


THE PENTECOSTAL EVANGEL



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Gleams of Light from the Cross

Meyer Pearlman, Central Bible Institute



UT GOD forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Gal. 6:14.

In the above quotation the apostle makes a statement that must have sounded strange indeed to the people of his age, to whom the cross was a symbol of shame, and a sight from which the Roman turned with horror and loathing. If we in these days should make the statement, "God forbid that I should glory save in the hangman's noose," or "God forbid that I should glory save in the electric chair," the effect on our contemporaries would help us to imagine the effect on the people of the apostle's day.

Paul's boast was not that of an eccentric enthusiast or religious maniac, for he had an excellent reason to justify his boasting in that instrument of punishment on which the lowest criminals were executed. His reason was this: that the ugly cross had been *transfigured* by a mighty principle shining upon it like a halo—the principle of divine life outpoured in atoning sacrifice for the guilty. On that tree the ever blessed One had become a curse, that blessing might come upon all. The Lord whom Paul served had extracted the curse from that instrument of execution and had passed it on to all mankind as the symbol of all which is noble, pure and divine, so that we can now sing:

"In the cross of Christ I glory,
Towering o'er the wrecks of time.

All the light of sacred story,
Gathers round that head sublime."

No article, sermon or book can exhaust the meaning of the Cross. It may be compared to a diamond in which sparkle innumerable points of fire. It would be impossible to systematize and classify *all* those gleams, for every time the gem is turned new colors reveal themselves. So it is with the Cross. Every time it is turned to cast light on our different problems and activities, it will reveal new truths to us. The more the diamond is turned, the more variegated will be the colors of the light; the more the Cross is turned upon the different relationships of life, the more it will disclose the manifold wisdom of God. In the paragraphs that follow we shall attempt to catch some of the gleams of truth that flash from the Cross.

1. In the first place, *the cross proclaims the message that God cares*. Even the Christian needs this message, for as he reads the stained pages of history, and as he surveys the present condition of mankind, he will see much that *seems* to speak against the love of God—for example, the sufferings of the innocent and the just. Let him now go to the scene of the crucifixion, and there he will see the innocent One, suffering excruciating agonies, deserted by His friends, excommunicated by His church, rejected by His own nation, and apparently abandoned by God. From His lips comes the cry that sums up and carries before the Creator the cry of every agonized and perplexed heart from the beginning of time—"My God, my God, why hast Thou forsaken Me?"

As the Christian stands there let him remember the meaning of the scene; that when Jesus went to the cross, He took there everything that seemed to speak against the love of God, *and through it all gave to the world its greatest manifestation of the Father's love!* So then, when any of life's grim tragedies would rise to say that God does not care, to the Cross let us go, and there we shall discover that the Man of Sorrows has bound it to His cross, a captive to the all-prevailing power of divine love.

2. The Cross reveals to us *the ultimate triumph of righteousness in the face of seeming defeat*. The crucifixion of Jesus was seemingly the great failure of the ages. To His disciples, the execution of their Master spelled the failure of His ministry, the contradiction to His claim of Lordship and Messiahship. The Righteous One had spoken, and the answer of the rulers of this world was—a cross. It seemed as if God were silent. But in due time He spoke, and His answer was—*the resurrection*. Seeming defeat was turned into victory.

So it is in every age. Righteous causes seem to go down to the death of defeat, the wicked seem to triumph and rule, and God seems to hide Himself. When such things come to pass, it is well to remind ourselves that *pauses* are just as much a part of a piece of music as are the notes that are played. The instruments may cease for a short time; but the music will recommence.

In God's great symphony there are pauses, the greatest of which was Calvary. When these occur, let us not
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FOR some considerable time I have felt an inward drawing to give forth to the world some of the Lord's gracious dealings with me in regard to the "Life of Faith" into which He has led me through the course of the years. I shall jot them down for the readers of the *Evangel* just as the Lord brings them to my memory, with the hope and prayer that others may also be encouraged to a life of simple trust in Christ for physical, financial, and spiritual blessing.

I remember when I first began to seek for the Baptism in the Holy Spirit, I had been laboring in northern Indiana for a year or more, preaching in schoolhouses, forsaken churches, private homes, and wherever I could get an opening. At first this entailed a great deal of working. This became very wearisome to me. But as I looked to the Lord to meet my need, He led a dear brother in the Lord first to give me free board and lodging, then to loan me a horse with which to travel from place to place, and finally a horse and buggy was placed at my disposal. Automobiles were at that time very scarce.

In a few months' time I had formed by the help of God quite a little circuit of seven or eight preaching places. What offerings I received were exceedingly small, but the Lord never failed in supplying all my needs.

I remember I was at one time staying at a farmhouse a few miles from Crown Point, Indiana. One morning the man of the house told me that he was going to Valparaiso that day to sell some produce, and asked me if I would like to go with him. I told him I should like very much to go, as I was anxious to visit a Christian young man of my acquaintance who was then attending a Christian college in that city. As we rode in the open wagon that morning through the cold, crispy air, my appetite became quite keen, and by the time we reached Valparaiso, I was ready for a good square meal. But it so happened that twenty-five cents was all the money I had in my possession. Satan slyly whispered to me that all I could afford to get that morning was ten cents' worth of crackers and cheese, that I would need the remaining fifteen cents to pay my carfare for the return trip on the morrow.

That seemed to be very plausible reasoning, but he had left God out of the question. Immediately the Lord spoke to me and told me to go to the restaurant and get for myself a good

Faith Reminiscences

By Pastor W. E. Moody

square meal. This I did. (At that time—over twenty-five years ago—one could get a good, substantial meal for twenty-five cents.)

By this time I was financially "broke." I went up to the college and inquired for my friend. He was delighted to see me, and in a few moments we were on our knees in earnest prayer. I prayed first, and my friend followed. While he was praying, the Lord reminded me that I badly needed a pair of rubbers. My shoes were worn through at the soles, and I knew that the next day, after going some miles on the train, I would have to walk six miles through the snow and slush in order to reach the farmhouse at which I was staying. I therefore prayed quietly but definitely for a pair of rubbers. When we arose from our knees, my young friend turned to me and said, "Brother Moody, have you any rubbers?" I said, "No." "Well," he said, "I have a good pair, and if they fit you, you may have them, as I do not need them." God knew my size, and I knew they would fit. When he brought the rubbers to me, of course they were an exact fit.

Then he said, "It is my turn tonight to conduct the college prayer meeting. You must take my place." I agreed to do so, and we had a blessed time with the boys.

In the morning I was still minus the fifteen cents I needed for the return trip. However, we had prayer again before parting, and when we arose from our knees I bade my friend good-bye and started for the door. Just as I was leaving the threshold my friend ran after me and called out, "Wait a moment. I have two dollars for you." Knowing that he was working his way through college, I at first declined to take the money. "But you must take it," he said. "The Lord definitely told me to give it to you." So I went cheerfully on my way, thanking God that I was a pair of rubbers and two dollars ahead. Later the Lord gave me a new pair of shoes.

Soon after this I received word from a Christian brother in Chicago that the "fire was falling" and that he had received the Baptism in the Holy Spirit and had spoken in tongues according

to Acts 2:4, and he urged me to come to Chicago and seek the Baptism. But what was I to do with the hungry sheep I had gathered around me! I could not think of running away and leaving the sheep to be devoured by the wolves. So I told the Lord that if He wanted me to go to Chicago, He would have to send some one to look after these sheep.

This Spirit-inspired request was soon granted and the way was clear for me to go to Chicago. I was led to rent a room in Englewood at 65th and Jale Avenue, so that I could be within easy walking distance of the little mission on 63d Street, near to Wentworth Avenue, where the power was then falling.

I paid for the room in advance and began earnestly seeking the Baptism. How I *sought* and *received* is a story in itself into which I shall not now enter. Suffice it to say that I had some remarkable experiences while seeking this wonderful outpouring; and after waiting on God with all earnestness for a little over a month, I was mightily baptized in the Spirit at 1:30 A. M., January 2, 1907.

During the time of waiting, I ran short of money and finally got down to a matter of a few cents, with my room rent due in a day or two, and with practically nothing in sight for the next meal. At the close of the Sunday afternoon service, a brother asked me to go over to a restaurant and have dinner with him.

I gladly accepted this invitation. After we had sat down to dinner, he leaned over the table and asked me the pointed question, "Do you need money?" I answered him that whether or not I needed money was a matter that did not concern him. The point for *him* to decide was, "Is God leading you to *give* me any money?" He was quite taken back at this remark, and finally said, "Well, you are much older in the faith than I am, but I have been strangely impressed for the past two or three days that I ought to give you five dollars. Now if you need money, I know it is God who is talking to me. If you do not need money, then the impression may be coming from some other source." I at once assured him that God was leading him all right, and he promptly handed me the five dollars.

After I received the Baptism, I preached quite frequently on Sundays at the 63d Street Mission, and was invariably handed five dollars for my services. I remember that on one particular Sunday I was greatly in need

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HE Lord redeemed His people from the bondage of Egypt in order to bring them into Canaan. The long years of wilderness wandering were not in His purpose for them; but He intended them to go straight forward and enter the promised rest. The secret of their failure to enter in is summed up in Psa. 106:24: "They despised the pleasant land, they believed not His word"; and in Heb. 3:19: "So we see that they could not enter in because of unbelief."

Many of our older hymns speak of Canaan as representing *heaven*: but the very fact of God's people being blamed for not entering in proves that the scriptural interpretation must be rather of some experience in *this life*. Moreover, there were cities to be conquered, mighty enemies to be confronted and efforts to be put forth to subdue and take possession of the land after it was entered; none of which have any counterpart in the glory.

If we study Hebrews 3 and 4 we see that Paul is there comparing the promised land to the rest into which God's children enter when they receive the Baptism of the Holy Ghost. He urges the Hebrew Christians to be diligent in seeking that rest of the soul, and to fear lest they fail to do so like so many of the Israelites did. "There remaineth therefore a rest to the people of God. For he that is entered into His rest, he also hath ceased from his own works as God did from His. Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief."

Turn now to Isa. 28:11, 12. "For with stammering lips and another tongue will He speak to this people. To whom He said, *This is the rest* wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear." And lest there should be any doubt as to whether this speaking in unknown tongues is the same as that experienced in the New Testament outpouring of the Spirit, see 1 Cor. 14:21, 22, where this passage from Isaiah is quoted: "In the law it is written, With other tongues (the words "men of" are not in the original at all but are a gloss erroneously supplied by the translators) and other lips will I speak unto

The Glories of the Promised Land

By Alice E. Luce

Read Deuteronomy 8 and 11

this people; and yet for all that will they not hear Me, saith the Lord."

Egypt's bondage typifies the slavery of sin and Satan from which the Saviour redeems us when we are born again. The long years of wandering in the wilderness represent the life of those who have been saved from sin and yet fail to press on into the fullness of the Spirit. How many are like the Israelites in *despising* the promised land, and they fail to enter in because of unbelief. They tell us that the Baptism of the Spirit as received on the Day of Pentecost was for apostolic times only; a statement for which there is not a shred of authority in the New Testament, which tells us that Jesus Christ is *the same* yesterday, today and for ever. Thus by voluntarily shutting themselves out from the privileges offered them, and refusing to accept the New Testament in all simplicity to say what it means and to mean what it says, they condemn themselves to live an up-and-

down life without real rest or victory, all the time trying to persuade themselves that such is God's will for them.

How beautiful is the picture of this land of rest, and how great the contrast to the wilderness experience! "That great and terrible wilderness, wherein were fiery serpents and scorpions and drought, where there was no water."

