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## ABIDE WITH ME

**S**WIFT to its close ebbs out life's little day;  
Earth's joys grow dim, its glories pass away;  
Change and decay in all around I see:  
O Thou who changest not, abide with me!

MAZFIELD

## The Lord Jesus Longs for His Own

Chas. E. Robinson

Satan had entered into the heart of Judas Iscariot in a manner more complete and controlling than he had done before. The place the traitor had filled at the commemorative supper now finished, was vacant. Only friends, true and tried, tested through many vicissitudes and during weary years, remained. It was the last time this group, so often gathered together in the past, would ever assemble to break the bread and drink the wine until, having gone through the portals of death, they should sit down with Jesus. Still only the Lord Jesus of all the twelve present knew it was the end. There was a feeling of unrest and foreboding, it is true, but this quite likely they could not have defined. That their Lord was to be taken from them before the day should be done, and with cruel hands be slain, they did not know.

But Jesus knew. His heart was grieved. Having loved His own He loved them unto the end. Only a little while before, He had given voice to the pain that clutched His heart at the thought of having to part from them, but they had not caught fully the force of His statement. "I will not drink henceforth of this fruit of the vine," He had said, "until that day when I drink it new with you in My Father's kingdom." A little later He again adverted to the subject. His heart was grieved at the thought of parting from these men, chosen and beloved. He would take them a little more into His confidence.

"I am going away," He said, "to prepare a place for you. When it is ready I shall come again and take you to Myself. I must leave you now but it shall not be for long. In the place where I abide, there I shall arrange for you to abide also."

*The Lord Jesus is not yet fully satisfied.* Who can grasp or comprehend such a statement as that? Somewhat as *we* shall never be satisfied until we awake in His likeness, He will never be satisfied until He has us with Him in that place in which eternally we shall be His constant and bosom friends—yea, more, His eternal companion, His bride. It is impossible for Him to explain to us how much He needs us or how greatly He longs for our presence. But it is evident that His longing is great.

When He appeared on the shore of the lake a few weeks after this supper, while they in their natural bodies could not associate with Him as freely as before, because of His having received a spiritual glorified body, and while their fellowship with Him was in a degree constrained because of this fact, yet here on the shore it was made plain to them that His loving care for them was unchanged. At the last supper He had girded Himself with a towel and had taken the place of a bond-servant; here by the lake He took upon Him the duties of the maid of all work. They found that He had made a fire and that on the bed of coals He had prepared food for them. He knew that

*Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto Myself; that where I am, there ye may be also. John 14:1-3.*

*Let us be glad and rejoice, and give honour to Him: for the marriage of the Lamb is come; and His wife hath made herself ready. Rev. 19:7.*

after the night of toil they would be hungry, and His loving heart devised this little treat for them as an evidence that He loved His own the same as of yore.

Here He again gives voice to His yearning for their love and for their fellowship. "You have gone back to fishing," He said, "but do you not love Me more than these things?" His hungry heart was wooing them, and with loving guile He was leading them back to full and constant allegiance to Himself and to the work for which He had given His life. Three times He inquired, "Lovest thou Me?" Can you get the thought? and getting it does it not thrill your very soul? the Lord Jesus is in love with us, and in eager anticipation awaits that wonderful day when the time of His marriage, the time fixed by the Father,

shall have come. Then He will be privileged to sweep adown the skies, while the archangel trumpeter awakens those friends of the Lord Jesus who shall have died, and in the twinkling of an eye the living ones will be changed.

That He is setting great store by that wonderful time we may well know because He has called it the wedding day of the Lamb of God. Trying to let us understand a little of how much our love means to Him, and how much delight He will take in having us come to Him, He has used as an illustration that occasion which, above all others in human relationships, betokens the joy of realization—a marriage. He desires us to have large possessions in our own right, when we come to Him. He has arranged for this by beseeching us, long before the nuptials are solemnized, to lay up for ourselves treasures in heaven, guaranteeing that everything so laid up will be safely kept. He will watch over our constantly increasing accumulations of wealth with all-seeing eye, making sure that neither moth nor rust shall corrupt, and that no thief shall break through to steal.

He is worthy to receive glory and honor and power, because He created all things. Angels and men, beasts and inanimate things; the celestial heavens transcendent in beauty, and the hoary earth the footstool of our God, all were made by Him, and for His pleasure they exist and were created. It is to be expected then that He envisions us as wearing garments of wrought gold, the garments of the king's daughter, glorious in her raiment of fine needlework. Moreover, when the trumpet shall sound, our vile *bodies* shall be changed into the likeness of His own glorious body, so that He may present us to Himself as a glorious church, not having spot, or wrinkle, or any such thing, but holy and without blemish.

In another way still does He show how greatly He loves us and longs for us. Far from being unmindful of the sufferings we pass through because of the workings of Satan and of his imps, He knows them all, and in all of our afflictions He is afflicted. Moreover His sharing our sufferings with us is not the empty, largely useless compassion which *we* so often feel for people

passing through difficult places. The love of the Lord Jesus cannot content itself with merely *suffering* with us. He *does* something. A no less august individual does He call upon than the third person in the Godhead, the marvelous Holy Ghost. Him He sends to His persecuted followers to comfort them, to show them how to walk in the midst of a godless and an untoward generation so as to please their Lord until He comes. This Messenger from our Bridegroom, like that one sent long ago by the father of Isaac, as soon as He finds one who will gladly answer the mighty question when it is asked, saying, "I will go," loads that one with benefits, with jewels rich and rare, jewels that make him stand out in loveliness before the eyes of all observ-

ers who are capable of judging spiritual values. He daily loadeth them with benefits.

At last when the weary days of preparation and waiting are over, and He comes leaping upon the mountains, skipping upon the hills, and cries, "Rise up, My love, My fair one, and come away," all heaven will rejoice with Him. The voice of a great multitude, as the voice of many waters, and as the voice of mighty thunderings shall say, "Let us be glad and rejoice, and give honour to Him: for the marriage of the Lamb is come, and His wife hath made herself ready." He "who for the joy that was set before Him endured the cross despising the shame," is entering into His joy.

## A Most Holy Visitation

E. M. Whittemore

*"Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen." John 3:11.*

On the 19th of December, with a heart full of praise to God for the quiet and restful time enjoyed on that, my birthday—the first I had had in a very special way in reality since my precious husband passed away—I suddenly felt a pressure like a hand throwing me forward, causing me to land on both my knees on the sidewalk. I cannot but believe it was the thrust of our great adversary, as it was not occasioned by stumbling or missing my step. The suffering was very great, but some people kindly helped me, and two ladies took me to the apartment where my daughter resided and where I was to dine.

Discovering that no bones had been fractured, my heart went forth once more in gratitude to God. An hour or two later, dear Mr. Brown and his faithful wife, my pastors, knelt in prayer by my side as the suffering was most intense; and I was delivered almost instantaneously from all pain in either of the afflicted parts. The next two days being exceedingly busy, a cold was contracted, as the weather was somewhat severe. Most unexpectedly the flu which was raging in New York at the time took possession of me and in a few hours I became critically ill. A noted specialist was called in at the request of my daughter-in-law, for my temperature and fever were high. My one thought in consenting to her proposition was that, in case of my death, as I informed the doctor, should the Lord desire my life, my family would not be

necessarily thrown into any sort of confusion concerning my burial.

As soon as the physician entered, I explained to him in a few words why I willingly submitted to an examination. He gave me a very thorough one and then looking most gravely into my face assured me I was *very seriously* ill. Being somewhat conscious of that fact, I simply stated that it was all right as I positively knew there was nothing between me and the Lord if He desired my life-work now to be laid down. All that night my sufferings were something beyond description; in fact they could hardly be exaggerated, but readily understood by those who have passed through a similar experience. The following day and night were just a repetition of real agony and great pain.

My sight became much affected, so much so that I could not stand the smallest ray of light, not even a night-light in one of the adjoining rooms. Everything had to be kept in great darkness, or my sufferings were decidedly increased. During the middle of the second night, without my thoughts even dwelling upon anyone especially or thinking of the hereafter, suddenly my room became flooded with a most peculiar Light, a most wonderfully beautiful Light. This was the fourth time in my life, when supposed to be on the borderland, such similar experience was passed through. For lack of a proper name I have always called it "The Glory Light."

Opening my eyes, with great amazement I found they were not at all affected by this most divine illumina-

tion; then suddenly, at the foot of my bed stood my precious husband, my son—the minister who was so marvelously used of God in the salvation of souls before entering heaven—my darling daughter who passed away rejoicing in the Lord, and my dear little Frankie—a boy of eleven years. There they stood, with their faces oh so wonderfully illuminated by that mysterious Light referred to! No one could *begin* to imagine what took place in my heart. I had not been thinking of any one of these loved ones during the day or that special night when in such actual suffering.

I looked from one to the other there and my heart was just bubbling over with joy to the Lord for this strange and marvelous appearance, when my eyes were fastened on the face of my beloved husband, dearer to me than life itself. There was a holy expectant look of great joy in his face as he put forth his dear hands in a very loving way and said so tenderly and with such delight, "Oh, my darling! have you come at last?" Being very weak I could not raise myself in bed, but managed though under the pressure of great pain just to put out both my hands as if to go to him. When almost within reach, suddenly, the Lord spoke. He whispered so gently, so tenderly, and so persuasively to my heart—"Won't you take up life again for more service? Won't you take up life again for My *own sake*?" How just like our blessed Lord, not to compel us, but to seek our volition in doing His bidding! Feeling most conscious that I was almost in heaven itself—and it was all very, very wonderful—I actually hesitated for a moment, I regret, before replying, though I have asked and received the Lord's forgiveness for so doing since.

It was almost past understanding, so marvelous, so of Himself, that I could not in my weakness begin to estimate just *what* it *might* mean to take up life once more. But after this hesitation a second or so I looked around and said aloud, "Yes, precious Lord, I *will* take up life again for Thine own sake." Instantaneously, those I so dearly loved disappeared and the room became most darkened once more, but a strange indescribable peace was poured into my heart, which, thank God, has remained there ever since. Though those attending me felt there was probably not a shadow of a chance for my recovery, I assured them I was going to be perfectly restored, for I had felt the Lord intimated this in the request He had made regarding taking up life once more for His glory and praise.

(Continued on Page Eight)

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## CONFIDENCE

"In quietness and in confidence shall be your strength." As courage is that firmness of spirit and dynamic energy which enables us to carry out our resolution, so confidence is the bulwark and support of courage. Courage without confidence can be "squelched," utterly cast down; and while once the desire awakened in us to do, was sustained by courage, and having courage we made the attempt to do the thing desired, the lack of confidence either in the rightness of that which we desired to do, or in the possibility of accomplishing our purpose, opened the way for fear and doubt to enter in and dissipate our good resolution, cheat our courage, and leave us hopelessly lost in a fog of uncertainty. To support courage and carry out resolution, we must have an assurance that the thing we desire is right, and that we have adopted the proper course of action to attain that which we desire.

