life won the victory over him.

"Ye sons of God, oppose his rage;
Resist, and he'll be gone:
Thus did our dearest Lord engage
And vanquish him alone."

Moreover, dear brethren, we have this hope, that the very being of sin in us will be destroyed. The day will come when we shall be without spot or wrinkle, or any such thing; and we shall stand before the throne of God, having suffered no injury whatever from the fall and from all the machinations of Satan, for "they are without fault before the throne of God." What triumph that will be! "The Lord will tread Satan under your feet shortly." When he has made you perfect and free from all sin, as He will do, you will have bruised the serpent's head indeed.

And your resurrection, too, when Satan shall see you come up from the grave like one that has been perfumed in a bath of spices, when he shall see you arise in the image of Christ, with the same body which was sown in corruption and weakness, raised in in-

corruption and power—then will he feel an infinite chagrin, and know that his head is bruised by the woman's seed.

I ought to add that every time any one of us is made useful in saving souls, we do, as it were, repeat the bruising of the serpent's head. When you go, dear sister, among those poor children and pick them from the gutters, where they are Satan's prey, where he finds the raw material for thieves and criminals, and when through your means, by the grace of God, the little wanderers become children of the living God, then you in your measure bruise the old serpent's head. I pray you do not spare him. When we by preaching the gospel turn sinners from the error of their ways so that they escape from the power of darkness, again we bruise the serpent's head. Whenever in any shape or way you are blessed to the aiding of the cause of truth and righteousness in the world you, too, who were once under his power, and even now have some times to suffer from his nibbling at your heel, you tread upon his head. In all deliverances and victories over evil, you prove the promise true—"Thou shalt tread upon the lion and adder; the young lion and the dragon shalt thou trample under feet. Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name."

2. Let us speak awhile upon the encouragement which our text and the context yield to us; for it seems to me to abound.

I want you, brethren, to exercise faith in the promise and be comforted. The text evidently encouraged Adam very much. I do not think we have attached enough importance to the conduct of Adam after the Lord had spoken to him. Notice the simple but conclusive proof which he gave of his faith. Sometimes an action may be very small and unimportant, and yet, as a straw shows which way the wind blows, it may display at once, if it be thought over, the whole state of the man's mind. Adam acted in faith upon what God said, for we read, "And Adam called his wife's name Eve (or Life); because she was the mother of all living" (verse 20). She was not a mother at all, but as the life was to come through her by virtue of the promised Seed, Adam marks his conviction of the truth of the promise, though at the time the woman had borne no children. There stood Adam, fresh from the awful presence of God: what more could he say? He might have said with the prophet, "My flesh trembleth for the the fear of Thee,"

but even then he turns round to his fellow-culprit as she stands there trembling too, and calls her Eve, mother of the life that is yet to be. It was grandly spoken by Father Adam: it makes him rise in our esteem. Had he been left to himself he would have murmured, or at least despaired; but, no, his faith in the new promise gave him hope. He uttered no word of repining against the condemnation to till with toil the unthankful ground, nor on Eve's part was there a word of repining over the appointed sorrows of motherhood; they accepted the well-deserved sentence with the silence which denotes the perfection of their resignation; their only word is full of simple faith. Exercise like faith, my brother, in regard to the far wider revelation which God has given to you, and always extract the utmost comfort from it. Make a point, whenever you receive a promise from God, to get all you can out of it: if you carry out that rule, it is wonderful what comfort you will gain. God's Word is to be understood at the maximum, for He will do exceeding abundantly above what you ask or even think.

Notice, by way of further encouragement, that we may regard our reception of Christ's righteousness as an installment of the final overthrow of the devil. The twenty-first verse says, "Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them. A very condescending, thoughtful and instructive deed of divine love! God heard what Adam said to his wife, and saw that he was a believer, and so He comes and gives him the type of the perfect righteousness, which is the believer's portion—He covered him with lasting raiment. No more fig-leaves, which were a mere mockery, but a close-fitting garment which had been procured through the death of a victim; the Lord brings that and puts it on him, and Adam could no more say, "I am naked." How could he? for God had clothed him. Now, beloved, let us take out of the promise that is given us concerning our Lord's conquest over the devil this one item, and rejoice in it, for Christ has delivered us from the power of the serpent who opened our eyes and told us we were naked. By covering us from head to foot with a righteousness which adorns and protects us, so that we are comfortable in heart, and beautiful in the sight of God, our Saviour has made us to be no more ashamed.

Still further encouragement comes from this. Your suffering as a Christian is not brought upon you for your own sake only; ye are partners with the great Seed of the woman; ye are

confederates with Christ. You must not think that the devil cares much about you: the battle is against Christ in you. The serpent's seed hates Christ in you. This exalts the sufferings of persecution to a position far above all common afflictions. I have heard of a woman who was condemned to death in the Marian days, and before her time came to be burned a child was born to her, and she cried out in her anguish. A wicked adversary who stood by said, "How will you bear to die for your religion if you make such ado?" "Ah," she said, "now I suffer in my own person as a woman, but then I shall not suffer, but Christ in me." Nor were these idle words, for she bore her martyrdom with exemplary patience, and rose in her chariot of fire in holy triumph to heaven. If Christ be in you, nothing will dismay you, but you will overcome the world, the flesh, and the devil by faith.

Last of all, let us resist the devil always with this belief, that he has received a broken head. I am inclined to think that Luther's way of laughing at the devil was a very good one, for he is worthy of shame and everlasting contempt. Luther once threw an inkstand at his head when he was

tempting him very sorely, and though the act itself appears absurd enough, yet was a true type of what that greater reformer was all his life long, for the books he wrote were truly a flinging of the inkstand at the head of the fiend. That is what we have to do: we are to resist him by all means. Let us do this bravely, and tell him boldly that we are not afraid of him. His power is gone; he is fighting a lost battle; he is contending against Omnipotence. He has set himself against the oath of the Father; against the blood of the incarnate Son; against the eternal power and Godhead of the blessed Spirit, all of which are engaged in the defense of the seed of the woman in the day of battle. Therefore, brethren, be ye steadfast in resisting the evil one, being strong in faith, giving glory to God.

" 'Tis by Thy blood, immortal Lamb,
Thine armies tread the tempter down;
'Tis by Thy Word and powerful name
They gain the battle and renown."

The Lord bless His Word to every one of you, for His name's sake. Amen.—C. H. Spurgeon.

-:- The Tower of Babel -:-

ANCIENT—OR MODERN
Zelma Argue

Building in Self-will

Up, up, up they built it, these dwellers in the plains of Shinar. To them had been handed down the story of God's talking with men. They had heard of Enoch, the man who walked with God, and who was not, for God took him suddenly up into heaven's blue. They had heard the story of the Flood, and knew that it was because the wickedness of men had become so great in the earth, that God had destroyed it by water. Up, up, up they builded, for while no doubt they had heard of righteous Noah who had been saved from the waters because of his having lived righteously and his finding favor with God, they preferred the vast labor of building a tower to reach to heaven, to such humiliation as they felt would be necessary if they escaped by the Noah way. They would climb up another way. They would live in sin and still get to heaven. Some of this same type of people were still living in Jesus' day, and he spoke very plainly about them.

"Go to," they said, "let us build us a tower, whose top may reach unto heaven." A brilliant idea, and free from all the humiliation of repentance and putting worldliness out of their lives. They could in this way live their lives for self, and yet get into heaven. Their way was not contemplated in

God's plan, but so much the better. It would be a pleasure to think that they had gained heaven by their own efforts. Fine! So, in the pride and hardness of their heart they began the memorable enterprise.

Seeking Another Way

It was when the human race was young that these men of Shinar began to climb up "some other way," and probably they supposed their idea was novel, unique, in fact. Even God hadn't thought of it. But it was not new. Long before Lucifer, son of the morning had said, "I will ascend into heaven. I will exalt my throne above the stars of God. . . . I will be like the Most High." It is wonderful how like the ancient words of Lucifer these words of the men of Shinar sounded. No doubt he was the one who put the thought into their ungodly hearts, and helped them to develop and undertake the wicked plan.

Long before, speaking through the serpent, the most subtle of all beasts, Lucifer had said to Eve that if she would eat of the forbidden fruit she would become like God. This appeal to Eve's ambition assisted in her downfall. How hackneyed and old Satan's

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HAROLD H. MOSS, Acting Editor

EDITORIAL STAFF

CHAS. E. ROBINSON ARTHUR H. GRAVES MARJORIE A. HEAD
CLARA B. CLARK BLANCHE KOON
NOEL PERKIN, *Missionary Editor*

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W. T. GASTON, Gen. Supt.

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THIS MAN RECEIVETH SINNERS

Christ's contact with His fellowmen exhibited the very opposite of the idea of exclusiveness or uncharitable aloofness. He mingled with men. He knew men because He brought Himself down to the commonplace things of their everyday life. He shared their joys and sorrows, their afflictions, their problems, and their heartaches. He rode out the storm in the same boat with them, subjecting Himself to the same peril. His contact with them was not that of a critic who discovers the wrong in his fellow and then proceeds to tear down the fabric of his ideals and conceptions, but does not reconstruct. Christ criticized, tore down, it is true, but always constructively, to rebuild.

He sought the company of men, to help them. Of course such a seeking would bring Him in contact with sinners for they were the ones who needed Him most, and it was most natural that they should gravitate toward Him. It is the sick man who naturally seeks for healing. The sin-sick would naturally gather about the one who understood their heartaches and problems of life and who, understanding them, furnished a remedy, instead of adding condemnation. The Pharisees, like the great majority of present-day religionists, took exception to this. Their idea of religious expression was that the religionist should be exclusive and hold himself entirely aloof from intimate contact with those they deemed inferior. In other words, they constitute themselves a sort of an elite group, a Four-Hundred group, who should be sought after rather than seek, and who are so far above the ordinary that most people cannot reach them.

Not so our Lord. His heart beat with yearning sympathy for those held in the bondage of sin. He had within His grasp that which would lift them from sin's mire, free them from its bondage, lead them out into pastures that were green and fresh. To accomplish this He went down to the side of the very lowest and vilest; not to be contaminated with their sin, but to give them what He had. Christ received the sinner. How different the program of service in the church would be if that air of exclusiveness and fear of human contact were removed, and we should come to the heart-place of faith in God's power in which we could trust ourselves in the association of sinners; not to fall by the wayside, not to contract their sinful ways but to carry to them, with an understanding heart and sympathetic love, the message of deliverance and life.