Deut. 8:15. This aptly describes the experience of a Christian who is without the fullness of the Spirit. He is not happy in the wilderness, for the Lord never intended him to live there. Just as his body is so constituted that it cannot live long without water, so his soul cannot prosper without the Holy Spirit, the water of life; and there is *no water* in the wilderness. They would have all died of thirst had not God supernaturally supplied water out of the smitten rock. It is also "a land of deserts and of pits, a land of drought and of the shadow of death, a land that no man passed through and where no man dwelt." Jer. 2:6. What happiness or comfort is there for the child of God in such a place? No congenial companionship, only the fiery serpents and scorpions—constantly exposed to the temptations and machinations of that old serpent, the devil.

What a contrast is presented in the description of the land of Canaan!

"The Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat and barley, and vines and fig trees and pomegranates; a land of oil olive and honey; a land wherein thou shalt eat bread without scarceness, thou shalt not lack anything in it; a land whose stones are iron, and out of whose hills thou mayest dig brass." Deut. 8:7-9. Here we see typified the abundance of the living water of the Spirit (rain, dew and rivers) and the resultant fruitfulness in the life; the constant satisfaction of the soul feeding on Jesus, the Bread of Life; and the riches of spiritual experience which are mined out of His Holy Word. "The land whither ye go to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven: a land which the Lord thy God careth for (or frequenteth): the eyes of the Lord thy God are (Continued on Page Thirteen)

A Wholly Changed Life

A Baptist minister in Indiana writes us: "Your paper, the Evangel, fell into my hands about ten years ago, and was used of the Lord to change my life. This is how it came about. I had a deacon who was a Western Union operator. The section foreman of the Railroad for which this deacon worked had a brother-in-law who was a Pentecostal preacher. This preacher sent the Pentecostal Evangel to his sister who could not read and who was unsaved. She of course, could not use the paper. Her husband was also unsaved, and he, though he could read it, did not care for it; so he gave it to the Western Union operator, who after reading it would hand it to me. After I read it, I saw my great need and sought and found a wholly changed life."

There are many others whose lives can be wholly changed by the full Gospel message of the Pentecostal Evangel. Why not subscribe for some one or other today? If you will send the small sum of 50c and the name of the friend, we will see that this friend receives every number of the Evangel from now until January 31st next. You can use form on page thirteen.

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The Editor's Notebook



In Defense of Pentecost

The *Evangelical Christian* of Toronto has recently published an article on "Pentecostalism and The Tongues Movement" by Dr. Kemp of New Zealand. A strong protest against this article has been written by a doctor of Oakland, Calif., who belongs to the Plymouth Brethren. He has been kind enough to let us see what he wrote to the editor of the *Evangelical Christian* in our defense. He protests: "Dr. Kemp's article is all a criticism of this movement and is in keeping with many other articles of a similar nature that I have seen from time to time. As far as I can remember, I have never seen a word of praise of the Pentecostals in any paper or journal that I take. I am wondering just how much these writers really know at first hand as to the Pentecostal people anyway. The criticism reminds me of the harsh things that were said and written of the Brethren fifty or more years ago. I have been with the Brethren for over 50 years. I remember that Dr. Brooks of St. Louis, that great Bible teacher of those good old days, who knew the Brethren from the ground up, made the remark, 'Well, the Brethren have at least one earmark of the early church—they are "the sect that is everywhere spoken against." Acts 28:22.' The Pentecostals today are receiving the same kind of treatment that the Brethren received in those early days. Needless to say most of the strictures heaped upon Brethren then were just as unjust as the criticisms meted out to our Pentecostal friends today."

* * *

A Comparison

Our friend further writes: "I hold no brief for all that Pentecostals stand for, but believe me, Brother, I would infinitely prefer to go in with these people than with the ABSOLUTELY ROTTEN state of affairs that you have in practically all our great so-

called Evangelical denominations. Take the Baptists for instance—and I was saved among the Baptists. Look at their colleges. Run over the list. (Here he gives a list of Baptist colleges.) Every one of them is honeycombed with bastard Modernism. A dear friend of mine had just one child, a daughter. He saved his money to give that girl a college education, sent her to the University of — because he was a Baptist, and as he thought she would there be given old-time Baptist training. The girl graduated and came home. One cold winter day that father and the girl stood together before a briskly burning fire in the grate. The girl took her Bible and threw it into the fire and said, 'Father, I am through with that Book forever. I learned at the University that the Bible is a compilation of lies and I don't want to have anything more to do with it.' When that old man told me the story, he cried as if his heart would break, and then said to me, 'Brother, would to God I could see the University of — a pile of ashes.' From the days of — down to the present day, that college has done nothing but wreck the Christian faith of its students, and all this is true of most of the colleges of the other great denominations. Think of Methodism, yes, and Presbyterianism. The devil has captured them all."

* * *

Fundamentalists All

Our friend continues, "We have five big churches down in the heart of the city of Oakland, and what do you get in those churches? Just a lot of piffle—for the most part political discussion and general muckraking. Practically not a note of old-time Gospel. It's the same across the Bay in San Francisco. And this is true in every city of America. Of course here and there, there are exceptions, bless God. But what about the Pentecostals? How about them? Well the Editor of

the *Evangelical Christian* and Dr. Kemp himself hold every fundamental that these people hold. They stand absolutely for the Divine Inspiration of the Holy Scriptures. They stand like a rock for the Virgin Birth, for the full deity of the Lord Jesus Christ, for Salvation by Grace through the shed Blood of the Son of God, for His literal resurrection, for His Bodily Ascension, for His Second Coming, in fact they stand for everything that you yourself stand for, Mr. Editor and Dr. Kemp also. Why then be forever 'picking' on these people that give about all of their money and spend about seven nights of a week of their time on the street and in halls trying to get sinners to Christ? One would think that if we had any brains at all, and any common sense, that we would leave these people alone and pray for them. There are ten assemblies of the Pentecostals here in Oakland and environs, and most of them are open seven nights a week, two or three of them only three or four night a week. And I am fully convinced that they get more sinners to Christ than all the churches in Oakland put together including the Brethren. And more remarkable still, they have done more to spread the Gospel in foreign lands in the last 25 or 30 years than any of the old denominations."

* * *

Ringling True

Our friend further protests: "Any fool can criticize. Personally I am for all who stand squarely by the Old Book and the Old Gospel, and I am against all who are trying to pull the Word of God to pieces, and repudiate all that the Cross stands for. I may not see all that our Pentecostal folks stand for, but I know more about these people than those who are criticizing them, for I have attended scores of their meetings, and can bless God for their zeal and loyalty to God and to His Word—and rejoice in the results they get. In conclusion let me say that I think I have heard more of the great Bible men of America than 99 per cent of your readers. Brooks, Parsons, Erdman, Hudson Taylor, Moody, Whittle, and scores of others, not to

mention all the best teachers among Brethren, and I think I know the Gospel when I hear it, and I want to say that time and again I have heard as clear a presentation of the Gospel in Pentecostal meetings as I ever heard among the Brethren, and if any class know the Old Book better than Brethren do, I would thank you to name that class for me."

* * *

Yet More Land

We are very grateful for these very kind words of encouragement, and yet no one knows better than those of us who are being privileged to share in this glorious 20th Century Pentecostal Revival, how far we are short of the pattern. If we compare ourselves with others, we do not well. The only healthy thing to do is to compare our standards with those in the Old Book. Here is a verse that challenges us all: "*Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto My Father.*" John 14:12. This word is true, and God wants to make it real to us as we lay hold of the promise. We are convinced that all that the Lord gave to the early church, as described in the Acts, He is ready to restore today. We are in divine order when we covet earnestly the gifts of the Spirit. But in 1 Cor. 12, we see not only diversities of gifts by the same Spirit, but also differences of administrations (ministrations) by the same Lord, and diversities of operations, but it is the same God which worketh all in all. Let us look to the Lord, not only for the gifts of the Spirit, but also for the restoration of divine ministrations and for mighty operations of God's power. There are greater things ahead.

* * *

A Higher Standard of Holiness

When Brother D. W. Kerr lay on his deathbed and his spirit was about to take its flight, he gave a charge to Pastor A. G. Ward, "Brother, preach holiness." In breaking away from some views of holiness not found in the Book, there has been a great danger of letting down the standard of holy living. We need to pray as McCheyne prayed, "Lord, make me as holy as it is possible for a human being to be." Holiness does not mean the perfecting of self, but rather a perfect Christ living His life through us. Praise God, it is a part of the gospel that tells us that our old man, with all his pride, his lust, his harshness, his murmurings, his backbitings and all his carnal ways, *was crucified with Christ*, that the body of sin might be

destroyed. But it is only as we reckon ourselves indeed dead unto sin and yield our members unto God as instruments of righteousness, that we can live lives that are pleasing unto the Lord. Our Lord Jesus Christ is the source of all good, and as we humbly, moment by moment, look unto Him, He will surely make us partakers of His holiness. It is His purpose to keep us from falling and to present us faultless before the presence of His Father.

* * *

The Great Need

We are convinced that the great need of the moment is a *greater outpouring of the Holy Spirit*. David Baron comments on the words of Zech. 10:1: "Ask ye of Jehovah rain in time of the Latter rain . . . and He will give them showers of rain." "It is specially the 'latter rain,' which in Palestine is so important for strengthening and maturing the crops, that we are here exhorted to ask the Lord for, so that He may graciously complete what He has begun by the 'former rain,' filling the ears before harvest. There are four words in the Hebrew Bible for rain, three of which occur in this first verse of Zechariah 10. First, *yorch* which stands for 'first' or 'former' or 'very early rain.' Second, *matar*, the ordinary word for 'rain' during the rainy season. Third, *geshem* which stands for 'heavy' or 'torrential rain.' Fourth, *mal'qosh*, 'the latter rain.' Ask ye of Jehovah rain . . . and He shall give them *showers of rain, matar geshem*—literally *rain of plenty or pouring rain.*"

And so when we ask for rain, the Lord will give us the "exceedingly abundantly above" *torrential showers of blessing*. The latter rain is being restored to Palestine, and there has been a steady increase in the fall of natural rain since the year 1870. Surely when the natural latter rain is falling, we can cry to God for the supernatural rain. As Isaiah puts it, "I will pour water on him that is thirsty and floods upon the dry ground. *I will pour out My Spirit upon My seed and My blessing upon My offspring.*"

Let us ask persistently and perseveringly for rain. And let us expect, believe for, and praise for FLOODS!

Telling God the Size

A True Story by Geo. Grubb

A few years ago a poor widow, an earnest Christian, came into the office of a near relative of mine, who loves his Lord and Saviour. "Oh, Mr.—, what a wonderful God we have!" she exclaimed. "What is it now, Mrs. —" said he; for she nearly always had something good to tell about her

God and Saviour. "Well," said she, "a few days ago I was looking at the things in my little room, and I noticed that the strip of carpet before the fireplace was very shabby; and I said to myself, 'That strip of carpet is not fit for a Christian to have in the house. It dishonors the Lord.' And I hadn't the money to buy a new one. So I knelt down and told my Father about it. And I asked Him to send me a strip of carpet for the fireplace. And I told Him the exact length. 'It's three feet by two, my Father. And Thy Son has said, 'Whatsoever ye shall ask the Father in My name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in My name, I will do it.'"

"I got up from my knees with my heart at rest, knowing that the matter was now in His hands. A few days after that a lady came to my door with a parcel in her hand. I have worked for her occasionally. She said, "Oh, Mrs. —, we were doing some spring cleaning, and I've just brought along some things that I thought might be useful to you. This is a bit of carpet. It's very small. 'Oh! it's all right, ma'am. It's three feet by two.' 'Yes,' she said, 'that's just what it is; but how do you know the size?' 'Because, ma'am, I asked my Father to send me a bit of carpet, three feet by two, a few days ago; and He has sent it by you, ma'am.' 'Well, so it appears,' said she. 'And I've brought along a pair of tongs as well,' she added. 'Oh! praise the Lord, ma'am! I forgot to pray about the tongs, ma'am, although I needed them. Oh, what lovely steel tongs! What a Father we have! He didn't forget about the tongs, though I did. How can I ever praise Him enough for His goodness!'"

