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THE Pentecostal EVANGEL

A FAMILY AND MISSIONARY WEEKLY

Number 808

Springfield, Mo., July 27, 1929

Price 5c

Remember!

The General Council

WILL BE HELD AT

Wichita, Kansas

September 20 to 26, 1929

WATCH THE EVANGEL FOR
FURTHER ANNOUNCEMENTS



HERE are at least three views held by those who are known as premillennialists relative to the time and manner of the return of Christ.

There are those who believe He will not come again until after the Tribulation, and that His coming for the Church and His revelation are simultaneous.

Then there are those who believe Christ will come for the church in the middle of the last week of Daniel 9:27, thus removing the church from the Great Tribulation spoken of in Matthew 24:21, which, they believe, will occupy the last half of the last seven years of this present age. I think these largely take their view from the twelfth chapter of Revelation, believing the man child to be the overcoming body of believers to be taken out from the nominal Christian world.

The large majority of pre-millennialists, however, believe the church will entirely escape having any part in that period referred to in Daniel 9:27, and that the church should be looking for the return of Christ as Bridegroom at any moment. This view seems to have by far the larger support of Scripture.

Jesus cautioned His disciples against saying, "My Lord delayeth His coming," Matt. 24:28, and exhorted them to "watch, for ye know not what hour your Lord doth come." Matt. 24:42. He also instructed them, "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man" (Luke 21:36), all of which seems in opposition to any teaching which requires the fulfilling of certain signs before His coming might be expected.

RAPTURE, THE HOPE OF THE CHURCH

The "hope of the church" throughout the Epistles is found in the promise of Christ's return. There we have the comforting message that, although the day of the Lord will come upon the world as a thief in the night (1 Thess. 5:2, 3), yet the believer is to put on for an helmet, "the hope of salvation." 1 Thess. 5:8. "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ. 1 Thess. 5:9. We are "to wait for His Son from heaven, whom He raised from the dead, even Jesus, which delivered us from the wrath to come" (1 Thess. 1:10), "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:3. "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain

Rapture and Revelation

By E. S. WILLIAMS

"What Does the Scripture Teach Concerning the Time and Nature of the Second Coming?"

shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4:16, 17. This blessed hope is known as the Rapture, or catching away. As Bridegroom, our great Redeemer comes to some place in mid-air where His bride meets Him. Matt. 25:10; Eph. 5:25-32. It is a distinct event from the Revelation when His feet shall stand upon the Mount of Olives (Zech. 14:4), and takes place before the Tribulation, while the Revelation does not occur until the Tribulation has finished its course. Matt. 25:31-46; Zech. 14; Rev. 19:11 to 20:3. At the Rapture He comes for the church, at the Revelation the church comes with Him. Zech. 14:5; Rev. 19:14. The church must have been taken to Him before it could come with Him.

Some have been distressed over the instructions found in 2 Thess. 2:2, 3: "That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition." They have thought these verses teach conclusively that Christ will not come until after the Antichrist is revealed. But it seems clear that Paul has in mind two distinct events in the opening verses of this chapter, which it will help us to see by bringing into use other versions than our Authorized. In 1 Thessalonians Paul had given glowing hope to these new converts respecting the coming of Christ for the church. He had also given them some information relative to the day of the Lord which would be ushered in with great tribulation. 2 Thess. 2:5. It would seem that they had since received rumors or letters, which were reported as coming from Paul (2 Thess. 2:2), implying that their sufferings (1 Thess. 2:14-16), were the beginning of the day of the Lord. Concerning this Paul writes to correct. He begins this second chapter by speaking of "the coming of our Lord Jesus Christ, and by our gathering together unto him." He then instructs relative

to the day of the Lord, which could not come before the apostasy and the revealing of the man of sin. The Authorized Version reads, "The day of Christ," but the Revised Version reads, "As that the day of the Lord is now present." "Day of the Lord" is also in the Syriac Version, Twentieth Century New Testament, Weymouth, Emphatic Diaglott, and in all the older manuscripts. Thus Paul is encouraging the Thessalonians to continue looking for the coming of Christ, "And the Lord direct your hearts into the love of God, and into the patient waiting for Christ" (2 Thess. 3:5); and assuring them that they have not entered the day of the Lord, which could not come before the revelation of Antichrist. He is reassuring them that their gathering together unto Christ is unchanged.

THE DAY OF THE LORD

"The day of the Lord is that period of time which begins with the Rapture of the church and ends with the destruction of the present heavens and earth preparatory to the new heavens and new earth. 2 Peter 3:10, 13. Some of the events which will occur during this period are, the rise and fall of the Beast and the False Prophet (Rev. 13 and 19:19, 20); the judgment of the nations (Matt. 25:31-46); the binding of Satan (Rev. 20:1-3); the kingdom age (Rev. 20:4-6); the last Satanic revolt (Rev. 20:7-9); the final overthrow of Satan (Rev. 20:10); the second resurrection and final judgment (Rev. 20:11-14); and the day of God wherein the heavens and earth will be purged by fire. 2 Peter 3:10." (Scofield Bible).

"The Day of the Lord is preceded by seven signs: The sending of Elijah (Mal. 4:5); cosmic disturbances (Joel 2:1-12); Matt. 24:49; Acts 2:19, 20; Rev. 6:12-17); the apostasy of the professing church (2 Thess. 2:3); the Rapture of the true church (1 Thess. 4:17); the manifestation of the Man of Sin (2 Thess. 2:3); and the judgments of the book of Revelation, chs. 11 to 18." (Scofield Bible).

LAST TRUMPET

Some think the last trump spoken of

in 1 Cor. 15:52 is the same as the trumpet of Rev. 10:7; 11:15; and Matt. 24:31; but there seems to be a decided difference between them. The trumpet of Revelation 10:7; 11:15 is blown by a judgment angel and is a trumpet of judgment which results in the pouring out of the vials of the wrath of God (Rev. 16:1), and the sounding of this trumpet covers a period of time. "But in the days of the voice of the seventh angel when he shall begin to sound, the mystery of God should be finished, as he hath declared to His servants the prophets." This is not the mystery of the rapture of the church, but is the mystery relative to the earth which will be completed by seating our Lord Jesus upon the holy hill of Zion, King of kings, and Lord of lords. On the other hand, the trump of 1 Cor. 15:52 is the trump of God, a trump of grace and salvation, the sounding of which finds immediate response in the resurrection and glorifying of the redeemed in Christ. It is in perfect harmony with 1 Thess. 4:16.

The resurrection scene found in Rev. 20:4-6 bothers some, and it is difficult for them to see how the church could be raptured before the Tribulation when here are pictured those who most assuredly pass through this period, yet who are included in the first resurrection and reign with Christ. While none of us know perfectly as to all events which are clearly known unto God, "for we see through a glass darkly," yet it seems reasonably clear that there are two distinct companies of saints mentioned here. There are those who were ready when Jesus came for the church: "And I saw thrones, and they sat upon them, and judgment was given unto them;" then there are those who give their lives for the testimony of Jesus during the tribulation: "And I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God, and which had not worshipped the Beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years."

SAVED AND SEALED DURING THE TRIBULATION

The seventh chapter of Revelation tells us of the sealing of one hundred forty and four thousand from among the children of Israel, who evidently accept our Lord Jesus after the church is removed. See also Rev. 14:1-5. Then there is a great multitude which come out of the great Tribulation and wash their robes in the blood of the Lamb. Rev. 7:9-12. In Rev. 14:16 an angel flies in mid-heaven having the

everlasting gospel. From such scriptures it is reasonable to believe that, while the Tribulation will be particularly Satan's hour, yet there will be many who will choose to follow our Lord Jesus Christ. These will pay for their faith with their life's blood, but all will be rewarded by resurrection and reigning with Christ in His kingdom.

All who come forth in what is generally known as the first resurrection, whether it be at the rapture or at a later time during Daniel's seventieth week (for those raised at a later time during Daniel's seventieth week will be the gleanings of the harvest of the saints), will share with Christ in millennial government, but not all will receive the same reward of splendor, for as there is one glory of the sun, another glory of the moon, and another glory of the stars, and as one star differeth from another star in glory, so also shall be the resurrection of the dead. 1 Cor. 15:41, 42. All shall reign, but with much gradation. All shall be forever with the Lord, but not all the same intimacy; each in his own order, or rank. 1 Cor. 15:23.

The great Tribulation will be the greatest time of sorrow the world has ever seen. Matt. 24:21. It is being held back by One who restrains (2 Thess. 2:7), and shall be until this Hinderer is taken out of the way. This Hinderer to the consummation of iniquity must be none other than the Holy Spirit who will withdraw His restraint when the church, the salt of the earth, is caught away to meet the Lord.

THE CHURCH AND THE GENTILE ERA

The church is God's New Testament mystery (Eph. 3:3-5), which will continue to let its light shine until the fullness of the Gentiles be come in. Rom. 11:25. Let it be remembered that the fullness of the Gentiles and the times of the Gentiles are very different. The fullness marks out their period of gospel grace, and completes itself in the apostasy, a period now far advanced in Christendom. The times of the Gentiles, on the other hand, is political, and marks that period which began with the captivity of the Jews in Babylon, which was pictured to Nebuchadnezzar in a dream in the form of a great image (Dan. 2), while to Daniel it was seen in a vision under the similitude of dangerous beasts. Dan. 7. This political period of Gentile dominion will completely fill its cup of iniquity under the government of the Beast, who will be destroyed by the revelation of Jesus Christ, when He, "as the stone cut out of the mountain without hands" (Dan. 2:44, 45), takes over the governments of this world, "And His dominion shall be

from sea even to sea, and from the river to the ends of the earth." Zech. 9:10.

The church, the New Testament mystery (Matt. 16:18), which began at Pentecost, runs its course during that period of time between the sixty-ninth week of Daniel 9:26, which was completed at Calvary, and the seventieth week (Dan. 9:27), when God's purpose of taking out a people for His name will be accomplished, and He will again begin to deal definitely with the Jews and with the nations. Then, at the Revelation, the wedding of the Lamb having now taken place (Rev. 19:6-9), when Christ comes to take dominion, riding upon His white horse, the church will accompany Him similarly seated. Rev. 19:11-16. "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." Rev. 3:10.

Looking Forward

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POSTAL ENTRY

Entered as second-class matter June 25, 1918, at the post office at Springfield, Mo., under the Act of March 3, 1879. Accepted for mailing at special rate of postage provided for in Sec. 1103, of October 3, 1917, authorized July 3, 1918.

The PENTECOSTAL EVANGEL

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**The Pentecostal Evangel is the Official Organ of
the Assemblies of God in U. S. A.**

W. T. GASTON, Gen. Supt.

J. R. EVANS, Sec'y-Treas.

PUBLISHED WEEKLY
(50 copies a year)

by the
Gospel Publishing House

336 W. Pacific St.,
Springfield, Mo., U. S. A.

Subscription Price in the U. S. A. and Possessions, \$1.00 per year; Canada, \$1.50; Gr. Britain and Possessions, 6/6. In quantities: 12 copies, 24 cents; 25 copies, 45 cents; 100 copies, \$1.80.

