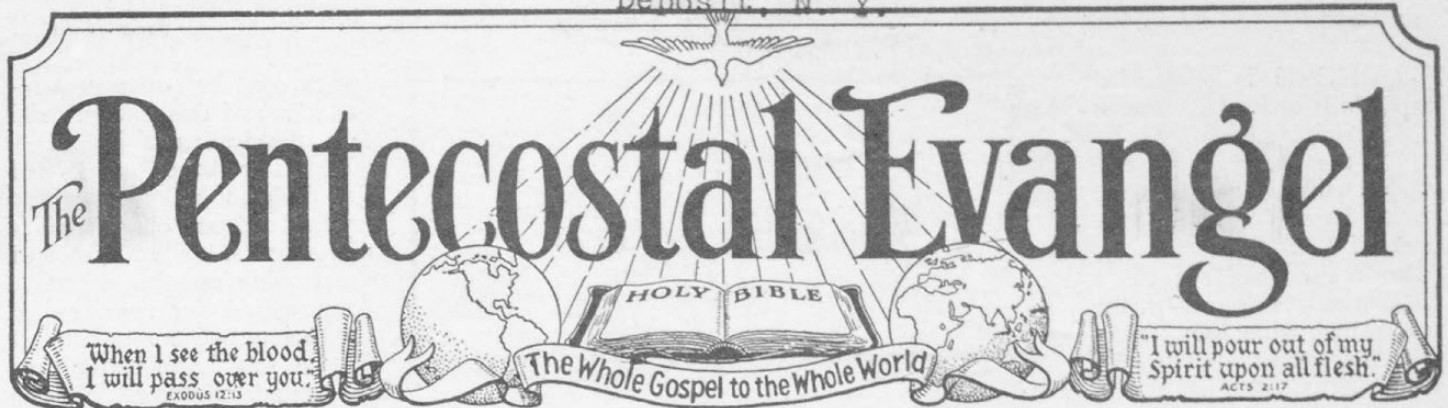


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The Language of the Blood of Christ

Otto J. Klink

IN HEBREWS 12:22-24 we read, "But ye are come . . . to the blood of sprinkling, that *speaketh better things* than that of Abel." Involuntarily we ask ourselves the question, "Is it possible for blood to speak?" Yes, all blood speaks. When my brother was shot on Flanders Field at eleven o'clock at night and the doctors told him that he could not live more than five hours, he asked the male nurses to bring him a clean, white handkerchief. He put that clean handkerchief over his bloody lungs until it was drenched with his own life blood and then he asked his attendant to send it to my mother, telling her that his last thoughts on earth were of her. When that handkerchief was received by my dear mother do you not think that the blood upon it spoke to her, alike of both the horrors of war and of the last loving thoughts of my dear brother?

The blood of Abel spoke. Cain was the first murderer, and the blood of his victim spoke unto God. After Cain had committed his awful deed God asked him, "Where is Abel, thy brother?" He made an excuse in answer, but God said, "The voice of thy brother's blood *crieth unto Me* from the ground." But we read in our text of a blood that speaketh better things than the blood of Abel. Abel's blood cried out, "Justice!" But the blood of Jesus Christ, that blood that speaketh better things than the blood of Abel, cries, "Father, forgive them for they know not what they do." That Blood cries for mercy. Let us study and see some of these better things which the blood of Christ speaks of on our behalf.

The Blood speaks cleansing. In Rev. 1:5 we read, "Unto Him that loved

us, and washed us from our sins in His own blood." There is only one thing that will wash us from our sins and that is the blood of the Lamb of God. When I was a pastor in the city of Des Moines, Iowa, a young student from the University of Iowa came to me and said, "If you would not preach so much about the blood of Jesus and the bloody cross, and this blood salvation, and would teach Jesus to be our model, our philosopher, our teacher, and our leader, you would have more success and more people would follow you."

I asked him if he would follow the Lord Jesus Christ wherever He led, and he said he would. I pointed him to 1 John 3:5, "And ye know that He was manifested to take away our sins; and in Him is no sin." I asked him, "Do you accept Jesus Christ as your leader into a sinless past? Will you say before an intelligent audience that you have never sinned?" Of course, he had to admit that his past was not sinless. So I told him that he didn't need Jesus Christ to be His teacher, or model, or philosopher, but he needed Jesus Christ to be His Saviour from sin.