Let the poor widow (though she is rich in faith) speak to every one who reads these words.

A Jewish Tribute

"To what extent are you influenced by Christianity?" Einstein, the great scientist, was asked. "As a child," he replied, "I received instruction both in the Bible and in the Talmud. I am a Jew, but I am enthralled by the luminous figure of the Nazarene. Jesus is too colossal for the pen of phrasemongers however artful. No man can dispose of Christianity with a *bon mot*." "You accept the historical existence of Jesus?" "Unquestionably. No one can read the Gospels without feeling the actual presence of Jesus. His personality pulsates in every word. No myth is filled with such life. No man can deny the fact that Jesus existed, nor that His sayings are beautiful."



NOCH is a model for us today. His was the age which saw the birth of scientific invention in the world." Jabel as founder of commerce, Tubal-Cain of manufacture, and Jubal of art (Gen. 4:20-22), were the dawn of today's mighty meridian: a mirror of our own far vaster age.

Enoch's removal many decades before the Flood teaches (by type) the escape of all latter-day Enochs from approaching judgments, by secret rapture like his. "He was not found" (Heb. 11:5)—thus his disappearance was known; but that he was sought for on earth reveals that his removal had been secret.

He lived in an epoch of rapidly deepening wickedness, and when the earth was filled with violence; his feet stood on the brink of a judgment that was to sweep the whole earth; he was, as the Holy Ghost emphasizes, "the seventh from Adam" (Jude 14)—that is, a type of all who, after six thousand years of sin, shall share the Sabbath Rest.

His deliverance—the first of its kind in the history of the world, as ours will be the last—was by a sudden and supernatural removal, through a gateway into heaven that has been opened only twice since; and his is the only rapture in the Bible enforced upon us by the Holy Spirit as a model for us.

So also the very setting of his record is luminous with spiritual light. For we know absolutely nothing of the physical facts of his life; not a single outstanding event in it is recorded; *out of complete obscurity he rose into heaven.* How profoundly suggestive! "Hearken, my beloved brethren, hath not God chosen the poor of this world, rich in faith"—His hidden diamonds—"to be [R. V.] heirs of the kingdom which He promised to them that love Him?" James 2:5. The Church knows nothing of her brightest stars, for she moves beneath the range of their heavenly orbits.

Jude stresses Enoch's testimony, and reveals it as exclusively a Second Advent testimony. Enoch prophesied saying: "Behold, the Lord cometh with ten thousands of His saints to execute judgment upon *all*" (Jude 14)—upon Jew and Gentile. Here a new truth swims into our ken like a fresh star. *Rapture is peculiarly linked with testimony to the Lord's return:* this was Enoch's express witness. So our Lord's word to the Philadelphian Angel runs thus:—"Because thou didst

The Soon Coming of Christ

The Need of Being Dedicated, Consecrated and Separated

keep the word of my patience, I also will keep thee from that hour which is to come upon the whole world." Rev. 3:10.

Of all the saints of Hebrews Eleven, Enoch alone was translated; and of Enoch, alone of them all, is Second Advent testimony recorded; so much so that the Holy Spirit says that it was to men of our dispensation, four thousand years before it opened, that Enoch spoke:—"to these Enoch, the seventh from Adam, *prophesied*" (Jude 14); and so riveted together is a Second Advent mouth and life with rapture, that lo, Enoch himself became the bodily proof of his own testimony. "He was not, for God TOOK him." Gen. 5:24. So our Lord emphasizes watchfulness for His return. "One is taken, and one is left. Watch therefore." Matt. 24:41.

The Spirit reveals a second ground of Enoch's translation. "By FAITH Enoch was translated that he should not see death." Heb. 11:5. The faith which is so emphasized throughout Hebrews Eleven, while it necessarily assumes saving faith, is never *only* saving faith, but a faith far vaster and more potent. Abraham and Sarah begetting Isaac in extreme old age; Moses renouncing the Egyptian palace; Jericho leveled by marching priests; actual resurrections from the dead; kingdoms subdued, promises obtained, the mouths of lions stopped, the power of fire quenched:—all these were the operations of something far beyond saving faith. Therefore we see the tremendous truth. *The faith for translation, so far from being merely the faith for salvation, is ranked by the Holy Spirit among the great achievements of the world.*

And so, alone among all these patriarchs, it is Enoch's experience of rapture that is seized upon by the Holy Spirit to emphasize reward: "for BEFORE his translation he hath had witness borne to him that he had been *well pleasing unto God*, for he that cometh to God must believe that he is a REWARDER." The reason given for his rapture is lodged in the pleasure he gave God before it occurred.

It was not faith that he *would* be

translated, for it is nowhere said that God revealed to him that he would be removed without death, nor, since the event had never before occurred, could he have imagined it; but faith which made him well-pleasing to God *whereby* he was translated: the faith which pleased God lay not so much in the creed, as nestled in the heart

of a sanctified life, a root of the full bloom which God plucked. Enoch held nine hundred or a thousand years of life on earth, with corruption at the end of it, as nothing compared to a sudden heaven. He ceased upon the noontide of his life: to the youngest of all the patriarchs, for abandoning this life, God has given five thousand years in a better world.

So the Holy Ghost now draws a general lesson of the utmost practical and prophetic importance to us:—that the pleasure given to God by the rapt is not the mere act of conversion, but a life of devotion: so that the Old Testament phrase is,—"Enoch *walked* with God" (Gen. 5:24), in continuous well-pleasing; it was his *walk* which produced his *removal*. He changed his place but not his company. For without faith it is impossible to be well-pleasing unto Him": that is, whichever phrase we chose—he "pleased" God, or he "walked" with God—both imply faith, and *continuous* faith: "for he that cometh to God must believe that He is, and that He is a rewarder [a renderer of reward: Alford] of them that seek after Him."

"God removed him in so unusual a manner from the earth that all might know how dear he was to the heart of God." To a life of extraordinary merit God granted an extraordinary reward. He became Enoch the immortalized because he had been Enoch the sanctified. The very name "Enoch," with the extraordinary significance of Bible names, means *dedicated, consecrated, separated*. So our Lord says,—"Watch ye and pray always, that ye may be ACCOUNTED WORTHY to escape." Luke 21:31. "Behold, I come quickly, and my REWARD is with me, to render to each according as his work is." Rev. 22:12.

Had not God designed to do Enoch special honor, it had been easy to deliver him from the coming tribulation by ordinary death, as He did Methuselah. It has been said that the utmost reach some Christians attain is that they are pardoned criminals. Enoch is one of the few men in the Bible against whom no sin is recorded. "In all ages it has been universally acknowledged that no higher honor was

ever publicly bestowed on any man on earth than that bestowed on Enoch and Elijah, an exalted honor evidently given to illustrate the unalterable principle that God *remarkably* honors those who are *especially* honoring to God."

So now all concentrates on the walk with God. "Enoch *walked* with God." Gen. 5:24. This expression occurs only twice in the Bible—of Enoch, type of the heavenly deliverance, *before* the Flood; and of Noah, type of the Jewish escape, *through* the Flood: and it is recorded once of Noah (Gen. 6:9), but of Enoch twice (Gen. 5:22-24), the latter alone being named and expounded in the New Testament; for the heavenly calling involves a double intimacy with God, and involves the Church alone.

There is an exquisite beauty about the phrase discernible only to a sensitive spiritual vision: it implies close intimacy and unbroken communion; an agreement of mind and purpose, a union of heart and soul, a sympathy of sentiment and affection. "Can two walk together except they be *agreed*?" Amos 3:3. It means a lonely life. Enoch walked *with* God when all men were walking *contrary* to God. Nothing in the world is more valuable than the ability to walk alone, for it is the supreme prerequisite for walking with God.

The man who walks with God becomes exceedingly sensitive to criticisms of Christ, and exceedingly sensitive to the inevitableness of judgment. The universal ungodliness obsessed Enoch like a nightmare (Jude 15), exactly as it did Elijah (Rom. 11:3); it is most remarkable that the only two men ever rapt before Christ were each distinguished for extreme loneliness and fearless testimony in an age of dominant wickedness; that is, the man who stands alone for right is the man whom God delights to honor.

It is an extraordinary comfort that Enoch's sole recorded distinction is his *goodness*; no administrator like Moses, or warrior like David, or statesman like Daniel; no hero of splendid exploit, or world-shaking achievement; *the great prototype of all rapture was simply an ordinary man filled with extraordinary goodness*; a morning star flooded with the light of the still unrisen Sun. The law in the natural realm—that like attracts like—rules also in the spiritual; *heaven attracts the most heavenly*; until, in the set design of God, acting upon ever deepening heavenliness of character the nightly magnet suddenly works (Mark 4:29), and the Enochs are gone.

Ask your friends to subscribe for the *Evangel*. See offer on Page Three.

A Tree that Brings Health

Harriett S. Bainbridge

Moses and the children of Israel celebrated the triumph of Jehovah in a song of joyful praise.

Not long, however, were the children of Israel permitted to remain on the Mount of Exaltation, for the command to "go forward" was again heard in their ranks, and "Moses brought Israel from the Red Sea, and they went out into the wilderness of Shur" (Ex. 15:22), where they found a severe trial awaiting their faith and patience, which completely silenced their jubilant song. "And they went three days in the wilderness, and found no water."

They were all thirsty, and their thirst proved a more insuperable obstacle to faith than Pharaoh's hosts had proved. Finding no water in the wilderness of Shur, they marched to Marah, where they soon found themselves confronted by an additional and unexpected disappointment. Though they were successful in finding water there, it was bitter, and they could not drink it. In this emergency, the host which had passed through the Red Sea on dry land at the word of Jehovah, fell into unbelief, and murmured against Moses, forgetting for the moment their divine Deliverer, and the great deliverances which His hand had already wrought out for them.

Fortunately for them, they had a leader who could believe God when His providences were not easy to understand. "The people murmured, but Moses cried unto the Lord." The doubting hearts soon gave way to a murmuring spirit, because the waters were bitter, and they were thirsty. Moses, the believer, who was doubtless as thirsty as they were, and who had no more knowledge than they had how to mend matters himself, was wise enough to cry unto the Lord, who did know, and God answered him. The Lord showed him a tree, which when he had cast it into the waters, the waters were made sweet. A fore vision of the Cross and Calvary's atonement.

It was at this particular place and time, when the people of God had doubted Him, and had been discomforted, and Moses had called upon Him, and had therefore proved Him "a very present help in trouble," that Jehovah appointed for His people "a statute and an ordinance, and there He proved them, and said: *If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep all His statutes, I will put none of these diseases upon thee which I have brought*

upon the Egyptians; for I am the Lord that healeth thee." Ex. 15:26.

Your history and mine has a marked resemblance to the lives of the people whom Moses led through the wilderness at the command of God. Like them, we have all had our moments of transfiguration, and some God-sent Miriam has arisen in our midst, leading us in our hour of victory in triumphant song. We have been filled with joy and with the spirit of adoration because our God hath fought our battles, and wrought out for us some mighty deliverance; but ere long we also have been allowed to suffer hunger or thirst of heart or body; and, far from being "more than conquerors" through Him who hath loved us, many of us have been defeated by it, because we have looked in dismay at the strange circumstances we could not understand, when we ought to have looked only at the Right Hand of the Most High (Psa. 123:2, 3), which is ever ready to be stretched out for our deliverance.