FROM WEAKNESS TO STRENGTH

"In your patience possess ye your souls." God has done His part towards perfecting in Christ the creation of His hands by placing us in environment and circumstances best adapted to develop us in the Christ-like nature.

We do not always appreciate nor comprehend the significance of our situation, especially when the environment or circumstance is one of adversity. But it is this very adversity that reveals to us our lack of development and becomes the means by which our spiritual character is built up.

A man does not appreciate fully the weakness of certain muscles in his body until he is forced to the recognition of that weakness by the necessity of using those muscles. Hence the task at hand serves first to reveal his weakness. He may stop here and the task remain unfinished. Were he to do this he would simply possess the knowledge of his weakness without the possibility of gaining strength. But with the continued exercise of these underdeveloped muscles they would gradually be strengthened and he would be able to accomplish with those muscles the thing that before had been an impossibility.

As in the natural, so in the spiritual, and the same thing that discovers our weakness to us is the very thing by which we gain strength. "Tribulation worketh patience."

I may never know how little patience I have until I am placed in close association with some one with whom I find it hard to get along, or perchance in an environment entirely opposite to all my ideals and desires. Under such circumstances one may grow cross and irritable and complain against conditions, trying hard to believe the weakness to be elsewhere but in themselves. Were the environment changed or the person removed, it would be well again.

On the contrary the process would have to be renewed. God has planned that these spiritual characteristics shall be developed in His children and while we may thwart His purpose for the present by running away from the test, we shall find that God will meet us on the same line somewhere else along in life's journey.

Continued weakness only leads to greater weakness, whereas continued resistance builds up strength.

When we do not seek to evade the issues of life or flee environment, but in the patient exercise of self-control rise above them, they work for us. By meeting the demands for patience and being patient we assume the mastery not only of the situation but of ourselves. He that ruleth his own spirit is better than he that taketh a city.

Patience is not a gift; it is a development. Possess ye your souls.

UNMOVED

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

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

Christ, to have His smile. To St. Paul, more than to any other man, His work was wages, His smile was heaven.—Margaret Bottome, in *Full Gospel Journal*.

GOOD PHILOSOPHY

An old farmer chuckled to himself after reading over the subjects on a convention program.

"You've had papers and discussions all day on how to get people to attend church," he said. "I've never heard a single address at a farmers' convention on how to get cattle to come to the feed rack. We put all our time on 'the best kind of feed.'"—Sel.

A HERO OF THE DUST

As I walked in a certain place, I heard the voice of song. Turning a corner, I came upon the singer. He was an old man, a garbage hauler, busy at his lowly task.

In my heart I said, "His singing betokens absence of thought. He sings because he does not think. Sluggishness, not happiness, inspires his song."

I gave him greeting.

"My friend," I questioned, "where do you find your happiness?"

"I make it out of circumstances," he answered. And there was a merry twinkle in his eyes and a dignity in his bearing not at all in keeping with the nature of his work.

"But where do you find happiness in your circumstances?" I asked again, placing strong emphasis on the last two words.

"Well," he replied, "I am sixty-seven years old to-day. My good wife is baking a fine cake for my dinner. My arms are strong. My eyes are clear. I am able to do my work. Why should I not be happy?"

"But your life will soon be over. You are an old man. For you there can be no promotion, no growth, no better days. A garbage man you will, no doubt, be until your sunset comes, and yet you sing as you work! This fills me with wonder."

"My friend," said the old toiler, "your surprise is natural. Believe me, what I am doing to-day is not the fulfillment of my early dreams. I had quite other plans, I assure you. Rough fingers destroyed my beautiful vision. I could tell you a story that would make you weep in sympathy. But I will not sadden you with the recital. I am just finishing as best I can. I am doing something somebody must do: I am keeping a little bit of the world clean. My promotion will come with the sunset. In sweetest confidence I leave the tangled threads of the past years in the hands of the Master. In the meantime, I am doing my present duty as best I can. Hope and song have the right of way above regret and tears."

And now, when I pass one who stoops in humble and unhonored service, I feel like standing uncovered as before some great hero.—Selected.

:· Jewish Notes ·:

Meyer Pearlman

"PRAY FOR THE PEACE OF JERUSALEM"

Jews plan world-wide society for the purpose of reviewing the life of Jesus.

We read in the Gospels that the Jews took upon themselves the responsibility for the Crucifixion, when they cried, "His blood be on us and on our children." But in recent years Jewish religious leaders have been boldly denying the responsibility of the Jewish nation for the death of Christ, and have been protesting that the teaching and preaching of the story of the Crucifixion has a tendency to inspire hatred and persecution against the Jews. They have some justification for their complaint, for too often in Europe the word "Christ-killers," uttered by professing Christians destitute of Christ's love, has kindled fires of cruel persecution. Still, the story and doctrine of the cross are too strongly entrenched in the Christian faith to be given up at the request of some modern rabbis; they are too fundamental to be surrendered for the sake of the feelings of those Jews who are restless under the accusation that the nation was responsible for the murder of the world's noblest, gentlest Teacher. Standing our ground firmly, we can say to the Jewish people: "The Cross was never intended to kindle fires of persecution, but the fires of love; its message is not preached in order to stir up prejudice, but rather to inspire good will; the Cross was never meant to divide Jew and Gentile, but rather to slay the enmity between them, and unite them under a common Father and a common Messiah."

From a Denver newspaper we learn that a Jewish merchant by the name of Schwayder has proposed to organize a society whose purpose will be to assemble a Great Sanhedrin of Jews from all over the world, to meet in Jerusalem. There they would review the life and trial of Jesus in relation to jurisdiction and decrees of the Sanhedrin that acted in His days. At this Sanhedrin Jesus of Nazareth would be granted a new trial, and the verdict given would represent that of the Jewish nation as a whole. The conquest of Jerusalem by Great Britain, says Schwayder, makes the city free once more "where Jewish people may dwell in freedom and security, and where our great Sanhedrin may again assemble and render true and righteous judgments in the name of God and without the fear of man. We should cheerfully and manfully face the issue raised

by the blood accusations hurled at the heads of our ancestors and ourselves, and carefully review and consider and give a solemn Jewish answer to the life, trial and crucifixion of Jesus of Nazareth, that marvelous Jewish son who sprang from the loins of Israel and who is the most esteemed and venerated of all men in the sight of hundreds of millions of Christian people throughout the nations of the world," Schwayder declared.

"Let us also be reminded of the fact that in the very midst of the bitterest persecutions of the Jews that many of our greatest rabbis and scholars have praised the personality of Jesus, and have certified that the propagation of Christianity was ordained through the providence of God, as a means of bringing our Holy Scriptures and the knowledge of God to the Gentile nations of the world.

"Let us diligently and honestly search for the facts, and earnestly seek to discover the evidence, and thereupon boldly announce the truth.

"And if our ancestors were guilty of any crime in this matter or violated any law or commandment of God, let the great Sanhedrin fearlessly acknowledge our guilt and crave divine pardon.

"Let Christian scholars of every denomination also be invited to appear and present evidence and argument. Let a true and righteous judgment be rendered, regardless of the consequences."

CHANGING ATTITUDE OF JUDAISM

For long years the name of Jesus was anathema among the Jews. He was regarded as an impostor, a deceiver, the founder of an institution—the church—that has been responsible for much of the suffering of the Jewish nation. But a great change has taken place in recent times. It is becoming quite an ordinary affair for a Jewish rabbi to speak about Jesus from the pulpit, and even to commend Him as a great teacher whom the Jews should acknowledge and whose teachings they should follow. Stephen S. Wise, perhaps the most prominent Reform rabbi in this country, raised a storm of protest among some of his orthodox countrymen by his frank commendation of the teachings of Jesus. Of course these rabbis have not yet come to the place where they recognize the Deity of the Nazarene. Still, their attitude must tend to make it easier for the Jews to read

the New Testament and to consider the claims of Christ.

An American rabbi, speaking more recently at the Brooklyn Central Y. M. C. A., used these words:

"When I contemplate the Jesus whom I have learned thus to regard, I experience just what Moses felt when confronting the burning bush, out of which sounded to him a summons from on high. I, too, sense the call to remove my sandals, for the place whereon I stand is holy ground . . . My Jewish brethren need to treat this Jesus with less indifference, while my Christian brethren should regard Him with greater emulation . . . The Jesus of that Divine Humanity, whose love and loving affection . . . if accepted and followed, would baptize and bless the world with a genuine brotherhood of mutual consideration and co-operation, would cause God's will to be done on earth as it is in heaven."

Correspondingly significant is a book written in English by a rabbi, and published in America. This writer says:

"Who can compute all that Jesus has meant to humanity?—the love He has inspired, the solace He has given, the good He has engendered, the joy and hope He has kindled? All this is unequalled in human history. Among the great and good that the human race has produced, no one has even approached Jesus in universality of appeal and sway. He has become the most fascinating figure in history. In Him is combined what is best and most mysterious and most enchanting in Israel, whose child He was. The Jew cannot help glorying in what Jesus has thus meant to the world, nor can he help hoping that Jesus may yet serve as a bond of union between Jew and Christian, once His teaching is better known, and the bane of misunderstanding is at last removed from His words and ideas."

A JEWISH COLONY IN POLAND BECOMES CHRISTIAN

The Life of Faith publishes a report from Poland "that a new Jewish sect has recently been established on the eastern border near Vilna, and its adherents number about 15,000. It has been decided to form a Jewish church recognizing the deity of Christ, and to study the New Testament, adhering, however, to the general rabbinical regulations. The Hebrew-Christian Alliance in Poland has been asked to get in touch with these people with a view to organizing them and rendering them all possible Christian assistance in order to strengthen them in their faith and guide them to a fuller knowledge in their Christian belief."



HERE we have valuable instructions to the children of God, and especially to the ministry. The great apostle Paul, along with other advice, included in this eleventh verse some of the qualities which go to make up and develop those characteristics that enable one to fight the good fight of faith. And I am fully persuaded that patience is one of vital importance in these last days.

Patience according to Webster is: "The power of suffering or enduring with fortitude; uncomplaining endurance of wrong or misfortune, or toil, pain, poverty, insult, oppression, calamity, etc." One does not attain to this power at one leap, there is a great need of patience in the course of progress; and real and permanent progress of the best kind is comparatively slow. Great results cannot be achieved at once; we must be satisfied to advance in life as we walk, step by step. De Maistre once said, "To know how to wait is the great secret of success." We must sow before we reap, and often we have to wait long for the harvest. The fruit best worth waiting for often ripens the slowest. It is always a mark of shortsightedness and of weakness to be impatient of results. We may compare such an attitude to that of little children who plant seeds in their garden and grub them up to see how they grow, and so kill them through their impatience.