There are so many of us who simply guess at being right. An idea or ideal looms up big before us, and every impulse of our heart reaches out to make it ours. We start out hardly knowing where or why we are going; but just feeling we ought to do the thing, we pursue the vision. Then suddenly a jarring note comes into our lives, and discord results. We are shaken, and wonder whether we are right. Some trouble, some obstacle has come across our path. At first the impulse of courage would carry us over, but then that which appears to be a mountain looms so big, so impassable, that the impulse vanishes and we conclude we must have been wrong.

Perhaps it is God's understanding of this very principle that made Him say to us, "*Ye shall know the truth.*" He wants to develop in us the principle of confidence—a confidence in His ability to enable us to reach the goal that is set before us in Him. Paul had great conflict for them at Laodicea and others "that their hearts might be comforted, being knit together in love, unto all riches of the *full assurance of understanding.*" Not that we understand all of the mystery of God's way of dealing with us, but we understand that *He is leading us*, and we have confidence that the way we are going is right because it is God's way. God-consciousness with God-confidence will give us that quiet self-possession which will enable us in each crisis, when baffled and perplexed, to stand, and having done all to stand still with perfect poise and balance, expectantly watching to see the salvation of our God. David, fleeing from Absalom for his life, called upon God. He was confident that God heard him, so confident was he that in the midst of the pursuit he lay down and slept, and said, "I awaked, for the Lord sustained me." We can rest sweetly, serenely, in the midst of our trials when we know God is with us. We can rise up, take courage, and go on, if in quietness and confidence we are finding strength.

## IN THE ARK

Some one has said that a little fly in Noah's ark was just as safe as an elephant. It was not the elephant's size and strength that made him safe; it was the ark that saved both elephant and fly. It is not your righteousness, your good works, that will save you. Rich or poor, learned or unlearned,

you can be saved only by the blood of Christ.—D. L. Moody.

Beware of a faultfinding spirit as you would of the most poisonous reptile. Learn to have patience with others' weaknesses and bear with them as you expect others to bear with you.—R.

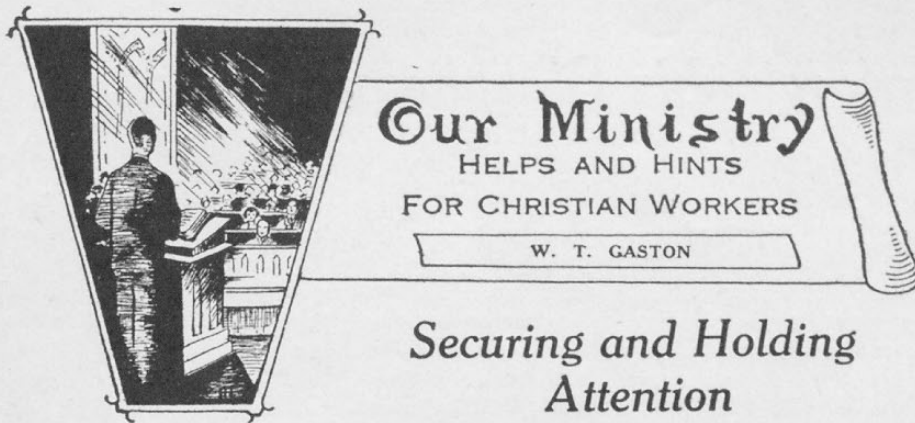
## THE HIDDEN ONES

Molinos, in one of his letters, expresses the route through which the hidden ones pass: "There are many souls dedicated to God, who receive from His hand great thoughts, visions and mental elevations, and yet for all that, the Lord keeps from them the grace of working miracles, understanding hidden secrets, foretelling future contingencies, as He communicates these things to other souls who have constantly gone through tribulation, temptations, and the true Cross, in the state of perfect humility, obedience, and subjection." Observe that the deepest and most fruitful life in God comes through "the true Cross" and a life of perfect and perpetual subjection to the will of God in the manifold sufferings incident to the members of the Body of Christ. The highest perfection is not reached by means of sensible delights, consolations, and visions, but through crucifixion, as Christ taught by precept and example. The soul that would be united to Christ and have His life in all its fullness, must be conformable to Him, and follow Him through all the pathway of suffering. Not many are willing to submit to such painful experiences; "many are called, but few are chosen," because few will embrace the Cross with a glad and full surrender of their own will, and follow on with patience and perseverance to the end.—*King's Business.*

## DIVINE METHODS

For the effectiveness of his preaching, Mr. Moody depended upon four things: first, the preparation of the sermon from his Bible. No man more than Mr. Moody seemed to make his Bible almost his whole library. His second dependence was prayer, he literally prayed without ceasing. In the third place, he was the master in the use of tact. Lastly, there was no question but what he had the perseverance of the saints, and more of it than any of the saints I ever knew.—Bishop Hamilton.

"Tell your troubles to God, and you will soon have joys to tell to everybody."



We cannot overestimate the importance of getting the attention of the people to whom we are to minister. Doctor Breed in a splendid treatise upon the subject begins by saying, "Attention is the indispensable condition of all effective speaking"; but later in the same article he says, "Attention is not the condition of good preaching but the result." This may seem a little confusing yet, when properly qualified, there is no inconsistency between the two statements.

Any public speaker can testify that it is exceedingly difficult to get along when the audience is not in a receptive mood, but comparatively easy to do so when the hearers are really awake, sympathetic, and expectant. In a very real sense therefore, attention is the condition of effective speaking. Yet if we are to depend upon this condition, we shall rarely speak effectively, for few audiences are in such a mood until the preacher has said something that has awakened their interest. Thus attention may very properly be called the result of good preaching. This is the first problem that confronts the gospel minister, and to fail here is to fail utterly. We should not blame the people when they are listless, indifferent, and inclined to sleep under the spell of our preaching, but take unto ourselves the responsibility of enlisting their attention. Of course, preaching is easy when they listen well, but we should also consider that listening is easy when we preach well.

We cannot be certain of having caught the attention of an audience because they are silent. They may be asleep. I know no place where there is such profound silence as in a graveyard. People may manifest great interest when they are not really and actually interested in what the preacher is talking about. Professor James tells a story of a teacher who upon one occasion was

delighted at having so completely caught the attention of one of her young pupils. He did not remove his eyes from her face, but after the lesson was finished he surprised her by saying, "I looked at you all the time you were talking and your upper jaw did not move once." All the lad received from that lesson was a settled conviction of the fixedness of his teacher's upper jaw.

Many sermons are half finished before the speaker has secured the rapt attention of his hearers, and indeed some are concluded without having secured that mental alertness and heart sympathy so essential to real success. It should be a matter of deepest concern to all who are called of God to preach that we so speak the truth that the people will really hear and understand it. Much could be said here with profit, but a few brief suggestions will suffice for our present purpose.

1. My first suggestion has to do with the preacher himself. He and not his message is responsible for first impressions. His dress should be modest and inoffensive. His mind should be poised and touched with the humility of Christ. His spirit should be affable and tender. These qualities, together with self-forgetfulness, coupled with God-consciousness, and holy boldness born of faith, will stamp the minister's face with a peculiar something which begets confidence and expectancy before he utters a word.

In this connection we might well ponder the Master's sermon in the synagogue at Nazareth. Having read His text He closed the book and gave it again to the minister and sat down, "And the eyes of all them that were in the synagogue were fastened upon Him." There is every reason to believe that it was the Lord Himself and not what He read in their hearing that gripped that audience with almost breathless attention. Oh, that we could borrow and reflect that command-

ing manner and beautiful spirit of the Master, somewhat as our moon borrows and reflects to a world that would be otherwise shrouded in darkness, the light of the sun.

2. We should employ an agreeable tone and manner in the very first words. Don't start with a scream or a whisper, but speak so as to be heard easily and pleasantly. Say something worth while right away, for if in the first few sentences we succeed in wakening a real interest in the subject and a desire to be instructed, the rest is comparatively easy. However there will be other "grades to pull," and attention having been secured must be maintained without a break until the concluding word, if the people are to carry away lasting impressions and be influenced to make definite decisions.

Attention cannot be continued indefinitely unless the hearers are getting something for their mental effort. A humdrum noise with the preacher beating the air and traveling in a circle will soon succeed in putting an audience safe in the arms of nature's sweet restorer. To hold the attention of the people we must keep them going. Folk are happy when they are getting somewhere. As preachers we may learn a profitable lesson by watching little folks build block houses—they keep up their interest by watching the thing grow. Our sermons should grow before the people, and the progressive development of a worth-while idea will rarely fail to hold the interest of normal minds.

3. Make use of illustrations. When attention begins to wane it is surprising how a little incident or illustration will capture again the interest of the congregation. The reason is simple: illustrations are easy on the mind, and they give the people a rest and a little respite from intensive thinking.

4. Promote a spirit of diligent inquiry. Some one has said that curiosity is the parent of attention. What does the text mean? What will he say next? How will he harmonize his position with other scriptures that stand out in seeming contradiction? Attention will not wane if we keep alive the sense of wonder and inquiry.

5. Last but not least we should have the divine anointing. The preacher who is mightily anointed by the Holy Spirit will have little trouble in securing and holding the attention of his audience. There is gripping power in the anointed word. It quickens, animates, and

(Continued on Page Nine)

## -:- The Unforgivable Blasphemy -:-

Our Lord sets the unforgivable blasphemy in the heart of an all but boundless assurance of mercy as comprehensive as the mind of man can conceive, or even the lips of God can express. "Verily I say unto you"—He who alone has power on earth to forgive sins—"All their sins shall be forgiven unto the sons of men, and their blasphemies wherewith soever they shall blaspheme." Mark. 3:28. It is the largest statement of pardon ever given and the most explicit. And then, in the midst of mercy's shoreless ocean, the Lord plants one black rock on which a soul can suddenly founder forever. "But whosoever shall blaspheme against the Holy Spirit hath never forgiveness." The dread utterance is all the more startling for its setting: and so constant has been Satan's use of it, with which to bludgeon souls; so countless the souls driven by a misunderstanding of it to suicide or into the madhouse; and so real the danger that our own souls may sometime be invaded by this nameless terror—that it becomes of capital importance to ascertain what exactly is this solitary exception to the law of mercy.