Happy for us if some Moses has then stepped across our path and cried unto the Lord our God for us, thereby encouraging us to cry unto the Lord for ourselves, expecting to receive His mighty help and direction in our time of need.

How often at the waters of Marah—at some bitter spring in our life—we have cried unto God and have been surprised to discover that our sorrow has proved the opportunity He has chosen to cause us to see His covenant of grace, and to enter into covenant relationship with Himself!

It may have been in some painful and protracted sickness, or in some sad season of loss or bereavement that God has shown us our own unbelieving, and therefore, murmuring spirit, and the loss it has entailed upon us; and through the vision of our own failure, caused us to seek grace to confess and forsake, through the Holy Spirit, *the unsundered will, which was the real origin of nearly all our suffering and heartbreak.*

As the sick and the sorrowing among us who are standing today at the waters of Marah, are honestly willing to listen obediently to the divine voice and to accept the judgments of God, and love them heartily, *forsaking once for all everything in their lives they realize to be out of harmony with the Father's will*, they will surely find, like Moses of old, that *God still shows His people a Tree which sweetens and heals the bitter waters of human existence. That Tree is none other than the Lord Himself and He it is who declares, "I am the Lord that healeth thee."*

Glams of Light From the Cross (Continued from Page One)

doubt the great Conductor, or criticize the accuracy of the music, but rather let us wait patiently until the music recommences—for it will surely recommence. And in this fashion will the great oratorio of God in History proceed until, in the realms of glory, it shall end with a mighty, triumphant, Hallelujah chorus!

3. *The Cross is the power that counteracts the mystery of iniquity.* There is a dark mystery connected with sin. Let any one attempt to reason out the the origin of sin in this world, the fall of Satan, and let him ask himself the *why* of the question; he will soon find himself in an intellectual blind alley, exclaiming, "Great is the mystery of iniquity." *Why* did Judas, basking in the pure rays of the Light of the world, attempt to extinguish that Light for a paltry thirty pieces of silver? *Why* did David, the man after God's own heart, stoop to that base deed that brought reproach upon himself and has evoked the sneer of the infidel in our own days? *Why* do individuals who have experienced God's power, and gained many spiritual triumphs, sacrifice all by an unwise or sinful act? *Great is the mystery of iniquity!*

A poet in order to illustrate the subtle power of sin in our nature, tells the story of a beautiful girl, who was greatly esteemed for her moral as well as her physical beauty. After a severe illness, she died. People began to think that she had been an angel whom God had sent for a short time into their midst. During her illness, she surprised many by begging them not to interfere with her hair. The reason for her request was not understood until many years later, when, on opening her coffin, there were seen lying around her head several pieces of gold. That character, seemingly so noble and beautiful, had been all the while tainted with the blight of covetousness!

"Wherefore let him that thinketh he standeth take heed lest he fall," is the warning addressed by Paul to Christians. He himself recognized the subtlety of the working of sin when he said, "But I keep my body under and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway." "Is it I?" exclaimed the disciples in answer to our Lord's solemn affirmation at the Last Supper,

that one of them should betray Him. Through the pages of the New Testament He is still saying, "Verily I say unto you, one of you may betray Me—bring reproach upon My name and My cause, by listening to the tempter's whisper." In answer, may we lay aside all fleshly confidence saying, "Lord, is it I?" and then pray, "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting."

But there is another mystery that is able to counteract the working of the mystery of iniquity—the mystery of atoning grace, expressed in the simple statement, "The blood of Jesus Christ God's Son cleanseth us from all sin." Like an X-ray the Cross exposes sin in the heart, reveals it in all its hideousness, and makes us recoil from it. Like a searchlight it throws out dazzling white rays that search out the hidden corners of the field of man's interests and activities, and sends scampering in all directions the foul creatures of the night that lurk there. Three English young men were attending school in Switzerland. They had been brought up in a Christian home, and taught to live according to Christian standards. But now, the glimpse of new pleasant, easy-going standards had fascinated them, so that they were questioning the validity of the old standards of morality, and deciding that after all the "old morality" was

too rigid and strait-laced. Suddenly they came in sight of one of the many crosses that stands at the cross-roads in European villages. They stopped, and as the meaning of that symbol touched their hearts they bowed their heads in shame. Standing in the light of the Cross, they saw that a hideous force had been striving to gain possession of their lives—that subtle mystery of iniquity. They returned in silence, each determined to be loyal to the Christ who died for him. *The blood of Jesus Christ God's Son had cleansed them from all sin.*

4. *The Cross provides the power that can deliver us from one of the greatest hindrances to Christian life and services—selfish pride.* Read the story in John 13:1-17 and Paul's interpretation of it in Phil. 2:1-8. Jesus was about to spend the last hours of His human life with His disciples, and eat His last earthly meal with them. It was a solemn hour, but there was a spirit working in the hearts of the apostles that threatened to mar its solemnity. As they filed into the upper room each one studiously avoided a task which, in past times, they had probably performed in turn—the washing of feet (a duty of hospitality in those days). The reason is suggested in Luke's Gospel (22:24). Their minds enflamed by pride, they had been disputing as to who should be the greatest among them, the *ruler of all*; therefore, for one to have washed the feet of his fellows would have meant to become the *servant of all*. They, who were to become *great* in the kingdom, would never condescend to such a lowly task; it was beneath them.

Jesus had already rebuked them for this spirit; now He saw, that drastic action was necessary. In full consciousness of His Deity (John 13:3; compare Phil. 2:6,7), He stripped off His outer garments, took a basin and towel, and performed the duty that they were too big (really, too small!) to perform. The apostles' astonishment is reflected in Peter's reaction, who, after recovering from his surprise, managed to blurt out, "Lord, dost Thou wash my feet?" The Lord of glory had stooped very low to serve man; but lower He could not bow than when He washed the feet of His own disciples. This story contains many important lessons, but may we call attention to the following truth

"Let There Be Light"

(Genesis 1:3)

THE SPIRIT OF GOD

*In solemn hush mov'd o'er chaotic deeps,
And brooding lay upon the waste; Omnipotence then spake
In rumbling tones like thunder loud, the great
creative Word:
"Let there be light!"*

O SPIRIT OF GOD

*In holy pow'r move on the hearts of men—
That deep unfathomable waste of sin and darkness
primeval,
And speak in tones of tender love the symphony
of peace:
"Let there be light!"*

O SPIRIT OF GOD,

*In mighty pow'r move o'er the world's chaos,
Where dark and black confusion holds her
universal sway.
Speak Thou in judgment's thunder-tones the
all-transforming word:
"Let there be Light!"*

Wm. Burton McCafferty.

it would suggest; namely, that the cleansing of man, means the humiliation of the Lord; and that, when His disciples, defile themselves with the pride and sinfulness of the world, He must needs (in spirit) again stoop to wash their soiled feet. As we behold this picture of the Master kneeling in service before His followers, we may exclaim with the hymn writer:

"When I survey the wondrous cross
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride."

"Let this mind be in you which was also in Christ Jesus: who being in the form of God, thought it not robbery to be equal with God; but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him." Phil. 2:1-9.

May disciples of the Lord flee the snare of him who once boasted, "*I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High.*" 1 Tim. 3:6, 7; Isa. 14:13, 14. For to him it was said, "But thou shalt be brought down to hell, to the sides of the pit."

In conclusion let us remember that it will not be sufficient for Christians to wear the Cross as an ornament; the Cross must *wear them*, as living sacrifices for the service of Christ. It will be vain to admire the beauty of the Cross, and extol its power and its triumphs, unless they are ready to admit its message as the ruling principle in their lives. The revival the church needs will come as its members realize the experience of Paul when he said, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave Himself for me."

Faith Reminiscences

(Continued from Page Two)

of money. I had usually preached in the afternoon and quite often in the evening also. But this particular Sunday the elder in charge felt led to preach himself, and at the close of the meeting he was about to announce that I would preach in the evening, but I spoke up and said I had promised to preach at the Halstead Street Pentecostal Mission that night. He then ex-

pressed regret that he had not asked me to preach in the afternoon. Of course I was minus the usual five dollars and did not receive anything at the night service. As will be seen, the Lord was in all this and was working out His own plans.

At the close of the evening service at Halstead Street, I was invited by one of the sisters to come to her home for lunch on Monday at noon. When lunch was over she handed me fifty cents, which I received with thanks. We then had a season of prayer. While we were praying together, a brother came in, dressed in his working clothes. He joined us in the prayer, and when we rose from our knees he put his hand in his pocket and handed me five dollars. So I got my five dollars and fifty cents and a good dinner in the bargain.

At another time in Chicago the Lord suddenly spoke to me and told me to send Sister T., who lived on the West Side, a dollar. I said, "Yes, Lord! When I am through with this matter I have on hand I will do so." The word came again, "Do it at once. The need is urgent." I at once got an envelope, put in a dollar bill, and wrote on a little slip of paper "Phil. 4:19."

I afterward found that this sister had but three cents in the house, and was about to go to the store to buy three cents worth of potatoes for her dinner. My dollar arrived just in time for her to get a better and more bountiful meal.

Later I was led to send another dollar to this same sister, and this time I found that she had written several letters but was without stamps and was not able to mail them until my dollar had arrived.

During my sojourn of six and one-half years in Chicago I lived for part of the time about seven miles from the center of the business district where Willard Hall then stood. The Christian Alliance then held their weekly meetings in that Hall. One day I spent my last nickel for carfare in order that I might attend the noon meeting of the Alliance. From the standpoint of the natural the outlook was dark. But *God!* I assisted as usual in praying for the sick, and when the meeting closed at about 2 p. m. I felt quite hungry. But God did not fail me. As I was leaving the meeting, some Christian friends stepped up to me and asked me to go and have dinner with them at a near-by restaurant. Of course I cheerfully accepted the invitation.

During the meal we had a refreshing time of fellowship together, and as we parted they handed me two dollars for which I praised God and went on my way rejoicing. Truly—

"His eye is on the sparrow,
And I know He watches me."

During my first pastorate in Winnipeg, Canada, I was called by phone one day to pray with a sister who was very sick. On reaching the sick room, I knelt to pray at the bedside. The husband was kneeling at the opposite side of the bed. While praying the Lord spoke to me and said, "You have two five-dollar bills in your pocket; give them to this man."

The enemy cunningly suggested that I badly needed that ten dollars myself. However, I obeyed the Lord and handed the husband the ten dollars. The moment I did this, the man burst into tears. He later told me that his landlady was a rank unbeliever and had spoken very harshly to him, telling him that if he believed in a God he had better pray that He would send him money for the rent. His rent was at that time seven dollars in arrears. Moreover he had not been able to get any nourishing food for his sick wife, owing to his lack of money. With the ten dollars I gave him, he was able to pay his rent and also get some nourishing food for his wife.

The moment I handed the man the ten dollars, I felt a strong assurance that God was going to give me back this money very soon with interest. When I returned home and told my wife that I had given the man ten dollars, she was tempted to think I had over-stepped the bounds of prudence. However on the following Sunday night at the altar service a sister came and handed my wife thirty dollars, three times the amount I had given away.

But that is not all. A week or so later the man to whom I gave the ten dollars phoned me saying that I had done him a good turn in an hour of great need, but that he had since received some money from England and he was going to give me back the ten dollars I had given him. I remonstrated with him and told him to keep the money—that the Lord had directed me to give it to him. He expressed great thankfulness that I had obeyed the Lord in the matter. "But," said he, "the Lord wants me to give it back to you." With that he hung up the receiver and came right over with the money. So I got back the original ten dollars and thirty dollars besides. Surely this was another evidence of the truth of Luke 6:38, "Give and it shall be given unto you, good measure, pressed down, and shaken together, and running over, shall men give into your bosom."