We are all by nature sinners and have come short of the glory of God, and God would not have provided a washing if we had not needed it. When a woman does her washing she does not take the clean linen and clean pillow cases and wash them. She takes the dirty ones, puts them into the wash tub and gives them a thorough cleansing. Open your Bibles at Romans 3:10-18 and you will see that humanity does indeed need a washing from its sins.

In 1 John 1:7 we read that "If we walk in the light as He is in the light, we have fellowship one with another,

and the blood of Jesus Christ his Son cleanseth us from all sin." We are not cleansed by confession, or by going to mass, but by the blood of Jesus Christ. The word "fellowship" that we read here means a good deal. I like to have fellowship with the saints of God; but the blood of Jesus Christ will give us fellowship with the Father, and with His Son, Jesus Christ. This word "fellowship" means friendship, companionship, partnership, and it is a wonderful thing to have partnership with God the Father, and God the Son, and God the Holy Ghost by the precious blood of Jesus Christ. As we walk in the light of God's holy Word we can enjoy this glorious fellowship, and moment by moment enjoy this marvelous cleansing—the cleansing of the blood of Jesus Christ.

The Blood speaks justification from sin. In Romans 5 we read of "being now justified by His blood." What does justification mean? In Webster's Dictionary justification means to be made innocent. By the blood of Jesus Christ we are made innocent in the sight of God, as innocent as Adam and Eve were before the fall.

Do you remember the case of Captain Dreyfus who was accused by the French government of having sold the plans of fortifications to the Germans. Dreyfus protested his innocence, but the French government found him guilty and sentenced him to life imprisonment on Black Devil's Island. After a few years the French government became uneasy and sent a delegation to Dreyfus asking him to come back to France. Dreyfus answered, "I am an innocent man and have done nothing against my country and I demand complete justice." There was a good deal of sentiment in France. The

(Continued on Page Eight)



HERE is a decided distinction between sin and sins. Sin is the nature of evil with which we were born. Sins are the result of that evil.

Too many have sought to free themselves from sins, the fruit of evil, while they do not seek deliverance from the cause of sins. Such are doomed to lives of disappointment, if not to disaster.

When Jesus died, He died to save us from our sins, that all the past of our lives might be freely pardoned. He died, however, just as fully to deliver us from the power that had made us sin, and the great triumph of His cross is this deliverance from the power of evil within.

Any preaching that makes provision for the flesh, or any excuse for manifestations of evil, is weak preaching. It lacks the vital heart throb of Calvary.

Sin, the nature of evil, is the damning power of the world, and to rid redeemed man from its thralldom is the purpose of the gospel. Otherwise what means the scripture, "For he hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him?" Here Christ has become, in His substitutional work, what we were in our sinful state, that we might be made, in His redemption, what He is in His holiness. "That we no longer should live the rest of our time in the flesh to the lusts of men, but to the will of God."

Sin is an old thing. It came through the fall of the original creation. It came, not from God, but from Satan. Freedom from sin comes through the new creation. It is of God, through faith in Christ Jesus. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us unto himself by Jesus Christ." This verse is, to me, one of the strongest in the Bible against the teaching that sin must be endured by the believer. The redeemed man is a new creation. The old things have passed away and all things are become new, and all is of God.

There are three elements of vital importance to one who seeks deliverance from the power of sin. They are, the *knowledge of Christ as deliverer*, the *appreciation of the grace of God*, the *channel through which deliverance flows*, and the *appropriation of faith*, the means whereby deliverance reaches the seeking heart.

Freedom From the Dominion of Sin

Ernest S. Williams

The knowledge that is necessary is not great human learning. It is simply, "Knowing this, that our old man is (R. V. was) crucified with Him, that the *body* of sin might be destroyed, that henceforth we should not serve sin." Here we learn that our old man, the nature of evil, was crucified with Christ. This provision was made that not the fruit of sin only, but also the *body*, the very nature of evil, which has permeated our being, might be destroyed. This destruction of evil may be as real to a believer as the destruction of cancer might be to a body healed from its plague.

The nature of evil came with us in our natural birth, and as a tyrannical monster has lashed us with many a lash. Our poor hearts have been torn, our characters have been defiled and degraded, and offended conscience has clamored for righteousness in our lives, until our whole being has become awakened to our terrible condition. How often have we been forced to cry, "O wretched man that I am! who shall deliver me from the body of this death?" Thank God deliverance has come "through Jesus Christ our Lord."

