

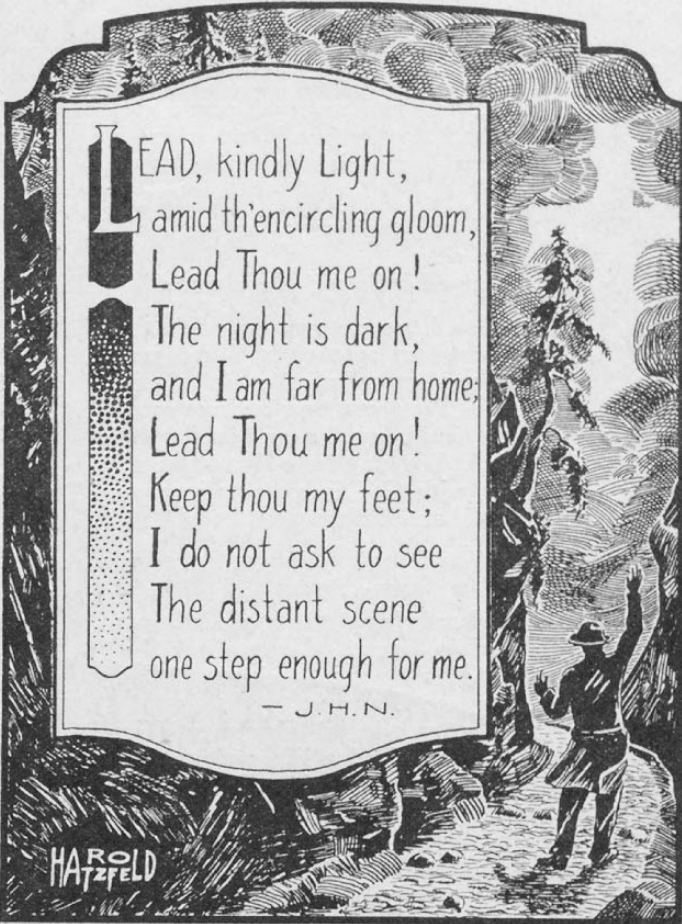
THE Pentecostal EVANGEL

A FAMILY AND MISSIONARY WEEKLY

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LEAD, kindly Light,
amid th'encircling gloom,
Lead Thou me on!
The night is dark,
and I am far from home;
Lead Thou me on!
Keep thou my feet;
I do not ask to see
The distant scene
one step enough for me.

— J. H. N.

HAROLD
TZFELD

Two Men Finding Treasure

By DONALD GEE

*In Which the Writer Draws a Lesson in Character Study and Principle
Not an Interpretation but a Practical Application*

I WANT to ask you, Do you want to be rich spiritually? Do you really want to have "treasure"? Now I do; I am tremendously avaricious spiritually. I want to have treasure, loads of it; and I thank God that it is His will that we should be rich. The main thing that our Lord Jesus is teaching in the parables is that we can have spiritual possessions, and have them right now. The man who found the treasure hid in the field became the possessor of it. The merchant found one pearl of great price, and became the possessor of it. He could say, "It is mine; I have it in my grasp." I am glad we can have some of our inheritance now, before we die. Some people are always going to get something in the future, but our Lord is speaking here of men who obtained something here and now, and who could say, "I am rich."

Fancy the audacity of the Lord Jesus (I say it reverently), standing up there and talking to the crowd about treasure! There He was, a humble peasant, with a simple garb, who probably did not know where the next meal was coming from, or where He was going to find a place to sleep. Fancy Jesus talking about treasure! It would be like some of us talking about high finance and millions of dollars. Yet He talked about treasure; and the wonderful part about it is that while He spoke people felt He knew what He was talking about.

SPIRITUAL TREASURES, NOT DOLLARS, OUR RICHES

There are treasures which cannot be appraised by any earthly computation. It is not dollars that make us rich, neither is it possessions; it is spiritual treasures. Los Angeles nearly took my breath away; why, the whole city seemed abounding in wealth—ornate public buildings, and superb construction going up on every side: beautiful, wealthy homes everywhere. Fancy a poor Englishman being dropped down in Los Angeles! It seems almost to be paved with gold. And yet I believe it is not the happiest city in the world. There are things which men call treasure which are not treasure at all; they are empty bubbles. There are things which men, in their natural wisdom, despise; and yet they are priceless treasures.

Just for the moment let us think of what that crowd would think as they were listening to Jesus and looking at Him. What would they think He meant when He talked about treasure? What was it that made Jesus so rich? What made Him such an authority on spiritual treasure? There were three things in particular about Him that

were so wonderful. First, as He walked along life's pathway He had a heart which was perfectly and gloriously right with God. Have you that? Is not that a treasure? Oh, the blessing of waking in the morning and knowing you are right with God! Oh, the joy of laying your head on the pillow at night and realizing that everything is right between you and your heavenly Father! Why, I would not part with that for anything. When we have been right with God for many years I think we lose the sense of the wonder of it which we had at the beginning. I sometimes feel I would like to get back to the joy I had when I first knew I was right with God, and I sang:

"'Tis done, the great transaction's
done,
I am my Lord's and He is mine."

I want to have a sympathy with the young convert, as though I had just gotten saved myself; and yet how lovely it is as the years pass and we grow in grace, in knowledge, and in likeness to Him! We may have that sense of likeness with God in an ever increasing depth and fullness.

JESUS WAS RICH IN UNITY, PURPOSE, AND FAITH

The Lord Jesus possessed it to a wonderful degree. He walked this earth in absolute unity with the Father, and it made Him rich.

Another wonderful thing about Him was that He lived a life with a deep purpose in it. He said, "The Son of man is come to seek and to save that which is lost." One of the tragedies I find as I go around is that people are drifting, especially young people; they don't seem to know why they are alive. But oh, how glorious it is to know what is the purpose of your life! How lovely to awaken in the morning and thank God that He gives you power to be useful, and that out of you may flow rivers of living water. No one need live an empty life. The Lord Jesus lived to pour out His life for others. In the years gone by some folks had the idea they ought to gather in little drawing-room meetings and receive the finishing touches on the "needlework of the bride"; but now we have learned that God wants us to live for others. Oh, the treasure of

a life which has a great and glorious purpose. If you want to be happy, stop thinking about your little self and think of somebody else; ask the Lord to make rivers of living water flow out of you.

Another striking thing about the Lord Jesus was His perfect faith in His heavenly Father. What a treasure that is! No worry, no anxiety, because faith rests. Possibly you people here in America don't worry, but I come from Scotland and they do worry over there; they are always saving for a rainy day. But our Lord set the example of a lovely, care-free heart and life. He said, "Take no thought, saying, What shall we eat? or What shall we drink? or, Wherewithal shall we be clothed? . . . for your heavenly Father knoweth that ye have need of all these things." And He went through life with a quiet, peaceable heart because He had a perfect faith in His heavenly Father. Is not that treasure? I would rather have that perfect faith in God, which does not know what it is to worry or fret, than almost anything else. I call that treasure.

I have only mentioned these three things, for they are what we might have had in mind had we stood in the crowd that day and listened to Jesus giving the talk. There are many other spiritual treasures.

A STUDY IN CHARACTER

Now notice how the Lord Jesus paints a pair of pictures, using two personalities. In the one parable He pictures a man finding treasure hid in the field. In the other parable He depicts a man seeking goodly pearls. They are a perfect pair of parables, teaching the same thing; but they show two different personalities. One of the lovely things about the Lord Jesus is that He has room in His heart for all sorts of us. Rich, poor, educated, ignorant, young, old, He has room for every kind. I find that most of us are not *big enough*. If some have been saved a certain way they think everybody else should be saved that way. Now don't you make everybody conform to your mold. God has more ways than one of dealing with men. It is just the same over the Baptism with the Holy Ghost. Some have received with a great deal of noisy demonstra-

tion, and if you don't receive it that way they think you have not been baptized. The truth is that God meets different personalities in different ways. When in Wales one time, a couple of young men came to me in great trouble, and said, "What proper attitude of body should we take when waiting for the Baptism? After we have been kneeling for hours, we get sore and stiff and cannot wait any longer. Do you think the Lord can baptize us without our kneeling?" I just pointed out the second chapter of Acts, how on the Day of Pentecost when the Holy Ghost fell, they were sitting. Oh, what a relief! Why a friend of mine was baptized when lying on his bed. If you are one of those who must make a noise, the Lord will bless you; and if you are not, the Lord will bless you too. I believe it is because of these very principles that the Lord painted two pictures to teach the same doctrine; He wanted to show two absolutely diverse types of men.

THE JOY OF DISCOVERY

"The kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field." The picture that comes before me is of a man wandering across the field, more or less carelessly and aimlessly; and as he strolls along quite accidentally he kicks his foot against treasure. Possibly his first feeling is one of annoyance because he hurt his toe, but as he looks down he discovers that what he has kicked is worth something, and the man becomes so excited about it that he makes a noise. It says, "For joy thereof he goeth and selleth all that he hath, and buyeth that field." This is a picture of the type of man who makes a noise, gets excited, makes a fuss. He has found treasure, and he tells everybody about it. Anyway, he has the treasure, and that is all that matters.

Our Lord is an exquisite artist; He can paint a picture in a very few words. We know that type in daily life; we know the men and women wandering along the pathway of life, more or less carelessly, perhaps aimlessly, who don't seem to know that God is able to enlarge their lives and bless them. Then one day they suddenly hit against the glorious full gospel that God is able to save and to set free. Possibly the first feeling is one of annoyance; it has hurt some of their prejudices and ideas. But as they look closer how happy they are to find that the Lord

Jesus can save from sin and fill the life with joy—and then they get excited. They go and sell all they have and buy that field. We all know the impulsive nature, and it is very beautiful. Of course some of us who are like icebergs are apt to get a little impatient over it, but we should not, for it is very beautiful. These folk get so enthused they tell everybody, sometimes very awkwardly, and sometimes in the wrong place. They write letters to everybody about it, they just cannot keep quiet. They are the "Peters."

THE PEARL MERCHANT

Then there is the other parable, picturing another type of man, and I am glad the Lord gave this other picture, because I think we have not been quite sympathetic enough with the other fellow. He is a merchant; that is to say he had been seeking and buying goodly pearls all his life. He did not hit

"The kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field. Again, the kingdom of heaven is like unto a merchant man seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought it. Matt. 13:44-46.

against treasure accidentally, he had searched for years and was an expert. When you put pearls before him, he knew them at a glance. He could lift up one and say, "This is of no value, I will not have it." He could pick up another and say, "I'll buy this." But though he is rich in a way, still he is not satisfied; he feels that somewhere there is a pearl better than any he has. One day some one tells him about one offered for sale and he goes to see it; and as soon as he sees it he falls in love with it. Those other pearls mean nothing to him now; he sells all he has and buys the one pearl of great price.

The account does not say there is any particular joy here. I don't imagine he made any fuss. But had you been there, you would probably have seen a deep quiet joy in his life. He took that pearl home, and I fancy I can see him shut the door, and hold the pearl up to the light, this way and that way, enjoying it to the utmost. He

would not make any fuss, his enjoyment would be deep and quiet. I am sure you will agree with me that there are people like that. I frequently meet people I would call pearl merchants, men and women who have been seeking the best all their lives, fond of books and music, trying to get satisfaction through some system of philosophy. They have discovered some very beautiful truths, yet there is something lacking and they know it. And is it not a treat to one day introduce these people to the Lord Jesus Christ, who satisfies them so completely, that they are ready to forsake everything that they may win Him and be found in Him? Saul of Tarsus was a pearl merchant. He was rich before ever he met the Lord. But once he met Jesus on the way to Damascus all his treasures became as nothing, and he sold everything that he might win Christ.