On another occasion in Winnipeg,
(Continued on Page Thirteen)

∴ The Gospel in Foreign Lands ∴

Facts from African Life

Edna M. Dobbins

The following are answers to questions that have often been asked while home on furlough.

HEATHEN MARRIAGE

What marriage ceremony do they have in Liberia? They do not have any ceremony. A man sees a girl he thinks he wants. He goes to the parents and tells them. They are usually glad for the pay they will receive and readily agree. He then pays the amount agreed upon, either a bullock, a couple of goats, or six pounds in money (about thirty dollars). She belongs to the man then without further question. The girl herself is not consulted or given any choice in the matter. Oftentimes an old man will purchase a small girl for his wife. After the agreement is made and the money paid she is his property and must go with him whether she cares to or not. If she runs and hides they only find her, bring her back and cruelly beat her. At the time a man comes to take the girl they have a dance and prepare a big feast in the town. They will also sacrifice to the devil so that he will keep trouble away from them. Before a man marries a girl he must bring gifts to the other members of the family but after he is married his obligations to the family cease unless his mother-in-law is left without a husband. In that case he must take his mother-in-law and keep her until she dies. These people practice polygamy. The more wives a man has the greater he is in the eyes of the people of the town. The women and girls of Liberia are but mere slaves and it is blessed to be able to tell them that Jesus came to set them free.

A HEATHEN FUNERAL

How is a heathen funeral conducted in Africa? When any one dies in the heathen villages, it is a great occasion especially if the deceased happens to have been a man. In such an event the natives have a dance and prepare "big chop" or in our words a great feast.

They have a superstition that all who die have been killed by the witchery of some one and accordingly they take immediate steps to find out who the guilty one is. To do this they employ different methods of which one is to put the box containing the corpse on sticks and then lifting it up, they run wildly through the town. Should the sticks happen to strike one of the

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native huts, it is concluded that this is sure proof of the guilty party being in that house, and some unfortunate person is dragged out and either killed by drowning or made to drink sasswood which is a very deadly poison from which few recover. The people believe that the spirit of the departed leads them in this way to find the one responsible for the death.

All the family and relatives of the deceased come together at such times and mourn, the period of their mourning being governed by the relative importance of the man who has died. The women shave their heads, while at the same time, the people include in the ceremonies dancing and feasting. This may continue for as long as two or three weeks.

It is generally believed that the one who dies has gone on a trip to the devil's country and if they do not eat anything there, they will return to this world again in some form or other, but if they do eat while in the devil's country, the people think the departed one will be held and never allowed to return. In order, therefore, that the dead may have conveniences should they return, the relatives will take rice and other food to the grave for a time and also surround it with old cloth and rusty pans. When asked why they didn't put better articles than the old cloth and pans, they reply that some one might steal them. They are wise enough to only put out things no one would want, but they do not appear to recognize that for the same reason the articles would be useless to the dead even if they did come back.

It is considered most important that the entire family attend the funeral. If any one should fail to be present, it is considered that he is not interested and he may even be held responsible for the death.

SACRIFICES TO THE DEVIL

Why do they offer sacrifices to the devil? some one may ask. Not through any love for him but through great fear. They believe that by offering rice, meat, and other things that

they please him and keep him in a good humor, and that he will keep trouble away from them. When trouble does come, as it very often does, they will redouble their efforts to please him. They also believe it pleases him for them to dance, beat the drums, and hold their many different ceremonies. They think that the devil likes to be entertained.

CONCEPTION OF GOD

What is their belief as to God and Jesus, is another question often asked. They look upon God as some far off and yet supreme being but not one to be worshipped. God is too good to hurt any one, therefore He will never trouble them. The devil is the one who causes all the trouble and so they worship Him through fear. They believe also in Jesus as a good man who lives in God's country and as one who is always willing to do good. They call Jesus, "Ma Senna" which means one who never makes a mistake. Many of the customs of these people are much like the customs we read about in the Old Testament days. They have houses of refuge where any one in trouble can run and be safe from his pursuers until his palaver is talked and judged. They also have a sprinkling of blood ceremony. If one person kills another, shedding blood, then blood must be shed for the life taken, so they will kill a fowl or a goat and sprinkle the blood wherever the life was taken. If it happened to be out on the road, the blood must be sprinkled at that place, but if in a house, then the sprinkling of blood must be in that house. They claim that this is to purify the place and take away the guilt of the one who killed. The meat used for this purpose is eaten by the head or chief man.

There are many other customs too numerous and some too terrible almost to mention, but it is so blessed to know that Jesus died for these poor souls and that when He comes some from every tribe and nation will go up to meet Him in the air. Let us each one be faithful in gathering them into the fold by being obedient unto the commands of our Lord when He says, Go, Send, and Pray.

NOTICE

Margaret Felch of Rae Bareli, India, is returning home on furlough and has requested us to publish her home address which is Tottenville, L. I., New York.

News from Many Lands

DANZIG, POLAND

In our mission districts the Lord is marching on to constant victories. Hundreds are being immersed in these summer months. Here in Danzig we are going to have a baptismal service this Sunday when around thirty will be immersed in the Baltic waters.—G. H. Schmidt.

ATHENS, GREECE

We were called to pray for an old lady who is very sick in one of the refugee camps. After praying for her and preaching the Word to her family, some of them had tears in their eyes and cried to God for mercy. They have asked us to pray for them that God may deliver them from their sins and sicknesses.—Harry Mamalis.

ODESSA, RUSSIA

The work of God here is growing and strengthening. The number of followers is increasing, and in spite of our sorrows and troubles, the Lord marvelously blesses and baptizes with the Holy Ghost. On the 18th of May we administered water baptism in the Black Sea. Thirteen were baptized in water. On the 5th of May we were allowed to visit J. E. Voronaeff in prison and also saw some of the other brothers.—Mrs. J. E. Voronaeff.

CHAPRA, INDIA

A Hindu lawyer was wonderfully saved and now he is bringing his friend to meetings. This friend is also very much interested in our work. Pray that Jesus will save him also and make a preacher out of him like his friend. Two policemen who were sent to give us protection on account of the trouble in India have become very much interested in our meetings. They attend every one and are on the verge of becoming Christians.—Evelyn Leighton.

SHWEIFAT, SYRIA

We arrived safely in Beyrout May 30th. The Lord gave us a very restful and enjoyable trip for which we truly thank Him. We also wish to thank our friends in America for their prayers which have followed us. Several times on the boat I felt the power of God and knew some one was praying. The Lord gave us some blessed services while on board ship.

Miss Malick's family and a number of friends came to the boat to greet us. We took a car from Beyrout to Shweifat and as we neared Schweifat we saw the schoolchildren marching toward us. They were dressed in white and carried flags and flowers. It was such a blessing to see their

smiling faces. At the school they had a program of welcome for us.—May H. Thompson.

PEKING, NORTH CHINA

About ten days ago we had two baptismal services in the jails. In one prison we immersed forty-one prisoners and in the other we immersed twenty-five, making sixty-six in all. At present we have two hundred prisoners in the four jails that have taken a definite stand for Christ and have been buried with Him in baptism. The jail work is most promising, and the convicts' hearts are open for the truth. Please remember this work in your prayers and have prayer offered in your assembly when praying for China.—H. E. Hansen.

YU TSI, TA CHANG, NORTH CHINA

In Hu Tsuen, a village a little over three miles from here, the people are very much interested in the gospel. Two from that village, a young man and a woman of middle age were baptized in water last Sunday, the day after we held a meeting in their village, and they both testified. The young man said, "For a long time I withstood the gospel and persecuted the Christians, but now the Lord has saved me. You say we should not believe on Jesus because we will be killed just as many were during the Boxer Rebellion, but were all those who were killed Christians? No, indeed not. In that case why should we be afraid to believe on Jesus if unbelievers may be killed the same as we?" Please pray for this young man for we believe if the Lord has His way with him, he will become a preacher.

We would like to open a new outstation in this village, but we are handicapped by the lack of native workers. Please pray that this need may be met.

Last week we had several days of God's blessing in special meetings, and on Sunday about sixteen followed the Lord in water baptism. The majority of these new converts are seeking the Baptism with the Holy Spirit, so please pray for them toward that end, that they may grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.—Marie Stephany.

A LETTER FROM BROTHER NICODEM OF INDIA

"I am feeling much better since coming to the hills. I had to come up with the four older children and leave my wife at the station, as the school is just closing, and it is necessary that someone be there to see to things.

"Before I left, cholera was very prevalent. In a nearby village 14 had died in a few days. In another village 2 miles away 50 died. I was glad to

be able to get away with our children and I wish that Mrs. Nicodem and the baby were here. I will quote a part of her letter that I just received which will give an idea what it is like there now.

"There is much to write you and I hardly know where to start. The boys' exams were to start today but cholera is raging so badly that we don't know what to do. Mr. Biswas (the head master) was just up and we talked over the situation and decided for the present to only give the exam to our Christian boys up here in the hostel and then let the outside boys take theirs later. The Government has ordered schools closed and everything in the bazar (market) is closed and abandoned so that you can't buy anything. The people are dying like flies, seven last night and five yesterday and there seems to be a continual line of dead bodies carried down to the river. The people are frightened, many of them leaving the place entirely, while others are sending their families away. It certainly is awful and the whole bazar is just a place of mourning.

"We are trying to keep every boy on the compound and protect them as best we can and just trust God for the rest. I will have to let Babu ji (the man who takes care of our boys) go to Nanpara to buy supplies for them if his keeps on for long. I am not buying a single thing from the bazar for ourselves. Sugar, etc., I have ordered from Bahraich so I think that we are not taking any chances. Well, we surely have to be in the midst of it, don't we? I suppose you get the paper up there and know of the awful riots taking place everywhere through India. Surely it makes us wonder what will be the end of all these things???

"Poor Nellie is down with a terrible headache. I tried to persuade her to get ready and go on up to the hills but she will not hear of it. It surely is getting hot. Last night the sand flies were so bad that one just couldn't sleep even when it did get a little cooler toward morning."

"From this letter you get just a little glimpse of what missionary life is in India, but without knowing the details by experience you still do not know what it is actually like. There are many other things that I would like to write about but I must not do so this time.

NOTHING is right in the life till Christ has the place of sovereignty in the heart. A Christ-possessed heart means a Christ-reflected life. Only Christ within can produce Christ without.

.: In the Whitened Harvest Field .:

20 CHOOSE THE CROSS

Pastor Stanley J. Miller, Cape Girardeau, Mo., writes: "Brother W. H. Boyles has conducted a very fruitful meeting for us in the past 3 weeks. About 20 came for pardon to the Cross, 12 were immersed in water, 10 united with the church, and the assembly was left in a more spiritual condition than when the revival began. We had the largest crowds that had ever yet attended our meetings."

59 MAKE HEAVEN REJOICE

Evangelist Elgin Smith, Eakley, Okla., reports from Sayre, Okla.: "We have had a most blessed tabernacle meeting here in the past few weeks. Glorious songs of rejoicing mingled with angel choruses, as 59 wept their way through to Jesus. Twenty were baptized with the Holy Ghost according to the promise fulfilled in Acts 2:4, and 13 followed their Lord in water baptism. We are planning for a new church building."

SCORES JOIN THE BLOOD-WASHED

Pastor G. F. Smith, Wood River, Ill., writes: "A mighty downpour of the Spirit was witnessed by the people of this city as the Word of God was preached by Brother F. E. Heady of St. Louis, Mo., in a recent revival lasting 3 weeks. Many say it was the greatest outpouring of the Spirit they have seen in years. Eighty came weeping to the Saviour's feet, and found forgiveness, several were baptized with the Holy Ghost and 35 followed the Lord in water baptism. The saints are wonderfully encouraged to go on in the blessed service."