Now the first outstanding fact is that the sin beyond pardon is a sin of a sharply defined and limited class. "All their sins shall be forgiven unto the sons of men, and their blasphemies wherewith soever they shall blaspheme: but whosoever shall blaspheme against the Holy Spirit hath never forgiveness." Mark 3:28. Blasphemy here forms the climax of sin, but of sin which can still be forgiven: it is a blasphemy that cannot. Blasphemy—which either degrades God *from* Deity, or else elevates man *to* Deity—is, in a created being, obviously a sin of enormous magnitude. As the Greek word *blasphemia* means, it is a sin of the mouth, and so in Matthew 12:32 the Lord says: "Whosoever shall speak against the Holy Spirit, it shall not be forgiven him." Thus the unforgivable offense is blasphemy; but not *all* blasphemy, nor *any* blasphemy, but a single, solitary blasphemy. How awful the tribute to the power of the tongue, that the only sin which hath never forgiveness the tongue alone can commit!

Now a second fact of inexpressible importance is that the unforgivable offense is not a *grade* of sin, but a *specific* sin: not a prolonged revolt against the Spirit, but an act of final

rebellion suddenly flung into words. Our Lord first catalogues "all sins," and even then "all blasphemies," as forgivable, irrespective of their maturity or their immaturity, their degree of guilt or ripeness in wickedness; but—He adds—there is one sin catalogued alone, which shall never know pardon. Thus it is a specific sin, all to itself: it can be committed in a moment, and therefore is not capable of greater or less: before the blasphemy is uttered, the sin is non-existent; and after the words are uttered, it is unforgivable and eternal. This is the complete overthrow of the current view so dangerous in its paralyzing effect. The sin is commonly supposed to be a resistance to the Spirit carried so far that, at last, the heart is too hard to turn. But obvious facts overthrow the view. (1) *Resistance* to the Spirit is not *blasphemy* of the Spirit; (2) thousands of men have resisted the Spirit all their life, and been converted at the last; (3) if prolonged sin is the unpardonable blasphemy, all the lost have committed the blasphemy—which is absurd; and (4) if it be a degree of sin, since that degree has never been revealed, no soul could ever know whether he had committed the sin or not. The Lord sharply differentiates it from all other sins. All sin ultimately reaches a point beyond which it cannot be forgiven; but that point, our Saviour says, never falls in this life: but one sin—not a grade of sin, but a specific sin—is excepted at once, here and now.

Now, therefore, we arrive at the sin itself. It is a peculiar sin: it is not a sin of thought, or of act, but a sin of words: it is blasphemy, but by no means *any* blasphemy. "All their blasphemies wherewith so ever they shall blaspheme shall be forgiven unto the sons of men." Paul says that he had been a "blasphemer" (1 Tim. 1:13), yet he became not a whit behind the chiefest apostles. Concerning those who, by taunting the dying Saviour upon the Cross, could hardly have been guilty of blacker blasphemy, the Lord Jesus says, "Father, forgive them." It is not a blasphemous heart, nor a blasphemous mind, nor a blasphemous thought—though all these necessarily precede the sin—but a blasphemous mouth. If the blasphemy has not been uttered, it has not been committed. Involuntary utterance (if such ever occurs) under mania or delirium, since

it is free of all moral guilt, manifestly neither commits the blasphemy, nor can incur its penalty. It is one single, isolated, peculiar blasphemy which stands beyond repentance and beyond pardon.

Our Lord's revelation evidently sprang out of the incident which drew it forth; for the revelation was never repeated, nor did the incident ever occur again. Therefore, as we should expect, the record itself defines and exhibits the sin once for all. "Whosoever shall blaspheme against the Holy Spirit hath never forgiveness: BECAUSE they said, He hath an unclean spirit." Mark 3:29. It is not *sin* against the Spirit, but *blasphemy* against the Spirit: it is not "grieving" the Spirit, or "resisting" the Spirit, or "quenching" the Spirit, but *BLASPHEMING* the Spirit; and what the Pharisees had just done *is* the sin. "They said, He hath an unclean spirit." To say that Christ worked His miracles by Satanic power is—for reasons, in their entirety, known only to God—unpardonable forever. The Lord had just said, "I by the Spirit of God cast out demons"; "this man," the Pharisees retorted, "doth not cast out demons, but by Beelzebub, the prince of the demons": "THEREFORE"—Jesus now says—"I say unto you, the blasphemy against the Spirit shall not be forgiven." Matt. 12:24-32. The effect is instantaneous. In the very next chapter the Lord withdraws sternly into parables, "LEST they turn and I should heal them." Matt. 13:15: the door they banged, God locks: faces were moving before the Lord in that crowd that could never be whitened.

Probably the bottom reasons why this is a sin past all cure lie buried in Omniscience, in a region where mortal foot has never trod. No great truth is without, attached to it somewhere, an insoluble problem. But one reason (though only removing the problem one step further back) is given in a pregnant fragment recorded by Mark. "Whosoever shall blaspheme against the Holy Spirit hath never forgiveness, but is guilty of an eternal sin." He will never, for all eternity, be anything but a blasphemer: he has forged a chain which can never be broken: he can never be freed from the virulent activity of blasphemy, and therefore can never be absolved from its penal fires. The man has become a Satan. So, therefore, "it shall not be forgiven

him, neither in this age, nor in that which is to come" (Matt 12:32): for there is no statement, anywhere, of forgiveness in the *ages* to come; and pardon in the Millennial Age closes all pardon forever. No word could more plainly annihilate universalism, establish eternal punishment, demonstrate the Godhead of the Holy Ghost, or prove the overwhelming necessity of Christ.

Now, therefore, there stretches before us the boundless shore of infinite mercy, the solitary black rock having sunk beneath the horizon. The relief to an anxious soul simply cannot be put into words. Satan triumphs absolutely the moment he convinces a man he has committed a sin which can never be pardoned; whereas the very despair of a soul—its unpardonable-

ness, as it thinks—can be the first stage in salvation. In the only case known to us in all history of souls that could not be forgiven, they did not know it, did not believe it when told, and never displayed the remotest anxiety. It is unreasonable, it is wicked, to hold oneself unpardonable for any sin which *Christ* says is pardonable; and He says all is pardonable *except* a sin which I have *not* committed: therefore *my* sin—absolutely irrespective of what it is—can vanish in a moment in the Blood of Christ. God never says that He pardons because there is little sin to pardon; or because the sin has not gone too far; or because the sin is not too foul: "ALL their sins shall be forgiven unto the sons of men, and their blasphemies wherewith soever they shall blaspheme."—*Dawn*.

larger possibilities and greater achievements in Christian work, there is something wrong, something has dimmed your vision. Inactivity brings on stagnation. To live is to do things, and he who is faithful in the place where God has put him, is doing things, and is able to look beyond difficulties and to rejoice in the sunlight of to-morrow.

The man who has achieved large things in the commercial world has spent much of his time in to-morrow. Hope is always on the road that leads to the city of success and few there be that find that road.

I would not give a snap of my finger for a church that did not believe in evangelism. I could not live in peace over night with a man who believed in Christ, but who did not advocate evangelism. I would not want to be a member of a church that did not engage in evangelistic services. Though I have been pastor of the First Baptist Church of Lindsay, Calif., for seven years, a part of every winter has been devoted to special evangelistic meetings either at home or elsewhere. I am an evangelist from head to foot, through and through, died in the wool. Evangelism is the work of the church and this she must do. The church can never fill her place in the world until she enters more heartily into the divine commission. "Jesus the Christ of God, whom we love and whom we preach, was an evangelist, for He went everywhere preaching the gospel of the kingdom. O there is no work so great, so important, and so blessed as evangelism." "How beautiful upon the mountains are the feet of him that bringeth good tidings of great joy, that publisheth salvation."

"An evangelist is one whose heart is on fire for the salvation of souls. The greatest evangelist the world has ever known is Jesus Christ. He knew how to sacrifice. He knew how to get next to the people. He knew how to tell the message of His Father to dying men and women. He knew how to rebuke the hard in heart and how to lead the gentle in spirit. He knew how to die that others might live."

"Blessed be God for Jesus Christ, who opened the evangelistic campaign on Satan, who fired the first revival gun, who gave the first altar call, and with the sacrifice of His own life blazed the way even to the gates of heaven. Don't you want to be an evangelist? Don't you want to lead a soul to Jesus? Don't you want the joy bells ringing in your heart? I know you do; then let us kneel at the altar of God, let us pray as did the disciples of old, and our churches will have a real Pentecost, and from our numbers will go evangelists into the North and

## Evangelism in the Sunday School

Rev. J. N. Hoover, Santa Cruz, Calif.

The Sunday School like every other Christian organization has experienced a gradual development. We find even before the coming of the Lord Jesus in the manger of Bethlehem of Judea, that religious training was given the children in connection with the Hebrew worship in their synagogues. Religious instructions were also given the children in the Middle Ages by Christian sects in one form or another.

The Puritans at Plymouth in the year 1669 brought forth the individual Sunday school which was carried on chiefly among the children. But in the year 1780 a publisher at Gloucester, England, by the name of Robert Raikes began a system of religious training among children, and established the first Sunday school in London.

There is no better institution for the evangelization of the world than the Sunday school. The business of the school is to strengthen the church by creating efficient workers. The school is the field, the teacher is the sower, the gospel is the good seed, converts and good government are the harvest.

The shaping of human events and the destiny of nations is largely committed to the Sunday school. It is the greatest organization for the spread of the knowledge of God in this generation. The teacher who is not conscious of his opportunity has never caught the vision of his possibilities. The chief business of the teacher is to evangelize his class, to bring to the tender hearts the gospel of Christ in a plain, earnest and loving way. I believe in the conversion of children. As parents and teachers our first duty is to lead the children to Jesus before the

evil days come. There is something wrong in the government and teaching of that school where converts are uncommon. Such a church needs a Sunday school evangelist, and such an awakening she must have or lose her influence for good in the community.

I have found by experience and observation, that the children are far more capable of comprehending the doctrine of conversion than parents and teachers are willing to admit. That is an unfaithful parent who, for the sake of the young, will not become a child again or enter into the things the child enjoys. When you feel you are growing old and your disappointments begin to make life a little bitter, seek the association of the children until the sunshine of their faces and the music of their play make you feel young again. We cannot afford to grow old. People cannot live on sour food. Keep sweet and you will be more successful in winning souls for Jesus. The spirit of the Master of earth and sky should thrill the heart of every teacher, for such a life moved by divine power is destined to bring about an evangelistic atmosphere in any community. There must be a willingness on the part of the teacher to give the gospel, before there is joy in service. If God has called you to teach in the Sunday school do not lightly esteem the privilege. If you have knowledge of your inability, that is God's opportunity. He calls for workers, and if there is a willingness to serve, the opportunity to gain knowledge will immediately follow. The promise of God is a sure evidence of victory.