I want to plead for this type of person, that we treat them more sympathetically, these educated, refined people. I have been in assemblies where it seemed to me they put a premium on people's being ignorant; and if you were not ignorant, and rough-and-tumble, they thought you could not be saved. Thank God, He can save you in a silk hat. May the Lord bring us to a place where our hearts and minds are enlarged and broadened. I have met some lovely people and have coveted for them the blessing God has given us. I believe the Lord loves the pearl merchant as much as the fellow who hits his toe against

the treasure in the field. I want a heart large enough to have room for everybody my Lord has room for. I do believe He wants us to minister to some of these people who, we think, are very stiff and starchy; underneath they may have a hungry heart.

A GREAT PRINCIPLE

The main teaching our Lord wanted to emphasize in these two parables is that there is treasure we can have, but—but—but *we must pay the price*. I want to emphasize that, for there are people who can make a lot of noise and yet not be rich at all. I have been in meetings where they have nearly raised the roof, so to speak, with their hallelujahs, and yet I have felt that those dear folks went away empty. I come from a country where they love reality. If there is one thing they cannot bear in Edinburgh it is sham. A visitor was in Edinburgh not long ago and I took him to see Edinburgh
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Organization

It seems quite clear that the spirit of insurrection and of noncooperation may become the two basic devitalizing elements in any enterprise. They sap the strength, stifle the growth, and, allowed to dominate, will ultimately lead to a complete failure and breakdown of the whole structure of things.

The church is the greatest organized enterprise on earth. Some one has suggested that organization is the reason why a large portion of the church is failing to accomplish its God-ordained purpose. They would have us discard all semblance of order and rule, and return to the very primitive. Yet even in the primitive there must be some sort of order. One can walk where he pleases, but if two should start to walk on a direct line towards each other without regard to any order there would be a crash.

Organization is simply a systematizing of things so that people may live together and work together harmoniously. If organization and intelligently co-ordinated effort are not Scriptural and practical, heed should be given to the warnings of those who oppose organization; but the evidence, both of Scripture and of practical, everyday experience, militate against the idea that such warnings are founded in wisdom.

Here we have a miscellaneous assortment of bolts, nuts, castings, fittings, etc. Each is a complete unit in itself. But they lie useless until they are assembled together, each in its designed place, and in proper relation to the other units. When they have been organized into a complete machine, then they become useful and the machine is ready to function.

Jesus laid a consistent foundation for the church. He called, trained, and equipped His disciples. He chose out of the larger group twelve to be leaders, and out of the twelve, three, Peter, James, and John, to whom He imparted deeper revelations, and hence greater responsibility. He organized a band of seventy disciples and sent them out to represent the kingdom of God. He did not leave it to each one to choose his own way of doing things, but gave them a complete set of instructions to follow. When they had completed their task they returned to report to Him and to receive further instructions. He proved the value of leadership by leading, and of organization by Himself organizing.

After the ascension of Jesus, the Holy Spirit entered into the task of perfecting the organization Jesus had started. He co-operated fully with the apostles and they co-operated fully with Him. (Right here is the power and success of the church.) He set in the church pastors, teachers, evangelists, governments, etc. He identified Himself with their councils, and presbytery meetings, entering into their deliberations until the church leaders could say, "For it seemed good to the Holy Ghost and to us to lay upon you no greater burden than these necessary things." He gave miraculous gifts to the church, not for individual use, but to be used in association with the other gifts as a part of the operation of God through a united church. He then gave rules and laws to govern the operation of these gifts; all that we might be "*workers together with Him.*"

The growth of the Pentecostal movement has necessitated some form of organization that, as a united body, bound together by one common faith, experience and fellowship, we might carry on, intelligently, the task of spreading the message God has committed to us. The movement, however, is still in the making, an infant that needs careful development. The God-given powers may be completely dissipated by the refusal on our part to recognize the nature and laws of co-operation. One great need, it would seem, is for us to study carefully the nature of the organization of the apostolic church and pattern after it.

CAN YOU MULTIPLY?

Gardeners are busy just now giving special attention to the two enemies of their plants. It has been estimated that one chickweed may produce 3,000 seeds, and, as four generations are possible in a year, 81,000,000,000,000 chickweeds might be produced from a single seed.

We have all heard of the rabbit menace in Australia, where, after introduction not many decades ago, they have multiplied to such an extent that, having eaten everything on the ground, they have taken to climbing trees.

Everyone knows the story of the sentimental Scotsman and his thistle. The bramble was taken to New Zealand, and now they say there is a bush there one hundred miles long.

It has also been estimated that one pair of aphids or greenfly may give rise in one summer to a quintillion of little ones—1,000,000,000,000,000,000,000,000,000,000,000.

Let us turn to those to whom it has been said, "Herein is My Father glorified, that ye bear *much fruit.*" If I were the only Christian in the world, and brought one person this year to Christ, and next year each of us brought one more soul to Him—that would be four, next year eight, and so on—in thirty-one years the whole world would be saved.

THE CRITIC

A little seed lay in the ground,
And soon began to sprout;
"Now which of all the flowers around,"
It mused, "shall I come out?"

"The lily's face is fair and proud,
But just a trifle cold;
The rose I think is rather loud,
And then its fashion's old.

"The violet; it is very well,
But not a flower I'd choose,
Nor yet the Canterbury bell
I never cared for blues."

And so it criticized each flower,
This supercilious seed,
Until it woke one summer hour
And found itself a weed.

What Should a Christian Do?

C. E. Robinson



MAN WHO seeks and obtains employment at the Gospel Publishing House is usually very glad and may even take occasion to tell several of his friends of his great good fortune. But when he reports for duty on Monday morning you do not see him standing or sitting around, wearing a broad smile, and telling all and sundry what a fine thing it is to have a job at the Gospel Publishing House. No, the first thing, he makes inquiry as to what is expected of him and he goes to work. It is quite true he continues to wear the broad smile, and never misses an opportunity to tell his friends how happy he is that he is a servant of this institution, but all the time he keeps faithfully working at the task assigned him, seeking to forward the interests of the Gospel Publishing House.

Indeed when he was only *thinking* of working for the Gospel Publishing House, and before he knew he would be accepted as a servant, he was sure he would not be engaged with hammer and anvil nor with square and saw, for the concern with which he was hoping to take service he knew was not engaged in the business of blacksmithing or carpentering. He expected to be employed in some branch of the work of publishing gospel literature.

Now as a Christian is a servant of God I inquire what should a Christian do? Many times I have seen people seeking to be accepted by God as servants of His, who seemed to have no notion what they would be working at, or even that they would be expected to work at all, if they were received as servants of God. Indeed, I have even observed them after they have joyously announced that God has taken them in and made them servants of His, spending their time in nothing at all but rejoicing over their good fortune, and telling people how glad they are that they have been accepted by God as His servants. It seems not to have occurred to them that there is anything to be *done* by the servants of God. They are glad to have the name of servant, but to live up to it by working in the interest of their Master is something to which they seemingly have given no attention.

Sometimes I have seen a family of big boys growing to maturity in their parental home. They sleep in the beds

provided for them, wear the clothes bought with Dad's money, and eat their fill at his table, but they spend their time and strength in roaming over the community, playing, and idling. Girls even, sometimes dawdle comfortably in the sitting room reading novels, or lounge in the hammock with their friends, while mother carries on in kitchen and laundry. Such things are most reprehensible, and such boys and girls are surely a disgrace to the name of sons and daughters, so much so that the neighbors often have derogatory things to say about their selfish, idle ways.

But who speaks of the sons and daughters of God in fault-finding terms because they play around all day, eating at the Lord's table, wearing the robes of the Lord's righteousness and boasting of their noble parentage as sons and daughters of the Lord Almighty? People do not seem to fall into disfavor or come under the condemnation of the public because in the household of God they do not busy themselves in bringing to pass the enterprises in which God is engaged, and upon which He has His heart so fully set. If you ask one of these ne'er-do-well sons of God what he is doing in the way of carrying on for God, he is likely to look at you in stupid amazement. He does not understand you. He thinks if he boasts of the goodness of God and does not do any outlandish thing to disgrace his Father's name, and is always on hand at mealtime in his Father's house, he is doing all that His Father expects of one of His children.

But that this is very far from being God's view of the matter is clear, not only as a matter of common-sense thinking, but from the plain Word of God as well. To some it seems impossible to believe that God has made no arrangement for any one to find out about and take advantage of the plan of salvation purchased by Jesus, only as human beings bring to such a one the news. People who believe that God has some other way to bring people the news of the salvation of Jesus, besides their being told about it by men, are likely to speak of Abram being called out of the heathen city of Ur, of the Magi being told about the birth of Jesus in their heathen homes in the East, and about Saul of Tarsus on the Damascus road being saved without the intervention of man. Still they have read, "How then shall they

call upon Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher?" So the question is left open.

It is not necessary for us to decide however whether the only way there is for men to get saved is through the ministry of men. Passing that question by we may boldly say without fear of contradiction, that the established rule of God is that men who are saved, *get* saved through the ministry of some other man. So far as we know, any other method God may employ is entirely exceptional, governed by the demands of expediency.

That being the case who can measure the responsibility resting upon us who have experienced salvation, to tell the people we meet what a dear Saviour we have found. If a man of our acquaintance would accept the Saviour provided we lived a joyous victorious life before him and faithfully brought him the news that our joy and peace and our success in overcoming temptation were all results of our having let Jesus come into our lives, how wonderful would be our eternal satisfaction over the fact that we had proved faithful, and that so he was saved. But on the other hand, if we should fail such a man, either by not witnessing faithfully to him of the goodness of the Saviour, or by living such a life as would make our witnessing to fall on unheeding ears, and if, because of our failing him, he were eternally lost, how great would be the disappointment and grief of our precious Lord.

In thinking along this line the strong words of Ezekiel come to mind: "Son of man, speak unto them and tell them, Thus saith the Lord God; whether they will hear, or whether they will forbear. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand."

This scripture infers that neither the saint addressed warns the wicked nor does any other man warn him, and so he dies unwarned—a lost soul. But supposing another case, that while the saint addressed did not warn him, still another saint did do so and this wicked man heeded, and turned, and was saved. Does that make it any easier for the first saint who failed? If I see a man on a track, in danger of being killed by an oncoming train, and carelessly pass him by, although I see he is asleep, am I not guilty; and is my guilt diminished by the fact that

(Continued on Page Nine)



HAT indefinable, indescribable something which an old renowned Scotch preacher describes thus: "There is sometimes somewhat in preaching that cannot be ascribed either to matter or to expression, and cannot be described what it is, or whence it cometh, but with a sweet violence it pierceth into the heart and affections and comes immediately from the Lord; but if there be any way to obtain such a thing, it is by the heavenly disposition of the speaker."

We call it unction. It is this unction which makes the Word of God "quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and a discernor of the thoughts and intents of the heart." It is this unction which gives words of the preacher such points, sharpness and power, and which creates such friction and stir in many a dead congregation. The same truths have been told in the strictness of the letter, smooth as human oil could make them, but there was no sign of life, not a pulse-throb; all was as peaceful as the grave, and as dead. The same preacher in the meanwhile receives a baptism of this unction, the divine inflatus is on him, the letter of the Word has been embellished and fired by this mysterious power and the throbbings of life begin; life which receives or life which resists. The unction pervades and convicts the conscience and breaks the heart.