What have you done with your old man, the nature of evil in your life? Are you allowing it to have mastery over you? You need not live in bondage to its power another hour. When Jesus Christ died upon the cross, He not only made provision for the pardoning of your sins, He made also full provision for your deliverance from the power which made you to do wrong. "Behold, the Lord's hand is not shortened, that it cannot save." That means that God is abundantly able to deliver. "Sin shall NOT have dominion over you." However powerful it might have become, a Greater than it has intervened in your behalf, and when the hand of God takes hold, sin loses its power.

Many works of the flesh, our fallen nature, are mentioned in the scriptures, a number of which are named in Galatians the fifth chapter. All such works of the flesh are the product of the one tree, sin, the old man, or the nature of evil with which we are born. Is Christian freedom to be found in try-

ing to conquer outward manifestations of this inward evil? Are fleshly lusts, jealousies, strifes, or other works of the flesh to be overcome by trying to prune old humanity of its fruits, while the root of the trouble remains in active force within our hearts? To try to improve our moral self in that way is no better than living under the law. He who

spends his time trying to overcome the fruits of evil, without dealing with the power that produces the fruits, is doomed to bitter disappointment. Paul has clearly described one trying to attain righteousness in that way, "For I delight in the law of God after the inward man; but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members."

Freedom from sin comes, not from trying to break off certain branches of sinning. We are to recognize that the entire blight, root and branch, was taken to the cross of Christ and nailed there. Our "old man," our old nature *was crucified at Calvary*. This is the gospel. Believe it.

When knowledge has taught us that deliverance from sin is possible, and we see that such deliverance is only through the cross of Christ, our next step becomes appropriating faith. "Likewise reckon ye also yourselves to be DEAD INDEED unto sin, but alive unto God through Jesus Christ our Lord." Faith must reckon before feelings come. Do not reckon that you are dead to some branch of sin. Our concern is not with "branches," or particular sins only. Our reckoning is to be that we are dead to the entire tree of sin, root and branch—"dead INDEED unto sin."

But suppose temptation to evil comes. Faith is to reckon just the same. "The blood of Jesus Christ his Son cleanseth us from all sin." The beauty of Christian deliverance is, not that it frees the believer from temptation, but that simple faith keeps through temptation. The time when one feels most tried is the time when one needs to reckon most firmly. The heavy winds may blow about the heads of the waving grass, but its rootage holds it steady in its proper place in the soil. Temptations may whistle about the believer's form, but faith says, "I shall not be moved." Rooted and grounded in Christ, the Christian's faith can weather the fiercest storm. Trust the promise at all times, "For sin shall NOT have dominion over you; for ye are not under the law, but
(Continued on Page Seven)

How I Received the Baptism

By H. C. Ball

I was converted in a Baptist meeting when fourteen years of age. Soon I got into Christian service, leading prayer services. I became Sunday School Secretary, Church Secretary, and I also started services for the Mexican people. I had joined the Methodist Church and was very content with my church relationship.

My attention was first called to the deeper things of God by an elderly Methodist preacher that visited our little village of Ricardo, Texas. This was Brother Harris—I cannot remember his first name. His preaching was full of the power of God. He told us of the wonderful way the Lord filled him with His Spirit, calling it "the second blessing." Naturally he had confused Sanctification with the Baptism in the Spirit. Many of us were deeply moved and felt our need of the Baptism in the Spirit, but although he made several altar calls, inviting the Christians to seek the Lord for His fullness, for some reason none of us had enough courage to accept his invitation. But from that time on I was more or less interested in the subject of the Baptism in the Spirit, making it a subject of special study, and even preaching about it at different times.

Several years later, when the most of the Methodists had moved away from our little village, and our English Sunday School was apparently about to go on the rocks, the Lord sent into our community a family that knew about Pentecost, that had been seekers, yet had not received the Baptism up to that time. The mother of this certain family, upon hearing that I was about to discontinue the English services and devote all my time to the Spanish work, visited me, urging me to continue and promising to help me. With the new encouragement I resolved to give the English work another chance to live. This sister took a class in the Sunday School and became a very active worker. In conversations with her and her family, I was told of the Pentecostal outpouring of the Holy Spirit in these modern times. My hunger for the experience increased, while at the same time there was rebellion within me, for no other reason that I knew than this experience was apart from the Methodist church.