MOVING THINGS

"He-o-he!" the foreman cries, and at the same instant eight huskies swing on the lever. Something moves. "Charge!" shouts the captain, and two hundred and fifty resolute men, as one solid body, hurl themselves like a catapult against the foe. Something breaks. No set of men engaged in a joint enterprise would think of working without a boss, and any one who would not obey the boss would be accounted a hinderer, a rebel, and would be discharged. The necessity of unity is everywhere understood—that is, every-

where except in the church. Once the church did wisely, as wisely as the crafty old world does, and when she did so three thousand were baptized in a day, mighty signs astounded the people, the saints grew in spiritual stature and divine power like the proverbial mushroom, and in the briefest time the church bade fair to take the world. God didn't leave us without the explanation of it either.

When they started out in the upper room we are told that they "all continued with *one accord* in prayer and supplication." When they had been

there a week the record declares that still "they were all with *one accord* in one place." Explaining the marvelous increase in favor that they enjoyed among the people it is said, they continued "daily with *one accord* in the temple." After the preachers, by getting arrested, had disgraced the church in the eyes of the world, the divine historian hastens to assure us that the unity was not broken, saying that when they heard it "they lifted up their voice to God with *one accord*." To emphasize the fact that unity still prevailed he added the statement that "the multitude of them that believed were of *one heart and one soul*." Speaking of the signs and wonders wrought by the hands of the apostles we are again reminded that "they were all with *one accord* in Solomon's porch."

Strength and righteousness and zeal and many other Christian traits and spiritual operations are necessary to the success of a church, but unless there is unity, failure may be looked for. How may a church get into unity and have the right to expect real success? Two things (a) Every one get in love with every one else and, (b) All do the same thing, at the same time, in the same way, under the same leadership, always with a glad heart.

Notice to Assemblies

The Thirteenth session of the General Council of the Assemblies of God will convene next September, and we herewith offer to our assemblies the opportunity of extending an invitation to have said meeting held in your assembly. If you are interested please advise as soon as possible. Send your communication to J. R. Evans, General Secretary, 336 W. Pacific St., Springfield, Mo.

An old Methodist minister is credited with saying: "If you have so much business to attend to that you have no time to pray, depend on it you have more business on hand than God ever intended you should have."



Planning the Sermon

We cannot overestimate the value of thorough preparation, both of the preacher and of his message. There is a general preparation of which we will not now speak, but there should be special preparation for each and every occasion. There will, of course, be times when there is no opportunity for prayer or meditation. Under such circumstances the minister is thrown upon his general information and preparedness; but any minister of Christ who makes it a rule to trust altogether to the occasion, and who refuses to studiously prepare his heart and mind for the work in hand, will ultimately prove a liability instead of an asset to any religious movement.

First: Prepare your mind by prayer.

Second: Settle upon a subject or text.

Third: Be sure you understand it yourself and that the application you are about to make does not do violence to the literal meaning of the text.

A preacher once took for his text Psalm 34:19—"Many are the afflictions of the righteous, but the Lord delivereth him out of them all." His division was as follows: "First I shall prove that there is none righteous; second, that the afflictions of the righteous are many; and third, that the Lord delivered him out of them all."

When a text has been finally decided upon and the context carefully examined, there should follow deep and prayerful meditation upon the text until all you know upon the subject comes stealing out from the deep recesses of your being, and your thoughts begin to group themselves. Then the preacher is ready to attempt the arrangement of his thought upon some orderly plan. I would recommend for this purpose a short outline or skelton.

It is proper arrangement that makes a discourse. Some one has said that a collection of ideas, however well they may be separately expressed, is no more a sermon than a collection of materials is a building. I believe it

was Dr. Evans who said: "The preacher is somewhat of an architect; it is his business to erect a structure out of the material he has on hand. Out of the same material there can be built a prison, a stable, or a palace. Which it shall be, depends on the arrangement of his material."

Arrangement is important to the preacher himself. It stimulates his thoughts and promotes a systematic development of his ideas. It is equally important to the audience in that it renders the message both interesting and instructive. Most every one admires orderly thinking whether or not they themselves indulge in it.

A minister of Christ should aim to plant the Word of God so that it will "stick" and bring forth fruit. A well-arranged sermon is the only kind that is ever remembered. In fact, the human mind is so constructed that it is almost impossible to remember a sermon that is little more than a jumble of words. Unless we are able to organize our thoughts in our quiet moments of meditation we are likely, when in the pulpit, to run wild, and attempt to preach the entire Bible in one discourse. When a preacher starts in without knowing where he is going, the chances are that he will not know when he has arrived, but will continue to travel in a circle.

Unity. We should give careful attention to the matter of unity in the arrangement of sermon material. Unity forbids our bringing together those things which are naturally unrelated. In the old Greek mythology human heads were placed upon animals, and weird and grotesque ideas were brought together in strange combinations. The preacher must avoid all such monstrous arrangement of thought if he would be heard with pleasure and profit.

Unity does not imply uniformity. There must also be diversity and variety in our sermon plan. A tree is a complete unity, yet it consists of trunk, branches, leaves, and fruit.

Order. Order in a sermon plan consists in putting separate ideas together in such fashion as to promote the efficiency of the whole. Thoughts that are less profound should be kept subservient to the dominating ideas. Any other arrangement is as disorderly and out of keeping with good taste as is the family arrangement where the children dominate the home.

Progress. There must be distinct progress and positive advance as the sermon proceeds, unless we would be "as one that beateth the air." A sermon outline should progress naturally—"first the blade, then the ear, after that the full corn in the ear." It should move forward from the lower to the higher levels. A sermon should deepen like Ezekiel's river until there are waters to swim in.

Avoid having too many divisions or high points in your sermon plan. Simplicity should be your watchword. I once listened to a very gifted speaker make what I should call a titanic effort to preach a finished sermon. He had fourteen divisions and spent over two hours in developing his theme. When the discourse was finished I could think of no good purpose that such a sermon could serve. But perhaps after all it was good for the saints—"Tribulation worketh patience!"

In planning the sermon, do not make the mistake of putting in your best licks in the "first round." A sermon that begins well and gradually wanes to the end is always disappointing. Begin by saying something that is of interest, but by all means keep the best of the wine till the last of the feast.

After you have arranged and perhaps rearranged your outline until you are satisfied with it, and the main thoughts are hammered out and fixed in your mind, then put it in your sermon barrel and go into the pulpit trusting not in your preparation, but in that "ability which God giveth" to deliver the message.

Make no attempt to remember the exact words of your outline. Its sole purpose is to fix the sermon plan in your mind and develop the ideas clearly and progressively. When you see clearly and feel keenly your message, and your faith rests unfalteringly in the power and anointing of God, you will naturally and without effort find words essential and appropriate to what is to be expressed.

Submit to your present position as unto God and see Him work a marvelous change. The fact that you squirm shows the need of what you now have. Can you trust Him for your needs? Will you?—R.



Spiritual Athletics



Albert Dillworth

Athletic sports play a large part in the life of the world to-day. Exercise is as often prescribed by physicians as a cure for illness as is medicine. Huge sums are paid each year by the spectators at baseball, football, and other games. The ancients also gave an important place to athletics, the Greeks even basing their calendar upon the quadrennial recurrence of the Olympic games.

Physical exercise develops the body, strengthens it, brings out its power of endurance. What about the spiritual part of man? Does it not also need exercise and development? Its growth is just as necessary as that of the body, even more so, for the body passes away in spite of all our exercise, but the spirit is immortal and upon its strength and stability depends our eternal reward.

The apostle Paul apparently knew much about the sports of his day, as is shown by the several references to them in his epistles. He likens the Christian's spiritual life to a wrestling match, a boxing bout, and a running race. But we can plainly see that these spiritual contests are not entered into for amusement but for development of the spirit, and are necessary features in the life of every one who would mold his life after the Master's.

"For 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." Paul's statement makes it clear that our wrestling is against Satan and his hosts. We are inclined to think that temptation is the whispering of alluring thoughts into the spiritual ear by the adversary. It begins in that manner, but as we refuse to yield, the allurements change to attack and conflict. Wrestling is a direct conflict, in which the contestants match strength with strength and skill with skill. So it is in spiritual wrestling. When the enemy's allurements fail, he attacks the will, attempting to weaken the determination to do the right, and also works indirectly through circumstances, friends, and even loved ones, and in every possible way strives to force compliance with his wish. But the tempted one must set his face like a flint to do his Master's will. And it is not in his own strength that he is to resist the enemy, but he is to be strong in the Lord and in the power of His might. Man cannot overcome

without divine help, but with the Lord on our side, "we are more than conquerors."

There is another adversary the Christian meets that must be subdued, —the carnal or natural part of his being, the appetites and fleshly desires for sensual pleasures. We do not mean to say that the desires are sin in themselves; however, these desires are not in harmony with the things of God, therefore they must be resisted and overcome. Paul was not a sinful man, yet he stated that he had to fight against the lusts of his flesh, buffeting it as a boxer strikes his opponent (1 Cor. 9, 27, literal translation), and keeping it in subjection. Some of the early Christians understood that they were literally to beat their bodies, as is done in other religions, but Paul meant a rigorous self-denial, a subduing of the flesh, and a bringing of it into captivity to the spirit.

In several places Paul likens the spiritual life to the running of a race in a stadium or arena, this being a favorite figure of his. "Know ye not that they which run in a race run all, but one receiveth the prize? So run ye that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible." 1 Cor. 9:24, 25. "This one thing I do . . . I press toward the mark (or goal) for the prize of the high calling of God in Christ Jesus." Phil. 3:13, 14. The writer to the Hebrews has the same thought: "Wherefore, seeing we also are encompassed about with so great a cloud of witnesses (or crowd of spectators), let us lay aside every weight, and the sin which doth so easily beset (entangle) us, and let us run with patience the race that is set before us." Heb. 12:1, 2.

At the beginning of the last lap of a long race, a flag was placed so that all the contestants could see it, bearing the inscription, "Make Speed." This spurred the racers on, for they knew then that the end of the race was near, and the last chance of gaining the lead had come. That was possibly Paul's thought when he wrote: "I press toward the mark for the prize," for he knew he was nearing the end of his race, and was putting forth his best efforts for the prize. The church knows that the end of her race is not far away, for the flag is in front urging us to "Make Speed" (the signs of

the times show that the coming of the Lord draws near), and we must spur ourselves and ask the Spirit to give us greater zeal in service, for by the exercise of faith and works are the prizes earned.

"Every man that striveth for the mastery is temperate in all things." Here again is the thought of the subduing of the fleshly nature, and he also puts it in another form, "laying aside every weight." This does not mean sin, for that is mentioned separately. It refers to anything that would hinder our pressing toward the mark—carnal desires, worldly pleasures, evil companionships, unworthy occupations. If we would ask ourselves, regarding each one of these, whether it is going to hinder our progress in the race, we should never have difficulty in determining what to do in each instance.