How true and applicable this illustration may be applied to many of us to-day. We are too prone to see what we are accomplishing, to see how the seeds are growing, instead of waiting upon God for the results. It is He that "giveth the increase," and our impatience of results only retards and many times destroys the good we may have accomplished.

PATIENCE NECESSARY TO FRUIT-BEARING

"But that on the good ground are they, which in an honest and good heart having heard the word, keep it, and bring forth fruit with patience." Luke 8:15. Three other kinds of hearers are mentioned in connection with the good-ground hearers: the wayside hearers, the stony-ground hearers, and the thorny-ground hearers. We have some of each class mentioned in the world to-day. But I wish to call your attention to the fact that only *one* class of these hearers are successful fruit bearers. You will readily see from this scripture that successful fruit-bearing depends largely upon the kind of ground the seed is sown in. If the ground of the heart is hard, the seed will not take root; if the ground lacks depth, the seed will wither before trial

and persecution; if the ground is thorny, growth will be arrested; but if the seed falls on the soil of a good, honest and *patient* heart, then there will be abundant fruit. Let us, then, break up our fallow ground; let us dig deep; let us keep the ground free from thorns; so that as the gracious showers of God's grace descend upon the prepared soil of our hearts, we shall with patience bring forth the fruits of righteousness and service.

Of what use is a fruit tree that does not bear fruit? Listen to a parable spoken by the Lord. "A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; *why cumbereth it the ground?* And he answering said unto him, Lord, let it alone this year also, till I shall dig about it and dung it: and if it bear fruit, well; and if not, then after that thou shalt cut it down." Luke 13:6-9. God wants fruit-bearing trees, not ornamental shrubbery. But He is patient towards the barren trees in that He, through His ministering servants, applies the *Word* which *digs, cuts, fertilizes* and promotes growth and fruit-bearing. One secret, then, of successful and continual fruit-bearing is the hearing and keeping of the Word of God.

TRIBULATION WORKETH PATIENCE

"And not only so, but we glory in tribulations also, knowing that tribulation worketh patience." Rom. 5:3. In our prayers for patience we often overlook the fact that a process of development is required for the attainment of that virtue. God does not hand it down to us as a finished product from heaven. Rather, He permits us to have those experiences that will work out patience in our lives. In this life, the presence of danger is necessary if courage is to be manifested; the presence of sin is necessary if holiness is to be exercised; there must be difficult problems to be worked out if keenness of mind and clearness of judgment are to be mani-

festated; and there must needs be trying circumstances if patience is to be developed. The art of being patient can be acquired and developed only by constant practice.

TRYING OF FAITH WORKETH PATIENCE

"My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience." James 1:2, 3. Occasionally we meet with those who seem to be in a state of despondency due to some severe trial or "divers trials." It is in such times of severe trial that many shirk responsibility and duty and give up the fight for right. But rather we should rejoice, for this is God's method of perfecting the believer for the crown of life. "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love Him" (v. 12). In these last days in which many false teachings and false doctrines have found their way into the ranks in divers places, it takes nothing short of a real, true, born-again experience to stem the tide of Modernism, and maintain faith in the Son of God as the Saviour of the lost world. But when your faith is assailed and sorely tried count it all joy, realizing that God is allowing the process to be applied which will work out those qualities in you that will enable you to endure.

WE ARE COMMANDED TO ADD PATIENCE TO OTHER VIRTUES

"And besides this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." 2 Peter 1:5-8. There can be no standstill in a real Christian experience. There must be a continual addition to our treasure of Christian graces. Our Christian life began with the exercis-

Patience

By PERRY W. HADSOCK

"But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness." 1 Tim. 6:11.

ing of faith; but if our Christian life is to continue, if we are to be fruitful, the other graces mentioned by Peter must be added. They are the essentials of spirituality. And notice that *patience* is included in the list.

PATIENCE MANIFESTED

We may possess the gifts and graces of God, but unless such are manifested, others about us will not be blessed—our light is under a bushel or under the bed; but we should put them on the candlestick, and especially now when the need of real spiritual light is in such a great demand.

PATIENT IN SPIRIT

"And the patient in spirit is better than the proud in spirit." Eccl. 7:8. In a world of proud and stiff-necked people, how important it is that the people of God manifest that gentle Christlike spirit. The sinner is waiting and looking for you and me to reveal in our everyday life that high standard of Christian living which is held up by our movement. You may testify how God so wonderfully conquered your high temper, but unless others see the fruit of a meek and quiet spirit, such a testimony falls flat and sinners' faith in religion is shaken. Some sermons that I have heard were indeed freighted with the word of God. But the preacher manifested such a harsh and impatient spirit that his message went by unheeded. It is possible to do the right thing in the wrong way, manifesting a wrong spirit, and thus killing the influence of the good deed.

PATIENT IN TRIBULATION

"Rejoicing in hope, patient in tribulation, continuing instant in prayer." Rom. 12:12. To be able to manifest the spirit of patience in tribulation is indeed good evidence of deep spirituality. Job, the servant of God, a perfect man according to the record, manifested patience in his most trying ordeal. His would-be comforters only added to his distress by asserting that Job had committed some sin, and that his affliction was evidence of God's displeasure with him. It is a serious mistake for Christian workers when called upon to pray for the sick to accuse the sick of having committed sin, and to affirm that through such disobedience God has permitted the enemy to attack their body. This may be true in some instances, but not in all; as, for example, in the case of Job. It is often the case that God permits sickness in order to bring a much-needed lesson to one of His children. So when everything seems to turn against you, just remember that you are to be tried that you may come forth as gold. Be patient and trust God.

PATIENT TOWARD ALL MEN

"Now we exhort you, brethren, warn

them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men." 1 Thess. 5:14. Unruly members who disregard discipline and authority are a constant drawback to any assembly. But the loyal, wise shepherd will warn such a one, pointing out the dangers of an unruly spirit, and will give such warnings in the spirit of love, humility and patience.

The feeble-minded are those that don't seem to be able to grasp the deep things of God. Their development is rather slow and subnormal. This class needs our sympathy and patience. In some homes there is an invalid child. Little Johnnie does not grow and develop like the other brothers and sisters in the home. His little mind is not keen. But you may always notice that the poor, little invalid brother gets special attention. He is humored nothing is spared that he might be comforted. Every one is ready to push his little wheel-chair along, because he is too weak to walk. Everybody is patient with little Johnnie. Why? He is feeble-minded and therefore to a certain extent helpless. But he is loved by all because he is one of the family.

This illustration may apply to us in our church work. Are we patient with the feeble-minded folk as we should be? The apostle Paul admonishes us to be patient toward all men. No doubt many of us fail in our efforts to win some to Christ due to a lack of patience. Doubtless we have many times been on the verge of a sweeping victory; but for a lack of a little more patience with the unruly, the feeble-minded, the weak ones, yes, to all men, we failed. We are living in an unreasonable and fast age. There is a constant tendency among men to disregard and set aside the needs of others. Selfishness is manifested on almost every side. And in view of these facts the saints of God should at all times and under all circumstances manifest that patient, gentle spirit of Christ. The preacher of the full gospel to-day indeed meets with unreasonable men. But he is commanded to "be patient toward all men." This does not imply compromise, for we should stand boldly for the truth; but we must do it in a gentle, patient, convincing way.

PATIENT IN BUFFETING

"But if, when ye do well and suffer for it, ye take it patiently, this is acceptable with God." 1 Peter 2:20. Christ is our example in suffering for well doing. "Yea, and all that will live godly in Christ Jesus shall suffer persecution." So when your efforts for God are misjudged for evil and your good evil-spoken of, leave the matter in the hands of God—endure it with Christlike patience.

PATIENCE A NECESSARY QUALITY FOR LEADERS

"A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity." 1 Tim. 3:2-4. The qualifications of Christian leaders stand out very prominently in this scripture. You will notice that patience is one of the qualifications mentioned. If the pastor and the leaders of the assembly manifest a harsh, impatient disposition, there will be more or less friction and strife in the congregation. On the other hand, if the leaders are patient toward all men, manifesting the spirit of love and sympathy, there will be noticeable a drawing in influence; for Jesus said, "And I, if I be lifted up . . . will draw all men unto Me." Every assembly is made up of men and women having different dispositions and characteristics, and in order to make progress it is necessary to bear one another's burdens and to be patient one with another.

An Emperor of China was entertained in a home in which the master with his wife, children, daughter-in-law, grand-children, and servants, all lived in perfect harmony. The Emperor, struck with admiration at the spectacle, requested the head of the family to inform him what means he used to preserve peace among such a number and variety of persons. The old man, taking out his pencil, wrote these three words: "*Patience. Patience. Patience.*" Here is a lesson for the Pentecostal movement. We are a mixed lot, but the love of God should enable us to give and take, and manifest patience one toward another.

"Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus. And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors, and their works do follow them." Rev. 14:12. The influence of a faithful, patient child of God will live on and on.

Our text admonishes that we "follow after patience." And may we covenant with God that from henceforth we will be more considerate with those that oppose us in our efforts for God and that we will seek to manifest the spirit of patience toward all men, so that the work of God may move on unhindered, ushering in the soon coming of our adorable Lord and King.



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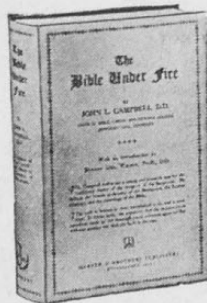
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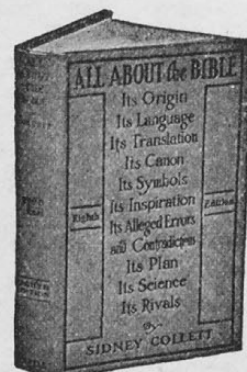
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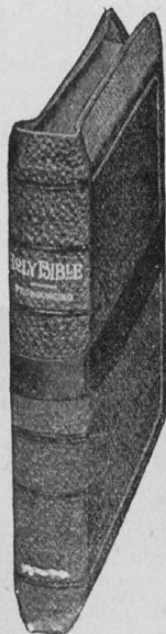
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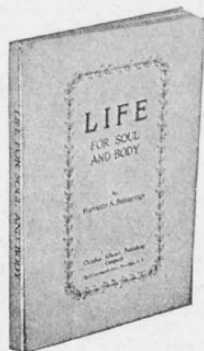
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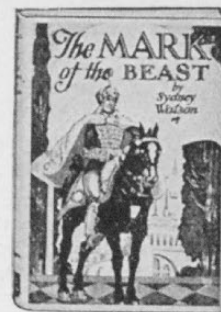
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Christ is tempted. He beginneth to preach. ST. MATTHEW, 4, 5.

13 ¶ Then cometh Jē'sus from Gāl'lee to Jōr'dan unto Jōhn, to be baptized of him.