This divine unction is the feature which separates and distinguishes true gospel preaching from all other methods of presenting the truth, and which creates a wide spiritual chasm between the preacher who has it and the one who has it not. It backs and impregns revealed truth with all the energy of God. Uction is simply putting God in His own Word and on His own preacher, by mighty and great prayerfulness and by continual prayerfulness; it is all potential and personal to the preacher; it inspires and clarifies his intellect; gives insight and grasp and projecting power; it gives to the preacher heart-power, which is greater than head-power; and tenderness, purity, force, flow from the heart by it. Enlargement, freedom, fullness of thought, directness and simplicity of utterance are the fruits of this unction.

EARNESTNESS IS NOT UNCTION

Often earnestness is mistaken for unction. He who has the divine unction will be earnest in the very spiritual nature of things, but there may be a vast deal of earnestness without the least mixture of unction.

∴ Divine Uction ∴

By E. M. BOUNDS

"One bright benison that private prayer brings down is an unction from the Holy One."—Spurgeon.

Earnestness and unction look alike from some points of view. Earnestness may be readily and without detection substituted or mistaken for unction. It requires a spiritual eye and a spiritual taste to discriminate.

Earnestness may be sincere, serious, ardent and persevering. It goes at a thing with a good will, pursues it with perseverance and urges it with ardor; puts force in it. But all these forces do not rise higher than the mere human.

UNCTION IS THE INDEFINABLE

What of unction? It is the indefinable in preaching which makes it preaching. It is that which distinguishes and separates preaching from all mere human addresses. It is the Divine in preaching. It makes the preaching sharp to those who need sharpness. It distills as the dew to those who need to be refreshed. It is well described:

*"a two-edged sword
Of heavenly temper keen,
And double were the wounds it made
Where'er it glanced between.
'Twas death to sin—'twas life
To all who mourned for sin.
It kindled and it silenced strife,
Made war and peace within."*

This unction comes to the preacher not in the study but in the closet. It is heaven's distillation in answer to prayer. It is the sweetest exhalation of the Holy Spirit. It impregnates, suffuses, softens, percolates, cuts and soothes. It carries the Word like dynamite, like salt, like sugar; makes the Word a soother, an arraigner, a revealer, a searcher; makes the hearer a culprit or a saint, makes him weep like a child and live like a giant; opens his heart and his purse as gently, yet as strangely as the spring opens the leaves. This unction is not the gift of genius. It is not found in the halls of learning. No eloquence can woo it. No industry can win it. No prelatial hands can confer it. It is the gift of God—the signet set to His own messengers. It is heaven's knight-hood given to the chosen true and brave ones who have sought this anointed honor through many an hour of tearful, wrestling prayer.

Earnestness is good and impressive; genius is gifted and great: but it takes a diviner endowment, a more powerful energy than earnestness or genius to break the chains of sin, win estranged and depraved hearts to God; to repair the breaches and restore the church to her old way of purity and power. Nothing but this holy unction can do this.

UNCTION—RESULTS

In the Christian system unction is the anointing of the Holy Ghost, separating unto God's Word and qualifying for it. This unction is the one divine enablement by which the preacher accomplishes the peculiar and saving ends of preaching. Without this unction there are no true spiritual results accomplished; the results and forces in preaching do not rise above the results of unsanctified speech. Without unction the former is as potent as the pulpit.

This divine unction on the preacher generates through the Word of God the spiritual results that flow from the gospel, and without this unction these results are not secured. Many pleasant impressions may be made, but these all fall far below the ends of gospel preaching. This unction may be simulated. There are many things that look like it. There are many results that resemble its effects but they are foreign to its results and to its nature. The fervor or softness excited by a pathetic or emotional sermon may look like the movements of the divine unction, but they have no pungent, penetrating, heart-breaking force. No heart-healing balm is there in these surface, sympathetic, emotional movements; they are not radical—neither sin-searching nor sin-curing.

UNCTION IS THE DISTINGUISHING FEATURE OF TRUE GOSPEL PREACHING

This divine unction is the one distinguishing feature that separates true gospel preaching from all methods of presenting truth. It backs and interpenetrates the revealed truth with all the force of God. It illuminates the Word and clarifies the intellect and empowers it to grasp and apprehend the Word. It qualifies the preacher's

heart, and brings it to the condition of tenderness, of purity, of force and light that are necessary to secure the highest results. This unction gives to the preacher liberty and enlargement of thought and soul, a freedom, fullness, and directness of utterance that can be secured by no other process.

NO UNCTION—NO POWER

Without this unction on the preacher the gospel has no more power to itself than any other system of truth. This is the seal of its divinity. Unction in the preacher puts God in the gospel. Without the unction, God is absent, and the gospel is left to the low and unsatisfactory forces that the ingenuity, interest, or talents of men can devise to enforce and project its doctrines.

It is in this element that the pulpit oftener fails than in any other element. Just at this all-important point it lapses. Learning it may have, brilliancy and eloquence may delight and charm, sensation or less offensive methods may bring the populace in crowds; mental power may impress and enforce truth with all its resources; but without this unction, each and all these will be but as the fretful assault of the waters on a Gibraltar. Spray and foam may cover and spangle, but the rocks are there still, unimpressed and unimpressible. The human heart can no more be swept of its hardness and sin by these human forces, than these rocks can be swept away by the ocean's ceaseless flow.

UNCTION—POWER

This unction is the consecration force, and its presence the continuous test of that consecration. It is that divine anointing on the preacher that secures his consecration to God and His work. Other forces and motives may call him to the work, but this only is consecration. A separation to God's work by the power of the Holy Ghost is the only consecration recognized by God as legitimate.

The unction, the divine unction, this heavenly anointing is what the pulpit needs, and must have. This divine and heavenly oil put on it by the imposition of God's hand must soften and lubricate the whole man—heart, head, spirit—until it separates him with a mighty separation from all earthly, secular, worldly, selfish motives and aims, separating him to everything that is pure and Godlike.

It is the presence of this unction on the preacher that creates the stir and friction in many a congregation. The same truths have been told in the strictness of the letter, but no ruffle has been seen, no pain or pulsation felt. All is quiet as a graveyard. Another

preacher comes, and this mysterious influence is on him; the letter of the Word has been fired by the Spirit, the throes of a mighty movement are felt; it is the unction that pervades and stirs the conscience and breaks the heart. Unctionless preaching makes everything hard, dry, acrid, dead.

This unction is not a memory or an era of the past only; it is a present, realized, conscious fact. It belongs to the experience of the man as well as to his preaching. It is that which transforms him into the image of his divine Master, as well as that by which he declares the truths of Christ with power. It is so much the power in the ministry as to make all else seem feeble and vain without it, and by its presence to atone for the absence of all other and feebler forces.

This unction is not an inalienable gift. It is a conditional gift and its presence is perpetuated and increased by the same process by which it was first secured—by unceasing prayer to God, by impassioned desires after God, by estimating it, by seeking it with tireless ardor, by deeming all else loss and failure without it.

WHERE DOES UNCTION COME FROM?

How and whence comes this unction? Direct from God in answer to prayer. Praying hearts only are the hearts filled with this holy oil; praying lips only are anointed with this divine unction.

HOW TO GET UNCTION

Prayer, much prayer, is the price of preaching unction; prayer, much prayer, is the one, sole condition of keeping this unction. Without unceasing prayer the unction never comes to the preacher. Without perseverance in prayer the unction, like the manna overkept, breeds worms. Without this unction preaching fails utterly of its highest and divine end. Without prayer, much prayer, the unction fails. —*Triumphs of Faith.*

A SPIRITUAL THERMOMETER

The prayer meeting might rightly be called the spiritual thermometer of the church. It is showing how cold or lukewarm some people's consciences are in the matter of the mid-week service. They seem to think that it makes but very little difference whether they are present or not. Yet many of these same people would feel highly offended if you were to question their spiritual state.

But would you not question the physical health of one who habitually absented himself from the table at meal time? who had no appetite for the

rarest viands that might be prepared for him?

You would have grave reason to fear for his physical welfare, yea, even for his life, if the condition were not changed. So you may well doubt the spiritual health of those who without an excuse or reason that would be acceptable at the judgment bar of God refuse to partake of the food for the spiritual man that is provided in many of the mid-week prayer meetings.

God's Word speaks of not forsaking the assembling of ourselves together as the manner of some is; but exhorting one another: and so much the more as ye see the day approaching.

Over and over our hearts are grieved to see how professors of religion fail to heed this Scriptural injunction and find it so convenient to have other things on hand at the time of public services. See a young man desperately in love with a young lady—her wishes, her pleasure, her comforts and her welfare are uppermost in his thoughts. He many times drops business for a period that he may be at her service and enjoy himself in her presence—he is devoted to her and vice versa. It seldom rains too hard or gets too cold or storms too fiercely for him to visit her in her home—his heart is where she is.

So it is with those who are wholeheartedly in love with the Master. They will make any sacrifice, practice any self-denial and face almost any kind of weather to get to the house of God. His cause is their cause, His desires are their desires, and where He is interested so are they—they are in love, and the thought uppermost in their minds and the desire deepest in their hearts is to please Him and to adore at His feet, with their brothers and sisters in Christ.

They are looking forward with anxious hearts to the time when they shall reign eternally with Him in His Father's house in glory. Oh, hallelujah! Does your heart beat in gladness at the thought of the coming Bridegroom? Or does your spiritual temperature run low and your zeal wane on prayer meeting night? and do you tremble rather than rejoice at the thought of the coming of the Lord? "Fire up, brother, fire up; keep the fire burning in your heart—fire up."—*Herald of Light and Zion's Watchman.*

A life that goes out to others in love and service is continually growing wider and sweeter. It expands into beauty. It gains daily in power and influence. No matter where it starts from, it goes up higher all the while.—*Light and Life Evangel.*

∴ The Square Deal ∴

Meyer Pearlman

"Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: then shall every man have praise of God." 1 Cor. 4:5.

Paul wrote the above words when the partisan spirit had invaded the Corinthian church, so that the members were grouping themselves according to their sympathies and tastes, around different leaders, who, as we know, frankly discouraged such a spirit. Under such circumstances it was inevitable that the merits and limitations of these leaders should be discussed, and estimates formed of their ability and faithfulness. Reading between the lines we infer that wrong constructions had been placed upon some of Paul's words and actions. A careful reading of 1 Cor. 9:1-5 and Paul's defense in the second epistle will support this inference. It was at this time that the apostle besought his self-appointed judges not to judge "before the time"—before all circumstances had been considered and motives had been justly weighed. Paul was appealing for the "square deal."

The text has an application for us to-day. First of all it would teach us to suspend judgment on words or actions until we have taken into consideration the motive that impelled the same. On leaving a restaurant, two men took overcoats that were not their property. To have judged strictly by their actions would have been to brand them as thieves. But a careful investigation showed that one of them had taken the wrong overcoat by mistake and had left his own. Many years ago a traveler was walking along the streets of what was then St. Petersburg. Suddenly a peasant rushed upon him and commenced rubbing snow vigorously on the nose of the traveler. His first impression was that he was the victim of a rough assault, but investigation revealed the fact that the peasant had observed with alarm that the foreigner's nose was fast becoming frostbitten and he had taken the necessary steps to save that organ! If we had known Joseph's heart, his treatment of his brethren might have seemed harsh and vindictive. Unless we had known what was passing in Solomon's mind, his command to cut a living child in two (1 Kings 3:16-28) would have sounded diabolical. All of which confirms the wisdom of our Lord's admonition, "Judge not according to the appearance, but judge righteous judgment."