If in to-morrow, you cannot see

into the South, into the East and into the West, publishing glad news of salvation to all people."

The teacher who has heard the call of God, and in his vision has seen wasted lives and ruined homes, will not lose an opportunity to bring his class to Jesus, and will not fail to help them become workers that need not to be ashamed.

### A MOST HOLY VISITATION

(Continued from Page Three)

In the morning the devil approached me in a mocking and sneering manner, saying, "I'll get you yet!" I quietly answered, "No, you won't!" Again he uttered the same words and I could almost imagine I heard the rattling of chains and hoarse diabolical laughter from hell itself. For a second my very blood seemed almost to curdle in my veins. As loudly as I could, being exceedingly weak, I said—"No, you won't! for Jesus said *nothing* can pluck me out of the Father's hand. Jesus said this, just JESUS!" As I pronounced this dear name very emphatically he quickly disappeared. Oh, the power of Jesus' name!

I was not healed that night, however, nor for many, many nights following. The pain was most terrific at times. Neuritis had settled all down my right side, taking power out of my arm and hand and causing excruciating pain all through my right limb. Mr. Brown and his wife came repeatedly to my bedside and prayed most earnestly, also other friends who had personally experienced the blessing of divine healing. During their prayers all pain often would cease and my heart would be going forth in praises to God, but in less than two or three hours after they left the house, my sufferings seemed to be intensified. This went on for some time. About the close of the fourth week, I phoned my pastor asking him if he could solve the reason for such suffering increasing as it did after deliverance had been by faith taken. Without the slightest hesitation he called out something through the phone that helped me very, very much—"My dear Mrs. Whittemore, I don't know. But this is our day for fasting and prayer in the church and I am just about to start down. I will have the friends kneel before the Lord, with my self, and we will wait definitely upon Him once more for *positive victory* this time." Accordingly, he went to the church, and in less than two hours the answer came. As I prayerfully united in spirit as best I could, though in the midst of real suffering, God laid His hand in a most forcible and loving way over my body and all pain was removed. A few weeks have passed since



## At the Grave of Finney



By O. H. Pennell, Pastor M. E.

Church, Mantua, Ohio

Doubtless, there are readers of the Pentecostal family who would be glad to know something of the latter days and resting place of the great evangelist Chas. G. Finney. Last October I stood by the tomb of that man of God, in the churchyard in Oberlin, Ohio. Oberlin is a beautiful town of some ten thousand. When Finney first came to the place there was actually no town. Only a slab building adorned the spot and this was the embryo of a coming college. Oberlin lies some thirty miles west of Cleveland. From the beginning it was a home for the runaway slave, and here many of the dusky race were educated. Its history outshines every other school in the land in many ways. I believe they boast of sending more graduates to foreign fields as missionaries than any other institution in America.

While I stood by the grave, I could not think of anything but his wonderful conversion. That story alone is a sermon, and I have told it a hundred times to congregations. And what led to this happy moment in his life.

Nearly a hundred and ten years ago the young lawyer Finney, twenty-nine years of age, was sitting in a village law-office in the state of New York. On that epochal day in October, 1821, Finney had just come in to the old squire's office. It was early in the day and the man was all alone, when the Lord began that famous dialogue. The substance is thus:

"Finney, what are you going to do when you finish your course?" "Put out a shingle and practice law."

"Then what?" "Get rich."

and no return has been experienced. To Him alone be all the glory!

This little simple statement is given but for one purpose, *that He may have all the praise for what has been accomplished*, and at the same time asking the prayers of those who read that God will utilize Himself within my life as never before, for since that special night I endeavored to describe, I somehow feel in closer touch with my Lord than ever in my life.—*Glad Tidings Herald*.

"Then what?" "Retire."

"Then what?" "Then die."

"Then what?" and the answer came tremblingly "The judgment."

All have read how he ran for a woods a half mile off; how he prayed all the day and vowed he would never leave it till he was converted. By faith he saw himself at the judgment bar. After four years of legal study, he was asked by his God to give up all and follow Him. The struggle was long, but ere the day was over he agreed to give up law and preach for his living Lord. Such tremendous blessings followed that he was scarcely able to walk. From that moment, he never faltered. A career opened which changed the church life of half a dozen states.

Finney, in person, looked much like Lincoln. He was tall, had deep-set grey eyes, and prominent cheek bones. He was gentle, yet very devout and earnest. Never once did he joke in his revival efforts through fifty years. People often were converted by a glance from the man. His whole life was a walk with God. He died at eighty-three. The day preceding his death he declared that if he were young again he would do just as he had been doing for fifty years.

When urged to come away from the big Eastern cities and take charge of that school in the wilderness, he agreed to come on condition that no secret societies should ever be permitted in the school; no dancing, card-playing or Sabbath desecration. The school stood its ground all his days. Later, one by one, the restrictions have been lifted. Now card-playing and the other violations are embraced by all. Poor Finney had no money for a long time; but his old converts or their children arrived in hordes to sit under his instruction. Many were the times when recitations had to cease while the Spirit would melt them down onto their knees. The old campus could outshine an old-time Methodist revival. Now all is sadly changed there. Some nine million dollars have been secured as an endowment. Modernists now control the whole institution. Finney would never recognize it as the school he once directed.





## Questions and Answers

Conducted by Ernest S. Williams

In sending your question for this column address your letter: Question and Answer Editor, 336 W. Pacific St., Springfield, Mo.

45. How did those of Melchizedek's time learn of the worship of the true God?

By tradition and in some cases, likely, by revelation. Paul tells us that men by nature knew God, and that their loss of this knowledge was through disregarding or dishonoring Him. Rom. 1:19-23.

46. Is the Jobah of Gen. 36:34 the same as the Job of the book by that name?

St. Augustine thought so. But it is generally believed that Job lived at a considerably earlier date, or about the time of Abraham.

47. Why were the wave breast and the heave offerings so called?

The wave breast was slowly moved backward and forward before the Lord, to and from the altar. The heaving was performed by slowly lifting the pieces upward and downward. Thus they derived their names.

48. What is blasphemy against the Holy Ghost?

Knowingly and wickedly attributing His works to the devil. Mk. 3:29, 30.

49. What is quenching the Spirit? Not letting Him have His way.

50. What is resisting the Spirit? To oppose, or set one's self against.

51. What is your opinion, and what does the Bible teach, about secret orders?

"Be ye not unequally yoked together with unbelievers." 2 Cor. 6:14-18.

"But above all things, my brethren, swear not, neither by heaven neither by the earth, neither by any other oath." James 5:12.

52. Which Sabbath do we keep? the Old Testament one or the new one?

Christians observe the first day of the week as a holy day but not as Sabbath. The Old Testament Sabbath was the seventh day.

53. How many persons are there in the Godhead?

Three. "The grace of the Lord Jesus Christ, and the love of God and the communion of the Holy Ghost be with you all." 2 Cor. 13:14.

54. Is it wrong to baptize an infant?

The wrong in baptizing infants is in making such a saving ordinance. The Bible says, "Repent ye and be baptized." An infant cannot repent.

55. What is the usual age when a young person may be baptized?

As soon as, having become conscious of committing sin, he repents and believes the gospel.

56. In what name, or names, should baptism be performed?

"Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matt. 28:19.

57. Which day did Jesus set aside for worship, the seventh or the first day?

Jesus did not set aside any day for worship, but the church has observed the first day of the week in remembrance of His first revealing Himself to them after His resurrection. Acts 20:7; 1 Cor. 16:2.

58. Is it wrong for a person to attend public dances after being saved?

It is. The tendency of modern dancing is to excite to impurity.

59. What is meant by the love-feast held in some churches and said to be taken from Acts 2:42-46.

The Love Feast of (Jude 12) was in use in the primitive church until the middle of the fourth century, when, because of its abuse, it was at the council of Laodicea forbidden to be held in the churches. It was a meal provided in connection with the Lord's Supper, at which rich and poor sat down together. The abuse of this feast had begun at Corinth even in the days of the apostles. 1 Cor. 11:21, 22. The feast was later revived in great simplicity by the Moravians and Methodists. This feast was never established as a divine institution as was the Lord's Supper, so its continuance is optional.

60. Is it possible for the Holy Spirit to fall upon an unsaved person, and could an unsaved person receive the Baptism and go on thinking himself saved when he is lost?

The Spirit might fall upon an unsaved person in conviction, but not to become the abiding Comforter. The cleansing blood of Christ must precede

the Baptism. It is possible for one who has received the Baptism to backslide and be lost.

### SECURING AND HOLDING ATTENTION

(Continued from Page Five)

elevates the mind and heart. It comes like a refreshing, flower-scented breeze from the mount of God and leaves a fragrance all its own. Above everything else, we need this ennobling, peculiar power from heaven, and our people have need and right to a ministry that is in the Spirit.

All who are called to public service do not have that personal magnetism or born-orator faculty possessed by some that renders all they have to say so engagingly pleasant, but all God-called preachers may have the power of the Holy Spirit and "minister in the ability which God giveth."

Let those who have unusual natural ability learn not to either despise it or depend upon it, and let those who have it not be not discouraged. For the greatest preacher of the church age has divulged to us the secret of his success saying, I came to you not with excellency of speech or of wisdom, "but in demonstration of the Spirit and of power."

### SAFE FOR THE FOX

A minister who paid more attention to the pleasures of life than to his sermons, was taken to task for his worldliness by his Quaker friend. The rebuke he received was tactful. "Friend," said the Quaker, "I understand thee is clever at fox-catching." "I have few equals and no superiors at that sport," the minister replied complacently. "Nevertheless, friend," said the Quaker, "if I were a fox, I would hide where thee would never find me." "Where would you hide?" asked the minister with a frown. "Friend," said the Quaker, "I would hide in thy study."

The more the Christian student is filled with the Spirit of God the more industrious he will be in his work of preparation. Such a student has his heart in his work. He conquers indolence. He seeks by constant study of the Word to be a workman who needeth not to be ashamed. High standards of Christian education and zeal in the pursuit of a knowledge of the Bible are worthy of the highest commendation.—From the Bible Today.

Anybody can believe when he feels —be a believer when you don't feel. —The Founder.



# The Gospel in Foreign Lands



## TO MISSIONARY CONTRIBUTORS

You will notice in this edition of the *Evangel* we bring to your attention something of the terrible conditions existing in some parts of China and India. We feel that we should add a little word of caution, however, to those who are regular contributors to our general missions fund not to divert your customary offering for famine relief purpose, but rather let us seek to give something extra for this need, since we must take care not to be so zealous to feed the starving as to neglect our missionaries in so doing.—Missionary Secretary.