In due season the Lord sent his messengers to a near-by city. Divine providence surely planned the whole thing. I was attending High School in Kingsville and would eat my noon-

day meal or lunch in a certain mesquite grove. One noon I found a tent had been pitched just where I always ate my lunch. I picked out a new place, not far from the tent. After having finished my lunch, I would drop into the services for a few minutes, as these services did not always close by noon. I was much impressed with what little I heard.

Shortly the Lord began to do things in Kingsville. Many of my friends were receiving the Baptism of the Spirit. While I had always been hungry for more of God, something in me got stirred up, and I got antagonistic. This only lasted a few days, and it gave way to a deep feeling of my need. I searched the Scriptures. What finally convinced me that this wonderful present day out-pouring of the Holy Spirit is really from God was John 16:14. It reads thus: "He shall glorify me: for he shall receive of mine, and shall shew it unto you." The way these people glorified the Lord convinced me it was the working of the Holy Spirit. I had been engaged in prayer meetings for over four years, I knew that often it had been hard to get the Christians to testify for their Master, but in these meetings men and women, old and young, would give such ringing testimonies, all glorifying the Christ that had saved them and filled them with His Spirit.

I began to go to the altar with the rest. The first night I tarried until past midnight, fully expecting to receive, but did not. Three weeks passed, and while I sought the Lord in each service, and also in a grove of trees on our little ranch, I had not received the coveted experience. Each day I found myself yielding a little more to the Lord, and my old opinions and religious ideas were also going. Finally my last hindrance was placed behind. I had been very staunch for sprinkling as the Bible method of Baptism, and I was strongly opposed to immersion.

On the fifth of November I yielded all to the Lord, myself, my ideas, my plans, my all; and the next day, the sixth of November, 1914, the blessed Holy Comforter came in in Pentecostal fulness. I only knew He had come, I knew I loved the Lord better than ever before and that I loved His people better. I knew I wanted to preach and testify with a greater zeal than ever before. But I was disappointed, for I was not conscious that I had

spoken in tongues. I mentioned this to Brother and Sister Hale and I was really surprised when they and others informed me that I had spoken in tongues. I had always said I did not care to speak in tongues and now I felt disappointed that I had missed the knowledge of having done so. The Lord let me "rest in faith" in this manner for three weeks, when most unexpectedly in prayer one day I spoke for some time in unknown tongues. I felt the experience Paul describes in 1 Cor. 14:4.

The Baptism of the Spirit has meant much to me. It gave me the zeal I otherwise did not know how to obtain. The love I felt for the Bible was increased by His abiding presence. I found it easy to yield to the will of God. I had felt the call from God to the Latin American people, but I hoped to escape this call and receive another to a different field. Now I was glad to obey. When I look back over the past sixteen years I shudder to think what my life and ministry might have been if I had rejected the fulness of the Spirit.

SAN ANTONIO, TEXAS.

A Faithful Minister of Christ

In the Evangel of June 6 we told of our beloved Brother Walthall having departed to be with Christ. Brother Bruton of the Arkansas District Council has sent us a copy of a special memorial number of the District paper which tells us some further things concerning our Brother who was so highly esteemed for his life and work.

Elder W. Jethro Walthall was born the first time March 9, 1858, and the second time nineteen years later. September 3, 1879, just one month after his marriage; and fifty-one years, eight months, and twenty-one days before he ascended into the glory, he received the Baptism with the Holy Ghost, evidenced in the Scriptural fashion.

In 1886 he was ordained to preach by the Missionary Baptist church; but five or six years later he was led to form a community of churches called the Holiness Baptist Church. Of this association he remained the recognized head until he and it were received into the Assemblies of God at the District Council that met in Malvern, Ark. in 1917. The following year he was elected District Chairman and held that office with high acceptability almost continuously until 1929.