The text would suggest that we forbear passing judgment until we have carefully considered both sides of a question. A story is told of two knights who met on either side of a monument. "What beautiful golden shields have been worked out on the sides of this monument," said one. "You are mistaken, my friend," replied the other, "the shields are of silver." The contradiction led to hot re-affirmations by both. Thus they got into a quarrel and the quarrel led to a fight. As they fought the two warriors exchanged the sides from which they had viewed the monument. Then, behold each found that he was both right and wrong. The lesson is obvious: every question has at least two sides and a careful survey of both sides of it will save much disputation, misunderstanding, and error.

The text would teach us also to refrain from judgment unless we are prepared to judge with a view to helping a person, making all possible allowance, and appreciating all the good qualities we can find in him. Such an observation may sound very commonplace, but, alas, its familiarity does not always prevent our making adverse judgments of people in order to give vent to peevishness and outraged feelings. Let us consider the words as well as the example of Christ. In the Lord's message to the seven churches of Asia (Rev. 2, 3), we notice that the severe judgment He was compelled to pronounce on some of the churches was tempered by a desire to lead them to repentance and by a willingness to commend in them all that was praiseworthy. When we can roughly brush aside our own feelings, partialities, preconceptions, and prejudices in forming estimates of those with whom we have to deal, then we shall have attained to one of the high excellencies of the Christian life, and we shall have been conformed to the image of the Judge of the whole earth who always does right.

TWO MEN FINDING TREASURE

(Continued from Page Three)

Castle, which is built on solid rock. As I was taking him about the castle rock he kept on saying, "Is it real, is it truly rock?" I felt like telling him to fall down on it and find out for himself. He said, "I have just come from a seaside town where they have been improving the promenade and making a lot of artificial rock, and making it look very pretty." I replied that we had plenty of the real thing in Scotland.

I believe our hearts covet reality. You can have your big campaign, your boosting and advertising, but I want something that will last seven days in the week and three hundred and sixty-five days in the year, something that is just as real whether there is a big preacher around or not, whether I am in a big assembly or out in the back woods on a farm. We want reality. I think it is very foolish for preachers to talk as though we could have everything for nothing. Jesus did not talk that way. We can have treasure, if we will pay the price. Before the man could obtain the treasure he found in the field, he had to sell all he possessed. Before the merchant could possess the pearl of great price he had to sell all his other treasures. Don't be deceived by teachers who offer cheap and easy ways of getting treasure; you have to pay the price. Show me those who are rich in God; they are those who have been through the fire.

I am a believer in slow and steady work; I find it pays. The assembly that is built up slowly is usually the best assembly. Sometimes it means a bit more waiting on God and more heart searching. If you want reality you must pay the price, there is no other way. If you want the real source of inspiration that will make you willing to pay the price, you can find it by contemplating Calvary. When I see how much *He* paid, how perfect was *His* consecration, and how wonderful was *His* love, I cry:

"Were the whole realm of nature mine
That were an offering far too small;
Love so amazing, so divine,
Shall have my life, my soul, my
all."

AT OUR POSTS

There is a yet harder and higher heroism—to live well in the quiet routine of life; to fill a little space because God wills it; to go on cheerfully with a petty round of little duties, little occasions; to accept uncomplainingly a low position; to smile for the joys of others when the heart is aching; to banish all ambition, all pride and all restlessness in a single regard to our Saviour's work. To do this for a lifetime is a greater effort, and he who does this is a greater hero than he who for one hour storms a breach or for one day rushes onward undaunted in the flaming front of shot and shell. His works will follow him. He may not be a hero to the world, but he is one of God's heroes; and though the builders of Nineveh and Babylon be forgotten and unknown, his memory shall live and be blessed.—*The Parish Visitor*.

WHAT SHOULD A CHRISTIAN DO?

(Continued from Page Five)

some other man of whose presence I had no knowledge, after I have passed on, sees the sleeper and rescues him? So far as my act was concerned I passed him by and committed him to destruction by the train. Or am I relieved from guilt because he awaked before the train came, and got off the track without assistance? Those are very serious—they are tremendous questions.

Now God has made every possible provision for us. He has told us in plain language to *Go*; He has said that just as the Father sent Jesus so did Jesus send us; He has assured us that throughout the world and during all the ages He would go with us, and that because of this we should be able to do the works that He did. He has said that we should be accredited before those who know us, and that they would be convinced of the reality of our testimony by the wonderful things He would enable us to do. He calls these things "signs" and mentions three active and two passive ones. The three active signs are casting out devils, speaking in new tongues, and healing the sick by the laying on of hands. The two passive signs are being unharmed by venomous snakes inadvertently picked up and being uninjured by poison unknowingly drunk.

May we not now answer the question in the title by saying that as soon as one is saved he should report for duty, and during the rest of his life constantly consider himself as on duty. Further may we not say that the duty for which a Christian should report is carrying on in the work of winning men for Christ?

It is quite true that there are various forms of service in God's vast work of saving men, at which great work all of His children and servants should be actively engaged, even as there are many different forms of service at which we labor here in the Gospel Publishing House. Some will do one class of work while others are differently employed, but all will be heart and soul engaged in the work of the Master, teaching, preaching, healing, that by all means some may be saved.

THE FAMILY ALTAR

Family religion is a foundation-stone of all our religious life in church and state, and family worship lies near the foundation of all family religion. In building the family altar, religion builds itself up.

Repentance is that golden key that opens the palace of eternity.—Milton.



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.

158. What does 2 Sam. 6:20 mean where David unclothed himself? Did he dance his clothes off or not?

No, David did not dance his clothes off. There was nothing immodest or unseemly in David's actions on that occasion. What he did do, and what Michal censured him for, he laid aside his royal garments and appeared before his subjects clothed with an ephod. For the king of Israel to appear on such a grand public occasion dressed only in a linen ephod, v. 14, a garment such as even a little child might wear when admitted to service in a priest's family, 1 Sam. 2:18, was regarded by Michal as a lack of proper respect for himself and for his stately position.

159. If one inherits a sum of money, ought he to pay tithes on the entire sum received, or should He invest the money and then pay tithes on what it gains?

First give God the tithe of the amount inherited, then give Him the tithe of the gain from the investment of that which remains. If you go to investing God's money for Him, you may lose it for Him. The Bible teaches us to "give tithes," not "invest tithes."

160. I have always believed in three persons in the Godhead. Will you please explain the meaning of "In Him dwelleth all the fulness of the Godhead bodily." Col. 2:9.

Paul is here contrasting the emptiness of philosophy and human tradition, as compared to the fullness which is in Christ Jesus. See v. 8. This verse was never meant to teach that our Lord Jesus alone is all there is of Deity, but was meant to teach that every attribute of Deity perfectly indwelt Him. Jesus is the brightness of the Father's glory and the express image of His person, and is now seated on the right hand of the Majesty on high. Heb. 1:2, 3.

161. Please explain what Paul meant by the third heaven in 2 Cor. 12:2.

I think he explains his meaning in the 4th verse.

162. Has a saint a right to look for the fruit of the Spirit in the lives of exhorters, deacons, or preachers?

Yes, and if he does not have a beam in his own eye, he will I hope in most instances, find them.

163. Is it wrong for a Christian to own and operate a billiard and pool room in which gambling, drinking, swearing, and boisterous language is prohibited?

No Christian should operate a billiard and pool room.

164. Please explain Deut. 13:1-6; Jer. 23:25-29.

The verses mean that we should not follow any person who would lead us away from God, no matter how wonderful he may seem to be, nor what visions or dreams he may profess.

165. If a deacon backslides two or three times a year and goes back into the world, then gets back to the Lord, would he still be a deacon?

He would be a deacon as long as the local church kept him in that office, but, if such an unstable person would not resign his position, which he ought to do, the church ought to put another in his place as deacon.

166. Please explain "But rather give place unto wrath." Rom. 12:19.

I think you will find the explanation in Matt. 5:38-48.

167. According to Jer. 3:14 can a saved person under the New Covenant call a backslider a brother, or is the backslider back as before he was saved?

Jer. 3:14 refers entirely to God's relation to Israel. The backslider is in worse condition than before he was saved, "For it had been better, for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them." See 2 Pet. 2:20-22.

168. If one is saved only through what Christ did on the cross, please explain Romans 4:25.

The death of Christ was an atonement for our sins, His resurrection was the proof and pledge of our eternal life. His resurrection proved the accomplishment of His atonement. See 1 Cor. 15:17; 1 Peter 1:3.

169. Is there any scripture which forbids women anointing with oil when they pray for the sick?

The disciples anointed many with oil and healed them. Mark 6:13. But the only persons in the New Testament definitely instructed to anoint the sick with oil were the elders. James 5:14.



The Gospel in Foreign Lands



WHY SEND MISSIONARIES?

There are many reasons one might cite why we should send missionaries to foreign lands where the gospel is unknown. Humanitarian appeals in contrasting the conditions under which the heathen live and those enjoyed by the people of Christian nations have impelled numbers of noble men and women to go forth and in many instances lay down their lives for the cause, but in addition to such appeals and surpassing all others is the ringing command of the Master, "Go ye and disciple all nations." It is to the obedient that the blessing of God's Holy Spirit is promised so that we who profess our allegiance to God's Word and desire all His fullness cannot afford to neglect this all important call. Is not His Word a delight to our hearts, and is not an opportunity to obey Him one which we should eagerly embrace, so that we may please the heart of Him who hath loved us with so great a love?

As we obey the command to go we shall without fail be rewarded by hearing Him whisper to our hearts, "Lo, I am with you always."

Another reason why we must either go or send the messengers of the gospel into all the world is because we who have received the Holy Spirit cannot refrain from so doing, since we are compelled to obey that constraining force which is within us. "Ye shall be witnesses," is a declaration of a fact which must invariably follow the incoming of the One of whom it is said, "He shall testify of me." The witnessing, of course, will begin, whatever our lot may be, when the Spirit comes into our hearts, whether it be in the home, among unbelieving relatives, or to fellow workers in the office, store or farm. No one who does not manifest the ability and power to witness first in their Jerusalem will ever make a worker for God in foreign lands. In the early days the uttermost parts of the earth were reached after Jerusalem had first been filled with their doctrine and those who went forth were the ones who had been most active in creating a stir at home. For this reason, let us be careful to send forth those upon whom the call of God manifestly rests.

A third and very urgent reason why we should either go or send our representatives as ambassadors for Christ, is because the gospel must be heralded in all the world before He can return. "This gospel . . . shall be preached in all the world . . . and then shall the end come." When our Lord returns in the clouds of heaven the nations will either welcome Him as their Saviour and King or mourn because of the fact that they rejected the message of His representatives. The Scripture would imply that the gospel shall have been preached at that time, and for this reason the mourning of the nations is because of their former blindness and lost opportunities which the revelation of

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.

Him of whom they have heard brings forcibly before them.

The whole creation needs Him and we have the privilege of hastening the day of His coming as we become co-workers with Him in His plans.

If you are interested in taking some definite part in this work and would like to support a missionary, the Foreign Missions Department will be glad to give you some worthy representative to maintain. We thank God for all the assemblies which are co-operating with us in this great work, but whereas we perhaps average \$5.00 per year for each registered member of our assemblies, another missionary body reports an average of \$50.00 per member for a year. May God cause this to provoke us to a godly jealousy that we may also excel in the grace of giving for missions so that we may not be ashamed when He shall return but may have the joy of hearing Him say, "Well done, good and faithful servant, enter thou into the joy of thy Lord."—Missionary Secretary.