14 But Jōhn forbad him, saying, I have need to be baptized of thee, and comest thou to me?

15 And Jē'sus answering said unto him, Suffer it to be so now: for thus

A. D. 26.

CHAP. 5.

¶ ch. 2. 22.

¶ Dan. 9. 24.

¶ Mark 1. 10.

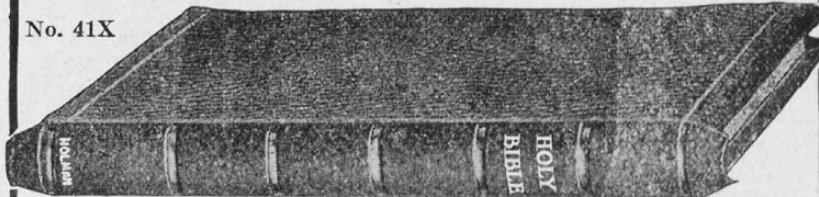
13 And leaving Nāz'a-rēth, he came and dwelt in Cā-pēr'na-ūm, which is upon the sea coast, in the borders of Zāb'u-lon and Nēph'tha-lim:

14 That it might be fulfilled which was spoken by E-gā'jas the prophet, saying,

15 The land of Zāb'u-lon, and the

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But, it "grows amid storms"—that is the assertion which drew our attention and reverie. It "grows amid storms"; that is, where there are disturbances in the spiritual atmosphere. Storms are caused by the conflicts of elements; and the storms of the spiritual world are conflicts with hostile elements. In such an atmosphere faith finds its most productive soil; in such an environment it comes more quickly to full fruition. This may be illustrated in the natural world, when we remember that the staunchest tree is not found in the shelter of the forest, but out in the open where the winds from every quarter beat upon it, and bend and twist it until it becomes a giant in stature—this is the tree which the mechanic wants his tools made of, and the wagon-maker seeks. So in the spiritual world, when you see a giant, remember the road you must travel to come up to his side is not along the sunny lane where wild-flowers ever bloom, but a steep, rocky, narrow pathway where the blast of hell will almost blow you off your feet; where the sharp rocks cut the feet, where the projecting thorns scratch the brow, and the venomous beasts hiss on every side. It is a pathway of sorrow and joy, of suffering and healing balm, of tears and smiles, of trials and victories, of conflicts and triumphs, of hardships and perils and buffetings, of persecutions and misunderstandings—of troubles and distress; through all of which we are made more than conqueror through Him who loves us. It is this pathway which Jesus took, and which He beckons us to follow in. "For hereunto were ye called; because Christ also

That the trial of your faith being much more precious than gold that perisheth, though it be tried with fire, might be found with praise and honor and glory at the appearing of Jesus Christ. 1 Peter 1:7.

suffered for you, leaving you an example that ye should follow His steps."

"Amid storms"—not seeing the storm afar off and letting fear keep you from entering into it; but "amid"—right in the midst where it is fiercest; and there, find that God's will has let it come for your perfecting in faith. It is said that *in the center of a storm there is a perfect calm*. Whether this be true or not, it surely illustrates a great spiritual truth, that in the furnace heat of every fiery trial we find Jesus, who is the author of peace.

Beloved, we can go into the fiery furnace, and come out not only without the smell of smoke upon us, but with stronger faith than when we went in. We can go into every "lion's den" with Jesus, and by faith shut every lion's jaws, and come forth ready to meet worse things than lions—Glory to God!

O beloved, do not shrink the "fiery trial!" which is sent to prove your faith!

"Storms"—not light summer showers, but fierce lightnings, thunderbolts, and uprooting winds, and hail and fire. Moses went into the thick cloud, amidst thunders and lightnings and the voice of a trumpet exceeding loud which made all the people of the camp tremble with fright—and found God. The whole mountain was on a smoke, as the smoke of a furnace, and the whole mount quaked exceedingly, but he went up into the calm presence of God. It was shaky ground, and no doubt a legion of demons deterred him, but he went, to come down with a faith that counted nothing as impossible in all his future life.

You will feel like as though it was "shaky" sometimes, you may shrink back from the ordeal of a fierce storm of trial, you may see the mount of affliction quaking and shaking, and feel very unsteady, but—go in! God is there to meet you in the center of all your fiery trials, and to whisper His secrets which will make you come down from the mount with a shining face and an indomitable faith that all the demons of hell shall never after-

wards cause to waver—Glory to God! Hallelujah! Victory!

"Faith grows amid storms"—I do not know who framed the words, but I do realize their significance, and praise Him for every one of the storms; for every trial and persecution, for every bit of sorrow and suffering and misunderstanding which He allowed to come, for He tempered the wind, and He Himself met me in the midst of every hard place. O beloved, it is a glorious privilege to suffer with Him, and to help fill up that which is behind of His sufferings. For "inasmuch as ye are partakers of Christ's sufferings, rejoice."

Paul rejoiced in his sufferings, and he suffered more than is written, in order that the church might be blessed. May God give each reader a greater desire to become partakers of His sufferings for the church's sake, that His true church may soon include the lost of every tribe and nation. Amen!—From *Missionary Worker*.

A Healthy Assembly

F. Oettjenburns

In my observation of different assemblies, I have seen much sickness. When I would see such an assembly, at once I would think, "How can this sick assembly be made whole?" My own assembly was leaning to a certain weakness. Finally I was called to be its pastor. Being called to lead the flock, at once I had to face this question, "How to lead it into a healthy condition?" The members of the assembly were mostly sisters, and there was a financial problem, but God solved it.

Unable to reach out we started to pray, and God gave us a wonderful work of intercession. We found that one hour of prayer each day, gives 23 other hours of victory. Praise the Lord! Soon sickness came into the family, but folks had prayed up to date and promptly when the sick were anointed and prayed for, God healed and saved them. That was the start and we rejoiced in the victory and the news went abroad with great joyfulness that we were "Ready to pray." Praise the Lord! We had received our heavenly calling and it connected us, as an assembly with those who were needing help. Many, many wrote to us to pray for them for healing, for salvation, for a revival in their assembly, and for many other things. Our hands went up, our knees went

down, our faces to the ground, and we felt the burden of the Lord put upon us by the mighty hand of God.

Broken down and weeping we stayed at the altar until, after speaking in tongues, the interpretation came, and God blessed the assembly. The sickness of the assembly had turned to health and its spiritual strength and vigor are flowing forth as a help to others.

Since the call "Ready to Pray" went out on the shining wings of the *Pentecostal Evangel* each day has been a day of prayer and our healthy, strong, husky feeling has been a stimulant to others.

Is your assembly sick? Yes. We are sorry to report that not a few of the letters we receive are indicative of sick assemblies. How to get well? How to get healthy? Those are the questions. By getting a new preacher? Maybe no! Maybe yes! If the preacher is not sick!

First, admitting we are sick. This brings a sifting of the rank and file. Smallpox brings separation. Confessing sickness does so in an assembly. Those who are feeling the sickness cry for the doctor. So does the assembly. When the fever gets to 104 and more, how they pray and how they cry for water, yes, for rain on the cracked and thirsty ground, for rivers of water.

Second, heavenly help slowly comes into the veins of the assembly. The ones who are most sickly, longing most for refreshing, open their mouths and a few drops fall on the blistered tongue. Soon they feel the cooling flow, the soothing balm going down. The heart is lifted on the wings of prayer and praise. Soon the hallelujahs rise, and "Praise the Lord!" becomes spontaneous. Help has come—God has made bare His arm. Others feel the heavenly help. The Holy Ghost is comforting, is bringing the balm from Gilead. The voice of praise is getting louder now. One after another is receiving divine help. Songs of praise burst forth and tears of joy are flowing. The sickness has disappeared, the once feeble knees are getting stronger, the eyes brighten and the vision is clear. Now it seems as if the Lord is saying, "Hold up thy hands! Cease not! Hold fast, for great is the reward." Ah, God is speaking to the assembly, and then comes the sweet voice, "Follow."

Third, yes, follow! Do you want to keep your assembly healthy? Do you want to go on in power and victory? Follow the Master.

Yes, follow Him who will lead you to the place of this satisfaction, for it is our Master who says, "Follow Me." It is He alone who keeps an assembly healthy. Hallelujah!



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.

142. *What is the meaning of the word "fear" as it appears in the Bible?*

Young's Concordance gives the following meanings: Terror, Ex. 15:16; Trembling, Prov. 29:25; Sorrow, Josh. 22:24; Reverence, Gen. 20:11; Fear, Psalm 31:13; Timidity, 2 Tim. 1:7; Cautious, Acts 23:10.

143. *What is the meaning of Rev. 11:3?*

The two witnesses mentioned here will prophesy at Jerusalem during the Tribulation period. Some think them to be Enoch and Elijah, others think them to be Moses and Elijah. Whoever they may be, their works lead us to believe they will be endued with authority similar to that with which Moses and Elijah were endued.

144. *Does James 5:12 forbid our taking oath when called as a witness, or juror?*

Personally I think not. The oath is administered at such times to legally bind the witness to the truth. But Christians who object to being sworn may substitute the term "I affirm" which is recognized under the law as equally binding. God takes an oath. Heb. 6:13.

145. *Does 1 Cor. 5:11-13; 2 Thess. 3:14 refer to eating the Lord's Supper or does it mean that those of their own household should not eat with them?*

1 Cor. 5:11-13 refers to eating the Lord's Supper. 2 Thess. 3:14 refers to making companions of unmanageable professors. Neither of these were intended to teach that members of a family should not eat together. The word "brother" refers to brethren in the Lord.

146. *I live in a Catholic community and come into contact with a number of Catholic priests, most of whom are very cordial. Recently a young priest, however, told me I had no Bible, only a book written by man. In what respect does the Catholic Bible differ from ours?*

"The New Testament of the Catholic Bible was issued at Rheims in 1582. The Old Testament was translated at Douay in 1610. It is called the Douay-Renish Bible because of the places where it was translated. It includes the apocryphal books, which Protestants do not accept as inspired.

It is translated from the Latin Vulgate, this being the authorized original of the Roman Catholic Church. And it contains errors, which cannot possibly be supported by the original Hebrew and Greek." See "All About the Bible," by Sidney Collett.

147. *I live in a community where Pentecost is unknown. At times it comes upon me with much force to speak out in the meetings in unknown tongues. Paul says, if there be no interpreter to speak to one's self. 1 Cor. 14:28. I am puzzled as to what to do. Does one grieve the Spirit when he obeys the above scripture?*

I think you are very safe in obeying the instructions of Paul. "All scripture is given by inspiration of God and is profitable for instruction in righteousness." 2 Tim. 3:16. Be perfectly free, however, in using the unknown tongue in your private prayer life. 1 Cor. 14:4.