He stood for and consistently lived the old-time Pentecostal message, which he preached and shouted to the end. The Sunday before his departure he preached with his accustomed unc-

(Continued on Page Five)

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The Editor's Notebook



Blessed Escape

In the recently published biography of Guinness of Honan, by Mrs. Howard Taylor, there is told the story of a gracious escape from the clutches of the evil one that Guinness had in his college days. His biographer writes, "Among the undergraduates at Caius was one who had gone pretty far as a spiritualist and was understood to be a medium. At his invitation several Caius men met one afternoon for a seance, including Whitfield Guinness and his friend D. M. Panton. One of the group was an agnostic and another an Anglo-Catholic. For about twenty minutes nothing particular happened. The table round which they were seated gave no response to the questions put to it, and they were getting distinctly tired. 'Just two minutes more,' urged the medium. The table began to move a little, round and round, then rolled right over across the room. Aroused to interest, the group began to ply it with questions—two bangs on the floor meant 'no,' and three 'yes.' One asked whether his brother had passed his examinations. The table gave the right answer. Another wanted to know the number of books on the bookshelf over which a curtain was hanging; it was not the medium's room. The table said forty-nine, which proved to be exactly right."

* * *

Putting the Test

Mrs. Taylor continues, "For almost an hour they went on showering questions, all of which were answered correctly. Greatly intrigued, they now came to more serious matters, and asked how long it would take for them to become initiated—how many seances they would have to attend before they could be considered mediums? An arrow drawn on paper was placed on the table, pointing to each in turn, and the answer was rapped out: 'Panton, 15; Guinness, 13 or 14; the Anglo-Catholic, 5; the agnostic, 1.' A strange consciousness of some

unseen power was stealing over them. Guinness began to be uneasy. Then he remembered the passage, 1 John 4:1-3, 'Try the spirits, whether they are of God. . . . Every spirit which confesseth that Jesus Christ is come in the flesh is of God; and every spirit which confesseth not Jesus is not of God.' Quietly he put the question, 'Has Jesus Christ, the Son of God, come in the flesh?' The table rose right up, about two feet high, and crashed out an unmistakable 'No!' That broke up the atmosphere, and for Guinness it put an end to tampering with Spiritualism."

* * *

Rejecting the Atonement

Before the writer was born again he accepted an invitation one time to go to a spiritualistic seance, and after the seance had a long chat with the medium. The medium said to him, "I used to be a good Baptist, but when I became a Spiritualist the first thing that had to go was the doctrine of the atonement." That was an illuminating confession—that when anyone apostatizes to Spiritualism the first thing he has to throw away is the atoning blood of Christ! The statement of this medium is confirmed by the writing of many Spiritualists. Sir Arthur Conan Doyle in his book on Spiritualism, entitled *The Vital Way*, deprecates the human race's "losing itself in vain dreams of vicarious sacrifices and imaginary falls," rejecting alike the Cross of Calvary and that which made the Cross necessary. In another Spiritualist publication, *Medium and Daybreak*, it is written, "The blasphemous doctrine of atonement at one sweep (will) have to move out of the way." In the book *Principles of Nature*, written by a Spiritualist, we read, "Sin in the common acceptance of the term does not really exist. The innate divineness of the spirit prohibits the possibility of spiritual wickedness. . . . Your 'atonement' is the very climax of a deranged imagin-

ation." The cross of Calvary and the atoning blood shed thereon is the only means of the remission of sins, and all who reject the blood of atonement will have to die in their sins. "Without the shedding of blood is no remission." Heb. 9:22.

* * *

Rejecting Christ's Spirit

It is good to train children in the nurture and admonition of the Lord. I shall always be grateful for the Christian training that made me, even though just an inquisitive youngster inquiring into the occult, reject what the Spiritualists taught. I was told that if I would become passive "a good spirit" would come upon me and control me. I said to the medium, "There is only one Spirit that I want to control my life and that is the Spirit of Christ." I remembered that the Old Book declared, "If any man have not the Spirit of Christ he is none of His." The medium argued with me for half an hour, declaring that the Spirit of Christ "had passed on so far" that I could not now receive Him. Thank God, I soon proved that statement a lie. A few months later I was a penitent at the feet of the Lord Jesus, seeking forgiveness of sins. I received Him and knew that I was His. I knew that the atoning blood the Spiritualists reject was applied to my heart, and I became a new creature in Christ Jesus. Not very long afterwards the same blessed Holy Spirit that came upon the Lord Jesus at Jordan's banks came upon me, and I know He came, for He manifested Himself in the same way He did to the waiting disciples on the Day of Pentecost, causing me to speak in tongues as the Spirit Himself gave utterance.