Would we be a part of the band of overcomers who receive rich reward from the Lord? Then let us give ourselves more faithfully to the exercising of our spiritual man. Let us continue our wrestling against the enemy, buffeting our flesh and keeping it under, and running the race with patience, in all things striving for the mastery and for the incorruptible crown.

Never Forsaken

At one time Bishop Gobat, of Jerusalem, was greatly discouraged, when he had been on a missionary journey in Abyssinia. Everything seemed against him, and the difficulties were so hard that he felt that God had forsaken him. He found a cave and went in it, spending a long while in prayer telling the Lord how forsaken he was. Bishop Gobat prayed and prayed, and poured out his soul to God.

It was very dark in the cave, but after he had remained in the dark for a little while, his eyes began to get a little accustomed to it, and he there saw a ferocious wild animal, a hyena, and her cubs, quite near. God had protected him, and they had never offered to touch him, had never offered to move.

God's hand, at the very hour he thought that He was against him, was keeping him from being torn to pieces; for there is no animal more ferocious than a hyena with cubs. He passed out unharmed.

If God would only open our eyes in the darkness when we seem forsaken by Him, we would see how perfectly He has kept us from many unseen dangers and calamities, and in the very hour of our greatest despair, we will probably have most reason to thank Him.—D. M. Pantou.

--: Dreams and Deeds of the Spirit --:

By the Rev. Alexander Smellie, D.D.

There are men who see visions. They live in high companionship with God; and have friendly intercourse with the divine heart; and move among unveilings, communications, experiences, hidden from their neighbors. Paul was one of them. At Troas, on the shore of the Ægean, a vision appeared to him in the night.

It was the vision of a man.

A man is never common, never only petty and small, never entirely repugnant and hopeless. To the eyes God has opened, and the heart He has touched, a man, let him be who he may, is a vision. He came from God at the beginning. He has faculties and affections which find their rest in God alone. He is meant to glorify God, and to enjoy Him forever. No sight in the universe is more significant.

If we wish to be sure that man is a vision, we have only to journey to four places. The first is Bethlehem, where we behold a God so convinced of man's essential worth that He assumes his nature and enters his lot. The second is Calvary, where we witness a God so resolved to save man that He charges His own blessed Self with man's curse. The third is the Upper Room on the day of Pentecost, where we discover a God so confident that man is capable of all holiness and all fruit-bearing that He condescends to dwell with him Himself. And the fourth is the Throne in the heavens, where we see One who is both God and Man reigning King over the worlds. Patently, man is priceless; and we should be certain of it.

Next, it was the vision of a man in need.

Human needs are various; and each of them has become an impelling and irresistible vision to thoughtful, ardent, compassionate, self-forgetful souls. It was the deepest need which crossed the threshold of Paul's lodging at Troas, and stood in its beggary in front of him, and would not go away. A man in spiritual darkness, spiritual bondage, and spiritual death was there. And when Paul surveyed his visitor, and took in his distress, he knew what his Lord was commanding him to do; he could not be disobedient to the heavenly vision.

This is the need of needs. Famine, sickness, ignorance, oppression are grievous enough; but they are trivial when they are weighed in the balance with sin. Only let us pause to consider what the sinner has and possesses

—the guilt of his past, the impotence of his present, and the danger of his future. Then let us pause a little longer to consider what he lacks and loses—redemption in its depths and heights, God's favor, Christ's fellowship, the Spirit's power, the transfigured life, the hope of glory. His is the supreme want; his the sorrow which surpasses all imaginable sorrows. And there is none of us, once pining ourselves under the want and the sorrow, to whom they should not be a vision, a constraint, an intolerable craving, and an inward fire which sends us out to seek and save.

Moreover, it was the vision of a man in prayer.

There are diversities of prayers, as of needs; and we catch a glimpse of these in the story.

Some prayers travel directly to God in Jesus Christ, and some are addressed rather to men who are His servants and friends. The man whom Paul saw had no acquaintance as yet with the all-sufficiency of Paul's Lord; when he had, he would cease to carry his supplications to any intermediary, and from Christ and none but Christ would seek and find his healing and life. But are we so approachable that petitioners after the highest are instinctively drawn to us? And do they leave us ere long, because they have seen the Saviour Himself, when they were in our company, and have learned from us that He is all they want?

Prayers differ immensely, too, in their clearness. The suppliant may be like the un-gospelized Macedonian who invaded the apostle's night-watches, cognizant only of a vague unrest, yearning for a purer and stronger character, and desiring, as the Roman Seneca put it, that "Some One would stretch down a hand." There are numbers of these unquiet spirits in our time. They do not generally couch their prayers in articulate words, but, none the less, theirs is the request, *Come over and help us*. Have we the vision of them? And are we doing for them what Paul did?

Again it was the vision of a man with a multitude behind him.

Macedonia was behind him—Lydia, and the girl with the spirit of divination, and the jailor, and the whole Philippian church. Much more than that, Europe was behind him, and the vast world of the West. Paul yielded to the invitation of a solitary man, and, when he did so, he became the father of sons and daughters as many as the stars in the sky and the sands on the

seashore. They are gathering at this hour to the gospel, the cross, and the Redeemer—those souls that are the harvest of his vision and its fulfillment.

Of course it was an exceptional case, one of the great decisive moments in history; and Paul, ever sensitive to the Spirit's movements, was quick to perceive this, and to turn it to account. But let it be a lesson to us, whose work is necessarily on a smaller scale. We cannot compute what the effects of a single conversion may be. In vision, we can see one man of Macedonia—a neighbor, a friend, a child—whom we can segregate from all the rest, and can influence for the kingdom and the King. But behind him there are others, it may be a host of others, whom he will touch and gain. Thus, westward and eastward and southward and northward, the triumphal march of Christ's chariot will take its way.—*S. S. Times*.

WHEN IT IS NO USE PRAYING

A young woman once called on C. H. Spurgeon, in great concern about her soul, one with whom he had several times talked before. He writes,

"She came to me saying:

"Dear sir, will you pray for me?"

She was thunderstruck when I said,

"No."

"No."

"Oh, sir, you don't mean it?"

"I do. I have set Jesus Christ before you again and again; if you won't have Him there is no use praying; you will be lost. There is no other way, and I don't want that there should be any other way. Here I have been for many years preaching that way, and if there be another, it would be a queer job. Will you have Christ or will you not?" There was a pause; then she said:

"Yes, I will, if I may."

"May? He has put it, 'He that believeth shall be saved, and he that believeth not shall be damned.' Surely you may have Him if there is such a dreadful threatening against unbelief."

"We'll, I will."

"Then let us get down directly and pray now—if you are willing to obey God's command then we may pray."

We did pray and I am sure that young woman has never doubted she was saved from that hour.

If you will not believe in Jesus all the praying between heaven and earth will not save you. But if you will seek Him in simple faith, soon shall you say with rejoicing, "I have found Him whom my soul loveth." "Blessed are all they that put their trust in Him." —Tract



The Tower of Babel



ANCIENT—OR MODERN

(Continued from Page Three)

devices are! How strange it is that people living in this enlightened age can still be trapped by his singing the same old deceptive song.

Cain and Abel both sought to find the way to heaven. One came in the humble way of penitence and obedience, with the blood of sacrifice, and was accepted. The other, hard of heart, proud of mien, would not bring to the Lord the sacrifice of praise, would not worship before Him, would not sacrifice and shed the blood, as doubtless God had instructed them to do. He would climb up in his own self-centered, independent way.

An Ancient Device in Modern Use

Is it humorous, or is it wholly pathetic that Satan to-day is still using this age-old idea? It always results in tragic failure by whomsoever tried. He is moving men still to try to climb up some other way, and calling his plan (of all the inappropriate names he could have chosen) "Modernism." If men would only believe the Bible the things he is teaching them under the name of Modernism, would be rejected at once. No believer of God's Word can swallow the fantastic tenets of Modernism. Therefore the Bible must be discredited. To do this the theory of Evolution is foisted upon the scholarly world, and men still listening to his siren song, urging them to get along without God, swallow the theory with all its wild guesses and strange impossibilities, and look for something else to devour. Satan is ready to satisfy their appetite and brings forward Higher Criticism. The idea of building the tower of Babel had no foundation of truth, but that things need no foundation to be accepted generally by sinful men, is proven by the way in which the foolish statements of the higher critics, and the evolutionists, though utterly without foundation are accepted.

Evolution or God and Truth—Which?

Listen to H. G. Wells, the evolutionist historian, who sees more clearly than most Modernist ministers do the utter incompatibility of faith in God and belief in Evolution. He says, "If all the animals and man have been evolved in this ascendant manner, then there have been no first parents, no Eden, and no Fall. And if there has been no Fall, then the entire historical fabric of Christianity, the story of the first sin and the reason for atonement, upon which current teaching bases Christian emotions and morality, collapse like a house of cards."

In other words, if evolution be true, the Bible is wrong, not only in part, but as a whole. The entire fabric of the plan of atonement falls. The way of salvation as taught in the Scriptures is "a mistake and a lie."

The smaller man can make God appear, the greater man will seem by comparison. As the authority of God is undermined, human attainment will be exalted and worshiped. It is fashionable now for a man to have more to say about the fallibility of the Bible, than about his own fallibility!

It is an old saying that, "What goes up must come down." If we lift ourselves up, God will bring us down. But if we go down at the foot of the cross, God Himself will lift us up. We remember the old scripture, "There is a way that seemeth right unto a man, but the end thereof are"—not a tower that lands us in heaven to the surprise of God and of all the angels, but, "death!"—death to self and sin. Jesus said those endeavoring to climb up by some other way are thieves and robbers.

In the Cross of Christ I glory

Towering o'er the wrecks of time.

All the light of sacred story

Gathers 'round its head sublime.

The Name of Jesus

This may not seem like a "Fundamental" if we are only going to talk about doctrines; and yet it is—for it springs out of that part of our talk last week that dealt with the Divinity of the Lord Jesus as the Son of God.

I have no need to write to you about the preciousness of the Name of Jesus, I am sure. Since He saved you, there is no other Name so sweet. The wonderful thing about this Name is that it is essentially His human name, for it was the very name by which Mary would have called her little One to her side in the village home at Nazareth. Yet now it is THE NAME that is the very center of Heaven's praise and authority. It is "at the name of Jesus that every knee shall bow" (Phil 2:10); it was "Jesus" who from the glory spoke to stricken Saul on the way to Damascus (Acts 9:5); it is

"Jesus" who speaks with authority to His Church from the Throne. Rev. 22:16. Wonderful Name!