148. *What is the difference between the priest and the Levites in Neh. 10:38?*

When God brought Israel out from bondage in Egypt He chose the tribe of Levi for Himself, to minister in the holy things. Num. 1:47-51. From this tribe God separated Aaron and his descendants to constitute the priesthood (Ex. 29:9), who were appointed over the tabernacle, to be assisted by the Levites who were to serve under their direction. Nehemiah 10:38 instructs that the priests was to oversee the Levites in the gathering of the tithes.

149. *Is it the unclean spirit, or is it the man, who walks through dry places seeking rest after the unclean spirit has been cast out? Matt. 12:43-46.*

It is the unclean spirit.

150. *Please distinguish clearly between the work of the Holy Spirit in regeneration and the Baptism with the Spirit.*

It is the same Spirit, but in regeneration He comes to regenerate or generate over again; in other words, that we might be born again, made a new creature in Christ Jesus. The Baptism with the Holy Spirit is an outpouring of divine power upon the regenerated life. In the first the Spirit comes to apply Calvary, in the second He comes to supply Pentecost.



The Gospel in Foreign Lands



AN APPEAL FOR PERSIA



HIS little-known country lying between Arabia and the untouched lands of Afghanistan and Baluchistan has a population of between eight and ten million people. Although the country is rich in natural resources, yet its people, generally speaking, are ignorant, since the system of education that has existed in the past has resulted in only one out of every ten being able to read and write. The great mass of the population is Mohammedan in faith, while perhaps 10,000 others are fire worshippers, 40,000 Jews, 50,000 Armenians, and 30,000 Nestorians. The Armenians and Nestorians are Christians in name only; it is doubtful whether many of them have really come to know the way of salvation through the ministry of their churches.

For many years it was extremely difficult to work in these Moslem lands. To publicly announce the Deity of our Lord meant certain death. But changes have taken place in recent years, and the present Shah or ruler is administering a strong government and is advocating considerable reform, breaking away from many of the superstitious customs of the past, so that now it is possible for a Christian to confess His Lord without fear or molestation, providing he does not openly oppose Mohammedanism in so doing. Twenty years ago Moslems and Christians would not shake hands with one another, but now they frequently greet each other in the oriental fashion with a kiss. This breaking away from old beliefs presents a real opportunity for us to proclaim the blessed gospel in their place.

The only Assemblies of God missionaries at present on the field are Brother and Sister John G. Warton, who are laboring in Hamadam, Persia. God has blessed their ministry and a number of souls have been saved. Brother Jacob Isaac, another Pentecostal brother and former Persian merchant, is also devoting his entire time to the work of evangelizing in Urumia. It is to this same territory that our Brother Philip Shabaz, whose picture appears on this page, desires to go with the message of God's grace. Brother Shabaz, now an American citizen, was born in Persia, so that he is fully equipped to minister to his people immediately after his arrival on the field. When writing to us of the needs of this particular territory that God has placed on his heart, our brother states: "The Province of Urumia in which the city of Urumia is situated is located in the extreme north-west part of Per-



Philip Shabaz

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.

sia is the center of the new Shah's interest so that he has changed the name of the city and now it is called by his own name, Rezia. Rezia is a splendid location for the spread of the gospel. The 1916 census recorded a population of 100,000, which may have been reduced a little because of the war, but it also has some 300 villages and towns surrounding it with good connecting roads." Brother Shabaz is planning, by the help of the Lord, to establish his home base at Rezia (Urumia), but to work out from that point evangelizing the surrounding towns and villages. We can heartily recommend him as a prospective missionary of real promise. He graduated from the Central Bible Institute in 1926, and has since been successful in pastoral and evangelistic work. The call of God is strong upon him to return to his people, but it will be necessary for some one to send him. Our Foreign Missions Department would gladly arrange this if we had available funds, but as yet we have not sufficient to adequately care for those already on our list. If Brother Shabaz and his wife are to go forth, it is necessary, therefore, that additional funds be secured for their maintenance. Approximately \$100 a month will be needed so that if any individuals or assemblies are interested in this case and have no other definite missionary responsibility to maintain, we should very much appreciate your co-operation in helping to raise the money required so that these workers may go forth in obedience to our Lord's command.

Address all communications to Noel Perkin, Missionary Secretary, 336 W. Pacific St., Springfield, Mo.

DON'T FORGET THE MISSIONARIES

We regret to report that at the end of June we experienced a shortage of \$1300 to make up the amount we usually try to send our missionaries. This will undoubtedly mean real hardship for many and we ask the prayer and co-operation of our *Evangel* readers, so that this amount may be made up and the work of the Lord in foreign lands progress without hindrance.

A LETTER FROM KONOBO, LIBERIA

Jessie Eustace

God is blessing in our midst. In the town work there seems to be a real reaching after God. Two Sundays ago, while holding a meeting in a town, I noticed that so many of the people who listened were old, and they were the chiefs of the tribe. Af-

ter a number of the boys had testified, I asked who really wanted the Jesus we talked about to save them. A number put up their hands for prayer. One very old man put up both hands and left them up a long time. After prayer one of the Christians talked to him and found he really wanted to get rid of the great weight he was carrying, for he realized that, though laden with jujus, he was living in fear and dread.

His nephew is here in school, a boy that has been saved and baptized in the Holy Spirit and shows much concern for his people. He has a brother in school, but doesn't seek the Lord as Matthew does. These boys lost their old father over a year ago. When he was ill, Matthew visited him all the time, praying with him, and I went also. I know that the old man was really saved. The old chief I mentioned, Matthew's uncle, was the brother to Matthew's father. When his brother died he became angry, as his brother requested when he was dying that all of his jujus and heathen medicines be removed, refusing to have the devil doctor and saying that he was going to trust in Jesus. Since then Matthew tells me that his old uncle is always asking him about "God way."

Matthew and his brother Peter, are twins. It was the custom when they were born to kill one of the twins. It was considered very bad to allow both to live. Since it was hard at first to kill one, the old father couldn't decide, so he thought he would allow them to grow, then he could decide better. Finally he felt the time had come when he must kill one, since he couldn't allow, according to his custom, both to live. The cutlass was sharpened and the babies were taken out. They had decided that the child who would cry or frown when the cutlass was drawn over him would be the one to kill, but instead of crying both of them laughed, so the father heart couldn't resist the laugh, and they were both allowed to live.

I feel God had a purpose in these two boys, as the town they are from is a good-sized place and the people seem receptive to the Gospel. They have brought in a number of boys to school. Pray for this town.

GOD'S BLESSING IN NINGPO, CHINA

Mrs. Nettie Nichols

Several new young business men are coming to meetings and seeking the way to eternal life. As soon as the Lord saves these, they go after their friends and relatives to bring them in that they too may have this wonderful joy. The Wednesday afternoon evangelistic meetings are being blessed of God. Most of those who attend are heathen who are now seeking the Gospel way, and most of these are women who cannot read. It is precious to see the way they listen and now can sing. We hope to teach them to read "Romanized Chinese" so that they can read their Bibles. The Lord, Himself, is drawing these precious souls to Himself and is working in hearts.

The free day school children are also growing so nicely. They were wild street children, but now sit so quietly and behave so well. They come to Sunday services and sit quietly through the service. The families of these are also being reached with the Gospel through these children. Praise God!

Some of these new-born ones are suffering persecution, but God has put in their hearts a determination to go through with Him for they have found the Truth and the Truth has made them free, and they are happy in the Lord. The love God has put in their hearts for the Word is blessed, and the Word helps and strengthens them to go through.

Our new building will soon be ready to move into. Oh, how the enemy has raged and sought to hinder this work, but praise God, the Lord of Hosts is ever with us to fight our battles for us, and He triumphs. The weapons of our warfare are not carnal but mighty to the pulling down of strongholds. His Word sustains us through every conflict. Praise Him! Two of our Chinese sisters have been out in the country preaching the Gospel. One has returned and reports many hungry hearts open to the Gospel. One old woman gathered all her idol papers and curious arts together and brought them to be burned, our Sister Chang reports. Before this, this woman could not walk far but after she destroyed these things belonging to the devil, she walked to meeting and was not even tried. The Lord has done a real work in her heart and she is happy in Him. Truly the harvest is white but laborers are so few.

THE GODS OF THE HEATHEN

Anna Andrews

On March 25th we paid a visit to Chin-Shan-Tsi where a lot of people were gathered together for worship. It was a pitiful sight to behold these poor deluded people so devoted in their worship that they had no time for the true Gospel. Their hope cannot but perish with them when they seek relief from the pangs of conscience by beating a little wooden fish before a monstrous idol that has a thousand eyes and hands. Omniscience and Omnipotence are claimed for such an abomination; while its admirers have to tie to its hands its ability to answer prayer. (U CHIU B IN) "If there be prayer there will be response." Oh, that they would turn to God from idols to serve the living and true God.

The village work is a great success, and never have we witnessed such crowded Gospel meetings in China. Whole villages turned out to hear the Gospel and others have come from as many as seven other villages, until we have been overcrowded in the market square. The Chinese at Hongkong have a method of catching fish by lights; we have also adopted the same method to catch men. The magic-lantern services of

the Life of Christ are very effective, so that not only through ear-gate the message of salvation enters, but also through eye-gate. We find that it is better to gather your own congregation, than to depend on the leavings of the idol temple and theater. God alone knows how far this village work is reaching. Please pray.

Your old used post cards will be greatly appreciated for the little ones at Likiang. Please do not send by parcel post as it means we have to pay the postage again at Likiang. Enclose no letters as it may mean we will have to pay first-class mail rates on them. To send per printed matter is the best and address to Mrs. Anna



CHINESE IDOL

"Eyes have they but they see not . . . they have hands but they handle not."

Andrews, Fuh-In-T'ang, Likiang, Yunnan Province, S. W. China.

SIDELIGHTS ON MISSIONARY WORK

Sister Dessie Knight writing from India, says: "I have been asked in so many letters to tell more about my work. There are yet many thousands who have never heard Jesus precious name, the name we love so well. Even though no two days are the same, yet the days are occupied going from village to village, as did the Master. Sometimes the people sit around and listen very eagerly and ask for more, and at times they think we have come to steal away their people. Some think we are paid by the

government. Once as we were preaching in a village where the people had never heard the name of Jesus, we were telling the story of the Cross, and every time the name 'Jesus' was mentioned, a man possessed with a devil (a common sight in this land) would scream out, 'I have never heard, but Satan knows His Name.'

"Another day we went out to a village, and when the crowd had gathered, there were no women at all. We asked where they were. They were behind the doors. We went to some houses and they were so frightened that they barred the doors. We begged to get in, but the men would not allow us, so we sat down in front of the house and told the story of the Cross. We never saw any of them but we knew there were souls inside that Jesus had died to redeem. We don't know whether these souls accepted Him or not, but ask you to pray that His Word will sink into these darkened hearts and minds and that they will understand that it was for them He died. I believe there are numbers of secret believers who have not the boldness to step out and leave all for His sake. It means very much to be a Christian. They have to even leave the village where they live. Many times they have to give up their wife or husband and children. Oh, this awful caste system. It can't be described. Won't you people at home hold us up in prayer that God will give us power over every power of the enemy?"