* * *

Trying the Spirits

I am very grateful that I received the Baptism in a church where they were obedient to the word, "Beloved, believe not every spirit but try the spirits whether they are of God." 1 John 4:1. I was not only tested then but many times since I have tested the Spirit within, always with the same response that Jesus Christ is come in the flesh (1 John 4:2), and that Jesus is

the Lord. 1 Cor. 12:3. In the early days of Pentecost in the assemblies with which I was in touch, we never failed to put the test to each one who was newly filled with the Spirit. As Brother Gee states, "It is not necessary to be spectacular concerning putting these tests." Again and again we have found that as we quietly pray the newly filled one will of himself acknowledge that Jesus is the Lord. We cannot too strongly emphasize the truth given to us in 1 John 4:1-3, and I am glad that so many of our Pentecostal leaders recognize the importance of this truth.

* * *

The Resort of the Backslidden

We have a very remarkable story in the Old Testament that should continually be before us—the story of Saul. Samuel told him, "The Spirit of the Lord will come upon thee and thou shalt prophesy . . . and shall be turned into another man." 1 Sam. 10:6. Later we read, "And it was so, that when he had turned his back to go from Samuel, God gave him another heart. . . . And the Spirit of God came upon him and he prophesied." 1 Sam. 10:9, 10. But Saul became proud and disobedient, and as a result "the Spirit of the Lord departed from Saul and an evil spirit from the Lord troubled him." 1 Sam. 16:14. We read this extraordinary thing concerning this backslider, that at a later period, at Ramah, "he stripped off his clothes . . . and prophesied before Samuel." 1 Sam. 19:24. Some might have argued that he surely must have been all right if he had prophecy. The record shows he was all wrong, and that the fact that men have prophesied will not be the final test of their rightness in God's sight. The Lord Himself told us that some will say, "Lord, have we not prophesied in Thy name? and in Thy name done many wonderful works?" And then He will answer, "I never knew you; depart from Me, ye that work iniquity."

* * *

Why God Slew Saul

There was no repentance in Saul for the evil which he had done, no humbling of himself and making confession for the great sin of slaying the priests at Nob. We find him at last resorting to a spiritualist medium, the witch of Endor, and we are given a remarkable picture of what took place when he went to see that woman. God had clearly stated that those who consulted with familiar spirits were an abomination unto Him. And the Holy Spirit has given us a very clear statement concerning Saul's end. "So Saul died for his transgression which he committed against the Lord,

even again the word of the Lord, which he kept not, and also for asking counsel of one who had a familiar spirit, to inquire of it. . . . Therefore He slew him and turned the kingdom unto David." 1 Chron. 10:13, 14.

* * *

The Danger of Pride

In the early days of Pentecost the writer was in touch with a work that was very much blessed of God while it was humble and lowly. But one day a spirit of fleshly exaltation came in. It was not long before a whole crowd of us were disfellowshipped. Thank God for that, for it was surely His way of keeping us from the great error which crept in later. Some time after this a message came to the leader of that work declaring him to be the "chief apostle." I am sure the spirit which gave that message was not tested. The Spirit of God will always bring us down into lowliness, and a glad willingness to be the least, the lowest and the last. For awhile the work seemed to prosper, but later on it came down in a crash. A wrong spirit will exalt self as some great one. The Spirit of God will always bring us down to consider ourselves less than the least of all saints.

* * *

A Grave Evil

A few weeks ago the writer received a letter from Indianapolis, from a sister who stated that some people had visited them and had declared that the spirits of some departed ones had been in their assembly and talked to them. The writer immediately wrote back to the sister and told her what she had already realized, that this was certainly not of God but was Spiritualism, a thing which is an absolute abomination. The Lord very clearly spoke to His people of old, "There shall not be found among you . . . a consulter with familiar spirits . . . for all that do these things are an abomination unto the Lord." Again we are warned in Isaiah 8:19, 20, "And they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony; if they speak not according to this word it is because there is no light in them."