TOUCHING FAREWELL SERVICE

The Church Clerk at Wynne, Ark., gives an interesting account of a farewell meeting held by their pastor, as follows: "I want to praise the Lord for the way He has blessed us in the recent months of Brother McPhail's ministry. He and family are leaving on account of the illness of his wife's people. Several ministers and quite a few visitors from the near-by assemblies came over and spent last Sunday with us, when Brother McPhail preached his farewell sermon. It was sad to have them go, but the Lord comforted our hearts. Brother Blessingame has come to finish our former pastor's year."

BRIEF MENTION

Brother W. F. Burchett, writes that he is now engaged in a meeting at Tribune, Kansas, that promises to be successful. He has secured the high school building and the crowds are constantly increasing. Mail will reach him in care of Willie Halfman.

Pastor Ira D. Shuck, Red Cloud, Nebr., reports that God's smile and approval have been upon them since their arrival last September to take up the work of the Master there. He has been saving, baptizing, and healing those who have sought Him for these respective blessings; they expect to continue gathering souls for Him there.

LUTHERANS AMAZED

Brother M. E. Hamilton, Lexington, Tex., writes: "The Lord is still blessing His people in these parts. On Thursday night a large crowd gathered at the home of one of our band for our regular prayer meeting. God's mighty Pentecostal power began to fall and before the meeting closed 4 had prayed through and received the Holy Ghost, while others were earnestly calling on God for deliverance from sin. Among those present were some from the Lutheran church, who became amazed at the working of the Holy Spirit, and His power over men. We are praying that God will speak to many hearts in this place, and will send some one here to 'expound the way of God more perfectly.' The writer is a Nazarene minister, who leaves his church every Sunday to preach for this band."

TWO MINISTERS WED

On Wednesday evening, June 18, at 7 o'clock, in the Elim Tabernacle, Saskatoon, Sask., was solemnized the wedding of Evangelist A. Watson Argue, of Winnipeg, Man., and Miss Hazel May, of Saskatoon. The ceremony was performed by Brother A. H. Argue, father of the groom, assisted by Pastor C. B. Smith. Watson Argue has been in the evangelistic field for the past ten years, and Miss May for two years, assisting Mrs. Eleanor Frey, Evangelist. The young couple covet the prayers of God's people that their future ministry may be ever truly to the glory of God. They plan, after a short vacation at Banff, Alberta, to accept a series of calls on the Pacific Coast, including Klamath Falls, Ore., Puyallup, Wash., Pasadena, Calif., and the new Bethel Temple at Los Angeles.

FIFTY DAYS OF GLORY

Pastor Harry L. Collier, Washington, D. C., writes: "We have recently closed our 50 days' revival, commemorating the 1900th anniversary of the descent of the Holy Spirit upon the early church. The pastor opened the meeting on Easter Sunday; this was followed by a revival conducted by the young people. After this nightly prayer meetings were held until the coming of Evangelist A. H. Argue and daughter Zelma on May 18, who remained for 3 weeks. A deep, holy spiritual atmosphere rested upon the services throughout the campaign; some very special things occurred, including several gracious healings. Another incident was the Baptism with the Spirit of a Presbyterian missionary, who unexpectedly visited the tabernacle. Her first Pentecostal sermon was delivered to our Crusaders. An all-night waiting service held the night before the Day of Pentecost anniversary was greatly blessed. Crowds that took every available bit of space came on the closing day, and the altar overflowed with seekers. Twenty-two members were added to the church roll, and a goodly number were saved and filled with the Holy Ghost; the saints were lifted to a new plane of faith and hunger for the coming of the Lord."

TORRENTS AND TORRENTS

Evangelist Harvey McAlister, Oklahoma City, Okla., writes: "We are having glorious times here. The meeting has been going on for 2 weeks and about 70 have already been refreshed by the torrents of Latter Rain pouring down, receiving the Holy Ghost Baptism, and the rain is still falling! Many others are earnestly seeking the Holy Ghost, and His convicting and baptizing power are wonderfully manifested in the meeting. A glorious revival is on; many are getting saved; one young man received the sight of his blind eye, one lady was healed of cancer, and scores are testifying to all manner of healing. The meeting still continues."

DROVE 50 MILES TO HEAR

Evangelist Mary C. Brown, Martinsburg, W. Va., writes: "The Brown Evangelistic Party, including Evangelist J. Robert Ashcroft, Jr., Evangelist Margel M. Krahenshue, Miss Ruth Potorff, Pianist, and the writer, have just closed a tent campaign in Elkwood, Va. This was one of the greatest campaigns known to this community. Numbers who were hungry for the gospel drove 40 and 50 miles, and now from many fields near by comes the Macedonian call, 'Come over and help us.' About 18 were truly converted during the meeting, and 3 received the Holy Ghost in the Acts 2:4 manner. District Superintendent, H. W. Kline, of Washington, D. C., was with us one Friday night, preaching to a large and interested audience. He was greatly enthused and believes a permanent work has been done in this community."

"HE SENT HIS WORD"

Evangelist W. H. Whelchel writes from Rye, Tex.: "God began to work as soon as we arrived in Crowley, La., Brother and Sister A. B. Combs assisting in the meeting. As people came seeking God for salvation and deliverance from suffering, in His great mercy He sent His Word and healed them. Many were saved and several were baptized with the Holy Ghost. One woman near death with T. B. was saved and baptized on her deathbed, and went into the presence of the Lord praising Him in the language the Spirit had given. Also a girl who once walked on her hands and feet, called "The Turtle Girl," prayed through to glorious victory. She is but 39 inches high, weighs 60 pounds, and is 17 years of age. She is a teacher of both French and English. We also held a precious 2 weeks' meeting at Liberty, Texas, where 8 received the precious Baptism and several were blessedly converted. We are now beginning a tent meeting at this place, but it is in the face of many persecutions; we expect many to be won for Christ, for He is our help."

SPECIAL PENTECOSTAL NUMBER

Send for a roll of the special "Pentecostal" Number of the Evangel, 25 copies, 25 cents; 100 copies, \$1.00.

The Precious Blood of Christ

The blood of Christ keeps away darkness, it opens the channels of blessing. The precious blood of the Son of the living God, who became a Lamb in order that the blood might be shed, is a sacred theme. We are not redeemed with corruptible things, but with the precious blood of the Lamb, without spot—God's Lamb, God's Man, the Man Christ Jesus.

These things the angels desired to look into. *The efficacy of the blood is a mystery to the angels, a terror to the demons, and salvation to the sinner.* Angels hold it sacred, because it is mysterious. Demons know its power, and tremble. Man *tramples* it underfoot, counting it as an unholy thing. But unto those who believe He is precious, His blood is precious, and that which the blood purchased is precious. The blood brings salvation, victory, glory, and ultimately it brings glorification. The song of the redeemed through the eternal ages will be, "Worthy is the Lamb that was slain."

The world tramples the blood underfoot; and the worst trampers are the apostate ones who once knew about the blood—in their heads at least—who sang the hymns of the blood in childhood, who listened to the old-fashioned preachers as they exalted it, who had a whole Bible in their hands—but they departed from the faith.

God, however, is raising up a band of people who are magnifying the blood. The Salvation Army had a banner on which was "Blood and Fire"; but God has raised a banner, an invisible one, composed of Spirit-filled people in every land who magnify the blood by their voice and lives. The main song in heaven will be, "To Him who redeemed us by His blood."

It is not necessary that the people who magnify the blood should fully understand its power. *As they magnify it, God operates through it.*

The Lord Jesus Christ fulfilled the law. Man tried to, but failed. You may try to solve the mystery of the power of the blood, but you will fail. The Holy Spirit applies it. You may not understand electric power, but you can push the button and the power works—provided everything is in order. God has His machinery in order. God wants men of faith, to pull the lever of faith, to operate the power.

God can make the impossible, the least understood, the impotent, the foolish thing in the eyes of man, do a divine work. The shed blood of His Son accomplishes salvation, paralyzes Satan, and will cause his ultimate de-

feat. The blood purifies the heavens, and it is the theme of eternity.

It is your privilege to use that which you do not fully understand. In simple faith, relying upon the Holy Spirit, use God's weapon. This is God's ordained plan. They overcame him (Satan) by the blood of the Lamb and the word of their testimony. In the blood you have a weapon to overcome him who overcame you. Satan caused the fall of Adam—the first man. The last Adam, through His shed blood, causes the fall of Satan who caused Adam's fall.

The Glories of the Promised Land

(Continued from Page Three)

always upon it, from the beginning of the year even unto the end of the year."

Dear thirsty soul, will you not seek this glorious fullness of the Spirit? Do you not desire to enter into this rest of the soul? There are enemies to be encountered and battles to be fought even in the Promised Land; but the great difference is that after you have entered into the Spirit's fullness you let Him fight for you. *This is the rest*—to have no more responsibility in the warfare, but just to let Him control you and gain the victory in you; to cease from your own planning, talking and working and to allow the Spirit to plan, speak and work through you. As you thus rest in Him and allow Him to govern and control you, the enemies will be overcome, the strongholds cast down, the barren wastes reclaimed and the desert will become changed into the garden of the Lord.

Faith Reminiscences

(Continued from Page Nine)

we were having our weekly Day of Prayer. A number had prayed and we were now waiting quietly before the Lord, when suddenly a man who had never before given me a cent, and who had a reputation for being very close in money matters, gave me a dig with his elbow and handing me some bills said, "Put that in your pocket." I thanked him quietly and placed the bills in my pocket. The meeting went on for another hour or so and I thought no more of the incident. When I reached home, however, the thought came to me, "that brother gave me some money, I will see how much it was," thinking it might be two or three dollars. Imagine my surprise when I counted out ten ten-dollar bills—\$100.00! I certainly was greatly surprised and devoutly thankful to God.

I might go on indefinitely giving instances of the marvelous way in which God has from time to time met my needs.

Here is one case right up-to-date. My wife and I were impressed that we ought to give a certain family five dollars. We found later that the need was urgent. We obeyed God and a day later the Lord handed me (\$25.00) twenty-five dollars. Truly God "is wonderful in counsel and excellent in working." Isa. 28:29.

"Oh, that men would praise the Lord for His goodness and for His wonderful works to the children of men!" Psa. 107:8, 15, 21, 31.

MISSIONARY OFFERINGS

The list of missionary offerings is held over until next week.

SPECIAL OFFER

The Pentecostal Evangel from now until

Jan. 31, 1931, for 50c

This does not apply to renewals but only to those who are not now getting the paper. Canadian friends please add 25c for extra postage. British subscription, 3|-.
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Forthcoming Meetings

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

ESCONDIDO, CALIF.—Tent revival June 26-Aug. 1, corner San Diego Blvd., and Nebraska Ave.—N. L. Wilson, Pastor.

CULPEPER, VA.—The Brown Evangelistic Party begin a revival the first week in July, to continue indefinitely.—Mary C. Brown, Evangelist, Martinsburg, W. Va.

KLAMATH FALLS, ORE.—Evangelist Watson Argue will conduct an evangelistic campaign in the Dr. Price tabernacle, seating 2000, July 6-Aug. 3.—Pastor Guy DeVries.

VERNON, TEX.—Meyer Tan Ditter and wife will conduct a tent revival corner Maiden and Fannan Sts., starting July 27. Neighboring assemblies invited to co-operate.—R. L. Stegis, Box 1284.

SEATTLE, WASH.—Evangelistic campaign and Christian healing mission will be conducted at Pentecostal Temple, 2221 Third Ave., July 6-27, by Evangelist Harvey McAlister.—Wm. H. Ofler, pastor.

POTEAU, OKLA.—Southeastern District camp meeting, July 10-20. Brother James Hutsell, District Superintendent, will be in charge. Communicate with Pastor M. W. Johnson.