GREETINGS FROM NICARAGUA

Our Sisters Irene Williamson and Dorothy Radley write: "You will be interested to know about our trip, our arrival, etc., so will try to give you at least an outline. We had a very pleasant trip down—not one of us being seasick. We had one service on board ship, and gave out tracts, and Scripture portions whenever the opportunity afforded itself. At one port a native came back three times asking for more Scripture portions.

"We arrived in Corinto during the Easter week, and during the two great holy days, Thursday and Friday. Our boat did not even dock as there were no men available to unload the freight. Consequently our freight was sent to Panama, returning in about ten days, and we were taken to shore in a launch, after nearly having to be vaccinated because of the smallpox that is in the country. As we neared the shore, we scanned the dock to see the familiar faces of our dear Brother and Sister Schoeneich, but to our disappointment they were not there to meet us. Yet our Lord had gone before, and prepared the way. At El Salvador a Baptist missionary had gotten aboard, and he was going to Managua, so he helped us through the customs, and to the native hotel, being very kind to us in every way. We surely thanked God for going before us in this way.

(Continued on Page Fifteen)



In the Whiten'd Harvest Field



FORTY-THREE SAVED

Brother and Sister Gallagher, Light House Rescue Mission, Tulsa, Okla., write: "We have just completed a wonderful month's service. During that time 500 meals were given to hungry men, 470 loaves of bread given away to women and children; 43 souls were saved."

SUCCESSFUL CAMPAIGN

Brother Albert Baker, Swanton, Md., writes: "Evangelist H. A. Nunley and Ivan Shewbridge have just closed a very successful campaign here. Several were saved and the church in general was revived. My daughter was also healed of appendicitis after the doctor had ordered that she be taken to the hospital."

BLESSED MEETING

Pastor Charles D. Peters, New Rochelle, N. Y., writes: "God has blessed the ministry of our Brother and Sister Tan Ditter. God's power was manifest from the first night until the very last and then we felt that week or more would move many souls for God. The saints were unanimous in their desire to have Brother and Sister Tan Ditter come back for another campaign when God leads. Their ministry in song was much enjoyed."

OLD-TIME REVIVAL

Sister Mamie Layne, Monongah, W. Va., writes: "The Lord has wonderfully blessed us here in the way of an old-time revival. June 2 the Schaeffer Evangelistic party arrived. They were assisted by Evangelists Betty Baylor of Washington, D. C., and Hattie P. Hammond of Hagerstown, Md. A number were saved, and 2 received the Baptism. This being a new field, it was a time of seed sowing, and the results are daily springing forth. The meetings closed with an all-day meeting the 4th of July. It was a wonderful, never-to-be-forgotten day."

EIGHTY-NINE SAVED

Brother Nathan Lloyd, Greenbrier, Mo., writes: "On June 15, Edwin Hartz, the boy preacher from Puxico, Mo., began a revival service here. The presence of the Lord was manifest from the first meeting. The altar was filled with seekers. His Bible expositions given at 6 p. m. on Sundays were inspiring. Because of the many requests of friends from Zalma, our brother has gone to assist them in meetings. He will be with us again to continue the meetings on July 27. The meetings had continued for 22 nights, during which time 89 souls were saved. On June 29, 19 were baptized in water, and on July 7, 48 were baptized in water. Brother Highfill and Johnston of Puxico, respectively, officiated at the baptismal services. On the last Sunday, Brother Hartz organized a young people's class of Christ's Ambassadors. The young converts were much enthused. The Sunday school attendance has more than doubled."

WONDERFUL REVIVAL

Brother Russell Ridgeway and Sister write: "We have just closed a four weeks' campaign in Pastor Brock's assembly at West Tulsa, Okla. The Lord graciously manifested His power in saving and reclaiming 111 souls. Several received the baptism with the Holy Spirit and 32 were baptized in water. Intense interest was shown by the large crowds ever present at the meetings."

A GRACIOUS REVIVAL

Pastor Eugene D. Weiss, St. Louis, Mo., writes: "We just closed a glorious campaign at North Venice, Ill., with Evangelist C. C. Helvey in charge. Thirteen wept their way to salvation and 9 received the baptism of the Holy Ghost while several were healed of diseases of long standing. Eleven followed the Lord in water baptism, 7 were added to the assembly. We extend a hearty welcome to any of our missionaries to visit us when passing by this way."

SIXTEEN FILLED

Brother W. H. Lutgen and wife, Barnett, Mo., write: "We have just returned from Wright and Douglas counties where we have been for the past 2 months in meetings. During the 12 nights with Brother Walter Brock at Norwood, 11 souls were saved and 16 received the Holy Ghost. Then for 2 weeks were at Hickory Flat schoolhouse, and 3 souls were reclaimed. From there we went to Hartville, Mo. The Lord also blessed us in our street meeting at which we estimated the crowd to consist of 2,000 or more people."

NEW ZEALAND STIRRED

Brother Philip A. Megna writes: "Coming to New Zealand last October, we found a great lack of the full gospel message being preached. From then until now we have been constantly busy, not only in establishing assemblies but in new fields. Our last evangelistic meeting resulted not only in new converts and 11 baptized in water, but a Pentecostal assembly being formed. Many heard the full gospel message for the first time, and told how blessed and helped they were. One man was so sick with sugar diabetes that only injections of a drug daily kept him alive. He was saved and healed. New Zealand is practically untouched and there is a great need of experienced, full-gospel workers. Many souls have been saved and Christians have been awakened to their responsibilities and privileges."

BRIEF MENTION

Mrs. Edith Irene Cline recently closed a successful revival at Elm Chapel near Lineville, Ia. Crowds were large from the beginning. At the close of the 3 weeks, the church could not seat the people. Special music was furnished by Archie Pickering and Hermit Williams. A number of souls were saved and interest shown by both young and old.

Evangelist Mrs. Maude M. Hepps and party of Edwardsville and Litchfield, Ill., have returned from Patricia, Texas, after a two weeks' campaign in the Methodist church. Eight souls were brought to the Saviour, and 2 filled with the Holy Spirit, while many were healed.

Pastor A. L. Matejka, St. Charles, Mo., writes: "Just closed a 3 weeks' revival meeting with Evangelist Kurt E. Matschulat and wife in charge. Souls were saved and reclaimed and the saints were greatly revived. All enjoyed the stirring messages from night to night. Prejudice was broken down, and interest is still increasing."

Pastor J. W. Scott, Tourier, Colo., writes: "We have just closed a 6 weeks' meeting at Ruby Church. Several clear conversions and several backsliders reclaimed. Two or three filled or refilled with the Holy Ghost. Ten baptized in water. The church was greatly encouraged. Pastor J. W. Rilea of Heudley, Nebr., was the message bearer."

Brother J. L. Russell, Waco, Texas, writes: "Brother Thomas Griffin, the Irish evangelist, closed a two weeks' meeting with us. Several were saved, and a number came into the fellowship of the church. Seven were baptized in water. We now have a membership of 75. Brother Griffin's message seemed to bring his audience into the presence of God."

Sister Mathilde Stevenson, Yonkers, N. Y., writes: "We have just concluded a series of evangelistic services conducted by district Evangelist C. Stanley Cooke. Sister Cooke assisted at the piano and with the special songs. The word went forth under the power of the Holy Ghost. Owing to the very hot weather, and the fact that the meetings were being held in an upper room, the attendance was not very large. Yet quite a number of strangers attended. Several young people were saved and 2 sisters were baptized with the Holy Ghost. All the saints were quickened and refreshed."

Correction.—Miss Helen B. Stewart and Myrtle Eason are pastors at Savannah, Ga., instead of temporary pastors as stated in *Evangel* of July 6.

Difficulty is the very atmosphere of miracle. It is miracle in its first stages. If it is to be a great miracle the condition is not difficulty but impossibility. Whatever His questions or His reticences, we may be absolutely sure of an unperplexed and undismayed Saviour.—Selected.

If those who tell us to leave the heathen alone—they are happy in their own religion—could see the sad sights which we see, they would understand the bitterness of those who have not the strength of Christ's salvation, or the comfort of His love.—*British Evangelist*.

GREETINGS FROM NICARAGUA

(Continued from Page Thirteen)

"We soon learned that no trains were running on these two days, and realized that this was the reason that the Schoeneichs were not there. However, we sent them two telegrams, one to Leon, and one to Matagalpa, but received no reply to either one. We were in Corinto two days, and while there saw a representation of the Crucifixion. It was held in the street on a platform, on the afternoon of "Good Friday." They had a man, representing Christ, tied to the cross. The two thieves were also represented, with the Roman soldiers, Pilate, and his wife, the mob, and the women weeping at the foot of the cross. The Crucifixion was enacted in word and deed. As we watched, our hearts were chilled, and also saddened as we realized the condition of these people. How they need to know Him, whom to know aright is Life Eternal—to know the Living Christ who walks and talks with us.

"On Sunday morning we left by train for Leon, hoping to meet the Schoeneichs, or hear some word from them. As we passed through Chinendega, our train stopped while another train from Leon passed. As the train slowly passed us whom should we see but Brother and Sister Schoeneich. We called to them, and as for a moment their train stopped, he came running over to greet us. Then our train started—we were going one way, and they another. What a disappointment! Upon arriving in Leon we went to the Mission station, hardly recognizing the place as it was under reconstruction. Dona Lola, the native believer in charge, gave us a hearty welcome, and our hearts burned within us as we realized we were among our people again. Dona Lola was so happy that the Lord had sent Miss Williamson with me. She said this was an answer to her prayer. But she was so anxious to know if there were no more coming—no couples—no young men. She asked us again and again when more would come. She said she was encouraged to pray since the Lord had sent us. Oh, that God would touch the hearts of young couples, and young men and send them forth to dark Nicaragua!

"In the afternoon the Schoeneichs returned. Words fail to express how glad we were to see them. We had to go to the hotel as there was no room at the Mission station, and the hours seemed to pass almost as moments, as we visited with the Schoeneichs. The following day being Sunday, we attended the two services. These were held in the open air, because the building was in a process of repair. The Lord blessed at both services as Brother Schoeneich preached the Word under the anointing of the Spirit.

WHAT IS FAITH?

It is one direct spontaneous movement of childlike confidence in God for Christ's sake. The heart rests all upon Christ, all its care, all its sin; it hangs altogether upon Him, and says to Him from its very depth, "My God and my all." The believer does not think of himself, his faith, his love, or his feelings. So far as he does so, he ceases to exercise faith. Faith sees none but Christ, and rejoices to give Him all the glory.—*British Evangelist*.