* * *

The Plea of the Precious Blood

As we hear these things there comes to us a new realization that we need the blood of Jesus Christ every moment to keep us from evil. We need also to lay hold of the promise that the Lord shall establish us and keep us from evil. 2 Thess. 3:3. Thank

God, there is power in the blood to bring victory over all evil. Do not leave your room in the morning without sheltering under the precious blood of Christ. The blood of the Cross and the wondrous name of Jesus are the antidotes for the devil's virus, and for all the subtle attacks of demon spirits. In the biography of Billy Bray it tells of Billy's crying out at one of his meetings, "The Blood! the Blood!! the Blood!!!" and his biographer says it is impossible to describe the power of God as it fell in that meeting. Yes, there is power in the Blood, there is protection in the Blood, there is healing in the Blood, there is safety in the Blood, there is cleansing in the Blood; and throughout eternity the redeemed will ever be singing of the merits of that wondrous flow. Even now we can start the song, "Unto Him that hath loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion forever and ever. Amen."

A Faithful Minister of Christ

(Continued from Page Three)

tion and power at the eleven o'clock service. When a week later, after only four days of illness, he passed away, those who heard his last sermon were reminded that in its theme and manner of treatment it was a worthy farewell benediction by this ripe old saint ready to fall into the garner of his God.

The wife of his youth having died, Brother Walthall, on March 24, 1915, was married to Miss Hattie Vaughn, who survives him. By her loving and constant care of him, accompanying him wherever he went, and giving of herself unstintedly to her God-appointed task of assisting this man of God, Sister Walthall has endeared herself to the thousands to whom Brother Walthall and she ministered, to a wonderful degree.

At Brother Walthall's suggestion and to his evident delight friends stood about his bed and sang (while he saw the gates ajar swing wide for his entrance) the two songs that he was so fond of in his last illness. They were, "The Glory Is Coming, It Won't Be Long," and "When He Comes Bright in the Skies."

Interment was had at Bearden, Arkansas, and it is interesting to note that the Bearden paper in speaking of the funeral says it was the largest ever held in that city.

His works do follow him.

You backslide when you neglect God's Word.

Proving God as Healer

Mattie Z. (Mrs. D. W.) Kerr

In the Evangel of June 20, Sister Kerr told of her salvation and the early days of ministry together with our beloved Brother, D. W. Kerr. In this article she tells of proving the Lord in healing. A later article will tell of the experience of Pentecost.

After five years of ministry in the State of Illinois we reached a crisis in our ministry in connection with the denomination which we were serving. There was a split and we felt we could not take part in the fight, as God had called us to preach the gospel and not to fight. At that time we first heard the teaching of the "Fourfold Gospel," and it just seemed to suit our tired and weary hearts. We were delighted with the teaching and with the course which was pursued in bringing the truth to us, and we took our stand not only for *Christ our Saviour and Sanctifier*, but for *Christ our Healer*, and *Coming King* as well. At that time when we came into the truth of Divine Healing my children were small, and we took the Lord Jesus as our family physician. My babies had all the diseases to which children are heir, but we took them to Jesus. Many were the testings but God did not fail us.

My own first healing was from poison ivy, but God heard my cries and delivered me. Then a few days later came another test, and I had a severe attack of erysipelas which started in my neck and went into my head—an extremely dangerous form which is usually fatal. I refused every proffered remedy for I longed to have a real testimony for God. It was at a time when I was preparing to attend a Christian and Missionary Alliance Convention at Beulah Park, Ohio. A party of seven were accompanying us and were depending on my going. My condition was so serious that had I not trusted the Lord I should have been in bed instead of taking the train for Cleveland. However I leaned hard on my Lord and pursued my journey, arriving in the evening, suffering intensely. But I just kept praising and adoring my Lord.

I arose from my straw bunk in the tent and walked the floor crying to the Lord. In the morning I called my husband and said, "I am in desperate need. Something must be done. I must have deliverance. Please go and call the elders so that I may be anointed." It was very early in the morning.

In the meantime a dear saint of God

came into the tent and said, "God sent me to pray for you. You must be delivered." I said "Yes, Sister, I have just sent for the elders." She replied, "But God sent me." We dropped to our knees and she laid her hands on me and prayed the prayer of faith. The fever instantly left me, and we were in the very presence of Jesus. Yet I felt that God was holding me to obey the Scriptures and be anointed, so we walked out to the Tabernacle, where the elders were, and I was anointed. All the swelling left and within twenty four hours my face was like a new born babe's, completely healed. All glory to Jesus!