Do you know its meaning? It is really a form of the old Hebrew name Joshua, or Jehoshua (that is why "Jesus" is put for Joshua in Acts 7:45 and Heb. 4:8), and it means "JEHOVAH THE SAVIOR." It reveals the Mighty God, the Creator of the ends of the earth, becoming the Kinsman-Redeemer of the race.

You must learn to know the POWER of this Name in your own life. There is healing in this Name. Acts 3:16. There is overcoming power in this Name. Charles Wesley truly sings that "Devils fear and fly" when they hear it, Mark 16:17; Acts 16:18, 19:15. In the hour of temptation, when fear and gloom assail, even if there comes a time when all hell seems to be attacking either spirit, soul or body—then breathe the Name of Jesus. It takes you at once to the very heart of your salvation.

Especially remember in prayer that it is your Key to all God's storehouses. "Whatsoever ye shall ask IN MY NAME." John 14:13, 14; 15:16; 16:23, 24. There will come times when you feel utterly unworthy to ask God for anything; times when the very bigness of the thing you are asking seems to overwhelm you; times when Satan seems to be making the heavens appear like brass. THEN is the time to say "for JESUS' sake"; and you will find by that NAME entrance to the very Presence of God, and confidence that your prayer is heard. The gates of brass will burst open, and your soul enter into liberty.

Yet now we have only touched on the very fringe of all the wonders of the name of JESUS!



"God is in every to-morrow,

Therefore I live for to-day,

Certain of finding at sunrise,

Guidance and strength for the way;

Power for each moment of weakness,

Hope for each moment of pain,

Comfort for every sorrow,

Sunshine and joy after rain."

? Questions and Answers ?

Conducted By E. S. Williams

5. *Where doubts exist is it not a confession that souls are not really saved unto the indwelling of the Spirit of Truth?*

Not necessarily so. Doubt is often a temptation rather than a reality. This is evidenced by the fact that the tempted one still clings to the Lord. One may doubt himself, his own ability to live the Christian life, and even be greatly tempted to doubt his own experience, yet his prayerfulness, consecration, and earnestness in reaching out after God shows that his trust is in the Lord. The Bible tells us of weak faith as well as strong faith, and Jesus said, "A bruised reed shall he not break, and smoking flax shall he not quench." The doubtful soul should read his Bible faithfully, for "Faith cometh by hearing, and hearing by the word of God."

6. *Why did God allow Saul, being rejected of God, to call up Samuel, Samuel being a child of God?*

The bringing up of Samuel seems to have actually occurred, but not through any power of the witch to bring it about, for she was terrified when she saw him (1 Sam. 28:12); neither did Samuel give her credit for his appearance, but rather accused Saul as the cause of it (v. 15). God seems here to have given Saul his last warning message (vv. 16-19), yet in such a way as to convince both him and the witch that it was divine power, and not that which she was accustomed to consulting, that had done it. Saul was yet "God's anointed," or king over God's people, and God honored his office, although He had now rejected his person. See for other illustrations of this truth Caiaphas, who although he plotted the death of Jesus, yet the Spirit predicted through him as high priest that one should die for the people. John 18:14. Thus God honored his office while he could not honor his person. This same is found in Balaam. Num. chs. 22 to 24. Although he wished to curse Israel, yet God, taking possession of his official position, made him to bless.

7. *Is it Scripturally right for one to continue to worship, and regularly attend, at services in a cold, formal church, the members and pastor of which bitterly oppose the Pentecostal people, after having left said church, and joining the Pentecostal people,*

and at present being a member of the official board of a Pentecostal assembly?

This looks like a backward step, and it would be only fair, both to himself and to the Pentecostal assembly, if a brother chose rather to return to his former church connections, for him to resign his office with the Pentecostal assembly.

8. *(a) If a man sins and does not know it is it sin to him? (b) Can a man sin and not know it? (c) What condition is a man in when he willfully sins?*

A man may sin and not know it, —that is, unconsciously incur the displeasure of God by a wrong act done in ignorance, since all error is Scripturally sin in this sense. Because of this we need continually the atonement of Christ. Even our worship lacks perfection, so must have added to it the perfection of Christ as shown in the burnt-offering. When, however, one becomes conscious that anything he has done has not met the perfect requirements of divine holiness, in requires confession, and where it has been of injury to any person, restitution. See Lev. 4:1, 2, 13, 14, 22, 23, 27, 28; 1 John 1:9.

It is evident that reference here is made to the scripture relating to "willful sin." Heb. 10:26, 27. This does not refer to ordinary backsliding, but to apostasy, high-handed rejection of our Lord Jesus Christ. See Heb. 6:4-6, where it is described as "falling away," a term associated with the apostasy. 2 Thess. 2:3. The backslider who believes in the atonement of Christ, who will repent and forsake his sin, may get back to God, as the prodigal did.

9. *Please explain the last part of Isaiah 35:8.*

Primarily this entire chapter seems to point out blessed changes which will come both in nature and in grace in the millennium. There is, however, a present application as shown by comparing verse 3 with Heb. 12:11-14. Christians now have a highway of holiness, a straight and narrow way, separated from that which is unclean. 2 Cor. 6:14 to 7:1; Eph. 5:1-11. The meaning of "The wayfaring men, though fools, shall not err therein," is

THE ELOQUENCE OF THE HUMAN FACE

J. Narver Gortner

It is quite evident that character reveals itself in the countenance. Students of human nature are able to read much about the character of a man's soul by looking into his face. The man who follows the trend of his animal instincts and ignores or neglects the interests of his higher self writes the story of his failure in the features of his face. And what he writes is easily deciphered by those who understand. It is by no means an unknown tongue. The study of this language is an interesting one, and he who devotes himself to the task of acquiring a workable knowledge of it soon becomes proficient in analyzing the true character of his fellowmen.

Rembrandt was an eminent artist. A single one of his paintings was once sold for a hundred thousand dollars. Have you ever seen the two pictures which he made of himself? In the first one you can see honesty shining from the face and genius depicted upon the brow. Somebody has likened it to an alabaster vase with a light shining within. In the other which was made twenty years later that honesty is sadly lacking. Rembrandt had ceased to be honest. He had given himself up to the pleasures of the world; he had lived selfishly and sordidly. He had lost faith in humanity, for he who thus lives is likely to think that all others are living as he is living, and his faith in others is certain to be shaken. We see him now with shrunken face, with weakness in his chin, the stamp of nobility gone from his brow without that illuminating moral beauty which shone from them in those earlier days. The light had gone out within!

The great painter in making these two pictures wrote his life. He had fallen, and he could not have depicted that fall in a more striking or forceful manner. Every man's face is eloquent. It tells the story of victory or of defeat. Each of us, whether conscious of the fact or not, is writing his autobiography. Many have already read what we have written, and the whole world will read the finished product some day. Luke 12:2, 3.

that it is so simple and plain that no one need miss it. The better rendering of the passage (35:8), "But it shall be for those: the wayfaring men, though fools, shall not err therein" is, "And He shall be with them, walking in the way; and fools shall not err."

If one is right within, it will show without.

-:- The Gospel in Foreign Lands -:-

TRAVANCORE CONVENTION

T. M. Varughese (Native worker)

I am glad to give a brief report of the convention that was held from January 3rd to January 6th, 1929, in Aramada, South Travancore, five miles from Trivandrum, the capital of Travancore, India, where the queen lives. Before giving the report, let me say a few words about that place. It is eighty-five miles from Chengannur. The population in these parts comprises Hindus and some church members, most of the latter being only nominal Christians. Some years ago a few of these church members came to a real saving knowledge of the Lord and Saviour Jesus Christ through the Church of God native workers, and about a year ago they came into the Pentecostal truth as a result of the work of some of our native workers. Now, though persecution and tests are much upon them, they are day by day increasing in membership.

The people are very hospitable and always long to have the servants of God come to their place and preach the full Gospel and teach them. They have erected a very large tabernacle which cost about Rs. 100 (\$36) and accommodates about 1200 people and they invited Brother Cook and coworkers as speakers for the meetings. Cholera has been raging all over South Travancore and within the

last three months 8624 souls (according to the government account) have died of the disease. So it was a time when the people were much moved at heart.

At the first meeting Brother Cook spoke on "Where Will You Spend Eternity?" and six came forward and gave their hearts to the Lord.

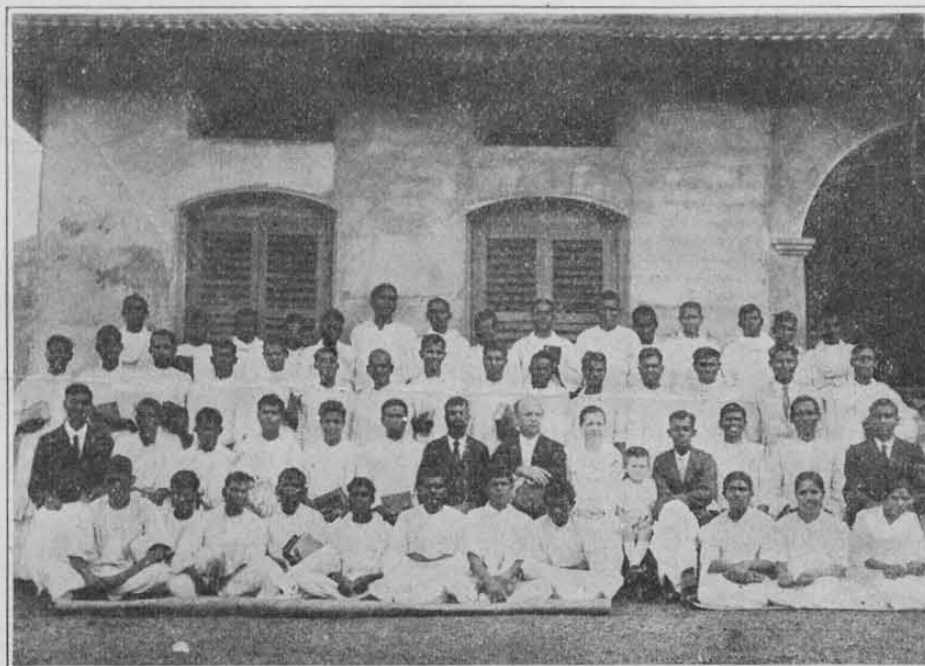
Friday afternoon was devoted to prayer for the sick. A number of people came to be prayed for, most of them being Hindus. Pastor Cook exhorted them to first get saved, and it was blessed to see them with raised hands call upon the Lord to save them.

Among these there was a devil-possessed woman who received instant deliverance. We saw her later and she seemed so happy in her soul, and she was very sorry at our departure. She told us she wanted to be baptized.

Another woman who was very sick, and so weak that she could not feed her child, which was almost a skeleton, was also healed.