## THE HORRORS OF WAR AND FAMINE

### CHINA

Brother V. G. Plymire writes: "We have already passed through one of the most trying times any one can possibly imagine, yet we are safe and unhurt. On the night of the 13th of February thousands of bandits approached near Tangar, burning towns. We saw the fires and heard the shooting. We spent the night in prayer and watching and the Lord gave us real settled peace.

Next morning early I looked to the mountains and saw bandits almost everywhere. Soon these began to come down toward the city and some 20,000 surrounded it. After fighting for some hours they captured it and entered, looting and killing some 4,000 Chinese and wounding many hundreds so terribly that no one can tell with words the awful sights we have been facing ever since. Numbers have not only one or two wounds but many. Heads are cut open so that we see the brain as we come to bind them up. Faces are so disfigured that we hardly know some friends. Arms are cut into two and even three parts, completely broken, and legs shot to pieces. I cut off one hand that was only held by the skin of the palm. We have cut off other badly mutilated parts of the body. For five days now we have been doing nothing but dressing the wounds of hundreds of people, and these seem to increase now since the village people can come in.

Hundreds are homeless, escaping only in the clothes they wore at the time. No bedding for these long winter nights. Nothing to eat except what they beg and there is little left even for this. These people are coming to us for help and for food. It is almost more than we can endure. At times we both simply go to pieces and weep till we suffer more than any words can tell you. Will you appeal for help at this time? And do try to have it come forth speedily. At the same time it should not affect our regular allowances or we shall suffer still more. We gladly suffer with the people and have done so already.

With the exception of the loss of some money, a horse and a few other things that we really need, the Lord miraculously delivered us. We did not feel that we should flee. We seemed to have the assurance from the Lord that we would not be touched. So we remained and watched and prayed. When

*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.*

the bandits entered the city they murdered Chinese everywhere. They came to our place and Mrs. Plymire and I opened the door for them. They entered, this time only two, saying we should not fear and remain peaceful as they would not harm us nor any of our servants. With bullets flying over us all day long we went about the place and often watched, and heard awful talk from these wicked men. But we were not touched nor were any of our people on the place harmed. But the experience was and still is nerve-wrecking to say the least. On the other hand we have learned to know the Lord better. We have learned to have peace when things are at the worst outwardly. It is true that He will never leave nor forsake us.

### Later

It is several days since we wrote of the bandits doing such awful things here. Since then we have done nothing but dress the most awful wounds you can possibly imagine. Some have nine cuts across the back of the head and several across the face. I dressed one man who is cut over the back of the head, then down over the front of the face right over the nose, then across the face below the eyes. You cannot possibly picture the awfulness of these wounded people. Two men come whose brains I see every time I dress the wounds. Small children are terribly mangled. We have two with part of the skin cut right off the back. Some with the leg blown to pieces which cannot be saved. It must come off. The Governor of the Tsinghai sent a special man here to investigate. This man has been in other parts of China and in other parts of Kansu, especially southern Kansu where these same bandits have been at the same time they were here and he told us that nowhere else in China has there been such murdering and cutting up of people. These come to us regularly for treatment. We cannot turn them away for that would be one of the most inhuman of acts. We are so worn and tired that we hardly know what to do when night comes. We retire but all through the night we see the poor wounded suffering ones we have cared for during the day, and we seem to hear their moaning so that sleep seems a sort of dream just now. Were it not for the strength that we know the Lord really gives we should have gone under already. The sights all day long are so nerve-wrecking and so heart-rending that at times we just stand there and cry for these people. This is for Tangar City only. The village people are coming in now. They cannot carry the wounded so come for wash solution. They

tell us some of the most awful things. A small village not far away was nearly wiped out, some 200 having been killed. Thus far official records show more than 2,000 killed in Tangar City alone and some 700 wounded and \$2,000,000 damage. These figures will increase still more for the city, to say nothing of the killed and wounded in the towns, and the damage there. One man was carried in who begged me to cut a bullet out of his broken leg. He said others would hold him if only I would get the bullet. I have cut out several bullets, some of the most awful things. I cut off a hand and a goodly number of fingers. All without using any anesthetic, as we have none.

While we are daily facing these awful sights we are also having good opportunities to witness for the Lord to these many people. Some were so terribly wounded that they have been somewhat stunned ever since. But many are clear in their minds and to such we talk of the Lord. Will you and the friends stand by us in prayer for these souls? We would like to have them for the Lord. The devil has already got so many. Also please do stand by in this time of suffering and need. Pray that we may be kept well and strong.

## FORMS OF CONGO WITCHCRAFT

### Anna Gittings

The work here at Katenta is beginning to move. Several have accepted Christ as their Saviour. Some of the men and women are under deep conviction. Every meeting they come in and drink in the words as they go forth. Pray that God will soon have the supreme rule in the lives of these natives. It means much for a Musongi heathen to step out for Christ, as the heathen customs are rooted and grounded into their very beings. Witchcraft has a strong hold upon them. It is only the blood of Christ that can set these captives free.

There are four kinds of witch doctors. There are those who are supposed to fly about at night with fire attached to them and if a person passes behind them while they are carrying fire, then that person must eat one hundred red peppers as a punishment. These are called the "Bandoshi-bakalo" or witch doctors of fire. The second class are supposed to come at night with small knives made of red metal (copper), put deep sleep upon you, then cut your legs or some other part of the body. The flesh they claim to bury, either under a fire, in a hole in a tree, or beside water. This flesh, they say, neither rots nor dries up. In the morning the person is very ill and cannot see where the flesh has been cut out. If the flesh is found and the sick person eats his own flesh, he is healed immediately. These are called the "Bandoshi-ba-biswenene." Natives claim to have seen it done. The third class (corresponding to our magicians) get some one to eat or drink something, which, they say, does not lessen or disappear. If they give you a cup of water, you start to drink but the water in the cup never gets less. These are called the "Bandoshi-ba-Masende." The fourth class consist of good and bad. They both make

charms. The good are supposed to remove sickness with their charms. They administer medicines. They are hated by the others because they make charms to undo the work of the others. All charms of importance are made by the "Ba-sha-manga." For this they receive pay.

In nearly every Basongi village one will find the idol of strength and power in the center of the village. It consists of a long pole on top of which stands a black doll. Near the top of the pole are a number of bows and arrows tied. The people wear about their necks a dirty piece of string on which is tied a dirty piece of wood or a small horn or tooth filled with hair and grass. In this they put their trust. Praise God we can tell them of One who has all power over the powers of darkness. And it is only this glorious gospel of salvation that will bring the African to the feet of Jesus. Pray with us that God will break the power of Satan and that Christ will rule in the hearts of the people in the heart of Africa.

CAIRO, EGYPT

C. W. Doney

One young man recently has deeply repented for sin and has given his heart and life to Christ and is now seeking the Baptism. Several of our school girls also have been saved during the past month. They now pray and testify in our meetings. Others are seeking the Lord. Several have testified to being healed.

MINIA, EGYPT

Mabel Dean

One dear young girl expressed her desire to receive the experience which she felt another girl who is with me had received. She knelt and asked God to save her and there are evidences that she has accepted the Lord. Another woman who had given her heart to God before her marriage was restored to the joy of her salvation which she had lost through severe trials and lack of help and fellowship.

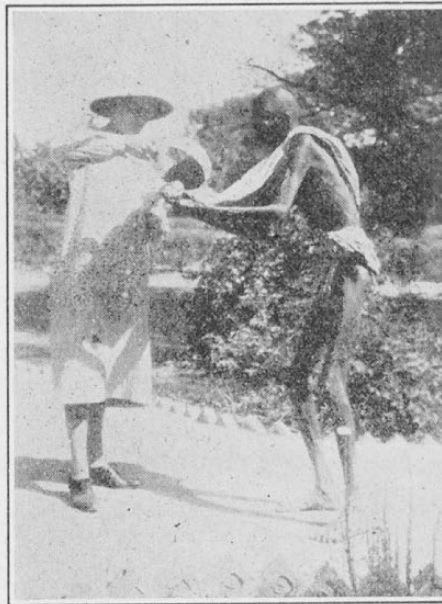
God is also working in a very gracious way among the people in a near-by village where we are holding meetings twice a week and a Sunday school. We are much encouraged by the interest shown. We also have two other nice Sunday schools, one in the home and one at the mission.

INDIA

Brother Frank Nicodem writes: "Some-time ago we wrote telling you that famine was threatening us in this part of India. Well, it is as though "Sudden destruction has come upon us." For months grain became scarcer and scarcer, and prices were going up. At the present time wheat from Australia is being sold in the bazar at about \$1.50 per bushel. This is an awful price when compared with the wages that are being given. Famine is upon us, and in its wake comes distress, pain, and death. The government is doing much in the way of famine relief work for the most distressed people. Work is provided in certain places, such as road building, and other such work that the people can do, and the people are paid from 3c to 4½c a day. This is in reality "starvation wages," for how the people can live on these few paltry cents

a day is much of a mystery to me. Compare these wages with the prices of food, much the same as it is in America, and then try to make your family budget. One famine relief camp is in Rupaidiha at this time, but will soon be moved as they have built a road from Nanpara, 12 miles South up here to the border of Nepal. When this camp is moved many of the people will go with it, but many, because of their children, will have to stay behind. Those that are old and helpless will receive some gratis famine relief from the government, but the rest will be left to shift for themselves.

Many of these are people that we have known for years, and to whom we have many times preached the gospel. Now they are in a sense looking to us to see just



Feeding a starving Indian

how far our religion is practical. I will not attempt to explain just the situation that we are placed in, but I will say just this much—if we will show an interest in them now, and show a willingness to help them in their distress, it will, without doubt, have a lasting effect on them. I do not think we should give them food gratis. I wish we could give many of them work. Oh, that we had the money now to go on and finish our Boy's home. It would provide work for quite a few of these famine-stricken people, save them from the awful pangs of hunger, and perhaps death.

There are many cases in which we are forced, being Christians, to give food, for some come to us who are too far gone to work. There will be many such in the near future, and it is hard to turn them away. We are suggesting here that we go without certain meals. Our boys, too, are always ready to take part in anything like this. In this way we shall have a little to give to those that come, but what is this among so many. In the picture Mrs. Nicodem is giving grain to one of the famine sufferers.

We wish we had the time to tell you more of conditions here, but we will only write these few words, that you might keep us on your hearts, and pray for us.

DIVINE DELIVERANCE

In 1828 a young minister arrived in Edinburgh. He was absolutely unknown in the city, having never been there before. At the close of his first Sunday evening service a young girl appeared at the door. The minister asked what he could do for her. "There is a dying man in such and such a street," she replied; "and he wants to see a minister." "All right, I will come," said he. "Show me the way." "No, not now," she answered. "Not till eleven o'clock." "But why not now? If he is dying, he should be seen at once."