NEWS FROM MANY LANDS

PEKING, NORTH CHINA

Percy Bristow

Mrs. Han, a nominal Christian, had been attending our meetings for some months. She was taken sick and had an awful time coughing blood. Her own people had deserted her. Two of our Christians were sent for to pray for her. After prayer she was gloriously healed and the next Sunday was filled with the Holy Ghost. Also one young man stood up to confess Jesus.

TIENTSIN, NORTH CHINA

Lloyd Creamer

On May 26 we held a baptismal service at Yang-t sien, when thirty-five followed the command of the Lord Jesus and were buried with Christ in water baptism. The majority were women, and it was precious to know that many are being made free from the power of sin and darkness by the power of the gospel. Several have had definite healing from the Lord. There are still others who are desirous of baptism and the work continues.

TAKINOGAWA, JAPAN

C. F. Juergensen

In the month of May a very good evangelistic campaign was held in our Takinogawa Station. Personally we dealt with about twenty souls who expressed a desire

to follow and know our blessed Saviour. Besides this, in our regular evangelistic meetings, God has greatly blessed, and in this one month alone we have seen eighteen precious souls in some definite way manifest a desire for salvation. How many sin-bound souls there are in this dark land of idol worship!

In a recent street meeting which was much blessed of the Lord we gave the gospel to hundreds, some listening the entire two hours. Four splendid men stepped out into the middle of the circle in response to an invitation to come to Jesus. It is seldom that we see such conviction and boldness before so many fellow men. We praise God for His blessing. I find much blessing in this work. Pray for us in dark Japan.

BETTIAH, INDIA

Anna Tomaseck

We had a remarkable case of healing recently. A poor, old, ignorant zenana woman, after hearing the story of Jesus, asked us to pray for her. For nine months she had been unable to move her legs or arms. It was apparently some kind of a paralysis. We prayed for her and had the assurance that she was healed before we left. We visited her the next week and she was a little better. She said that she could feel life in her limbs. The next time we went she was walking around and said that she was almost well. Praise Jesus; He is just the same.

MANKAPUR, INDIA

Robert McClay

Our hearts were made glad to see how the people listened to the gospel story, and we sold more than 1,000 Scripture portions during the twenty days. We had two and three meetings in the main bazar every week, and at every meeting we had good attention and about 500 people attended these. The village meetings were also well attended. We visited six or seven villages daily, and Mrs. McClay and the Bible woman visited the same number. This meant that twelve or fourteen villages were visited daily. On Sundays a large crowd gathered about our tent, and after the meeting was over many remained until it was quite dark; some were earnest, seeking hearts and some who wanted to talk on some point of contention. God was with us, and we praise Him for the privilege of sowing the seed, although we long for a rich harvest of souls in India.

BULGARIA

N. Nikoloff

An old brother, a former beggar, who was saved last year and whose family has been brought into the fold during the past few months, went to a near-by village where his son is living. He held meetings there among the villagers during which the power of God fell. The son was saved and baptized in the Holy Spirit and is standing true to the Lord. The village authorities tried to do away with the revival that broke out in this village, and by threatening and in other ways, have been able to stop it to a certain

extent, but we trust the Lord will undertake.

During our absence from Bourgas some of the young people made a missionary trip. They went on foot to a number of mountainous villages and preached the Word. Now we have heard that in one of the villages the few who believed are continuing to pray. As a result of this missionary trip of the young people, we have been invited to go to a number of these places. Here in Bourgas the Lord has saved a number of souls and baptized an old sister in the Holy Spirit.

A young married man oppressed by a dumb spirit was brought by his father from a near-by village to Bourgas, in order that the Moslem priest might pray for his healing, but in God's providence one of our believers met the father and asked him to bring the son to her house. Then she called a number of other believers and began to pray for the deliverance of the boy, and as a result of the fervent prayer of those gathered, the young man was fully delivered. He came to the meeting the same night and publicly testified of his healing. In one of the local papers appeared a short testimony also of this young man's healing. On the 24th of this month he was baptized in water.

In another near-by village, where we have a small group of believers, another marvelous healing took place. For a long time the child of one of our brothers there suffered with its leg. According to the words of the father the flesh had fallen from the leg and the bones and sinews were showing. This was the result of some kind of infection. The foot of the child was paralyzed. The father was afraid to take him to the doctor because he knew for certain that the doctor would amputate the leg. He began to pray and pray in faith until the Lord touched the child's leg. The father testified of this wonderful healing. He said that the flesh is beginning to cover the leg and the child is running around freely. Praise the Lord. On June 24 we baptized twenty-eight believers in the sea. Several new souls have found the Lord.

GURDIN, THE BLIND MAN, AND DHARMOO

Esther B. Harvey

You have heard about the revivals in Sharannagar and how God so wonderfully blessed the women and the children but some of the old men came in for a share as well. There are two especially who are real lights for Jesus. One is Dharmoo whose name means "righteousness" but whom we call "Old Faithful." He acts as day watchman in front of the zenana or women's quarters. He carries milk for the babies and runs errands and looks after the goats and keeps busy all day. We often feel sorry for him as he is getting so old now and so thin and we sometimes think that he will die in the harness and that one day we will wake up and find Old Faithful has gone to be with his Lord. He has been with us seven or eight years and the joy and peace of God shines on his face. We have watched his life change since the Lord came in. In rain or shine, summer or winter, he is the same, always at his post and does all as unto his Lord. Not

long ago he was stung by a scorpion and we were quite concerned for he is so old and frail and he said that he had been stung before by a scorpion and suffered terribly and the poison went all through his body. We determined that it should not be so again and we laid hands on him in the name of the Lord and rebuked the poison and it went no higher than his hand where he had been stung. You see if they are stung on the finger say, the poison goes into the blood, and with the circulation of blood, it goes all through the body and the person just writhes in agony. The hand will tremble and the person has no control of it and then it goes down the other side and sometimes the person goes out of his head for the time. I have seen people writhe in agony for many hours from a scorpion sting. We held this old man's



Lights for God in India

hand and demanded in the name of the Lord that the poison should not go through his blood and it did not. In a very short time the pain was all gone and the old man knew that Jesus had touched him. I am sure when his call comes to go up higher that he will have a happy homegoing and a real welcome from the Lord.

Gurdin, the old blind man, is another faithful old Christian. He is blind and does not always know when we are around and we often hear him praying as he whispers his prayers. It is a real joy to have him around. He pulls the fan for us and many times the other old men impose on him and do not come to relieve him when they should, but he never murmurs and never stops pulling. He says he does it for Jesus. I wish you could hear him pray. He talks to the Lord like a child would talk to its mother or like one would talk to a very intimate friend. One day I gave him a couple of pennies to buy something as

he had been sick. He took it in his hands and thanked me and then said, "Dear Jesus, I do thank you for these pennies. You are always so thoughtful of me and give me just what I need. You know I wanted dhe to eat and you have given me the money for it. You give me all my clothes and my food and now you have given me these pennies and I do thank you. You are so faithful and so kind." More than once the tears have come to our eyes as we have heard him praying in such a childlike way. He never misses a meeting if he is able to go and when he is sick he prays and trusts the Lord to heal him. One Sunday morning I said to him, "Now stop the fan and come along as it is church time and we are going to have the Lord's Supper today," whereupon he clapped his hands for joy. He tells about the wonderful love of Jesus and this great salvation wherever he goes. He goes back to his village sometimes and testifies of Jesus. They say there is a wonderful change in his life. He is seeking the Baptism and we trust the Lord will meet him soon.

Pray for all our old people that everyone may find Jesus in a real way.

ARRIVED SAFELY IN CHINA

Grace Agar

I arrived safely here May 30, having been thirty-six days on the way. Had a lovely journey, full of God's goodness. Though traveling alone, God raised up helpful friends at every turn. I had blessed opportunities to witness. At Honolulu, I spent the forenoon among the Cantonese shops, giving out good tracts on salvation, and was kindly received. I gave out tracts and Gospels on the steamers, and tracts from the car window to the crowds that gathered at the stations as we stopped. An earnest Japanese preacher held meetings aboard ship, and it was touching to see them praying from 3 p. m. till supper time.

At Hongkong, Brother and Sister Phillips gave good help in transferring of baggage to my second steamer, and also at their home, so reasonable in price and the board so good. I stayed one night with them.

On the steamer from Hongkong had a good talk about Christ with a Chinese who proved to be one of our neighbors in Yunnanfu. He was very kind. The Lord sent along a boy from India who spoke fluent French and English and he helped me greatly through French territory in the many perplexities constantly coming up about baggage, customs, time of trains and prices. Later a good veteran missionary from Yunnanfu boarded the train, and I was so thankful for his company and help, as we arrived four hours late in the night, the railroad line having been broken by rain and we had to change cars. Praise God for His kind help. Despite the break in the line my baggage arrived safely soon after I did. I sang the long meter Doxology on reaching Yunnanfu. Glory to God for all His goodness! Kindly pray that I may win souls for Christ here in China.

WHAT TO DO WITH DOUBTS

Keep your doubts to yourself. If you shut your mouth over them they may die for want of fresh air.—McNeil.



In the Whitened Harvest Field



EIGHTEEN FILLED

Pastor D. M. Rice, Lufkin, Texas, writes: "Closed a successful revival with Sister N. F. Dawson. About 18 received the baptism with the Holy Ghost, and several professed salvation. The best work was done among the old seekers who were filled with the Holy Ghost. The Lord has blessed wife and me in our ministry here. We have built a 40x60 church. God has blessed us with a good, live band of people. We have resigned our pastorate here, and Brother T. E. Rhea will take our place."

HEALED AND SAVED

Pastor G. L. Rose, Denver, Colo., writes: "We have just closed a 5 weeks' revival campaign at Full Gospel Tabernacle. A number were saved and baptized in the Holy Spirit. Two cases of healing were quite noticeable; one was of blood poisoning, and the other of pneumonia. Both men were sinners, but gave their hearts to the Lord. The first 3 weeks of the meeting were conducted by Evangelist Wallace Ross, the boy preacher, and the last 2 weeks by the Morton Sisters."

SASKATOON CONVENTION

Brother C. B. Smith, Saskatoon, Sask., writes: "The annual two weeks' convention was held at Elim Tabernacle, June 30 to July 14. During the last week of the convention the Saskatchewan District Conference convened. Evangelist Beatrice L. Sims of London was the main speaker. Night after night the tabernacle was filled and several times packed to capacity. The Lord blessed in every meeting. It was difficult to ascertain the number of conversions as the prayer room was overcrowded, but twenty or more received the Baptism with the Holy Spirit, 6 coming through in one evening. The saints were edified. Brother Chambers occupied the chair during the conference. The various problems were discussed and everything was carried on in a harmonious manner. Brother Chambers was again unanimously elected as our choice for general chairman. Brother R. E. McAlister was elected by acclamation as our choice for secretary-treasurer, and Brother Walter McAlister was the unanimous choice of the conference for district superintendent. The last Sunday morning six of the brethren were ordained. Brother Chambers preached the ordination sermon. In the afternoon a baptismal service was held when 20 were immersed. The convention was closed on Sunday evening."