EASTERN DISTRICT CAMP MEETING.—At Wescoeville, near Allentown, Pa., Aug. 8-Sept. 1.—M. W. Richards, Secretary, 915 W. 29th Street, Wilmington, Del.

CONNEAUT, O.—Evangelistic campaign, July 13-27, in new church, 299 Broad Street, conducted by Evangelist L. A. Hill, of Lancaster, Pa. Neighboring assemblies invited.—Pastor Alex Clattemburge.

MACOMB, MO.—Regular camp meeting for Wolf Creek and Macomb, beginning July 25. Neighboring assemblies are invited to attend. Bring bedding. Brother Avi Gaddis, evangelist, in charge.—Mose Willis.

WINNIPEG, MAN.—Camp meeting at Cavers Park on Rock Lake, July 4-20. Speakers: Donald Gee, of Scotland, David Willard, Canadian Pentecostal Bible College, G. A. Chambers, General Chairman, and others.—D. N. Buntain, Pastor Wesley Church, 789 Preston Avenue.

WELLESLEY PARK, MASS.—Annual camp meeting throughout July and August. Speakers, Harry Long, J. H. Bostrom, Bert Williams, John Follette, C. W. Swanson, Paul B. Peterson, and others. Full particulars from H. S. Randall, 7 Auburn St., Framingham, Mass.

WYNNE, ARK.—Northeastern District camp meeting, July 19-29. Free lodging as far as possible; meals on free-will offering plan. Write in time for living tents. Brother W. Jethro Walthill will have charge of day services. Address Pastor J. A. McPhail, Wynne, Ark.—W. H. Shands, Hoxie, Ark., Sectional Presbyter.

TATUM, N. MEX.—Tent meeting to begin July 19, Evangelist W. H. Whelchel and workers of the assembly in charge. Tatum is about half way between Brownfield, Tex., and Roswell, N. Mex., on U. S. Highway No. 13, and State Highway No. 18. Bring your instruments and help us.—T. E. Fisher.

APPALACHIAN DISTRICT COUNCIL
RACELAND, KY.—July 17-19. Every assembly is requested to send its pastor and 2 delegates. This Council meeting will be preceded by a big tent meeting in charge of Brother J. H. Stroud and wife. All ministers in the District are urged to come.—M. B. Hampton, District Superintendent.

WEST CENTRAL DISTRICT CAMPS.—Princeton, Mo., July 31-Aug. 10; Sioux City, Ia., Aug. 21-31. Elder W. I. Evans, Dean of Central Bible Institute, Brother H. E. Randall, of Egypt, and other speakers will be with us for both these meetings.—Roy E. Scott, District Superintendent, Mercer, Mo., Chas. E. Long, Secretary-Treasurer, 610 N. 15th St. E., Cedar Rapids, Ia.

COLORADO DISTRICT CAMP MEETING
NORTH DELTA, COLO.—Twelfth annual camp meeting and convention of the Rocky Mountain District Council, July 25-Aug. 3. Three services daily. Business sessions, July 29-31. Evangelist Ben Hardin, of Chicago, will conduct the evangelistic services. Meals on free-will-offering plan. Ministers entertained free as far as possible. Tents may be rented on grounds at reasonable rates. Bring your bedding and cots if possible. Write District Superintendent F. C. Woodworth, 306 Peterson, Ft. Collins, Colo., or Pastor M. E. Neville, Delta, Colo.

INTERSTATE CAMP MEETING
EUREKA SPRINGS, ARK.—Aug. 28-Sept. 7. Speakers Donald Gee, Stanley Cooke, Ernest Williams, Noel Perkin, and others. Song leader, Lester Phillips, Wichita, Kans.—Fred Vogler, Chairman.

NEBRASKA DISTRICT CAMP MEETING
Grand Island, Nebr., July 17-27. Dr. Chas. A. Shreve, main speaker. Chappell, Nebr., Aug. 21-31, Evangelist Ben Hardin, main speaker.—Edgar W. White, District Superintendent.

APPALACHIAN DISTRICT COUNCIL CAMP MEETING

HONAKER, VA.—August 1-10. Pastor Harry J. Steil, of Cleveland, Ohio, will be present as teacher and evangelist. Council missionaries are invited, 3 services daily; meals at reasonable cost; rooms close by. Write Robey K. Rasnake, Pastor, or M. B. Hampton, Raceland, Ky., District Superintendent.

NAPANEE, ONT.—July 6-20. Workers, Elder A. G. Ward, of Toronto, Evangelist Beatrice L. Sims, of London, Ont., and a number of missionaries from various fields. On Provincial Highway No. 2, at Agricultural Grounds. Special children's and missionary services arranged for. For tents, etc., write Brother A. E. Adams, Box 171, or E. V. Sword, Box 1, Gananoque.—R. E. McAlister, 740 Queen's Avenue, London, Ont.

OKLAHOMA DISTRICT CAMP MEETING
BRISTOW, OKLA.—Twelfth annual camp meeting, in city pavilion, Aug. 1-10. Bristow is located on the Frisco R. R. and U. S. Highway 66, between Tulsa and Oklahoma City. The speakers for each service will be chosen by the Devotional Committee. The young people will conduct one service each day. Meals served on free-will-offering plan. Come and enjoy an old-fashioned camp meeting.—Write James Hutsell, District Superintendent, Slick, Okla.

ENID, OKLA.—Pastor P. C. Nelson began a campaign June 24 in his large tent, nearly a mile from the tabernacle, and near the Santa Fe and Frisco stations, hoping to reach many new people in this strategic location. Services every day at 9 A. M. and 8 P. M. Visitors may camp on the grounds, or secure rooms and meals near the tent at low prices. Any sick coming for healing will receive earnest, sympathetic attention. The campaign will continue several weeks. For further information address Pastor P. C. Nelson, 316 E. Cherokee Ave.

CENTRAL DISTRICT CAMP MEETING
SIDNEY, O.—July 25-August 10, on fair grounds. Brother Harold F. Moss will be the speaker for the evening meetings. A definite program of Bible conference work will be conducted in the morning and afternoon hours. Committee planning for a spiritual feast. Rooms may be obtained near the grounds, tents may be rented, or bring your own. Meals at minimum charge. On U. S. Highway 25, State Highway 68.—Charles Shie.

SOUTHERN MISSOURI DISTRICT CAMP MEETING

ELLINGTON, MO.—August 1-10. Special program arranged for pastors and assemblies by Brother R. M. Riggs, of Central Bible Institute. Various evangelists will speak. Rooms and tents at small cost, meals on free-will-offering plan. Ellington is a fine place in the beautiful Ozarks, located on Highway 21, and can be easily reached from any direction. Write Pastor S. Egan, Ellington, or District Superintendent A. A. Wilson, 3308 E. 13th Street, Kansas City, Mo.

TEXAS DISTRICT CAMP MEETING
AMARILLO, TEX.—Third annual camp meeting of the Panhandle of Texas and Northeastern N. Mex., Aug. 1-11; Dr. Chas. S. Shreve, of Washington, D. C., will be the evangelistic speaker. Two meals served daily at the church; camps at reasonable rates close by; any supplies donated will be greatly appreciated. Make arrangements to spend your vacation at this time in Amarillo.—Guy Shields, 900 North Pierce Street.

SAN JOSE, CALIF.—The Upper Room Pentecostal Mission will celebrate the tenth anniversary of the pastorate of Brother Max Freimark, July 17. District Superintendent M. T. Draper and some of the General and District Presbyters and Pastors are expected to be present. While all are asked to come, a special invitation is given to those who went out from us to other fields.

There will be an outdoor gathering with basket lunches at Alumn Rock Park at 1 o'clock, leaving Fourth and San Antonio Streets not later than 12:30. During the evening service, which begins at 7 o'clock, a special offering toward paying off the debt on the mission will be taken.—W. N. Price, Chairman of Deacons.

KANSAS DISTRICT CAMP MEETINGS
WOODSTON-ALTON.—August 7 to 17, the annual camp meeting for North Central Kansas will be held 3 miles east of Woodston and 6 miles west of Alton on U. S. Highway 40 N. Ben Hardin, Pastor Stone Church, Chicago, Ill., and Meyer Pearlman of Springfield, Mo., will be the main speakers. This will be known as the Great Home-Coming Camp Meeting, and all who have attended camps here are especially invited to attend. Arrangements to accommodate large attendance. Tents and cots for rent on grounds. Meals at reasonable prices. Write Pastor Oria Bray, Alton, Kansas.

ATTICA-SHARON.—July 24 to August 3, the annual camp meeting for Southwestern Kansas will be held 6 miles west of Attica and 5 miles east of Sharon, on State Highway 12. Meyer Pearlman, of Central Bible Institute, Springfield, Mo., will have charge of the Bible teaching. Brother Hugh Cadwalder of Texas will be the evangelist. Tents and cots for rent on grounds, meals at reasonable prices. Write Pastor Victor Greisen, Attica, Kansas, or Pastor Wesley Collins, Sharon, Kans. The camp at Woodston will be Aug. 7-17. Brother Phillip Shabaz, Missionary to Persia, is expected at both these meetings.—Fred Vogler.

CHRIST'S AMBASSADORS
We urge all Pentecostal young people to be present in these camp meetings; special services will be held in connection with the camp.—Fred Vogler, District Superintendent, 1034 So. Lawrence St., Wichita, Kansas.

POTOMAC DISTRICT CAMP MEETING.—Sixth annual camp meeting of Potomac District, Aug. 1-24, at beautiful Potomac Park, Rt. 11, between Martinsburg, W. Va., and Hagerstown, Md. Over 1000 campers expected. Order tents, cots and cabins now. Nice lots, 25x50 feet, \$25 lease and \$5.00 annually. Meals served cafeteria style and at lunch stand. Speakers will include B. E. Mahan, Evangelist, of Jeannette, Pa., Alvin L. Branch, of Battle Creek, Mich., Bible Teacher, Ruth L. Schofield, of Washington, D. C., Children's Evangelist and Teacher, Robert and Elizabeth Ashcroft, of Martinsburg, W. Va., Musical Directors and Song Leaders; also missionaries and other pastors and evangelists of District included among the efficient workers. Annual Council session Aug. 19-20, one half of entertainment provided free to ministers. All applicants for license or ordination must be present in person.—Harry V. Schaeffer, Mt. Storm, W. Va., Secretary, H. W. Kline, 509 3rd St., N. W., Washington, D. C., Superintendent.

OPEN FOR CALLS
Pastoral or Evangelistic
T. T. Carmichael, Holtville, Calif., 14 years in fellowship of Arkansas-Louisiana District Council, only 3 in family, myself and 2 children. Will answer any call between here and Many, La.; expect to start East July 10. Reference, C. E. Shields, Imperial, Calif., District Presbyter.

J. B. Jones and wife, giving up pastorate at Michigan City, Ind., after August 1, in Council fellowship, can give references. Address 202 Chicago St.

Evangelistic
Sister Dorothy Botkin, 712 Condit Ave., Wood River, Ill., 2nd year student in C. B. I., also experienced in preaching; assisted by Sister Ethel Hankins, Pianist. Reference, Pastor Marvin D. Hartz, Wood River, Ill.

SOUTHWESTERN BIBLE SCHOOL, ENID, OKLA.—Young men and women desiring thorough training for Christian service should write for the new bulletin, just off the press. Address President P. C. Nelson, 316 E. Cherokee Ave.