At this the girl, showing traces of embarrassment, started on a long rigmarole, which the young man found it hard to follow. He hesitated, but finally he said: "Where is the street, and what is the number?" With more intelligence than he had expected, she gave him precise and clear directions. He did not exactly promise to go, but he left her with the impression that she might expect him. For some time he was in a state of uncertainty. The more he thought of the girl's manner the less he liked it. Finally, at twenty minutes to eleven, he put on his hat and went out.

It was a dark night, dimly lit by the feeble lamps of a hundred years ago. The streets were silent with the deadly stillness of a Scottish Sabbath. At he went along he could almost hear his heart beat; and when he turned into the street that the girl had named to him the sense of something unholy became almost overpowering. At length he reached the house. He raised his hand to knock—but no, I am wrong—he tried to raise his hand, and could not. Again and again he tried, and failed. Was he paralyzed? He struck his hand on his thigh, easily and naturally. He tried the left hand, with the same result; he could strike his left thigh, but no more.

Mr. Samuel was a believer in special Providences. Something beneficent was forbidding him to enter that house. He stood there in dead silence for what seemed a long time, but may have been but a few seconds; and prayed for guidance. Nor was the answer doubtful. A voice, distinct and imperative, though heard only by the inner ear, bade him "Depart." He turned, and with noiseless footsteps left that house, and that unholy street rapidly behind him.

A month or two later, and the whole country was ringing with the names of Burke and Hare. Mr. Samuel had his own thoughts when he heard that that house had indeed been accursed: but he kept his thoughts to himself. He was not, however, prepared for what happened. The miserable Hare sent a message to Mr. Samuel that he would like to see him.

The wretched, cowering creature only half rose when Samuel entered, and clumsily took the hand which the minister held out to him. It was some time before either spoke. Then, "You remember that girl who came to you at the chapel?" "I shall never forget her," replied Samuel. "Ah, then she *did* come after all! We thought she was cheating us." "Yes, she came." "And told you the way?" "Yes." "Then why didn't you come?" "I *did* come." "Why, we were waiting for you with the bolsters and mattresses just inside the door—and we heard nothing. We

(Continued on Page Thirteen)

## -:- In the Whitened Harvest Fields -:-

### A GOOD TEN DAYS

Sister Novella Wood reports a very successful ten days' meeting at Oak Grove schoolhouse in southern Texas, conducted by Brother and Sister E. T. Oliver, in which 13 were saved, 5 baptized with the Spirit and 11 baptized in water.

### THIRTY-FIVE SAVED

Pastor H. H. Wray, Breckenridge, Tex., writes: "Brother J. T. Little has been with us in a meeting during which about 35 were saved and reclaimed, and 8 or 10 were baptized with the Holy Spirit. This was the evangelist's first meeting since leaving the Baptist church, and we hope to have him again."

### HEALED OF STOMACH TROUBLE

Pastor E. L. Smith, Eakly, Okla., writes: "Just closed a revival with F. E. Conrad, of Pawhuska, Okla., in charge. God met us in a gracious way, saving 18 souls and baptizing 13 with the Holy Spirit. A sister who had suffered from chronic stomach trouble was healed and can now eat any kind of food, a thing that she hasn't done for 14 years."

### WEST TULSA STIRRED

Pastor W. R. Brock, West Tulsa, Okla., writes: "We have just closed a revival here. We had the Smith evangelistic party from Phoenix, Ariz., with us. Sister Viola Nettrour brought the gospel to the people in a very earnest way. The town was stirred as never before. Fifty-six prayed through to victory and 17 received the Baptism of the Holy Ghost. We praise the Lord for the hearty co-operation of the saints from the other assemblies of this city. Our building, 70x40 was crowded all through the meeting. On the last night there was not standing room for the people in the building. The Smith party is old-time Pentecostal and we appreciate their labor among us."

### BLESSING AT BUFFALO

Pastor Walter I. Palmer writes: "Just closed a fine meeting with Brother Stanley Cooke, District Evangelist, in our new tabernacle, E. Delavan Ave., and Chelsea Place, Buffalo, N. Y. The attendance was good and fruit was borne from the first night when 2 received the Baptism—a sister who had been seeking for 12 years and a brother who had been seeking for a long time. The young people were stirred and an orchestra is getting started now. Altogether 14 or 15 received the Baptism in the Holy Spirit, making 20 or 21 since we opened January 16th. A Roman Catholic lady who had a complication of diseases and who was under the care of 3 specialists, with little hope for recovery, was prayed for and a handkerchief was carried to her. During the night God gave her a vision and spoke to her, so that she was saved and healed, and was out to the meeting the last Sunday afternoon. Praise God!"

### GOOD KISSIMMEE MEETING

Pastor Perry W. Haddock, Kissimmee, Fla., writes: "We have just closed a three weeks' meeting at the First Pentecostal church here. We had with us the Wm. A. Espeseth Evangelistic Party, of Duluth, Minn. From the very first service the Lord blessed in a most precious way. Large crowds came from far and near. Scores knelt at the altar and many that had heretofore not attended services here testified to the blessings of the Lord upon them. We accepted the pastorate of this church February 7, and since that time the dear Lord has honored our ministry in a marked way. The Sunday school attendance has increased 100%, and the end is not yet. Ministers and workers passing through are invited to visit us."

"Such as I have I sow; it is not much,"

Said one who loved the Master of the field;

Only a quiet word, a gentle touch  
Upon the hidden harp-strings, which may yield

No quick response; I tremble, yet I speak

For Him who knows the heart so loving, yet so weak.

And so the words were spoken, soft and low,

Or traced with timid pen; yet oft they fell

On soil prepared, which she would never know,

Until the tender blade sprang up to tell

That not in vain her labor had been spent;

Then with new faith and hope more bravely on she went.

—Frances Ridley Havergal

### SPIRITUAL TIDAL WAVE

Evangelist Mae Eleanor Frey writes: "The old-time power is falling in Lodi, the 'Tokay City,' of California. A big tidal wave of revival is sweeping the country and many are coming to Christ for salvation, healing and the Baptism of the Holy Spirit. Miss Hazel B. May, of Canada, and myself came here for a 10 days' meeting and have continued for 4 weeks. Some 25 have received the Baptism of the Spirit according to Acts 2:4. One whole family came to the Lord the other night. The power of God comes even as in the days of old; there has been a sound of a rushing, mighty wind as people were swept down under the mighty power of the Spirit. We feel that this is a direct visitation of the Holy Ghost in answer to the prayers of the godly saints in this place, and their pastor, H. Persing, who have been praying for over a year for a mighty revival in their midst. We give God all the glory. We also want to sound a note of praise and thanksgiving for a 5 weeks' meeting in the Temple Baptist church in Oakland that we closed just

before coming to Lodi. The church was greatly revived and quickened, souls were saved and 8 received the Baptism of the Spirit; among them were two members of the board of deacons. Others were seeking when we left. Thank God, He is still the God of revivals and when we are willing to pray through the Lord will meet our faith and open the windows of heaven over us."

### MONTANA REVIVAL

Brother Geo. S. Otis, Fairview, Mont., writes: "We have just closed a very successful 5 weeks' campaign here, twenty seekers at the altar and 4 filled with the Holy Spirit. Nine baptized in water. Brother McGinnis and Brother Powell were with us, and the latter will remain."

### PROGRESSIVE WORK

Pastor I. J. Walker, Portland, Ore., writes: "The work is progressing nicely here; new ones are coming into the services and are expressing their hunger for more of God. Closed a 3 weeks' meeting March 14, Evangelist F. A. Dodd doing the preaching. Several were saved and baptized with the Holy Spirit."

### CAPACITY CROWDS

Pastor Mrs. C. E. Kennedy, Massillon, Ohio, writes: "Just closed a 3 weeks' revival. Brother Wm. Emenegger, evangelist and Brother Hicks, pianist. The hall was filled night after night, 13 saved, several backsliders reclaimed, saints were built up and the sick healed. Meeting closed with a blessed communion service."

### OLD-FASHIONED CONVERSIONS

Brother E. F. White writes: "After having been a Baptist minister for more than 20 years, I received the Baptism of the Holy Ghost according to Matt. 3:11, and spoke in tongues according to Acts 2:4, in a meeting conducted by Brother Bert Roberson at Cache, Okla., Feb. 22, 1929. I recently ministered to the little band of Spirit-filled saints at Lawton, Okla. We had a great service in which 4 were saved in the good old-fashioned way. Any Council assemblies desiring my services, please write me c/o General Delivery, Oklahoma City, Okla."

### LARGE CROWDS—GOOD INTEREST

Brother Henry Moody, Mansfield, Mo., writes: "Just closed a 4 weeks' meeting conducted by Brother Jess McGuire and wife. Large crowds and good interest. Seventeen professed hope in Christ. Mansfield now sees Pentecost in a different light. During the meeting we were called about 15 miles to pray with a man suffering from T. B. The Lord met with us, saved him and his mother. The writer is left in charge of the work which is located on Highway 60 at the Christian church. Prayer meeting on Friday nights; regular meetings on the second and fourth Saturday and Sunday nights."

## DIVINE DELIVERANCE

(Continued from Page Eleven)

listened for the knock, and you didn't knock. You see, we knew you had only just come to Edinburgh, and might not be missed for some time. We had it all planned, but something hindered." "Yes," said Mr. Samuel: "something *did* hinder. A power that moves mysteriously saved you from one crime at least." Hare put his face between his hands and groaned aloud.—*The New Statesman*.

## PARALYSIS HEALED

Last summer while I was working in my garden I was praying, asking God to glorify His Son. About two weeks later, on June 6, 1928, I had a stroke of paralysis throughout my right side. I could move neither hand nor foot, could not speak so as to be understood, neither could I understand if more than two or three words were spoken to me at a time. My mouth was drawn to one side and my eyes were dancing in my head. While I was in this condition the Spirit spoke to me, bringing my mind back to where I was when I asked God to glorify His Son, and the Spirit said to me, "This is to glorify God." My husband, knowing that I had been trusting God for the past ten years called for the elder and the saints to come and pray for me. While they prayed for me I could do nothing but laugh, thinking of how God had spoken to me by His Spirit saying, "This is to glorify God." While they prayed God healed and I came out of that bed praising my God, and I am still praising Him. I am completely healed.—(Mrs.) Dellar Rollins, Delaware, Ark.