Friday evening the sermon was on the second coming of Christ. Believers in this blessed hope were strengthened and several backsliders returned to the Lord. At the end of the meeting eight people raised their hands and thus accepted Jesus Christ as their Lord and Saviour. From their very faces we could understand that their souls were much contented.

We left one of our field evangelists to continue the meetings over Sunday and on his return he told us that over 1000 people came out for the Sunday service. The attendance during the week-day meetings was from 700 to 1000. Please pray for the hungry and the lost in this great needy country.



*Workers of the Assemblies of God in Malabar.
Brother Robert F. Cook and wife seated in second row.*

PORTO RICAN CONFERENCE

J. L. Lugo

I want to tell you of the good District Council meeting that we held in the city of Arecibo from the 21st to the 25th of January. A good hall accommodating from four to five hundred people was rented and the glory of the Lord was manifested in every service. The business transactions were put through with the sweet presence of the Holy Spirit. The evangelistic services during the four nights were mightily blessed. The first sermon was preached by Brother Andres Rodriguez, pastor of the church in the city of Ponce, and seven souls came to the altar seeking salvation. The second night the Lord gave me a little message on the Second Coming and twenty-three were saved. This number included a young girl who had been trained by a denominational mission for missionary work. She graduated a year ago, but that night she came to the altar with tears rolling down her cheeks and the same night the Lord baptized her with the Holy Spirit. Six in

all were baptized in the Spirit during the conference.

A short time ago a young girl came to our Sunday school and told us that she had been in bed for about six months suffering with tuberculosis, but she had read a testimony in an American paper of a case of T. B. that the Lord had healed through prayer, and she asked Him to give her strength that she could get up from bed and go to church. The Lord heard her prayer; she went to church, and has received complete healing and later she received the blessed Baptism with the Spirit. The Lord is good.

The first Sunday after we were back from our Council meetings, the Lord poured His Spirit upon a child of eight, and the glory of the Lord was manifested in such a marvelous way that I could not preach. The next day we had a prayer service at five p. m., and four more came through with the Baptism. The saints then felt it was time to seek more from God, and prayer meetings have been going on practically every day since. In nine days 28 have received the blessed promise of the Father, including about 12 children. We are now planning an evangelistic campaign for sixteen days.

I have just returned from a short visit to Aibonito. Nineteen have been saved since our

Council meeting and a few reclaimed. Also in Ponce the Lord is blessing marvelously. A good number have been saved for the kingdom.

CHRISTMAS IN SOUTH AFRICA

John and Mabel Richards

Erwin Chapel, the little brick church on the Mosunguludzi River, is now fully completed and has been dedicated to the Lord's service. A native evangelist has been placed there to look after the work, and we visit it as often as possible, as we can reach the place in just an hour by car. This has now become our first outstation, and the main station on Hildreth Ridge is called Lebaka Mission Station, as the native sacred mountain "Lebaka" is in a range close by. Here we have built a temporary church and house, and are now gathering together the necessary materials to start building the main church as soon as the rains are over and the weather permits. The place has taken on a different atmosphere from what it had when we first came here, as it was

perfectly wild, necessitating the clearing away of much bush and trees. Native paths run over the place from several directions, so that natives are often seen passing by, and a great number stop to speak to us or to the native evangelist, giving us an opportunity of talking to them about the Lord. We praise Him for every opportunity.

On Sunday, December 23d, we celebrated Christmas here at Lebaka Mission, after having held a Christmas service for our Christians at Erwin Chapel on the Tuesday evening previous. In addition twenty of the Erwin Chapel Christians walked the eighteen miles to celebrate Christmas with us. There were only 250 gathered together for this celebration, as we dared not invite too many, knowing we could not accommodate them this year. The little church was decorated in white, pink, and green streamers, and from the very beginning of the two services and the Sunday school there was a beautiful spirit of worship, which made an impression on the heathen present, while the faces of the Christians were all aglow. It is wonderful to watch the transformation of these heathen faces, as the love of Jesus enters their hearts for the first time. All honor be to His matchless name!

At the close of the afternoon service, which was held under the trees near the church, one woman gave her heart to the Lord. She had attended our meetings for some months. On the previous Sunday, seven came to the Lord for salvation, and we have noticed a change in all of them. Souls have been saved here right along, and we are glad these heathen are waiting until the Word takes root in their hearts before they come forward for salvation, then we know the fruit will remain. In the meantime we are trying to sow the seed beside all waters.

The last event of the day was a feast of meat and stiff cornmeal mush, cooked by some of our Christians during the day in immense Kaffir pots loaned by natives in the district for the occasion. As fast as the food was cooked, it was emptied into our wash tub, when more was put into the pots to be cooked. All hurried to the shade of the tall trees at the back of the camp kitchen, sitting down on the grass in groups. After thanks was offered to God, the people were served by some of the Christians, who were so eager to help. Simple as this food may sound to you, it was greatly appreciated by all present, as the natives here do not often have meat. Afterwards they said they were all satisfied and had enjoyed our Christmas celebration very much. We feel this was only a beginning, and that God will lead us in many ways to get to the closed hearts of these people, and that some day many will turn to Him.

The work at Mapela's location and district (Potgietersrust) is progressing, and souls are coming to the Lord. This work is under the direction of the native minister, Petros Langa, with the help of eight additional workers. Towards the end of July we held a native convention there, the first of its kind in our work, where God was present in a real way. People came from distances on foot and in donkey carts to attend the convention, and all were helped

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

and encouraged to go on with Him, and to work harder for the winning of precious souls. We were glad to see the natives making efforts to defray the expenses of this convention themselves—something new to them. During the convention a marriage service was held for one of the native workers living in that district. When you are praying for Lebaka Mission and Erwin Chapel, please include the work at Mapela, for the three places fall in our district. We might add that there are four churches and other meeting places at Mapela, with plenty for our workers to do.

NEWS FROM MANY LANDS

VENEZUELA, S. AMERICA

G. F. Bender

Surely we need to watch and pray these days when the judgments of God are in the earth. The country all around us has been terribly shaken by an earthquake. One town about 200 miles distant was entirely destroyed and so far we have no word from the missionaries who were located in that territory. Not one building was left standing in the whole town, all were destroyed. Some very awful things happened in consequence of this terrible catastrophe. Towns much nearer to us have been badly shaken but with little damage. Let us pray for Venezuela.

MEXICAN WORK IN SAN ANTONIO

H. C. Ball

God continues to bless our meetings which have been well attended during the past month. Quite a number have been saved, among whom was one outstanding case of a young man who previously had lived a very wicked life. He had, however, a praying mother who has been one of our assembly for the past six years, during which time she has steadfastly held on in prayer for the salvation of her son, and frequently made request that the church should pray with her. It seemed for a long time as though prayer was unavailing since the son simply continued getting deeper and deeper into sin, but one night in January the change took place, he came to the services and was gloriously saved. He is now earnestly seeking the Baptism in the Holy Spirit. This man has been one of the "down and outs" of San Antonio and we are most thankful for his conversion, since it has been a fresh manifestation to the church that God answers prayer. It has given other mothers with unconverted children courage to take a fresh hold in prayer for the salvation of their families.

COLOMBO, CEYLON

W. H. Clifford

Our Christmas and New Year Convention was a time of great blessing and refreshing especially to the little assembly.

We had prayed much beforehand that it might be a time of building up and adding to the church, and the Lord answered our prayers.

We were enabled by much sacrifice on the part of the assembly and friends to get Brother Evans and Sister Frandsen over from India to help us in the meetings. God made them a great blessing to us all, the former by his evangelistic messages and bright happy manner, the latter by her deep spiritual messages and wonderful singing. They have gone back with the knowledge that their labors have not been in vain.

Nine souls were saved, including one Hindu and a Buddhist, the rest were Burgers (nominal Christians). Nine were immersed in the sea and one since. Nine joined the church. Eleven were baptized in the Holy Spirit as in Acts 2:4; of these seven belong to one family, six of them received in one day. It was a joy to watch the father of this family (who had received before) as one after another of the members of his family entered into this blessed experience. His joy was unbounded. Now the father, mother, two sons and four daughters are rejoicing in the fullness of the Spirit. Truly they are a blessed family indeed. Many others came for healing and we know the Lord touched some and they went away healed.

We held 3 meetings each day and had to continue the convention for two days longer owing to the blessing received. It was wonderful to hear the singing in the Spirit, Sinhalese, Tamils, Burgers, and missionaries all rejoicing in the Lord. It was indeed blessed and was certainly the best convention we have had in Ceylon. Truly we can sing "To God be the glory, great things He hath done."

After the convention in Colombo was over, Brother Evans and myself went to Matara, a town in the south of the Island 100 miles from Colombo, where we have a large number of converts but no shepherd to help them. Here we held three meetings in which five were saved.

Oh, that some people in America would get a burden for Ceylon. Calls are coming from all over the Island and there is no one to send. We go when we can, but it is hard to leave Colombo. Pray for Ceylon and its 5,000,000 souls.

A SUCCESSFUL REVIVAL

Pastor W. G. Workman writes from Pearl, Ill.: "Brother Charles Pepper, assisted by his wife and Miss Lydia Butler, just closed a successful revival in which 12 souls found salvation through the Blood, and 13 were baptized with the Holy Spirit as in Acts 2:4. The assembly is growing nicely."

MANY HEAR THE WORD

M. B. Nicewonder, Bristol, Va., writes: "Brother S. V. Harvey from Williamson, W. Va., conducted a 5 weeks' revival for us. Many who had never attended a Pentecostal meeting, came out to hear the Word and were convinced of the truth. Thirteen saved, 8 baptized with the Holy Spirit, 5 baptized in water. There are many hungry hearts here."

Nothing speaks louder than a simple, humble, holy life.—Dempster.

-:- In the Whitened Harvest Fields -:-

OUTPOURING OF THE SPIRIT

Pastor Walter Havron, Panama, Ill., writes: "Just closed a 4 weeks' meeting during which 35 souls were saved and 21 baptized with the Holy Ghost. There was a marked presence of God in every service. Campaign was conducted by Evangelist Jack Gibbs, assisted by the pastor."

NEW FLORIDA ASSEMBLY

Pastor Fred Voight and wife, Ocala, Fla., write: "We have just closed an 8 weeks' revival on virgin soil. Brother I. J. Bolton closed it with a 13 days' campaign which brought 42 souls to Christ. The tent was filled from night to night with earnest on-lookers. On the last night of the campaign Brother Bolton set the church in order with 12 charter members. A fine spirit of fellowship prevails among the saints."