"BRIGHT CLOUDS" OVER FORT WORTH

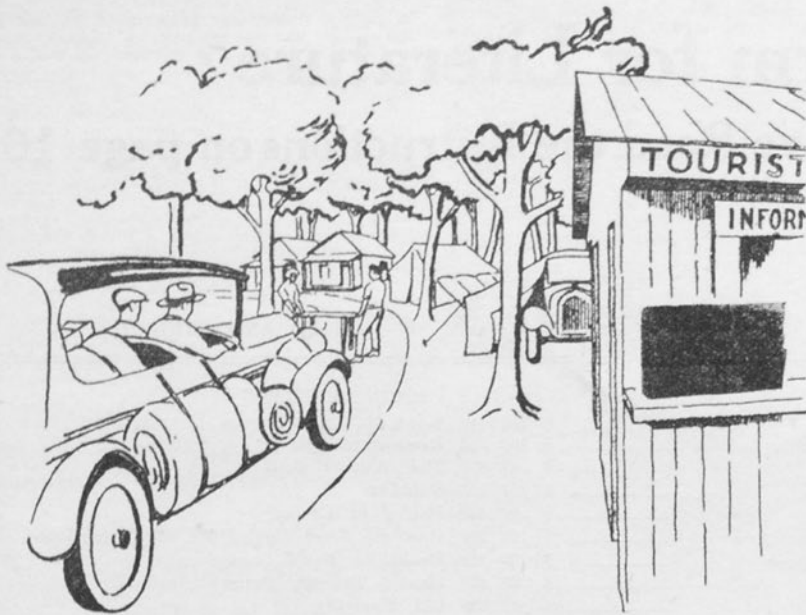
Pastor F. D. Davis, Ft. Worth, Texas, writes: "We are glad to sound a note of praise to our King for sending the 'bright clouds' over our city with abundance of Latter Rain. In the recent 3 weeks' revival conducted by the Indian Evangelist, Brother Oscar Berryhill, many came to the Cross for pardon, and went away rejoicing that their sins were washed away in the fountain of cleansing; 35 were gloriously baptized with the Holy Ghost, 12 were immersed in water, and 16 new names were added to our assembly roll; many others plan to come in soon. Quite a number were healed in answer to prayer, and the work was built up in a general way."

Order Form for Literature

Do not order until you have Read the Instructions on page 16

No. of Pocketfuls Ordered	No. of Pages Pocket Will Hold	Order No.	TITLE AND SUBJECT	No. of Pocketfuls Ordered	No. of Pages Pocket Will Hold	Order No.	TITLE AND SUBJECT
SALVATION				DIVINE HEALING			
.....	2 186	224	Thy Sins Which Are Many, Are All Forgiven	.....	2 186	218	Instructions to the Sick
.....	2 186	229	What Will You Do With Jesus?	.....	2 186	232	Healing for All
.....	2 186	235	Believing God	.....	4 84	417	The Will of God
.....	2 186	237	Eternal Destiny of Unbelievers	.....	6 56	607	Sickness
.....	2 186	242	The Precious Blood of Christ	.....	6 56	632	Healed of Cancer
.....	2 186	247	Receiving Christ	.....	8 38	805	How the Lord Healed Me of Tuberculosis
.....	2 186	253	I Am Not Going to a Christless Grave	.....	8 38	811	Healed by His Stripes
.....	4 84	400	Seventieth Year Conviction	.....	8 38	814	Healed Through Praise
.....	4 84	408	Salvation in Christ for All	.....	16 23	909	Old Mortality
.....	4 84	409	Hell—What Is It?	.....	12 28	917	Out of the Depths
.....	4 84	410	What Must I Do to Be Saved?	SECOND COMING OF CHRIST			
.....	4 84	415	Coo-Ee. An Australian Bush Story	.....	2 186	243	Certainties
.....	4 84	416	The Blood that Speaketh	.....	2 186	246	Things Shortly to Come to Pass
.....	4 84	421	When the Bee Stung Mother	.....	4 84	406	Coming Events
.....	4 84	424	A Hebrew's Search for the Blood	.....	4 84	429	A Vision in the Heavens
.....	4 84	425	He Took God as His Lawyer	.....	6 56	601	"When I See the Blood"
.....	4 84	430	A Russian Jew's Testimony	.....	6 56	624	Caught Up to Christ
.....	4 84	431	Cuff. A True Story of a Negro Slave	.....	6 56	638	Remarkable Vision of Things to Come
.....	4 84	445	Good News for You	.....	8 38	810	The Missing Ones
.....	4 84	447	Too Late	.....	8 38	819	Things to Come
.....	4 84	451	Mr. Moody and the Freethinkers	.....	12 28	950	His Coming Draweth Nigh
.....	4 84	458	Souls	PRAYER			
.....	6 56	609	John 3:16	.....	8 38	809	The Epaphras Spirit
.....	6 56	611	Do You Know Jesus?	CHILDREN'S TRACTS			
.....	6 56	613	Sin and Repentance	.....	2 186	259	A Floating Zoo
.....	6 56	614	What It Is to Believe on Christ	.....	4 84	403	Billy the Toad
.....	6 56	620	What Is It to Be a Christian?	.....	4 84	404	Nothing But the Blood of Jesus
.....	6 56	622	Have You Read It?	.....	4 84	405	Story of a Faithful Dog
.....	6 56	640	The Way of Salvation	.....	4 84	407	The Scarred Hands
.....	6 56	641	A Prospectus of Hell	MISCELLANEOUS			
.....	8 38	801	Infidels Tasting Eternal Punishment	.....	2 186	201	It Works Wonders
.....	8 38	802	The Man That Died for Me	.....	2 186	214	King's Life Insurance Cards
.....	8 38	804	Prodigal Son	.....	2 186	234	Others May. You Cannot
.....	8 38	807	How God Got Hold of a Jew	.....	2 186	236	How to Ascertain the Will of God
.....	8 38	813	What It Means to Be a Christian	.....	4 84	411	Concerning You
.....	8 38	820	The World's Need	.....	4 84	418	This Thing Is From Me
.....	10 30	900	From Death to Life	.....	4 84	420	Not a Word
.....	12 28	901	The Lamb Slain for the Wild Ass	.....	4 84	428	The Quaker Girl's Dream
.....	16 23	905	How to Get Your Loved Ones Saved	.....	4 84	433	Victory
.....	12 28	906	The Man Without a Soul	.....	4 84	434	Faith, Fact, Feeling
.....	12 28	912	God's Plan for the Family	.....	4 84	453	Concerning Dress
.....	10 30	926	"All This I Did for Thee"	.....	6 56	602	Vision of Heaven and Hell
.....	24 15	940	Salvation for Spirit, Soul and Body	.....	6 56	603	The Five Sharps and the Fortune Teller
.....	32 12	942	Charlie Coulson	.....	6 56	604	The "Movies"—The Greatest Religious Menace
BAPTISM WITH THE SPIRIT				.....	6 56	606	Three in One
.....	2 186	223	What the Bible Says About the Baptism in the Spirit	.....	6 56	608	Secret of Effectual Service to God
.....	2 186	251	A God-Given Sign	.....	6 56	610	Soul Nourishment First
.....	4 84	402	Seven Years of Pentecostal Blessing	.....	6 56	630	The Virgin Birth of Our Lord Jesus Christ
.....	4 84	437	Pentecostal Movement	.....	6 56	631	The Multiplication of Loaves
.....	4 84	439	The Pentecostal Baptism	.....	6 56	633	The Story of the Bamboo
.....	4 84	446	I Will Pour Out My Spirit Upon All Flesh	.....	6 56	642	What the Scriptures Say About Tithing
.....	4 84	448	The Word of God on the Baptism of the Holy Ghost	.....	8 38	800	Does God Punish the Wicked Forever?
.....	4 84	450	Forbid Not to Speak with Tongues	.....	8 38	803	God's Will in Sanctification
.....	4 84	452	Have Ye Received the Holy Ghost Since Ye Believed?	.....	8 38	821	An Earnest Appeal to Christian Women and Girls
.....	4 84	454	Speaking Unto God	.....	12 28	902	Private Letter to a Boy
.....	6 56	623	Speaking with Tongues	.....	10 30	903	Putting the Enemy to Flight
.....	8 38	812	Bible Evidence of the Baptism	.....	16 23	907	Who We Are and What We Believe
.....	16 23	908	The Baptism of the Spirit	.....	16 23	910	Delivered from Christian Science
.....	12 28	911	Open Letter to the Clergy	.....	12 28	915	The Glossolalia (Speaking with Tongues) in the Early Church
.....	12 28	913	What Is the Evidence?	.....	16 23	916	A Warning Against Spiritualism
.....	12 28	919	The Sign and the Gift of Tongues	.....	10 30	925	Baptism
.....	32 12	943	The New Birth and Baptism in the Holy Spirit	.....	10 30	928	The Tithe in Relation to the Kingdom of God
.....	12 28	951	Speaking in Tongues	.....	32 12	944	Truth About the Godhead with Comments on the Water Baptism Formula
.....	32 12	953	The Baptism of the Holy Ghost and Fire	12 28	948	The Bible or Christian Science—Which?
				10 30	952	The Error of Seventh-day Adventism

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If you do not have one of these boxes clip and mail coupon below today and help to spread the gospel.

GOSPEL PUBLISHING HOUSE
Springfield, Missouri

Date

Dear Friends: Please send one of your new steel Literature Boxes to

Name

Address

City State

This box is to be sent free of charge according to your offer. The one to whom it is sent will be responsible for it in the name of

(Church, Sunday School, Young People's group, etc.)

It is agreed that a minimum of three dollars' worth of literature will be ordered for this box each month. We understand that the box remains the property of the Gospel Publishing House.

Please make us a four-line, two-inch rubber stamp free of charge to be used on each piece of literature placed in the box. The following is the "copy" for the stamp. Check one wanted.

| |NAME

Street

City State

| |NAME OF CHURCH

Location

Sunday Services

Mid-week Services

(Write or print very plainly)

Order Form for Literature

Do Not Order Until You have Read the Instructions

Directions for Ordering

In order to make it easy for you who are using the boxes, we have worked out the following conditions for ordering.

1. Tracts are to be ordered by "pocketfuls." This means that instead of asking for a certain quantity of the tracts you have selected, you ask for so many "pocketfuls" of each particular tract. It would be impossible for us to take care of the large number of orders for these boxes if the tracts were not handled in unit quantities like this. The number of each tract which a pocket will hold is shown clearly on the order blank. The tracts are priced at twenty cents a pocketful. A pocketful for all kinds.

2. Orders must always be sent in the name of the one responsible for the box. Otherwise our records would become hopelessly confused.

3. When you order a certain number of Evangelists for the month, you will receive that many each week for four weeks. The C. A. Monthly comes only once a month.

4. We cannot extend credit on the literature for these boxes, for we have made special prices that would have to be revised in order to handle accounts. **Cash must therefore accompany all orders**

GOSPEL PUBLISHING HOUSE,
SPRINGFIELD, MO.

Date

Dear Friends: I enclose \$..... for..... copies of the Pentecostal Evangel for..... months; and..... copies of the Christ's Ambassadors Monthly for..... months at the prices shown below; and..... "Pocketfuls" of Tracts at twenty cents a "pocketful" as checked on the following pages, for our Literature Box.

Name

Address

City State

Special Prices on Papers for Literature Boxes

THE PENTECOSTAL EVANGEL	
12 copies—1 month	\$.80
18 " " "	1.22
25 " " "	1.68
30 " " "	2.04
35 " " "	2.38
12 copies—3 months	\$2.40
18 " " "	3.66
25 " " "	5.04
30 " " "	6.12
35 " " "	7.14
THE CHRIST'S AMBASSADORS MONTHLY	
5 copies—1 month	\$.35
10 " " "	.70
15 " " "	1.05
20 " " "	1.40
25 " " "	1.75
5 copies—3 months	\$1.05
10 " " "	2.10
15 " " "	3.15
20 " " "	4.20
25 " " "	5.25