## ACUTE INDIGESTION HEALED

Last Christmas Day we were eating the family dinner with my sister, and my husband appeared to be in as good health as usual. When we were finishing the first course he suddenly arose from the table, exclaiming, "Oh, but I'm sick!" Groping his way a short distance to the living room, he collapsed in a chair and lost consciousness. I recall placing my hands on him and saying, "In the mighty name of Jesus!" There was no time for many words. A deathly pallor crept over his face, his eyes rolled back in their sockets, and his lower jaw dropped, while the perspiration streamed from his face and hands. To add to the horror of the situation a rattling came into his throat. I ran to the other side of the room, and falling upon my knees, called mightily upon God to deliver him. All that my agonized heart could cry was, "O God, in Jesus' name!" I repeated these words over and over always emphasizing the name, Jesus. "In my distress I called upon the Lord, and cried unto my God; He heard my voice out of His temple, and my cry came before Him, even into His ears." Praise God forever! My nephew without consulting me called in a doctor. The doctor did nothing further than examine him and express it as his opinion that the attack was acute indigestion, saying, "Many are going in this way." My husband had previously had several light attacks of this. Within ten minutes from the time he was stricken he regained consciousness and declared that

he felt all right, save for a slight feeling of weakness. This nephew at the time he called the doctor was backslidden, but he was gloriously reclaimed through seeing God work so marvelously. Five other relatives were eye-witnesses. The incident made a profound impression on the unsaved members of the party who were present, as all felt sure my husband was expiring. Several of them declared that prayer had saved him.—Lettie Ellen Barber, 918 Arlington St., Davenport, Iowa.

## WITH THE LORD

Word has reached us of the home-going of our Sister Streyffeler, wife of Pastor R. D. Streyffeler, Bellingham, Wash. May the God of all comfort be with our brother in his bereavement.

## AT REST

Elder Philemon Maximun LaBerge, an ordained minister in the General Council of the Assemblies of God, has gone to be with the Lord, aged sixty-five years. Funeral services were conducted at Ontario, California, Four Square Hall, pastors L. D. Tift and Everett Russell, assisted by several other brethren, officiating. Many loving tributes were paid by various friends. Our brother is survived by his widow, Mrs. Agnes N. O. Laberge, and daughter, Naomi Dorcas, 140 Monterey Ave., Ontario, Calif., to whom we extend our deepest sympathy.

**WANTED.**—The address of Mrs. Lavina Earl or Mrs. Eva Eschenbacher.—Charles Bryant, 24 Morley Place, Buffalo, N. Y.

**NOTICE.**—A revival is greatly needed in Montgomery City, Mo. Hearts are hungry for Pentecostal truth. Any minister who can consider a meeting there, please communicate with I. M. Pitts, Montgomery City, Mo.

**NOTICE.**—I have a Dickson Master Bible, same as new, almost 1,000 pages of Bible helps, cost \$17.89, must be seen to be appreciated; will sell for \$10.00, or exchange for either a Strong's Concordance, Young's Concordance or Thompson's Chain Reference Bible. If interested write Hooley Frank, 501 N. Washington St., Chanute, Kans.

## OPEN FOR CALLS

**EVANGELISTIC.**—We are resigning our pastorate here at Willow Springs, Mo., and will consider calls in the Southwestern states. Permanent address, 1511 N. Wells St., Chicago, Ill.—Evangelist and Mrs. Alex. Benjamin.

**PASTORAL OR EVANGELISTIC:** Anywhere. My wife plays the piano. For references address District Superintendent Hugh M. Cadwalder, Box 551, Grand Prairie, Texas, or J. C. Wilder, 322 Fair Ave., San Antonio, Texas.—Wm. Lawrence Perrault, 412 W. French St., Cuero, Texas.

## Forthcoming Meetings

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

**WEWOKA, OKLA.**—Brother Thomas Gray will begin a campaign April 13, followed by Brother F. Peppers, May 5th.—Pastor M. A. Malone, Box 638.

**AUSTIN, TEX.**—Evangelist C. L. Musgrove will conduct a 2 weeks' revival meeting at 409 W. 37th Street, beginning May 5th.—Pastor O. W. Edwards.

**OXFORD, PA.**—L. A. Hill, formerly District Evangelist, will conduct evangelistic services in Grange Hall, Locust St., Oxford, Pa., May 5-19. Near-by assemblies plan to attend.—Esther Davis, secretary.

**ATTICA, KANS.**—Revival meetings beginning April 30, Evangelists Evelyn D. Becker and Helen I. Engle, of Baltimore, Md., in charge. Near-by assemblies cordially invited.—Pastor V. G. Giesen.

**COFFEYVILLE, KANS.**—Revival campaign at the Assembly of God, 7th and Linden Streets, May 1-19, Evangelist Zelma Argue in charge.—Chas. Sheall, pastor, 602 W. 11th Street.

**STERLING, ILL.**—City-wide revival at Gospel Tabernacle, 5th Ave., and 3rd Street, May 5-26, Evangelist Elsie M. Baker and party in charge.—Adolph Petersen, pastor, 401 7th Ave.

**BREA, CALIF.**—Revival campaign at the Pentecostal assembly, May 12-26, conducted by Vincent B. Alexander of Tennessee.—Brother and Sister Betker, pastors.

**PAWHUSKA, OKLA.**—Pentecostal revival beginning May 29, continuing 12 days, Evangelist Ruth Cox in charge. Near-by assemblies invited.—F. E. Conrad, pastor.

**WARREN, ARK.**—Evangelist Meyer Tan Ditter will conduct a revival campaign at the Assembly of God tabernacle, 409 York St., May 15 to June 2, or longer.—Roy Canady, pastor.

**NORTH LITTLE ROCK, ARK.**—Evangelist Meyer Tan Ditter and wife will conduct a revival campaign at Bethel Tabernacle, 305 Palm St., April 24-May 12.—G. S. Hardcastle, pastor, 302 Palm St.

**COEUR D' ALENE, IDAHO.**—Evangelist R. S. Peterson of Pelican Rapids, Minn., will be with us for an old-time revival meeting, April 21—May 12. For further information write F. W. Houghton, P. O. Box 626, Division Avenue.

**LEBANON, PA.**—A city-wide evangelistic campaign, May 8 to June 5, will be held in the auditorium, 513 Cumberland Street, by the Chas. A. Shreve evangelistic party. Services daily at 10:00 and 7:30 (except Saturday); Sunday 2:30 and 7:30.

**CUYAHOGA FALLS, OHIO.**—Sisters Marker and Williams, of Canton, Ohio, will begin a campaign at the Full Gospel Tabernacle, 250 Williams St., May 5, continuing 2 weeks, or as long as the Lord may lead.—Pastor L. A. Shank, 90 Newberry St.

**SPOKANE, WASH.**—Evangelist E. Elsworth Krogstad of Albert Lea, Minn., will conduct special meetings at the First Pentecostal Church, corner Spofford and Post, beginning May 5th, to last fifteen days or longer.—Pastor J. E. Rasmussen, 808 W. Spofford Ave.

**OAKLAND, CALIF.**—Perks' evangelistic party, Vancouver, B. C., will hold special evangelistic meetings at the "Glory Barn" 2946 E. 14th St., starting April 28th. For further information address the pastor, R. H. Moon, 1260 E. 34th St., Oakland, Calif.

**DURANT, FLA.**—Camp meeting at Pleasant Grove Camp Ground, May 9, 1929, continuing 10 days. Brother G. E. Smith, of Miami, and other ministers of the district will be the leading speakers.—N. A. Bell, secretary, 1907 N. B. Street, Tampa, Fla.

**BUFFALO, N. Y.**—Evangelistic meeting with Sister Hattie Hammond, of Hagerstown, Md., May 5-26. Services every night 7:45 except Monday; Sundays 3:00 and 7:30, at the Pentecostal Tabernacle, E. Delavan Ave., at Chelsea Place, three blocks west of Grider St.—Walter I. Palmer, pastor.

**TOPEKA, KAN.**—Christ's Ambassadors' Rally beginning the night of May 17, continuing through the 19th. A fine program is being arranged including a missionary service. Free entertainment. For reservations write Pastor Claude J. Utley, 1300 E. Sixth St., Topeka, Kans.—Harold S. Jones.

**BENTON HARBOR, MICH.**—Spring revival of the Assembly of God, German Branch, May 12-26, Evangelist Wm. F. A. Gierke, of Los Angeles, Calif., in charge. Preaching every night at 7:30, 3 Sunday services. All services conducted in the German language. For further information address L. W. Drewitz, pastor, 727 Thresher Ave.

**FOSTORIA, OHIO.**—Evangelist Wm. Emmenegger and L. C. Hicks, soloist and chorister, will begin a series of meetings at the Assembly of God, N. Lynn St., May 5. These services are to be preceded by a 2 weeks' Bible and prophetic conference with Wm. F. A. Gierke, of Los Angeles, Calif., in charge.—C. C. Vander-sall, pastor, 1208 N. Cory St., Findlay, Ohio.

**PHILADELPHIA, PA.**—We are glad to invite all our friends to hear Brother J. N. Hoover, for 28 years a Baptist minister and convention speaker. The subjects on which Brother Hoover will speak are different from many, and his ministry will interest and bless. We expect a very large attendance. Highway Mission Tabernacle, 19th and Green Streets, May 5-19.—E. S. Williams, pastor.

**BAKERSFIELD, CALIF.**—Revival campaign in Full Gospel Tabernacle, May 12-26, Watson Argue in charge.—Pastor Chas. W. Opie.

**ANADARKO, OKLA.**—Elder Jethro Walthall, Arkansas-Louisiana district superintendent, will conduct a Bible study May 12-19. Three meetings daily, 10:00 a. m., 3:00 and 8:00 p. m. Free entertainment for all ministers. All ministers of the southwest district of Oklahoma are urged to be present. For further information write Pastor Ernest Adams, Box 281, Anadarko, Okla.

**ENID, OKLA.**—Closing exercises second year Southwestern Bible School evening of May 9. The seven teachers, the hundred and one students enrolled this year, and all the friends of the institution feel very grateful to God for the great blessing and the measure of prosperity that have been vouchsafed to this institution during the two years. Plans for enlargement for next year are under consideration. Friends desiring to attend the closing exercises or wishing information should address the president, P. C. Nelson, 316 E. Cherokee Ave., Enid, Okla.