BLESSING AT CONVENTION

The Spring Convention of the Beulah Heights Pentecostal Church and Bible School was a time of great blessing to all who attended the meetings. The power of the Lord was present to heal. One outstanding case is worthy of mention, that of Mrs. M. S. Leavitt of Tottenville, Staten

Island, who was among the visitors that came to attend the Convention. This sister owing to a slight stroke last November had lost her voice and had been unable to speak above a whisper. The Lord miraculously delivered her and she spoke in a loud clear voice praising the Lord. Everybody present received a blessing as the power of God fell.

During the Convention a day was set apart for the closing exercises of the Seventeenth Graduating Class of our Bible School and many visitors came to do honor to the students who were about to graduate. Two years of devoted study and also practical work in the different assemblies in New York City and vicinity were brought to a successful conclusion on the afternoon of May 30th.

It was a beautiful service and the students acquitted themselves admirably. Four of the graduates spoke for twenty minutes each and the manner in which they presented their subjects brought applause from the audience and speaks well for the efficiency of the teaching staff of the Bible School as well as for the type of students who graduate from Beulah.

Beulah Heights Pentecostal Bible Training School is one of the oldest schools in the Pentecostal Movement and has a well trained staff of teachers. During the seventeen years of existence about two hundred students have graduated, many of whom are preaching the Gospel to-day both at home and in the regions beyond.

Applications are now being received for next school term. Send for a prospectus to the Beulah Heights Bible School, 4741 Hudson Boulevard, North Bergen, N. J.—Alexander Lindsay, pastor.

CENTRAL DISTRICT COUNCIL

Brother Herman G. Johnson writes: "The third annual camp meeting at Lake Geneva Camp Grounds and the eighth annual council session of the North Central District which just closed, was the largest meeting of its kind in the history of this District. Saints gathered from many states for a time of fellowship and blessing together. The blessing of the Lord was upon us from the first and souls were saved, many received the Baptism with the Holy Ghost, and all were edified. Brother Harvey McAlister was the principal speaker in the evenings and his messages were a great blessing to all. The Bible studies in the forenoons conducted by Brother Frank M. Boyd, Dean of C. B. I., were enjoyed by all.

"One of the most impressive moments of the entire meeting was on the afternoon of July 4, when Brother McAlister gave a short sketch of his life, specially bringing out the call of God to the ministry, and how God has led him into the work and provided for him through the years. At the close, a call was given to those who wished to consecrate their lives to the Lord and to His service, and about 140 young men and women responded by coming to the altar. It was a wonderful

sight to see these young lives given to the Lord, with uplifted hands and tear-stained faces standing around the altar while they were committed to the Lord in prayer.

"The Council sessions were well attended. We look forward as a District to greater victories the coming year. Brother F. J. Lindquist was re-elected district superintendent; Brother Dexter E. Collins, treasurer; Brother Herman G. Johnson, secretary; and Brother C. C. Beatty, assistant superintendent and field representative. The following brethren were elected as presbyters: Roy Reed, Arthur Berg, Henry Ness, J. R. Buckley, and D. E. Miller. There were 11 ordinations and transfers of credentials, while 22 received District credentials."

THIRTY-EIGHT SAVED

Brother and Sister J. L. McKinley, Chickasha, Okla., write: "Having received a definite call from God to carry His everlasting gospel, we prayed for God to send us to some place where He could use us. We felt led to go to Cook Schoolhouse, three miles south of Asher, Okla., where we started a meeting June 29. Three souls were saved the first night. This was the second time I ever stood in the pulpit. During the two and one-half weeks that we were there, 38 prayed through in the old-time way and 14 received the Baptism with the Holy Ghost and fire speaking in other tongues, while 16 were baptized in water. We helped them to organize a Sunday school and left them in the care of Brother Jess Miller who will preach to them twice a month."

BLESSED CAMPAIGNS

Evangelist R. S. Peterson writes: "My 3 weeks' campaign at Spokane, Wash., with Pastor J. E. Rasmussen's assembly was marked with God-given victories. Souls sought God and saints were revived. Glory to God! I had my next campaign with Pastor C. W. Hart and the assembly at Bridgeport, Wash., where we also enjoyed God's wondrous reviving showers. Here also souls sought the face of God, and found Him true to His precious promises. I held my next series of meetings at Tacoma, Wash., with Pastor Frank Gray and assembly, where the dear Lord also encouraged our hearts and granted us a very precious time in His presence. At the time of this writing, I am in my second week at Juneau, Alaska, with Brother and Sister C. C. Personcus, and saints. With joy we report God's blessings from even this part of God's vineyard, in that souls are being saved and His work is moving onward."

NEW WORK STRENGTHENED

Pastor Jas. Medley, Gorland, Texas, writes: "We have closed a two weeks' campaign with Brother Floyd Baker of Dallas, Texas. The power of God was manifest from the first service to the last.

About 15 souls were saved and 5 or 6 received the Baptism with the Holy Ghost. Our hearts were made glad in seeing men and their wives getting saved. This is a new work and I feel that it was strengthened as a result of the meeting. Sister Clara McGinnis, evangelist, is beginning another series of meetings with us in our home church."

A MIGHTY STIR

Pastor Ivan Shewbridge, Lonaconing, Md., writes: "Evangelist Ethel Huber of Grafton, W. Va., just closed a four weeks' revival campaign at the First Pentecostal Church. There was a mighty stir in the entire town. Souls came nightly to the altar for salvation. Several were reclaimed while others were filled with the Holy Spirit. The saints were revived. Our sister's messages were heart-searching to sinners and very uplifting to saints. Many received healing for their bodies."

THIRTY FILLED

Evangelist Ethel Musick writes: "Just closed a meeting at Fletcher, Okla. This is a new field. During the revival my tent blew down and was completely torn. The people raised \$150.00 toward a new one. In spite of the difficulties, 35 were saved, 30 filled with the Spirit, and 18 baptized in water. The last night of the meeting 10 came to the altar and 6 were saved. Our party consisted of the evangelist, Lutable Hanks, song leader, and Mrs. Bert Tilford and son, musicians."

WONDERFUL HEALING

Sister M. A. Jones, Pueblo, Colo., writes: "The Jones McWhinney Evangelistic Party is conducting tent meetings on Abriendo between Quincy Union St. From 300 to 600 attend every night and the interest continues to grow in spite of persecutions. About 16 have been converted and 3 received the Baptism with the Holy Ghost. Miss Agnes Stanaford was healed of a paralyzed limb and arm and of dumbness. She had been dumb for six years, and has now spoken the wonderful name of Jesus. We give God all the glory. The meeting will continue for a couple of weeks."

IOWA-NEBRASKA CONVENTION

Pastor Willis E. Smith, Sioux City, Ia., writes: "A local convention was held here June 16-23. Saints from Iowa and Nebraska attended and enjoyed the precious fellowship. Brother Chas. E. Long, our district superintendent; Brother Roy E. Scott, returned missionary from Egypt; Brother S. A. Jamieson of Chicago and other brethren were with us. Brother Jamieson gave Bible teaching each afternoon from Paul's epistle to the Romans. The saints were much edified by these lessons and we plan on having our brother return to finish the book. Our Brother Scott was with us a week prior to the convention. This proved a blessing and souls were saved."

PREJUDICE BROKEN DOWN

Pastor D. G. Hutto, Attica, Ind., writes: "Brother Thomas Paino of Lenton, Ind., just closed a very successful campaign

here. The Pentecostal message is new here. Although not very many people were saved, prejudice against our Pentecostal message was broken down. Numbers of people from other denominations came to our meetings. Eight followed the Lord in water baptism, one a man 72 years' old. An old lady who had been a Christian for over 40 years got light on the Baptism with the Holy Ghost and was greatly blessed in seeking it. Brother Paino was wonderfully used of the Lord in giving out the Word. Any brethren in good standing, passing this way, are welcome."

INJURED CHILD HEALED

On Friday, May 17th, our baby Martha, aged one year and eleven months, was sitting in her highchair near the edge of a high veranda. She was left alone for a few minutes when she suddenly stood up, tipping her chair over. She fell a distance of six feet onto the stony ground below, cutting a deep gash in her head right down to the skull.

We were many miles from any reliable doctor but the great Physician was near. One of the group of new missionaries to whom we are teaching the language, is a trained nurse. She was inclined at first to think that the wound should be sewed. It would have been a great risk under the circumstances so we decided to commit the case entirely to Him whom we have proved so often. We gathered every one around and told all to lay hands on her, who would believe God for her healing. We prayed the prayer of faith. He gave us such precious promises to stand upon and He answered.

The following day the paper had an account of a child who fell only three feet and was killed. The miracle is that our child was not killed or much more seriously injured. Then, too, His healing touch has been most miraculous. The nurse said the case was as serious as it could have been without being fatal. The wound has knit together beautifully and has caused her very little discomfort. Every one has marveled and the nurse said it is a better job than if it had been sewed. Praise the Lord! We do not think it will even leave a scar. —Mildred and Robert Cummings, Punjab, India.

A GREAT SUFFERER HEALED

I am seventy-eight years' old and was baptized into the Baptist church in 1883 but I did not know that God is still the Healer of His people until in March, 1924, when I went on to the platform in what was called "The Glory Barn" in Cleveland, Ohio, and was prayed for with laying on of hands and anointing with oil. Previous to this, after having suffered excruciating pain for twenty-eight years with gall duct trouble, I had gone to the Mayo Brothers' Sanatorium but they did not operate and I was not cured. When I was prayed for in the Glory Barn I was healed of this old and painful malady and, by way of good measure seemingly, God healed me of a bad case of eczema on my hands and of defective memory resultant from measles when I

was a young girl. I can now memorize and recite Bible verses, a thing I was not able to do before since my girlhood. I united with the Assembly of God in October, 1928. I give God all the praise for my wonderful deliverance.—(Mrs.) Laura E. Cozier Kiggins, 226 Washington Street, Sidney, Ohio.

ANGELIC MINISTRY

The Rev. H. L. Hastings of Boston, a very godly man, was riding horseback through the New Hampshire mountains with \$500 when he stopped his horse to readjust his stirrups. The moon shone down brightly on him and his horse. He fixed his saddle, jumped on his horse and reaching his destination delivered his money. Several years afterward he was called to the bedside of a dying man who asked him if he remembered the experience in getting off his horse. Mr. Hastings said, "Yes." The dying man replied: "I was lying in wait for you there, and intended to kill you and take the money I knew you had; but when you got off your horse I saw another man standing on the other side of your horse, and I was afraid to kill two men, so I did not shoot." "Why," Mr. Hastings exclaimed, "there was no other man with me." "Yes, there was," he man replied. Before dying he asked Mr. Hastings forgiveness, which was given him.

Such cases could be multiplied. J. G. Paton, of the New Hebrides, and his wife were alone one night in the mission when they heard the natives howling around the house, and he and his wife gave themselves to continued prayer to God for deliverance from danger, claiming the promises in the 91st Psalm. At last tired out they dropped to sleep toward morning, feeling assured that the Lord had heard their cry. Shortly afterward the chief of the natives (while apparently friendly yet often showing a treacherous spirit) said to Mr. Paton, "Who were all those men you had around your house the night we came?" Mr. Paton told him that there was no one there except himself and his wife. "Yes, there was," the native replied. "We came intending to burn the mission and kill you and your wife, but we saw men with drawn swords standing all round the building and we dared not attack you."—*Word and Work*.

Forthcoming Meetings

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

WEWOKA, OKLA.—Sunday School Rally at the Assembly of God, Aug. 18. All local and near-by assemblies invited.—Pastor M. A. Malone. Box 694.