NEW CHURCH DEDICATED

Pastor L. Murphy, Phoenix, Ariz., writes: "Our new chapel, 'Bethel Assembly of God' was dedicated February 10, 1929. A Christ's Ambassadors Rally followed. The music rendered by Brother and Sister Hatch was much appreciated, and the exhortations were timely and uplifting. Hearts were gripped by the message of the evening delivered by Evangelist Ida Brenhardt. The blessing of the Lord has been upon the assembly from the beginning, souls saved and filled with the Spirit from time to time."

CONVENTION A SUCCESS

Brother and Sister N. C. Whitlock, Roswell, N. M., write: "We resigned the work at Artesia in January and accepted the pastorate here. The convention was a great success. Preachers and workers came for 250 miles over the mountains and through the snow, shouting the victory in spite of zero weather. Brother Cadwalder was at his best and his hearers were edified. We have now a number of preachers and workers stationed at the small inland towns and expect a great ingathering of souls—should the Lord delay His coming. This is practically a new field."

POWER FALLS IN TOPEKA

Pastor Claude J. Utley, Topeka, Kans., writes: "We have just witnessed a mighty outpouring of the Spirit. Sister Zelma Argue has been with us for 3 weeks, assisted by Mrs. Carliss Buchanan, of Springfield, Mo. Old-time Pentecostal scenes have been re-enacted. Members have received the Baptism, both in the church and at home. Remarkable healings have taken place. Blood-poisoning, intestinal flu, tumor, brass poisoning and other ailments, melted away through the prayer of faith. Afflictions of 20 years' standing were healed. Whole families found the Lord, going on through to the Baptism. Frequently young men could be seen on their knees back by the door praying one of their number through to salvation. A mother was saved during the preaching of the sermon, and received the Baptism the next night. Members of her family are following in her steps."

BRONCHIAL TROUBLE HEALED

Owing to chronic bronchial trouble our eight-year-old boy has never been able to go to school all through the winter. He would go maybe two weeks and then be out sometimes four or five weeks. Doctors said a warm climate was the only help. I took him to Los Angeles last winter but did not feel able to take him again. I arrived home from there in February, 1928. Then Brother Nicholas sent me an anointed handkerchief and he was healed. He has a mile to go to school but he goes regularly every day, and is entirely well. We give God all the praise. —(Mrs.) R. V. Maurer, 115 East Fox St., South Bend, Ind.

THIRTY-FIVE SAVED

Evangelist Mamie E. Williams writes: "There had been no revival for the past 2 years in Bay Street Mission, Tampa, Fla., and people were hungry for a meeting. Their former pastor having resigned, they were as sheep without a shepherd. Finally the Lord sent Brother Gosira to them and the work grew under his care. Sister Eunice Symonds and I were called for an evangelistic campaign. From the first night the altar was filled with hungry seekers. We were unable to seat the people who came to hear the gospel. The meetings continued 3 weeks during which time 35 were saved and 16 filled with the Holy Spirit. The last Sunday afternoon 15 were baptized in water by Pastor Gosira. We organized a Christ's Ambassadors society with 39 charter members."

A REAL REVIVAL

Pastor O. Olsen, Nutley, N. J., writes: "It wasn't just 'special meetings,' or a 'campaign,' but a real revival that God poured out upon us here in Nutley. It began where every true revival begins—with the church people confessing and going down before God. This crying out before God brought conviction on the backslider and the sinner. At the close of one message 7 young men leaped from their seat and ran to the altar, others came later. Some who professed to be saved and who were seeking the Baptism, came to the altar as penitent sinners; others who were supposed to have the Baptism—and who were testifying to living in victory, questioned whether or not they were really saved. No one said to another, 'Pray,' for every one was already praying. At times the glory of the Lord rested upon us in such a manner it was impossible to minister the Word. Everybody saved during these meetings is still with us, and those who have not received the Baptism are seeking earnestly. Sister Hattie Hammond was the evangelist. The revival has by no means ended."

A PRESBYTERIAN SHOUTS!

Pastor George A. Jeffrey, Long Beach, Calif., writes: "Never before has Central Gospel Tabernacle been visited with such a revival. The meetings were to run 3 weeks but at the end of the time the tide was running so high we prevailed on Evangelist

Henry A. Barnett, in charge, to stay three weeks longer. The annex of the church was filled each morning. The sick were prayed for and many testified that God had answered prayer. The auditorium was largely filled every night except one or two nights at the beginning of the campaign. Among those who surrendered to God was the daughter of a Presbyterian minister, who is a graduate of a Presbyterian college, and who has preached from her father's pulpit many times. When God saved her, and when she was baptized with the Holy Spirit, she shouted like a real Pentecostal saint. One whole family, father, mother and daughter were saved. The daughter was in training for the stage when God called her and filled her with the Spirit. In all, 12 received the Baptism of the Spirit and 25 or more were saved. A new day has dawned for our church."

BRIEF MENTION

Brother J. C. Snyder has taken the pastorate at Oakhill, Okla., and reports a number saved and filled with the Spirit. He may be addressed, Box 143, Hanna, Okla.

Pastor E. O. Leeper writes: "Evangelist Elsie Reese conducted a 3 weeks' meeting at our church in Pitcairn, Pa., and the Lord made her a blessing to us. Good interest was shown by the people of other churches and large crowds attended the services. Souls were saved and one was filled with the Spirit."

Brother Clarence Bell, Sunnyside, Wash., writes: "For the past 2 years the work has been growing. Last September Brother Charles Kerner of Hollister, Calif., came to us as pastor; the Sunday school has been growing from that time. Some have been saved, 3 or 4 filled with the Spirit and many others are seeking. This is a new field."

Brother Joseph Sexton has taken the pastorate at Howe, Okla., and extends a cordial invitation to any passing brethren to stop over with him.

Brother L. H. Wheeler who has been holding services in homes of Cedar Rapids, Ia., announces the opening of a place of worship at 824 S. 3rd St., and invites any Council brethren who may be passing through to stop over. Services, Wednesday and Friday, 7:30; Sunday: Sunday school 9:45; preaching at 11:00 a. m.; Christ's Ambassadors service 6:30, preaching at 7:30 p. m.

Brother C. H. Martin writes that their tabernacle is now located on Douglas Street, North Venice, Ill., and that souls are being saved, reclaimed and filled with the Spirit. Any Council brethren will be welcome there.

From Wapato, Wash., comes the good news that though the work there is but two years old, their large new tabernacle is already free of debt. A successful revival in which people are being saved is in progress.

Pastor Shelt Webster reports that at Estella, Okla., in the holidays, Sister Tinnie Garrison of Skiatook, Okla., held a revival in which 2 were saved.

Sister Carrie McKinney of Salt Lake City reports that the work there is again building up after having lost its Greek contingent. The Greek brethren joined themselves to another communion. Brother Paul Kienel is there assisting in bringing about a revival.

TWENTY-ONE SAVED

Pastor J. H. Haney writes: "Brother Clarence H. Gordon of Tulsa just closed a three weeks revival at Bixby, Okla., in which 21 were saved, and 3 were baptized with the Holy Ghost."

CHURCH REVIVED

Brother Marvin L. Yates writes: "We came to Golconda, Ill., to take charge of the work Jan. 1, holding a 12 days' meeting in which 11 were saved and 2 received the Holy Spirit. Many backsliders were reclaimed and the whole church revived. We reorganized the Christ's Ambassadors with an enrollment of 35."

THE MINISTRY OF COMFORT

An aged lady of our acquaintance who lives in Glendale, California, has given her life to a ministry of comfort. We have known of her sending regularly for many weeks, beautiful Scripture messages and post cards to shutins. Noticing that each message of cheer was a new one, we suspected that she was carrying out a systematic plan. We learned that this dear Christian woman has given her life to the work of love and sympathy for the afflicted. She has a large assortment of printed messages of encouragement, and these are systematically mailed to the names of shutins given her. These, she tells us, are being sent from coast to coast. She prayed daily for guidance as to messages for special cases, and this often necessitates the preparation of special material which she neatly types. All messages, however, are short and to the point.

Recently a shutin who had received a large assortment of her cards, turned them over to a radio speaker who conducts an hour each day for shutins, and her messages went out on the air to hundreds of listeners who never miss this hour.

Thus again we see that there is some service for all to do for Christ. If, instead of waiting for some public service, we make use of the opportunities that are easily within our reach, we shall be surprised to discover how much good we can do in the world in Christ's name and incidentally we shall find abundant joy ourselves and the privilege of laying up treasures in heaven.

When our Lord began His ministry, He entered the synagogue one day, and, taking up the Scriptures, read from Isaiah's prophecy the words: "He hath sent Me to heal the broken-hearted." Let us not forget that at the close of His ministry, He prayed "Father, as Thou hast sent Me into the world, even so have I sent them." Perhaps one reason the work of the

church lags to-day is because so many believers have forgotten that they are called to the blessed ministry of comfort. There are hundreds of burdened, bleeding hearts. The Word of God provides the only balm. But who will administer it?

"You cannot set the whole world right,
Nor all the people in it;
You cannot do the work of years
In just a single minute.
But keep one little corner straight,
By humble, patient labor,
And do the work that each hour brings,
And help your next door neighbor."
—King's Business

HERNIA HEALED

While in the navy in the war of 1918 I became afflicted with a very severe hernia. The navy doctors advised an operation, but this I refused and put on a truss instead. As time passed I grew worse and worse until I could hardly bear the truss off long enough to bathe. Then I received the truths of Pentecost and healing after I got saved and thereupon threw away my truss. Since then I have only had one attack, lasting about two hours, and which I rebuked in the name of Jesus. I have now had my healing close to a year, and I believe that is sufficient time to show that it is real.—Leonard W. Clooney, 205 Cordell Street, Houston, Texas.

SUFFERED FOR YEARS—HEALED

When my little boy was four months old he began having what we called red spells. He would turn red, so red that it looked as if the blood would burst through the skin. As he got older these spells came more frequent until when he was six years old, they were coming once a week. High fever accompanied them and nothing did him any good. The doctors said they didn't know what was the matter with him. During that time I was not a Christian, but finally I was saved, and then I wanted to trust my little boy to Jesus, but my husband didn't have the faith to do it. The last spell he had though, his father just passed on out of the house and did nothing about him. Then I gathered the other children about me and we prayed for him. We laid a copy of the *Pentecostal Evangel* on him, and in five minutes he was asleep and the perspiration was just popping out all over him. He has never had another attack from that day to this and has never taken another dose of medicine. This healing occurred in the summer of 1926.—Mrs. Minnie Scott, Box 265, Gideon, Mont.

MY GRACE IS SUFFICIENT

The other evening I was riding home after a heavy day's work. I felt weary and sorely depressed, when swiftly, suddenly, as a lightning flash, came, "My grace is sufficient for thee." And I said, "I should think it is, Lord," and burst out laughing. I never fully understood what the holy laughter of Abraham was until then. It seemed to make unbelief so absurd.