A JEWESS SAVED AND HEALED

I was born a Jewess. For three long years I was a physical sufferer. I had two major operations and two nervous breakdowns. I became a dope fiend. Hope for my recovery was abandoned, and they were preparing to send me away, for the doctors said there was no hope of my getting well again. I did not want to live. I had a little colored maid who urged me to accept Christ, declaring that if I would He would heal me. I ran around to all my rabbis and asked them to pray for me, but it seemed that Christ was my only hope. The maid prayed for me and I accepted the Lord Jesus Christ as my Saviour. How I do love Him! I found my Saviour July 18, 1928, and since then my brother also has found Christ. I am saved and healed but I am being greatly opposed by my Jewish friends and kinfolks and need the prayers of all God's people. I shall be so glad to have letters from any who are interested.—(Mrs.) Bella Finegold, 17 Brinkerhoff Ave., Freehold, N. J.

IS YOUR WATCH ALWAYS RELIABLE?

If the mariner's compass always points north he knows which way to steer, but if, for some reason, he believes it sometimes points some other way, he can never be sure of his course. If my watch is always right I depend on it. Even when I hear the train and see others running, I am calm for, looking at my watch, I know the train I hear is not the one I am to take. But if my watch is sometimes wrong, then all my peace is gone and I get excited and afraid and run with the rest. That is the way it is with my Bible. It is always right. I look at it and am not carried about by different winds of doctrine but abide on the Rock of peace. But surely the poor fellow who is not positive that everything in the Bible is true, is an object of pity. He cannot be sure the Lord will save him, or heal him, or baptize him. I am so glad I believe it all, for so I can be certain and have peace. Hallelujah.

A young man went on an excursion: the boat was full of drunkards and blasphemers. Suddenly he realized that they were to be his company forever. He was shocked and turned to Christ at once and was saved.

The best general means to insure the profitable employment of our life, is to accustom ourselves to living in continual dependence upon the Spirit of God and His law, receiving every instant, whatever He is pleased to bestow, consulting Him in every emergency requiring instant action, and having recourse in Him in our weaker moments when virtue seems to fail.—Fenelon.

OUR PENTECOSTAL LITTLE FOLKS

A charming little paper for little people. It is made up of just the things which mold and influence tender little hearts in the right way. It also contains the next Sunday's lesson.

Price 30 cents per year. Canada 40 cents per year. In lots of 5 or more, 25 cents per year or 7 cents per copy per quarter (Great Britain 2/-; 5 copies 6/6).

SPECIAL NOTICE

Did your *Evangel* come to you last week wrapped in a pink wrapper? If so, that was notice that your subscription expires with this issue. We trust that if you have not already renewed your subscription you will do so immediately, as we are sure you will not want to miss a single issue of this excellent magazine.

NOTICE.—"The Rock of Ages," a full-gospel playlet, carrying a deeply spiritual message, can be secured from the author, at \$1.25 per 5 copies, which is the number of people taking part. An excellent vehicle for young people's Christian organizations. Also, "My Sheep Know My Voice," and "My Mother's Bible," by the same author are now being printed. Fifty per cent of sales receipts will be put back into the Lord's work, the other 50 per cent will cover cost of publication.—Manford Evans, Advance Standard, Sherburn, Minn.

CHANGE OF ADDRESS.—J. D. Saunders can now be reached at 839 Summit Ave., Hagerstown, Md.

NOTICE.—Would like to rent tent large enough to seat 300 for new Pentecostal work in South Jersey. Must be in good condition.—Pastor J. McKittrick, Ateo, N. J., c/o Pentecostal Church.

NOTICE.—Will Mrs. Louella M. Adams whose address used to be 609 A. Ave., East Cedar Rapids, Ia., communicate with Mrs. Nellie Young, 703 S. St. Francis Ave., Wichita, Kansas.

NOTICE.—Our pastor having resigned to go into evangelistic work, we are in need of a pastor. We have our own parsonage but it is unfurnished. We desire to have a married man as our pastor.—Mrs. Ruth Fosha, Church Treasurer, Grafton, Ill.

OPEN FOR CALLS

EVANGELISTIC OR PASTORAL.—W. H. Lutgen and wife, Barnett, Mo., R. R. 1.

EVANGELISTIC OR PASTORAL.—Resigned pastorate at Joliet, Ill. In fellowship with General Council.—Elisha B. Hosanna, 218 Sterling Ave., Joliet, Ill.

EVANGELISTIC.—In full fellowship with the General Council, also Illinois district. For reference write A. W. Kortkamp, Alton, Ill., State Superintendent. We both preach.—S. A. Rayborn and wife, Grafton, Ill.

EVANGELISTIC OR PASTORAL.—Have had about 10 years of experience both as pastor and evangelist. Felt God's call to preach at the age of 10. Last pastorate at Humboldt, Kans., where I was pastor for 4½ years.—Evangelist Oscar Davidson, Wichita, Kans.

EVANGELISTIC.—In fellowship with the General Council. Open for calls anywhere the Lord leads.—Evangelist G. E. Wood, 1791 S. Main St., Akron, Ohio.

PASTORAL.—I am resigning as pastor at Flemington, W. Va., Sept. 30, and will be open to take pastoral work somewhere in the district. Am in full fellowship with the General Council.—Albert Ark, Box 164, Flemington, W. Va.

Forthcoming Meetings

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

BELLS CHAPEL, ARK.—Evangelist Wm. S. Moore and wife will conduct a revival July 27-Aug. 17. Neighboring assemblies invited. This chapel is near Atkins.—Pastor Annie L. Skelton.

MOUNTAINAIR, N. MEX.—Pentecostal meeting at the new Assembly, beginning Aug. 1, continuing as long as the Lord leads. There will probably be a district sectional convention the 21st and 22nd. Everybody invited.—J. A. Perkins.

HULL WOODS, TEX.—Camp meeting beginning July 28, sponsored by the Burk Burnett Christ's Ambassadors. Good camp ground. For information write, J. W. Elliott, Box 593, Burkburnett, Tex.

WASHINGTON, D. C.—The date of the evangelistic campaign with Chas. A. Shreve has been put forward one week. The dates now are July 21-Aug. 21.

TOLEDO, OHIO.—Evangelist Delores Lee Dudley, the "Child Evangelist" will be with us for a campaign, August 4th to 18th inclusive. Meetings every night except Monday in the old First United Brethren Church which the Toledo Assembly of God has purchased at Palmwood and Lawrence Avenues.—Hermon L. Harvey, Pastor.

FOREST, LA.—July 27 for 3 weeks or longer, old time Pentecostal meeting. Evangelist W. C. Aytes of Detroit, Mich., in charge.—B. S. Strong.

OAK RIDGE, ARK.—3 miles east of Tucker-man, Ark., 10 days' camp meeting beginning Aug. 3 in charge of Rev. A. L. Ledford of Cash, Ark.

GREENVILLE, ALA.—The District Evangelistic party will begin meeting under large General Council tent July 20 to continue indefinitely.

WINNIPEG, MANITOBA.—Uldine Utley and party will conduct an evangelistic campaign August 18-September 8 in the Amphitheater seating 7,500.—Watson Argue, 143 Machray Ave.

LONDON, ARK.—Brother Wm. S. Moore and wife will begin a revival campaign Aug. 17 to continue three weeks or longer.—Roy F. Meredith, pastor.

BIG SPRINGS, NEBR.—The Nebraska District Camp meeting will convene Aug. 15-25. Speaker announced later. Bring bedding and toilet articles.—Write M. W. Roll, Sec., Bridgeport, Neb., or R. L. Sherman, Big Springs, Neb.

HATTIESBURG, MISS.—Mississippi District Council will convene Aug. 13. Brother Gaston will be with us. All ministers and delegates urged to come. Visitors from the District and adjoining district welcome.—Supt. D. P. Holloway, Thomasville, Ala., or Pastor Stephen Vandermerwe, Box 390, Hattiesburg, Miss.

ANADARKO, OKLA.—The Oklahoma District Camp meeting will convene July 30 to August 8. Bring tents and bedding. Meals served on the freewill offering plan. Speakers will be brethren of the District.—James Hutsell, District Superintendent, Slick, Okla.

EARL, ARK.—Campaign to begin Aug. 4 with Evangelist W. E. Thurmond and wife of Cairo, Ill., in charge. All near-by assemblies asked to come and take part in this campaign which will continue throughout the entire month.—Pastor S. Drew.

SPRINGFIELD, ILL.—City wide campaign in big tent, corner First and Adams, July 14th to Aug. 4th or longer. Louise Nankivell, young Chicago evangelist and Chorister Al. Nankivell, in charge.—W. V. Kneisley, pastor.

AMARILLO, TEXAS.—Camp meeting Aug. 2-11. Four services daily. Day services conducted by various visiting preachers, Evangelist Oscar Berryhill, night speaker. Two meals served each day on the free will offering plan. Donations or provisions greatly appreciated.—Mrs. R. L. Miesse, Corresponding Secretary, 500 Cleveland St.

CENTRAL CITY, KY.—Revival campaign for surrounding country beginning July 25 at the Community Church on Reservoir Ave., in charge of Evangelist Wm. F. A. Gierke of Los Angeles, Calif., assisted by Brother and Sister Johnson of Lynwood, Calif., song leaders and soloists.

ST. PAUL, VIRGINIA.—The Southwest Virginia Pentecostal Camp Meeting, Aug. 1-11. Elder D. H. McDowell, Bible Teacher; Miss Oda B. Teets, Evangelist; Mrs. Lillian Clarkson West, Missionary China-India; Pastor H. H. Peek, Choir Leader; Mrs. Willie T. Millsaps, pianist. Services 10:30, 2:30, 8:00.—John E. Rasnake, Secretary, South Clinchfield, Va.

WATERTOWN, N. Y.—Evangelist L. B. Staats, of Blue Rock, Ohio, will conduct a series of special meetings July 21-Aug. 11, at the Full Gospel Tabernacle, 248 High St. Meetings every night at 7:30 except Saturday. Prayer for the sick every meeting. Sunday 10:30, 2:30 and 7:30. Rooms and board may be had at reasonable rates near the tabernacle for out-of-town visitors.—A. N. Trotter, Pastor, 248 High St.

WOODSTON, KANSAS.—The annual camp meeting for the Northwest will be held three miles east of Woodston on U. S. 40 S., August 1-11. H. B. Garlock, of Colorado Springs, and Frank M. Boyd, Dean of the Central Bible Institute, will be the speakers. The afternoon services will be conducted by the Christ's Ambassadors. Tents for rent on the grounds, meals served at reasonable prices. For information write to Pastor Oria Bray.

SECTIONAL CONVENTIONS

Navarro, Texas—July 29-30; Lufkin, Texas—Aug. 1-2; Saratoga, Texas—Aug. 3-4; Pasadena, Texas—Aug. 5-6; Yoakum, Texas—Aug. 8-9; Lamesa, Texas—Aug. 14-15; Carlsbad, New Mex.—Aug. 17-18; Mountainair, New Mex.—Aug. 21-22; Plainview, Texas—Aug. 24-25; Childress, Texas—Aug. 26-27; Vernon, Texas—Aug. 29-30; Clebourne, Texas—Sept. 3-4; Others will be announced later.—Hugh M. Cadwalder, District Superintendent.