**SAN FRANCISCO, CALIF.**—The eleventh annual session of the Northern California and Nevada District Council of the Assemblies of God will convene May 21st, 22nd and 23rd at the Glad Tidings Temple, 1441 Ellis St., San Francisco, Calif. All pastors, evangelists and missionaries are urged to be present. Each church should send the pastor and one delegate. Bed and breakfast will be provided by the church in San Francisco as near as possible. All that expect to be ordained or receive District license should make application to the District Secretary J. Paul Thommen at 1007 Ripley St., Santa Rosa, District Presbyters will meet and consider applications before Council session opens. Three sessions daily. Send one dollar with your application, DON'T FORGET THE DOLLAR. We are calling a coast-wide convention of the three Districts of the Pacific Coast to meet at the same place Friday morning at nine o'clock, three services daily. We are expecting Brother W. T. Gaston, our General Superintendent, and Brother Noel Perkin, our General Council Missionary Secretary, Executives from the three Districts on the Coast also will be present. Send your name and name of your assembly to Pastor R. J. Craig or J. Wesley Cooksey at Glad Tidings so the entertainment committee will have time to place you before the Convention opens. For further information write the pastors or the District Superintendent M. T. Draper.

**WORLD MISSIONS CONTRIBUTIONS**  
April 12th to 18th incl.

- All personal offerings amount to \$1354.60.
- .70 Assembly of God Spiro Okla
  - .78 Assembly of God Newark Tex
  - 1.12 Assembly of God & S S Ilmo Mo
  - 1.25 Assembly of God S S Humboldt Kans
  - 1.36 Primary S S Class Olivet Pent'l Church Elgin Ill
  - 1.55 Assembly of God Camden Ill
  - 1.60 Pentecostal Assembly Dante Va
  - 1.85 Assembly of God Carrollton Ill
  - 2.12 Assembly of God Church Sorento Ill
  - 2.25 Junior Christ's Ambassadors Wichita Kans
  - 2.52 Full Gospel Church Winchester Bay Ore
  - 2.55 Harper Pent'l S S Harper Kans
  - 2.56 Burns Assembly S S Slocomb Ala
  - 2.56 Full Gospel Mission & S S Weskan Kans
  - 2.60 Assembly of God S S Wesson Ark
  - 2.60 Assembly S S Elvins Mo
  - 2.80 Assembly of God S S Yoakum Tex
  - 2.80 Lufkin Assembly Lufkin Tex
  - 2.98 Assembly of God Oraville Ill
  - 3.00 Christ's Ambassadors Arkansas City Kans
  - 3.00 Berean Class Ewing Mo
  - 3.00 Christ's Ambassadors Grand Junction Colo
  - 3.00 Busy Bee Missionary Band Seagraves Tex
  - 3.00 Elk City Christ's Ambassadors Elk City Okla
  - 3.02 Christ's Ambassadors McCook Nebr
  - 3.12 Barton Chapel Assembly Murchison Tex
  - 3.22 Pentecostal Assembly Hollister Calif
  - 3.42 Assembly of God S S Wright City Okla
  - 3.50 McCamey S S McCamey Tex
  - 3.50 Pentecostal Assembly of God High Bridge Ky
  - 3.57 N Cincinnati St S S Tulsa Okla
  - 3.58 Davis City Assembly of God Davis City Ia
  - 3.75 Assembly New Castle Tex
  - 3.80 Full Gospel Assembly Caruthers Calif
  - 3.86 Assembly of God Pennville Mo
  - 3.85 Vernon Assembly Fearn Springs Miss
  - 3.87 Assembly of God S S Pratt Kans
  - 3.88 Pentecostal Assembly Raton N Mex
  - 4.00 Women's Missionary Council Wichita Falls Tex
  - 4.00 South Side Pent'l Church Wellington Colo
  - 4.00 Assembly of God Grafton W Va
  - 4.05 Assembly of God Indian Valley Idaho
  - 4.05 Assembly Banner Va
  - 4.10 Gilpen Assembly Flintstone Md
  - 4.20 Warrior Assembly Warrior Ala
  - 4.25 Assembly of God Shawnee Okla
  - 4.25 Glad Tidings Assembly Hanford Calif
  - 4.33 Assembly of God Church Flat River Mo
  - 4.45 Pentecostal S S Pilot Point Tex
  - 4.50 Assembly of God West Point Nebr
  - 4.50 Bald Hill Assembly Haskell Okla
  - 4.50 Pentecostal Assembly of God Roanoke Ohio

- 4.55 Assembly of God Bristol Va
- 4.70 Pleasant Hill Assembly Mt Ayr Iowa
- 4.79 Full Gospel Mission Macksburg Iowa
- 4.80 Pentecostal S S Dewey S Dak
- 4.85 Assembly of God S S Coffeyville Kans
- 5.00 Young People's Society Memphis Tenn
- 5.00 Women's Missionary Council San Antonio Tex
- 5.00 Sunday School Navarro Tex
- 5.00 Full Gospel Assembly Brea Calif
- 5.00 Lighthouse Pent'l Church Brooklyn N Y
- 5.00 Acampo S S Acampo Calif
- 5.00 Full Gospel Mission S S Lawton Okla
- 5.00 Torch Bearer S S Class Gronora N Dak
- 5.00 Women's Missionary Council Electra Tex
- 5.00 Ladies' S S Class Goose Creek Tex
- 5.00 Assembly of God S S Roswell N Mex
- 5.00 Morrell Assembly of God Dallas Tex
- 5.00 Christ's Ambassadors Riverside Calif
- 5.00 Hesler Pent'l Assembly Hesler Ky
- 5.00 Crichton Assembly Crichton Ala
- 5.00 Pentecostal S S Auburndale Fla
- 5.00 Edgemont Full Gospel Mission East St Louis Ill
- 5.00 Assembly of God S S Ave L & Annis St Fort Worth Tex
- 5.07 Assembly of God S S North Miami Okla
- 5.17 Full Gospel Tabernacle Huron S Dak
- 5.25 Hill Springs Assembly McIntosh Ala
- 5.60 North Utica Assembly Tulsa Okla
- 5.63 Assembly Ackerly Tex
- 6.00 Assembly of God S S Littlefield Tex
- 6.00 Assembly of God S S Lamesa Tex
- 6.07 Children's Bible Training Class Karnak Ill
- 6.14 Full Gospel Tabernacle Denver Colo
- 6.15 Pentecostal Assembly of God Stillwater Okla
- 6.25 Assembly of God S S Phoenix Ariz
- 6.36 Busy Bee Missionary Band Bayard Nebr
- 6.40 Assembly of God Fairmont W Va
- 6.45 Kaw City Assembly of God S S Kaw Okla
- 6.50 Assembly of God Cuero Tex
- 6.50 Busy Bee Missionary Band Walthill Nebr
- 6.50 Pasadena S S Pasadena Tex
- 6.56 Assembly of God Prescott Ark
- 7.00 Assembly Corry Penna
- 7.00 Glad Tidings Chapel Greenfield Mass
- 7.00 Willing Workers Circle Mt Olivet Presby. Church Brooklyn N Y
- 7.00 Trinity Tabernacle St Louis Mo
- 7.25 Assembly of God Granada Minn
- 7.31 Midway Free Pent'l Mission Thayer Mo
- 7.40 Pentecostal Tabernacle Riverbank Calif
- 7.50 Busy Bee Band Stamford Conn
- 7.55 Glad Tidings S S Ellensburg Wash
- 7.60 Assembly of God Brimson Mo
- 7.77 Glad Tidings Mission Escalon Calif
- 8.00 Assembly of God S S Raceland Ky
- 8.00 Windber S S Windber Penna
- 8.00 Full Gospel Assembly Woodland Calif
- 8.00 Full Gospel Mission Santa Rosa Calif
- 8.06 Wynona Mission of Love Wynona Okla
- 8.15 Bethel Assembly Ariton Ala
- 8.31 Wise Chapel S S Alton Mo
- 8.40 Full Gospel Assembly Lancaster Calif
- 8.70 Ottawa Assembly and S S Ottawa Kans
- 8.70 First Pent'l Church Oildale Calif
- 8.80 Assembly of God and S S Chetopa Kans
- 8.85 Pentecostal Assembly & S S Bremerton Wash
- 9.05 Assembly of God S S El Centro Calif
- 9.12 Full Gospel S S Inglewood Calif
- 9.13 Pentecostal Assembly Tracy Calif
- 9.26 Assembly of God Trenton Mo
- 9.63 The Strain Assembly Elmont Mo
- 9.67 Assembly of God Monroe Iowa
- 8.84 Assembly of God Douglas Ariz
- 10.00 Christ's Ambassadors Joplin Mo
- 10.00 Farmers Mills Mission Carmel N Y
- 10.00 Assembly & S S Vale S Dak
- 10.00 Trenton Pent'l Assembly Trenton N J
- 10.00 Alexandria Full Gospel Assembly S S Alexandria Va
- 10.05 Pent'l Assembly Grand Junction Colo
- 10.05 Assembly Dyer Tenn
- 10.25 Christ's Ambassadors Wichita Kans
- 10.35 North Peoria Mission Tulsa Okla
- 10.50 Maumee Prayer Band Maumee Ohio
- 10.65 Assembly of God Fredonia Kans
- 10.75 Fairhaven Gospel Mission S Bellingham Wash
- 10.93 Full Gospel Assembly S S Springfield Ill
- 11.00 Assembly of God & S S Pawhuska Okla
- 11.15 Full Gospel Tabernacle Fowler Calif
- 11.40 Assembly of God Church S S & Birthday offerings Holtville Calif
- 11.50 Bethel Tabernacle Sedro Woolley Wash
- 11.56 Bethel Full Gospel Church Stockton Calif
- 11.65 Assembly Coulwood Va
- 11.70 Assembly of God Lawrence Kans
- 11.81 Assembly of God Olympia Wash
- 11.90 Assembly of God Hannibal Mo
- 11.90 Sunday School Tulare Calif
- 11.95 Full Gospel Assembly Dayton Ore
- 12.00 Assembly of God Canalou Mo
- 12.00 Assembly of God Brookfield Mo
- 12.01 Pentecostal Church Escondido Calif
- 12.16 Mexican Women's Missionary Council San Antonio Tex
- 12.17 Assembly of God S S Sunnyside Wash
- 12.55 Pent'l Assembly of God Hoquiam Wash
- 12.69 Gospel Lighthouse Inglewood Calif
- 12.70 Full Gospel Assembly Livingstone Calif
- 13.00 Full Gospel Mission Pomona Calif
- 13.42 Assembly of God Westwego La
- 13.44 Full Gospel Mission Coalinga Calif
- 13.49 Assembly of God S S Coldwater Kans
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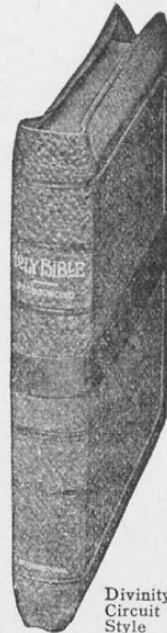
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