It was as if some little fish, being very thirsty, was troubled about drinking the river dry; and Father Thames said, "Drink away, little fish, my stream is sufficient for thee."

Again, I imagined a man saying to himself: "I fear I shall exhaust all the oxygen in the atmosphere." But the earth might say: "Breathe away, O man, and fill thy lungs; my atmosphere is sufficient for thee." O brethren, be great believers! Little faith will bring your souls to heaven but great faith will bring heaven to you.—Sel.

"If a child of God marries a child of the devil, said child of God is sure to have some trouble with his father-in-law."

GENERAL COUNCIL FELLOWSHIP

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

- Hewitt, Pearl M., Oshkosh, Wis.
- Little, Jacques T., Fort Worth, Texas.
- Philleo, Claude W., Pendleton, Oregon.
- Smitley, C. Melvin, Springfield, Mo.

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

- Cummins, Mrs. Tracy (withdrew), Medina, Tenn.
- Gifford, Earl L. (withdrew), Dayton, Ohio.
- Johnson, Alfred H., Wilson, Okla.

NOTICE.—Send postage for free gospel tracts.—Manford Evans, Sherburn, Minn.

FOR SALE.—Gospel tent, 40 x 60. Fair condition.—Minnie Steele, Marshall, Minn.

WANTED.—Lady pianist and soprano singer to travel with me in evangelistic work. In full fellowship with the General Council.—Evangelist Blanche E. Brittain, Grafton, North Dakota.

OPEN FOR CALLS

EVANGELISTIC.—After May 1. Reference, Chas. E. Long, Creston, Iowa.—Minnie Steele, Marshall, Minn.

PASTORAL.—W. M. Harrison, 2300-15th Street, Port Arthur, Tex.

PASTORAL OR EVANGELISTIC.—Anywhere in California.—James A. and Mrs. Banton, Red Bluff, Calif.

EVANGELISTIC.—Thirty-three years' experience. In fellowship with General Council.—Evangelist H. Z. Rodgers, Bemis, Tenn.

PASTORAL.—Brother Geo. M. Patterson is resigning the pastorate at Guthrie, Okla., and will consider calls to other fields of labor. With the General Council since 1914. Address, 923 W. Logan Ave., Guthrie, Okla.

POSITION WANTED.—Pentecostal man who has promised God to give Him one-half of all he makes, must have work. Would like job as watchman, clerk in bookstore or hardware store, as photographer's helper, or surveyor's helper, or on poultry or bee ranch. He is 65, but sound physically and mentally. Capable, trustworthy, with best of references.—Geo. B. Haislep, Box 181, Umatilla, Fla.

Forthcoming Meetings

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

SARATOGA, TEX.—Fifth Sunday rally, March 29-31.—M. E. Stubblefield, pastor.

QUINCY, ILL.—Revival campaign with Pastors R. A. and Adele Carmichael at the Assembly of God, April 14-28.—Zelma Argue.

SUNNYSIDE, WASH.—Revival services beginning March 10, Sisters Olive Humphreys and Mills, of Napa, Calif., in charge.—Clarence Bell, Secretary of Board.

FREELAND, PA.—Revival services at Calvary Pentecostal Church March 17 to April 7, Elder D. H. McDowell, of Washington, D. C., in charge.—Pastor J. Grayson Jones, 702 Birkbeck St.

LYONS, N. Y.—Dr. Wm. Keeney M. Townner will conduct special services March 17-April 7, at the new Full Gospel Center. For information write Mrs. Mary Ross Danforth, 86 Broad St.

ELECTRA, TEX.—Evangelist Meyer Tan-Ditter and wife will conduct a revival campaign here March 28-April 14.—E. B. Crump, pastor.

BETHEL CHAPEL, ARK.—Seven miles south of El Dorado, Sunday school and Young People's Convention, April 18-19.—A. W. Tanner.

SENECA, MO.—Fifth Sunday Fellowship meeting March 31. We expect ministers of this District and of Northeastern Oklahoma. Bring full baskets.—Pastor C. E. Friend.

COLDWATER, KANS.—Special meetings at the Assembly of God beginning April 7, continuing as long as the Lord leads. Evangelists Evelyn D. Becker and Helen J. Engle, of Baltimore, Md., in charge.—Pastor F. T. Curry, Coldwater, Kansas.

MANSFIELD, O.—City-wide revival campaign at Four-Fold Gospel Hall, No. 2 South Diamond St., beginning March 25, Wm. F. A. Gierke, of Los Angeles, Calif., in charge. For further information address Oliver P. Brann, pastor.

MALVERN, ARK.—Revival, March 10-31. Evangelist J. W. Dodd in charge. Services every evening at 7:30. A fellowship meeting in connection with the revival, March 29-31.—Pastor P. F. Ramsey.

LE MARS, IOWA.—Revival campaign at Gospel Tabernacle, 302 Central Ave., March 17-April 7. Evangelist Zelma Argue in charge. Services every night, except Saturday, at 7:45.—Pastor Joseph Terlizzi.

SPRINGFIELD, ILL.—City-wide revival campaign at Full Gospel Assembly, corner First and Adams Street, March 5-24, Brother Wm. F. A. Gierke, of Los Angeles, Calif., in charge. For further particulars address Pastor W. V. Knisley, 514 W. Jefferson St.

PHILADELPHIA, PA.—A revival campaign will be conducted at Highway Mission Tabernacle, 19th and Green Streets, by Miss Hattie Hammond, March 17-31. Meetings every night except Mondays, at 8:00. Young People's Rally Saturday night, March 30th.

MANSFIELD, MO.—Pentecostal revival at the Christian church, beginning March 15, to be conducted by Brother and Sister J. 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.

LAWRENCE, KANS.—Evangelist Evelyn D. Becker and Helen J. Engle of Baltimore, Md., will conduct a 2 weeks' revival at 14th and Rhode Island Sts., beginning March 17. A cordial invitation extended to nearby assemblies. Musicians, bring your instruments.—Pastor B. A. Farrell, 1344 Kentucky 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.

GALENA, KANS.—Southeastern Kansas C. A. Rally will be held March 30-April 1. Board and lodging free to visitors. Special features: Orchestra and delegation from C. B. Institute, sunrise praise service on a hill Easter, and missionary program. Outside speakers: Miss Blanche Appleby, Miss Schoonmaker, Miss Gustafson and Arthur H. Graves.—Harold Jones.

LANCASTER, PA.—Meeting for prayer and spiritual edification April 23-25 at First Pentecostal Church, W. Orange and Concord Sts., sponsored by Eastern District Council. Leading ministers will be present. All invited. For accommodations write Pastor Vernon B. Gortner, 44 Parkside Ave., Lancaster, Pa.—W. I. Palmer, 629 E. Delavan Ave., Buffalo, N. Y.

CLEVELAND, OHIO.—Evangelist J. N. Hoover, of Santa Cruz, Calif. (for many years active in the Baptist denomination) will hold a 3 weeks' campaign at Pentecostal Church, Lexington Ave., at E. 55th St., March 17-April 7. Meetings each evening (except Mondays) 7:30; also 4 afternoon meetings weekly at 2:30. Out-of-town visitors cannot be entertained (as to lodging) unless they have first written ahead and made arrangements.—Pastor Harry J. Steil, 451 E. 143 St.

SECTIONAL COUNCIL MEETINGS.—Southwest Section, Duncan, Okla., March 22-23. Pastor E. M. Adams, of Anadarko, has been appointed to fill the vacancy of that section, as Presbyter. Northeastern Section; Collinsville, Okla., April 18-19. South Central Section, 405 Elm St., Shawnee, Okla., May 2-3. All ministers and assemblies of these sections are expected to attend. Those wanting license, ordination or renewal, will make application in person.—James Hutsell, district superintendent.

ALTON, ILL.—The seventh annual session of the Illinois State Council will be held at Alton, April 4-8, at 6th and Spring Sts. A. W. Kortkamp, pastor. Free entertainment for ministers and delegates.—C. M. O'Guin, state superintendent.

LUTIE, OKLA.—Near Wilburton, Sunday school rally fifth Sunday in March. We welcome Sunday schools in reach of us, and any friends who may be passing through. Plenty of lunch for all.—Secretary Edna Suttmiller.

EGELAND, N. D.—Revival campaign at Free Mission Church, Main Street, March 5-24, E. Elsworth Krogstad, of Albert Lea, Minn., evangelist in charge. All Christians from near-by towns urged to attend.—Elder R. S. Rasmussen.

MANSFIELD, OHIO.—Evangelist Delores Lee Dudley, of New Philadelphia, Ohio (the child evangelist), will conduct a campaign, March 10-24, at the Four-Fold Gospel Hall, 2 S. Diamond Street. Services every night at 7:30. Sunday 3:00, p. m.—Oliver P. Brann, pastor.

DENVER, COLO.—Old-time Pentecostal revival, March 3-24 at Radio Prayer League Church, E. 37th Ave., and Gilpin St. Street car No. 66. Brother Loren B. Staats, of Blue Rock, Ohio, evangelist. Rooms near the church at reasonable rates.—S. H. Patterson, pastor.

NORTH CUMBERLAND, MD.—Four weeks' revival campaign beginning March 10, at the Assembly of God, North Cumberland, will be conducted by Pastor Nimrod Park, of Pittsburgh, Pa. For further information write Pastor Ralph McMakin, 304 Wallace St., Cumberland, Md.

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.

SAN JOSE, CALIF.—Evangelist A. Watson Argue will be at the Upper Room Mission, Fourth and San Antonio Streets, March 20-31, inclusive. Services every night, except Saturday, at 7:30; Sunday, 10:45, 3:00 and 7:30.—Pastor Max Freimark.

NEWBURGH, N. Y.—Easter Convention at Glad Tidings Assembly, 4 Avoca St., March 24-31. Services—Sundays, 10:30 and 7:30; every evening 7:30. Special evangelist F. Webster Tyler, returned missionary from British East Africa. A welcome to all.—Pastor A. J. Jenkins.

OKLAHOMA C. A. RALLIES.—Bigby, 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.

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.

MOOSIC, PA.—Evangelist Delores Lee Dudley will conduct a 2 weeks' campaign at the Full Gospel Tabernacle, Springfield Ave., March 31-April 14, inclusive. Meetings every night at 7:45, Sundays, 10:30 a. m., 7:45 p. m. For further information write Pastor John E. Jenkins, 608 S. Blakely St., Dunmore, Pa.

SPRINGFIELD, MO.—The 15th annual business session of the Southern Missouri District Council April 2-5 at Assembly of God, Campbell and Calloun Streets. The credential committee will meet on the 5th. Candidates for ordination or license are requested to meet the committee on that date. The assembly will provide beds for ministers and delegates, but each one must come prepared to pay for his meals.