WHITESBORO, OKLA.—Sister Lucy Stickney of McCurtain, Okla., will be with us for a 3 weeks' evangelistic campaign, Aug. 4-25.—Thomas M. Gray, Pastor.

ATTICA-SHARON.—The fourth annual camp meeting for Southwestern Kansas, will be held in a beautiful grove midway between Attica and Sharon on State Highway 12, August 15-25. H. B. Garlock, returned missionary, and Frank M. Boyd, Dean of Central Bible Institute, Springfield, Mo., will be the speakers. The young people will be in charge of the afternoon services. Tents and cots for rent on the grounds; meals will be served at reasonable prices in screened dining tent. For information write Victor Greisen, Attica, Kansas, or Robert Ashworth, Sharon, Kansas. Fred Vogler, district superintendent, Ottawa Kansas.

INDIANAPOLIS, IND.—Camp meeting on Beula Sunshine Farm, 33 miles south of Indianapolis, 7 miles from Trafalgar and Morgantown, 1 mile from Peoga; no railroad here. Services begin Aug. 4, continuing 2 weeks or longer, two meetings daily. Our District Superintendent, Brother Flem Van Meter, Brother Chas. Robison, of Martinsville, and a number of other prominent speakers will be with us. Bring your bedding and camp outfit if possible.—Earl W. Clark, 3911 E. Washington.

MARLOWE, W. VA.—The fifth annual camp meeting for Potomac District will be held in the beautiful Lemon Woods Grove, midway between Martinsburg, W. Va., and Hagerstown, Md., on State Highway 11, August 4-25, Pastor Alvin L. Branch, of Battle Creek, Mich., speaker. Tents and cots for rent on grounds; meals served at reasonable prices in screened dining tent. All ministers affiliated with district are urged to be present. For further information write, H. W. Kline, 509 3rd St., N. W., Washington, D. C., or Harry V. Schaeffer, Mt. Storm, W. Va.

DENVER, COLO.—The twelfth annual convention and camp meeting of the Rocky Mountain District Council of the Assemblies of God will be held at Overland Park, August 4 to 14. Evangelist Ben Hardin, of Chicago, will be the main speaker, assisted by local ministers in the District. Each assembly is urged to send its pastor and two delegates. The business session of the Council will be held morning and afternoon of the 7th, 8th, and 9th. Cottages and tents will be rented at reasonable rates. Meals may be obtained at the cafeteria near by, or cooking can be done on the grounds by those desiring to do so. Bring your own bedding. For further information write Pastor S. H. Patterson, East 37th Ave. & Gilpin; Pastor G. L. Rose, 1907 S. Clarkson, Denver, Colo.; or Floyd C. Woodworth, 411 East Laurel, Fort Collins, Colo.

WORLD MISSIONS CONTRIBUTIONS

July 6th to 11th inclusive

All personal offerings amount to \$882.32.
 .83 Assembly of God S S Newark Tex
 1.00 Hershey Pent'l S S Hershey Nebr
 1.19 Monette Sunday School Monette Ark
 1.34 Assembly of God S S Campbell Mo
 1.70 Assembly of God S S Savanna Okla
 1.71 Hertford Assembly S S Hertford N C
 1.86 Pent'l Assembly Sullivan Mo
 2.00 Assembly of God S S Chester Ill
 2.00 Assembly of God Church Chaffee Mo
 2.20 Pent'l Sunday School Hyndman Pa
 2.26 Assembly of God S S Paris Ill
 2.38 Pentecostal S S Grafton Ill
 2.40 Christ's Ambassadors Humboldt Kans
 2.52 Bethel Assembly of God Elkhart Ind
 2.60 Pentecostal S S Davenport Okla
 2.69 Pentecostal Church Sayre Okla
 2.87 Pentecostal Assembly of God Attica Ind
 2.95 Pentecostal Mission S S Blue Rock Ohio
 3.00 Full Gospel Church & S S Pescadero Calif
 3.00 Harpersfield S S Austinburg Ohio
 3.00 Assembly of God Holly Colo
 3.00 Assembly of God S S Chickasha Okla
 3.05 Assembly of God Decatur Ill
 3.10 Assembly of God Church Memphis Tex
 3.20 Assembly of God North Miami Okla
 3.24 Assembly Dexter Mo
 3.30 Assembly of God S S Booneville Ark
 3.32 Pleasant Hill Christ's Ambassadors Mt Ayr Iowa
 3.60 Assembly of God Mercer Mo
 3.65 Assembly of God Elk City Okla
 3.66 Picher Assembly of God S S Picher Okla
 3.88 Assembly of God S S Attica Kans
 4.10 Assembly of God Perrin Tex
 4.25 Assembly of God Alta Iowa
 4.31 New Bethel Assembly of God Fort Smith Ark
 4.41 Assembly of God Ackerly Tex
 4.58 Assembly of God Pennville Mo
 4.73 Elmer Assembly of God Elmer Mo
 4.74 Assembly S S Warrior Ala
 4.80 Assembly of God S S Port Arthur Tex
 4.95 Pent'l Full Gospel Assembly Chula Vista Calif
 4.99 Sunday School Siloam Springs Ark

5.00 Assembly of God Jacksonville Fla
 5.00 Full Gospel Mission Grano N Dak
 5.00 Assembly Jasonville Ind
 5.00 Morrell Assembly of God Dallas Tex
 5.00 Christ's Ambassadors Mt Vernon Mo
 5.00 Calvary Tabernacle Waynesboro Pa
 5.00 Pent'l Pilgrim S S Smokerun Pa
 5.11 Assembly of God Havre Mont
 5.22 Assembly of God Shawnee Okla
 5.45 Chaneyville Assembly Chaneyville Pa
 5.60 Assembly West Point Nebr
 5.87 Pent'l Church & S S Sachse Tex
 6.00 Breckenridge Assembly Breckenridge Mo
 6.00 Assembly of God S S Wellington Tex
 6.08 Assembly of God Davis City Iowa
 6.52 Harper Pent'l S S Harper Kans
 6.80 Busy Bee Band Agra Kans
 7.00 Pleasant View Sunday School Coy Okla
 7.00 Christ's Ambassadors Faith Temple Kansas City Mo
 7.09 Glad Tidings Tabernacle St Charles Mo
 7.23 Miller Assembly of God Hill City Kans
 7.25 Smithville Assembly Smithville Tex
 7.30 Assembly of God Thayer Mo
 7.33 Assembly of God Monroe Ia
 7.35 Pentecostal Church Colorado Springs Colo
 8.00 Assembly of God Stonewall Miss
 8.42 Assembly Attica Kans
 8.50 Maumee Prayer Band Maumee Ohio
 8.60 Mayfield Assembly Cedardale Okla
 9.00 Pentecostal Assembly Fort Madison Ia
 9.00 Assembly of God and S S Ottawa Kans
 10.00 Christ's Ambassadors Springfield Mo
 10.00 Bethany Temple Assembly Everett Wash
 10.00 Pentecostal S S Eaton Ohio
 10.00 Christ's Ambassadors Elim Tab
 10.00 Glad Tidings Church San Antonio Tex
 10.00 Lighthouse Pent'l Church Brooklyn N Y
 10.00 Assembly of God Pawhuska Okla
 10.00 Wynona Mission of Love Wynona Okla
 10.45 Assembly of God Mercer & Princeton Mo
 11.00 Assembly of God S S Wichita Falls Tex
 11.00 Full Gospel Crusaders Trinity Tab St Louis Mo
 11.75 Edina Assembly of God Edina Mo
 12.00 Full Gospel Church Morgan Hill Calif
 12.35 Pent'l Church Escondido Calif
 12.38 Assembly of God Malvern Ark
 12.50 Assembly of God S S Rush Springs Okla
 12.50 Elk Street Assembly Eureka Springs Ark
 12.50 Russian Polish & Ukranian Church Chelsea Mass
 12.81 Calvary Pent'l Church Galesburg Ill
 12.92 Congregational Church San Juan Bautista Calif
 13.25 Stem Full Gospel Church Calhan Colo
 13.50 Bay View Tabernacle Milwaukee Wis
 14.94 Sunday School Enid Okla
 14.96 Rosen Heights Assembly of God Church & S S Fort Worth Tex
 15.00 Assembly of God Holland Ohio
 15.00 Calvary Pent'l Church Freeland Pa
 15.50 Bethel Chapel Assembly Bethel Mo
 15.82 Assembly of God S S & Tab Fund Sorento Ill
 16.50 Assembly of God Oroville Calif
 16.81 Four Square Gospel Tabernacle Tampa Fla
 17.75 Assembly of God S S Flint Mich
 18.00 Bazine Sunday School Bazine Kans
 20.00 Millville Missionary Prayer Band Millville N J
 20.50 Assembly of God Grand River Iowa
 21.26 Woodston Busy Bee Band Woodston Kans
 21.39 Assembly of God Mattoon Ill
 22.43 Assembly of God Pittsburg Kans
 23.05 Assembly of God W Monroe La
 23.65 Pleasant Grove Assembly Durant Fla
 24.17 Assembly Harbor Beach Mich
 24.35 Laurel Street S S Indianapolis Ind
 24.82 Assembly of God S S Paris Ark
 25.10 Gospel Light Pent'l Tab Harrisburg Pa
 26.20 First Assembly of God Fort Worth Tex
 28.25 Pent'l Church Framingham Mass
 28.80 8th Ave Pent'l Church Gary Ind
 30.50 Portland Gospel Tabernacle Portland Ore
 32.24 First Pent'l Church S S Miami Fla
 35.00 Assembly of God S S Breckenridge Tex
 36.45 Bethel Pent'l Assembly Juneau Alaska
 40.50 Highland Park Pent'l Mission Los Angeles Calif
 42.07 Assembly of God S S & Church Topeka Kans
 58.00 Full Gospel Assembly Granite City Ill
 62.00 Glad Tidings Tabernacle Reading Pa
 67.35 Full Gospel Mission S S Sawtelle Calif
 68.37 Assembly of God & Christ's Ambassadors Wichita Kans
 90.00 Pent'l Mission Germantown, Philadelphia Pa
 130.00 Light-house Pent'l Church & S S Brooklyn N Y
 321.92 Glad Tidings Temple San Francisco Calif
 327.64 Assembly of God Tabernacle Minneapolis Minn
 Total amount reported\$3,300.65
 Expense fund\$ 73.60
 Home missions fund 128.24
 Reported as given direct to missionaries 13.00
 Reported as given direct to home missions 9.45 224.29
 Total for foreign missions\$3,076.36
 Amount previously reported 3,147.32
 Total amount to date\$6,223.68