VERNON, TEXAS.—The A. F. Gardiner Evangelistic Party will conduct a revival at the Assembly of God, Aug. 11-Sept. 8.—Pastor R. L. Steges, Box 1284.

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.

DUNNEGAN, MO.—Pentecostal revival beginning Aug. 11, conducted by Evangelist Wm. A. Bishop of St. Louis, Mo. Everybody welcome.—W. A. Bishop.

CARLSBAD, N. M.—Revival beginning Sept. 18, to continue as long as the Lord leads. C. L. Musgrove and wife of Houston, Tex., in charge.—N. C. Whitlock, Box 301, Carlsbad, N. M.

ARTESIA, N. M.—Old-time camp meeting, Sept. 1-15. Conducted by C. L. Musgrove and wife, of Houston, Tex. Plenty of good water and shade.—For further information write N. C. Whitlock, Box 301, Carlsbad, N. M.

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.

SECTIONAL CONVENTIONS
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.

CHRISTOVAL, TEX.—Camp meeting in Tabernacle Aug. 21-30. Evangelist E. R. Winter and party in charge. Two services a day. Nice cottages can be obtained at reasonable rates. Bring bedding. Camp on the beautiful Concho.—L. R. Rigway, Christoval, Texas, or A. J. Berry, Seagraves, Texas.

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.

INGALLS, KANSAS.—Camp meeting Aug. 30-Sept. 15. Tent in grove near town. Ingalls is on U. S. 505 in a practically new field for the Pentecostal message. Evangelist A. R. Farley and party in charge. For further information write Brother Owens, Ingalls, Kansas.—A. R. Farley, Harper, Kans.

CLEVELAND, OHIO.—Homecoming week in the Cleveland Pentecostal Church, East 55th and Lexington Ave., Aug. 6-11. Former members, young and old, plan to attend. Evangelists Willard and Christine Peirce, former assistant pastors, are supplying the pulpit during the absence of Pastor Harry J. Steil. For information address W. C. Peirce, 451 E. 143d St.

FINDLAY, OHIO.—Assembly just recently purchased large, modern church building on Ash Ave., just east of No. Main St. In full fellowship with District and General Councils. We extend an invitation to all Council ministers and missionaries to stop on their way through. Services Sundays and Thursday nights. Christ's Ambassadors Wednesday nights.—E. Edw. Miller, Pastor, 118 Larkin St.

BIG SPRINGS, NEBR.—Nebraska Annual District Camp Meeting of the Assemblies of God will be held Aug. 15-25. Brother Chas. Sheall of Coffeyville, Kans., will be the main speaker. Tents can be rented at cost. Bring your bedding and toilet articles. Meals will be served on the grounds. Accredited ministers will be accommodated free. Bring your musical instruments.—M. W. Roll, Secretary, Bridgeport, Nebr., or Raymond Sherman, pastor, Big Springs, Nebr.

CRESTON, IA.—The Iowa—N. Missouri—N. Eastern Nebraska District Council Inter-state Camp Meeting will convene in American Legion Auditorium, McKinley Park, Aug. 15-25 inc. Ben Hardin of Chicago, Ill., will be the principal speaker. We are also expecting one of our Bible teachers to be with us. Sister Lillian Trasher, missionary speaker; Christ's Ambassadors session Wednesday, 21st; District business session Aug. 20-21-22. Meals served on grounds. Those desiring tents write immediately. For full information, write Chas. E. Long, District Superintendent, 706 N. Cherry St., Creston, Iowa.

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.

FOR SALE.—Four octave Deagan Marimba, almost new. Cost \$350.00. Will sacrifice for \$195.00. Fine for evangelistic work.—A. C. Emmons, 416 Belleview Ave., Alton, Ill.

NOTICE.—During the summer months will be at 98-D, Box 30, Avoca, Ark., preaching in out of the way and needy places.—Arthur C. Bond.

FOR SALE.—Bell Horn baby-street-organ in good condition. Has an oak cabinet. Price \$30.00. Originally cost \$100.00.—Marcella Andrews, Arlington, Calif.

WANTED.—A consecrated woman to take care of children and help in housework in minister's home. For particulars write to Pastor J. Swanson, 524 Grove Ave., Windsor, Ont., Canada.

AN ANNOUNCEMENT.—At the last District Council of Texas and New Mexico it was decided that owing to the fact that the Southern Area States have been visited with floods and other disasters of late months, it will be best to drop the idea of building the proposed Southern Area Bible School, at the present time. We therefore request that no more funds be sent in to this office for the school. All of the moneys received for this purpose with the exception of that spent for printing and advertising by this office has been returned to the senders.—D. P. Holloway.

OPEN FOR CALLS

EVANGELISTIC OR PASTORAL.—Evangelist, teacher, or temporary pastor. Twenty years in Pentecost.—E. F. Cunningham, Golden Gate, Ill.

EVANGELISTIC OR PASTORAL.—I have resigned as pastor at Marionville, Mo., and am open for calls as evangelist or pastor. In fellowship in Okla. Dist.—Mrs. Selthy Bray, Box 135, Marionville, Mo.

EVANGELISTIC OR PASTORAL.—I have resigned the pastorate at Elvins, Mo., and am now open for calls. I have a wife and one son. In full fellowship with the General Council. Reference A. A. Wilson, Dexter, Mo.—Roy E. Crane, Elvins, Mo., Box 335.

EVANGELISTIC.—After August 1st.—Fred M. Shreve, Route 2, Scottsburg, Ind.

EVANGELISTIC.—Clarence Franks, 1429 E. 6th St. Tulsa, Okla. In full fellowship with General Council. Messages on "The Latter Rain" and "Fulfillment of Prophecy" along with regular services.

WORLD MISSIONS CONTRIBUTIONS

- July 19th to 25th inclusive
All personal offerings amount to \$1,239.35.
- 1.00 Holt Assembly Holt Fla
 - 1.00 Assembly of God S S Cache Okla
 - 1.10 Pent'l Assembly S S Yale Okla
 - 1.30 Christ's Ambassadors Arcadia Kans
 - 1.56 Assembly of God Flat River Mo
 - 1.72 Sunday School Willisville Ill
 - 1.75 Assembly of God Belen N Mex
 - 1.90 Assembly of God Milan Mo
 - 2.03 Bethel Assembly of God Elkhart Ind
 - 2.05 Wellington South Side Mission Wellington Colo
 - 2.39 Christ's Ambassadors McCook Nebr
 - 2.50 Assembly of God Antlers Okla
 - 2.50 Assembly Dyer Tenn
 - 2.71 Christ's Ambassadors Julesburg Colo
 - 2.85 Gilpen Assembly Flintstone Md
 - 2.90 Assembly of God La Junta Colo
 - 3.00 Ladies' Mission Council Highland Tex
 - 3.00 Three Classes in Bethel Tab S S Lodi Calif
 - 3.00 Pentecostal Assembly of God High Bridge Ky
 - 3.17 S S and Birthday offerings Woodward Okla
 - 3.25 Assembly of God Seadrift Tex
 - 3.25 Mehida Pent'l S S Canaan Center N H
 - 3.46 Assembly of God S S Arcadia Kans
 - 3.57 Full Gospel Assembly Lebanon Ore
 - 3.67 Assembly Benton Ill
 - 3.75 Flower Grove Assembly Ackerly Tex
 - 4.00 Grafton Assembly Grafton W Va
 - 4.00 Sunday School of Trinity Pent'l Assembly Elizabeth N J
 - 4.15 Assembly of God S S Hammon Okla
 - 4.25 Assembly of God Carrollton Ill
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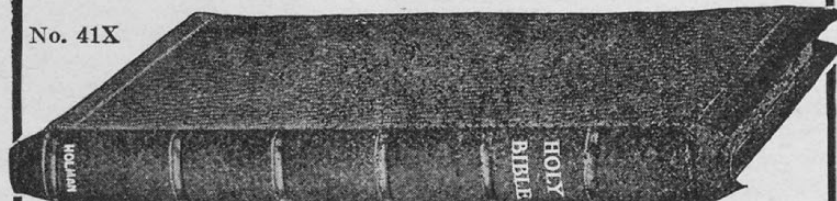
Name of book on outside corner of each page makes this Bible practically self-indexed.

Specimen of the print

<i>Christ is tempted. He beginneth to preach.</i>		ST. MATTHEW, 4, 5.
13 ¶ Then cometh Jē'sus from Gāl'ilee to Jōr'dan unto Jōhn, to be baptized of him.	A. D. 26.	13 And leaving Nāz'a-rēth, he came and dwelt in Cā-per'na-um, which is upon the sea coast, in the borders of Zāb'u-lon and Nēph'tha-lim:
14 But Jōhn forbad him, saying, I have need to be baptized of thee, and comest thou to me?	CHAP. 5.	14 That it might be fulfilled which was spoken by E-gā'jas the prophet, saying,
15 And Jē'sus answering said unto him, Suffer it to be so now: for thus	ch. 2. 22.	15 The land of Zāb'u-lon, and the
	¶ Dan. 9. 24.	
	¶ Mark 1. 10.	