The Christ's Ambassadors will be given one day for a special program. Let as many attend as possible. Every minister and licensed preacher of the District is strongly urged to be present. For further information write Elder Noel Perkin, 336 W. Pacific St., Springfield, Mo., or A. A. Wilson, district superintendent, Dexter, Mo.

WORLD MISSIONS CONTRIBUTIONS Feb. 22nd to 28th inclusive

All personal offerings amount to \$2,290.79.
1.25 Assembly Wickenburg Ariz
1.76 Busy Bee Missionary Band Seagraves Tex
1.88 Christ's Ambassadors McCook Nebr
1.95 Assembly of God Samson, Ala
2.10 New Bethel Assembly of God Fort Smith Ark
2.43 Trinity Temple Assembly of God S S Atlanta Ga
2.55 Hastings Lighthouse S S Vancouver B C Canada
3.00 Elbethel Church Sneads Fla
3.00 Pentecostal Primary S S Class Brinson Mo

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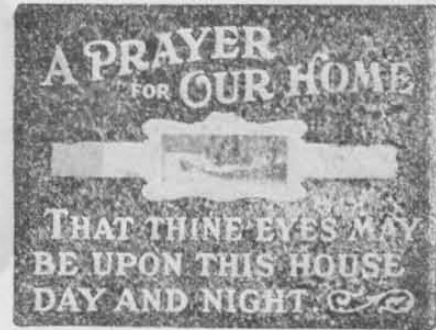
- 3.00 Junior Boys' Class Assembly of God S S Goose Creek Tex
- 3.00 Auburn Pentecostal S S Auburn Wash
- 3.10 Christ's Ambassadors West Laurel Assembly Laurel Miss
- 3.10 Assembly of God Church Bourbon Mo
- 3.20 Assembly Richlands Va
- 3.35 Pentecostal Assembly of God S S Guthrie Okla
- 3.50 Assembly of God Perrin Tex
- 4.00 Christ's Ambassadors Goose Creek Tex
- 4.00 Carlsbad Pentecostal S S Carlsbad N Mex
- 4.15 Assembly of God Leon Ia
- 4.35 Strain Assembly Elmout Mo
- 5.00 East Side Gospel Mission Davenport Ia
- 5.00 Piney Grove Assembly Newton Ala
- 5.00 Busy Bee Missionary Band Flemington W Va
- 5.00 Sunday School Arlington Wash
- 5.40 Brashear Assembly of God Brashear Mo
- 5.50 Missionary Society Auburn Wash
- 6.00 Full Gospel Assembly Monrovia Calif
- 6.00 Assembly of God Rocky Ford Colo
- 6.20 Cedar Run Assembly Frankfort Ky
- 6.28 Turkey S S Turkey Tex
- 6.57 Assembly of God Elk City Okla
- 6.60 Assembly of God Yazoo City Miss
- 6.60 Assembly Coulwood Va
- 6.78 Mexican Women's Missionary Council San Antonio Tex
- 6.83 Full Gospel Assembly Duarte Calif
- 7.00 Milton Temple Assembly of God Milton Fla
- 7.00 Willing Workers Circle of the King's Daughters Brooklyn N Y
- 8.00 Central Park Assembly Freeport N Y
- 8.25 Assembly of God Church Columbus Ga
- 8.28 Hollister Pentecostal Assembly Hollister Calif
- 8.75 New Crichton Assembly Crichton Ala
- 9.40 Assembly of God Homer Nebr
- 9.46 Assembly of God Brookfield Mo
- 10.00 Women's Missionary Council Houston Tex
- 10.00 Full Gospel S S Centralia Wash
- 10.00 Glad Tidings Mission Ellensburg Wash
- 11.00 Assembly Grenora N Dak
- 11.00 Full Gospel Mission Palo Alto Calif
- 12.00 North Cumberland S S Cumberland Md
- 13.75 Mehida Pentecostal Assembly Cauaan N H
- 15.00 Full Gospel Mission S S Corcoran Calif
- 15.00 Sunbeam Mission Band of Glad Tidings Tab Reading Pa
- 15.20 Altoona Pent'l Tabernacle Altoona Pa
- 15.50 Assembly of God S S Flint Mich
- 17.00 Assembly York Pa
- 18.00 Assembly Mosinee Wis
- 19.14 Bethel Church Sisseton S Dak
- 19.80 Pentecostal Church Des Moines Ia
- 20.65 Assembly of God Perry Ia
- 20.90 Full Gospel Crusaders Trinity Tab St Louis Mo
- 21.15 Bethany Temple Everett Wash
- 21.48 Assembly of God Pittsburg Kans
- 22.00 Assembly of God Bartlesville Okla
- 23.09 Gospel Tabernacle Alton Ill
- 23.60 Verdugo City Gospel Mission Verdugo City Calif
- 25.00 Calvary Pentecostal Church Galesburg Ill
- 25.00 Witherbee Pent'l Assembly Witherbee N Y
- 25.17 Pentecostal Church Colorado Springs Colo
- 26.00 First Pentecostal S S Wilmington Del
- 26.00 Assembly of God Bad Axe Mich
- 26.42 Bethel Church & S S Modesto Calif
- 27.74 Assembly of God Phoenix Ariz
- 29.00 A group of pldgers Palo Alto Calif
- 33.46 Apostolic Faith Assembly S S Portland Me
- 34.78 First Pentecostal Church San Bernardino Calif
- 35.00 Bible Hall Washington D C
- 35.00 Assembly of God Oroville Calif
- 35.00 Students' Missionary Band, Central Bible Institute
- 35.11 Emmanuel Mission Harvey's Lake Pa
- 36.00 Full Gospel Assembly Sioux City Ia
- 41.50 Assembly of God and S S Watsonville Calif
- 43.12 Pent'l Church & S S Long Branch N J
- 43.20 W W Va S W Va & E Ky District Council
- 50.00 River Rouge Assembly of God River Rouge Md
- 50.00 Pent'l Prayer Band Allentown Pa
- 51.00 Pentecostal Church Warren Ohio
- 59.47 Full Gospel Tabernacle Meckling S Dak
- 61.00 Richmond Hill Pentecostal Assembly Brooklyn N Y
- 91.81 Full Gospel Assembly & S S Vineland N J
- 92.00 Pent'l Tabernacle & Y P Society Lancaster Pa
- 100.00 Pentecostal Tabernacle Tacoma Wash
- 117.00 Christian Assembly Cincinnati Ohio
- 130.53 Assembly Wilmington Del
- 213.05 Assembly of God Tab Minneapolis Minn
- 255.00 Pentecostal Church & S S Scranton Pa
- 411.00 Bethel Tab Assembly of God German Branch Milwaukee Wis
- 600.34 The Pentecostal Church Cleveland Ohio
- 714.00 Glad Tidings Tabernacle New York N Y
- Total amount reported \$ 6,450.30
- Home missions fund 104.06
- Reported as given direct for home missions 11.13
- Expense fund 102.02
- Reported as given direct to missionaries 410.96 628.17
- Total for foreign missions \$ 5,822.13
- Amount previously reported 15,253.48
- Total amount to date \$21,075.61

Art Velvet Mottos

Besides being exceptionally desirable as wall decorations, these mottos on any wall will comfort hearts, preach sermons, and have an influence for good. They answer a useful purpose in homes, hospitals, depots, offices, Sunday schools, and mission rooms. They make excellent gifts. The pictures are faithful reproductions of famous paintings.



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No. 5601—As illustration
Size 10x13 inches. 50c



Choice of Red, Green, or Blue
No. 5655—As illustration
Size 13x10 inches. 50c



Navy Blue Only
No. 5600—As illustration
Size 13x10 inches. 50c



Choice of Red, Green, or Blue
No. 5540—As illustration
Size 10x13 inches 50c



Choice of Red, Green, or Blue
No. 5324—As illustration
No. 5325 — Where your treasure is there will your heart be also.
Size 6 1/2 x 13 inches. 40c



Choice of Red, Green, or Blue
No. 5130—As illustration
No. 5131—The Lord give you peace always.
Size 10x4 1/4 inches. 25c

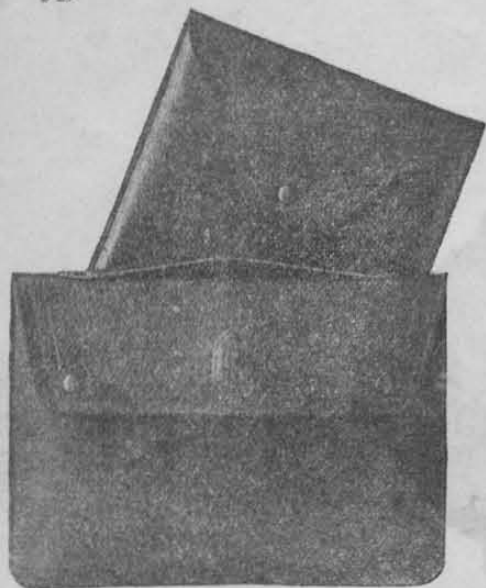


Choice of Red, Green, or Blue
No. 5203—As illustration
No. 5202—God Bless Our Home
Size 12x6 inches. 30c

THE GOSPEL PUBLISHING HOUSE
Springfield, Mo.

2-29

Bible and Brief Cases for Every Need



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Nos. 1 and 2 are made of water-proof Fabrikoid which looks and wears like leather. There is no need to expose your Bible to the weather and the wear of carrying without a case, when substantial cases can be had at such prices as these. Size 10x8 inches. No. 1—End opening, no handle. Price 50 cents. No. 2.—Side-opening, with handle. Price \$1.00.

These cases embody the finest quality of material and workmanship. A style and price is here for every purpose.



No. 300



No. 198

No. 198.—A real value in a full grain, smooth finish, cowhide leather case; made with leather gussets; leather partition; short straps; regular round handle and a neat two-tone nickel finish brass extension lock as illustrated. Size 15x10 inches, two pockets. Price \$5.00.

No. 300.—A quality case throughout, made of the finest selection of black or brown smooth finish Cowhide; heavy split partitions; cowhide gussets; one-inch straps all around; 8 strap loops; two-tone gold finish solid brass lock. Size 16x11 inches, three pockets. Price \$10.00.



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No. 190.—Black or brown smooth finish Cowhide; cowhide gussets; leather partitions; short straps; two-tone nickel finish solid brass extension lock. Size 16x11 inches, three pockets. Price \$6.50.

Other styles and sizes at different prices can be obtained. We will gladly furnish quotations on any kind of Brief or Bible case desired.



No. 203

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