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 - 6.00 Full Gospel S S Monrovia Calif
 - 6.00 Assembly Hattiesburg Miss
 - 6.00 Assembly of God Flemington W Va
 - 6.00 Pentecostal S S St Petersburg Fla
 - 6.50 Busy Bee Missionary Band Berwind W Va
 - 6.50 Church of Philadelphia Los Angeles Calif
 - 6.50 Young People of Assembly Goose Creek Tex
 - 7.00 Garden Grove Assembly Garden Grove Ia
 - 7.00 Christ's Ambassadors Eagle Bend Minn
 - 7.30 Assembly of God S S Maxwell Nebr
 - 7.30 Assembly of God S S Muncie Ind
 - 7.79 Assembly of God Trenton Mo
 - 7.98 Full Gospel Assembly Glendora Calif
 - 8.00 Christ's Ambassadors Tampa Fla
 - 8.19 Pent'l Assembly of God Port Angeles Wash
 - 8.52 Assembly of God Church & S S Puxico Mo
 - 8.88 Full Gospel S S Hereford Tex
 - 9.00 Bethel Tabernacle Sedro Woolly, Wash
 - 9.00 Granada Gospel Tabernacle Granada Minn
 - 9.05 Assembly of God Florala Ala
 - 9.07 Pent'l Glad Tidings Assembly Escalon Calif
 - 9-17 Assembly of God and S S Apperson Okla
 - 9.50 Full Gospel Mission Palo Alto Calif
 - 10.00 Assembly of God Mortonsville Ky
 - 10.00 Missionary Society Auburn Wash
 - 10.00 Four Square S S Centralia Wash
 - 10.25 Full Gospel Assembly Monrovia Calif
 - 10.64 Young People's S S Class Modesto Calif
 - 11.10 Busy Bee Missionary Band Humboldt Kans
 - 11.75 Full Gospel Assembly Dayton Ore
 - 11.92 Kingston Assembly Laurel Miss
 - 12.00 Mrs. Frank Long Findlay Ohio
 - 12.00 Pent'l Lighthouse Mission Springfield Mo
 - 12.40 Assembly of God S S Carthage Mo
 - 13.50 Miami Assembly Miami W Va
 - 13.50 Full Gospel Assembly Carino Minn
 - 13.55 Full Gospel S S Selma Calif
 - 13.57 First Assembly of God Kansas City Kans
 - 13.63 Pent'l Church Escondido Calif
 - 14.12 Full Gospel S S Arlington Wash
 - 15.00 Gerard Assembly Buffalo Okla
 - 15.00 Eagle Bend Assembly Eagle Bend Minn
 - 15.00 Gospel Tabernacle Oceanside Calif
 - 15.00 Livingston Full Gospel Assembly Livingston Calif
 - 15.00 Full Gospel Mission S S Corcoran Calif
 - 15.00 Pent'l Assembly Clarks Summit Pa
 - 15.00 Glad Tidings Mission Ceres Calif
 - 15.50 Assembly of God Westby Mont
 - 15.65 Bethel Assembly of God Louisville Ky
 - 16.00 Full Gospel Mission Jamestown N Y
 - 16.26 Pentecostal Tabernacle Riverbank Calif
 - 16.65 Pent'l Assembly St Paul Va
 - 17.37 Full Gospel Church Waco Tex
 - 18.00 Full Gospel Church Medford Ore
 - 18.00 Assembly of God Tulsa Okla
 - 18.75 United Pent'l Church Bridgeport Conn
 - 19.96 Campbell Pent'l Mission Campbell Calif
 - 20.00 Assembly of God Terre Haute Ind
 - 20.00 Assembly of God S S Miles City Mont
 - 21.00 Dunsmuir Pent'l S S Dunsmuir Calif
 - 22.00 Assembly of God S S Bad Axe Mich
 - 24.00 First Pent'l Church Elizabeth N J
 - 25.00 Pentecostal Assembly Witherbee N Y
 - 25.00 First Pent'l Church Pacific Grove Calif
 - 26.40 Apostolic Faith Church New Rochelle N Y
 - 27.38 Assembly of God Whittier Calif
 - 28.22 Assembly of God Coffeyville Kans
 - 29.00 A group of pledgers Palo Alto Calif
 - 32.00 First Pent'l S S Miami Fla
 - 33.15 Assembly Findlay Ohio
 - 34.00 Trinity Pent'l Church Staff Md
 - 35.00 Assembly of God Oshkosh Wis
 - 38.43 Emmanuel Mission Harvey's Lake Pa
 - 38.77 Assembly of God and S S Watsonville Calif
 - 40.00 Pent'l Gospel Tabernacle East St Louis Ill
 - 45.00 Glad Tidings Assembly Long Island N Y
 - 47.31 Pacific Northwest Evangelistic Assn Seattle Wash
 - 50.00 Free Gospel Church Corona N Y
 - 54.95 Assembly of God Minot N Dak
 - 60.00 Full Gospel Church & S S Neptune N J
 - 65.00 Pentecostal Mission Philadelphia Pa
 - 66.00 Pent'l Gospel Mission Millvale Pa
 - 68.59 Pent'l Gospel Hall Yonkers N Y
 - 70.00 Assembly of God San Jose Calif
 - 80.00 Pent'l Assemblies of Canada London Ont Can
 - 84.21 Full Gospel Tabernacle Meckling S Dak
 - 98.00 Glad Tidings Mission Everett Mass
 - 110.00 Full Gospel Tab Assn Fresno Calif
 - 114.08 First Pent'l Church Wilkes-Barre Pa
 - 136.50 Christian Assembly Cincinnati Ohio
 - 167.40 Assembly of God & S S Springfield Mo
 - 200.00 Bethel Temple Los Angeles Calif
 - 372.05 Bethel Tabernacle German Branch Milwaukee Wis
- | | |
|---|-------------|
| Total amount reported | \$4,429.22 |
| Expense fund | \$ 65.19 |
| Home missions fund | 149.59 |
| Reported as given direct to home missions | 5.00 |
| Reported as given direct to missionaries | 298.70 |
| | 518.48 |
| Total for foreign missions | \$3,910.74 |
| Amount previously reported | 13107.14 |
| Total amount to date | \$17,017.88 |

Art Velvet Wall Mottoes

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



Choice of Red, Green, or Blue
No. 5330—As illustration.
No. 5330—He careth for you.
Size 10x7 3/4 inches 40c



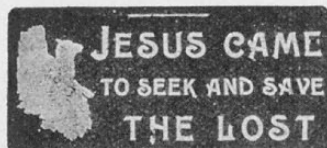
Choice of Red, Green or Blue
No. 5335—As illustration.
No. 5330—He careth for you.
Size 10x7 3/4 inches 40c



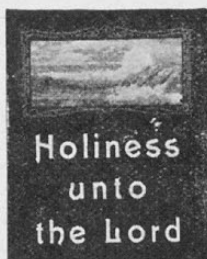
Choice of Red, Green, or Blue
No. 5510—As illustration.
No. 5511—All things work together for good to them that love God.
Size 10x13 inches. 50c



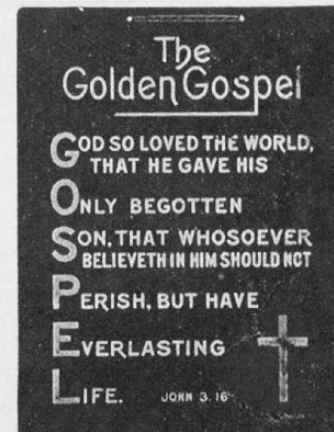
Choice of Red, Green, or Blue
No. 5501—As illustration.
Size 13x10 inches. 50c



Choice of Red, Green, or Blue
No. 5120—As illustration.
No. 5121—Seek the Lord while He may be found.
Size 10x4 3/4 inches 25c



Choice of Red, Green, or Blue
No. 5165—As illustration.
No. 5166—In everything give thanks.
Size 6 1/2 x 8 inches. 25c



Choice of Red, Green, or Blue
No. 5520—As illustration.
No. 5519—The Golden Rule.
Size 10x13 inches 50c

GOSPEL PUBLISHING HOUSE, SPRINGFIELD, MISSOURI



The Greatest Stories in the World



A MILLION people to lead. Strong foes to conquer. One of the richest lands in the world to be possessed. What a wonderful setting for a story. And the story of the *Boy General* who succeeded in playing his part as leader is a great story. Through thousands of years, millions of readers have thrilled at the story of Joshua. Illustrations make the book more interesting.

A baby who should die by the king's command was adopted by the king's own daughter. Raised in the luxury and remarkable advantages of a royal Oriental family, as a young man he sacrificed all to free his people from slavery. The story of Moses, the *Adopted Son* is as fresh to-day as when it was told for the first time. Well illustrated and well written, this is an absorbing book.

In a school where the priest was the teacher, there was only one student Samuel, the *Boy at School*. Given to God as a baby, Samuel was called and divinely taught to become one of the greatest of prophets. It took courage to tell the priest that God had pronounced judgment on him because he had permitted his sons to become wicked men. The book is illustrated.

A boy who will deliberately face death to fulfill his father's promise to God is not an ordinary boy. Yet this is exactly what Isaac, the *Boy Who Obeyed*, did. The son and heir of one of the richest men in the East, Isaac was blessed by God because he obeyed. Pictures help you to enjoy the story.

He was the son of a King, all right, but not the one who was chosen to inherit the throne. So Absalom tried to become king by force. He succeeded for a time, but great was the final fall of the *Boy Who Would Be King*. You and I are interested in this story, not simply because it is interesting, but also because it has some good lessons to teach us. There are pictures in the book.

From prisoner to prime minister is a long jump. Daniel, the *Captive Boy*, made it in the face of the bitterest and most underhanded enemies. King followed king, in the Babylonian empire, the empire that ruled the world, but Daniel by the help of God stayed true to his faith, and although many times his life was in danger, God kept him thorough it all. Pictures add to the interest of the book.

Being the *Favorite Son* is not all joy, as Joseph discovered. Sold by his older brothers to slave traders bound for Egypt, he quickly rose to a prominent place in the Egyptian business world. Because he would not yield to temptation, he was falsely accused, thrown into prison and forgotten. But God had not forsaken him and his final triumph was complete, including the opportunity of revenge against the brothers who sold him. The book is well illustrated.

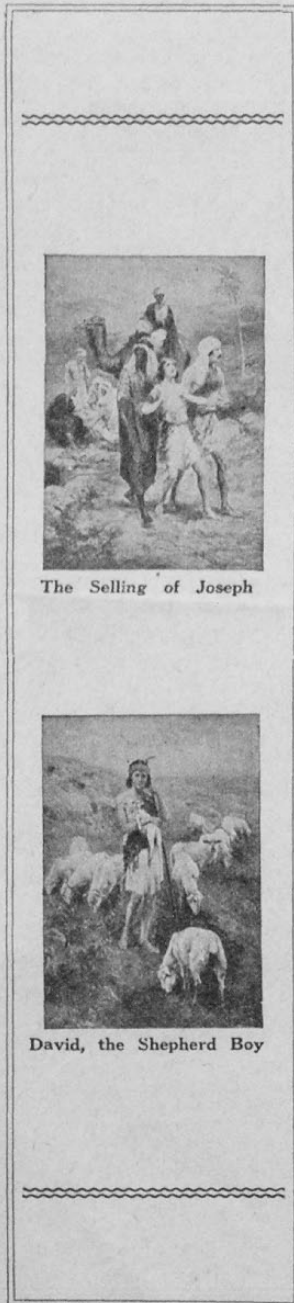
If you had worked seven years for the girl you loved, and then been deceived and made to work another seven for her, you might think you were having a hard time. But Jacob, the *Farmer Boy*, went through with it for the sake of Rachel. The Lord let Jacob go through some of these things to pay him back for cheating his brother out of his inheritance. Pictures add much to the interest of the story.

What boy is so well known as David, the *Shepherd Boy*? Facing a lion, a bear, or a giant was all the same to David, for he trusted in God. Not many shepherd boys become kings, nor do all the boys who become kings have to pay as much for their thrones as David did. The story never loses interest, and the pictures add still greater enjoyment.

These books, the *Boy General*, the *Adopted Son*, the *Boy at School*, the *Boy Who Obeyed*, the *Boy Who Would Be King*, the *Captive Boy*, the *Favorite Son*, the *Farmer Boy* and the *Shepherd Boy*, are

50 CENTS EACH

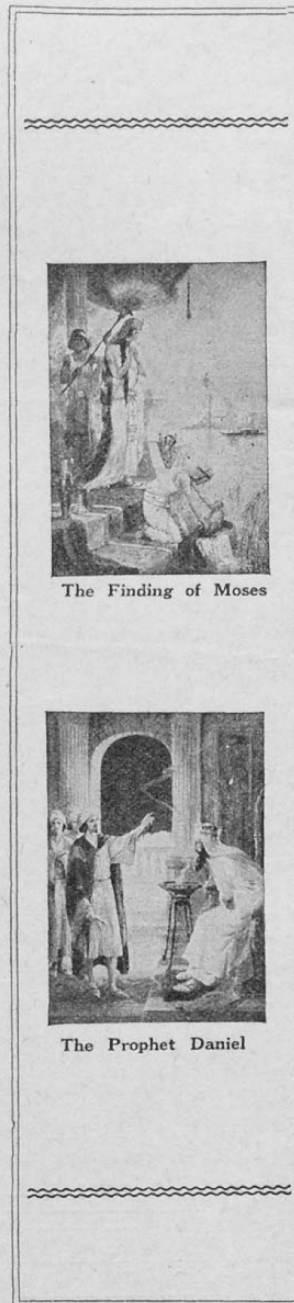
GOSPEL PUBLISHING HOUSE, Springfield, Mo.



The Selling of Joseph



David, the Shepherd Boy



The Finding of Moses



The Prophet Daniel