At another time in an explosion in my home in the kitchen gas stove, I was terribly burned. My hair was all aflame and my face burned. There were eight large blisters on my face and my ear was in a blister, my hands and arms were burned to the elbows, but by that time the mighty power of Pentecost had come, and I was so filled with the Spirit that I don't remember anything about the sufferings whatever. I was caught up in the Spirit and with tears running down my cheeks and praises welling up in my heart for God's protection from being burned to death, walking the floor with my hands uplifted, I just worshipped and adored my Lord.

My precious Sister Hanna (since gone to glory) came and pled with me to let her do something for me but I refused. She said, "Won't you call the saints to pray for you?" I said, "I can, but I know God has touched me." However, I called up my other sister (Mrs. Kamerer,) by telephone, and when she got to the door she said: "I know God has been ahead of me." Together we dropped on our knees, just worshipping and adoring the Lord. Before the week was over every blister had gone and the skin had dried up and was peeling off my face. The sores all healed and by the next Sunday I was out to church with scarcely any marks of the terrible burns left. God marvellously and miraculously "quenched the violence of fire." Heb. 11:34.

During those early years we proved God in marvelous ways. My husband was suffering intensely from hernia, and the much traveling over rough roads greatly intensified the suffering so that he was at times unable to stand erect in the pulpit. He came home one Sunday after three services and

dropped on his knees to ask God to heal him. We had little light on healing at that time, but he told the Lord that if He did not heal him he could not preach His gospel. He went to bed, forgetting about his prayer, arose next day and went about his work. While up in the haymow getting hay for the horse suddenly he thought about his physical trouble and God said, "You are healed." He leaped for joy in the haymow and from that hour never knew any more of the trouble. He was perfectly healed from hernia of seventeen or more years' standing.

Many times during those forty-four years we could say concerning the afflictions that came to our home: "God healed us *all of all our diseases.*" We had flu, pneumonia, all sorts of throat trouble, and everything that comes into family life in the way of sickness, disease and weakness seemed to touch our family; but *we cried unto the Lord*, "who healeth *all thy diseases,*" and He met us. About five years ago, while in Kansas City, I was very ill with pneumonia. I lacked every opportunity for quiet, as the dilapidated hotel at which we were staying was located at the junction of street cars and fire engine houses, and where the line men were coming in at all hours of the night. Here it was that I was placed during a Bible conference for my stay in Kansas City. I became too ill to be moved to better quarters, so we were forced to remain until God raised me up. I had a temperature for many days of one hundred and four and a half degrees, and in the natural, there was very little hope of recovery. "*But God,*" "*But Prayer,*" and by His stripes I was healed.

I refused all medical aid for God gave me the faith to rest on His faithfulness. God raised me out of this sick bed on the last Sunday morning of the conference. I went directly to church where I remained for the two services and witnessed to the mighty healing power of Jesus Christ. Before midnight I started on the journey to Springfield, Mo. and then on to Cleveland, Ohio, all the way proving the presence and power of Jesus. Oh, what a great Physician is my Lord! In the natural the doctors would have said I was a fool, but trusting Jesus, I was safe in His keeping, and there was no return of the trouble. All glory to my adorable Lord!

Many, many times in my life I have looked death in the face, but I called on my God who always delivered me—not always instantly, not always without trial of faith, but truly He always manifested His presence in giving deliverance.

I believe the Lord would have me

give an account of the healing of my dear son after thirteen long weeks of fighting for life. He was critically ill with double pneumonia and typhoid fever, which developed into typhoid-pleural-pneumonia. Any one of these complications was enough to take his life. His condition developed into pyemia and later into peritonitis. A surgeon was called. He operated took three quarts of pus from his side, and put three tubes into his side for drainage purposes. On a Sunday afternoon the doctor said he could do positively nothing more for my son, and gave him thirty six hours to live. He was having one sinking spell after another. Next morning his father and I went to his room to say "Good morning," and he told us what the doctor had said and added, "Why doesn't God heal me?"

I then turned to him and said, "Son, man's extremity is God's opportunity. You have been depending on the doctor, as you were suffering too greatly to give him up. Now *he has given you up*, and it is the Lord or death!"

With that there came to all of our hearts a desperate taking hold of God, and we dropped to our knees, confessing our faults one to another, asking God to forgive us and give us more patience and endurance. As we did this, there came an assurance of victory into our hearts and we arose from our knees. Just then the nurse came into the room, and said, "Mr. Kerr, if you take the Lord as your Healer, you can get right out of this bed."

Faith sprang up in the heart of my dear son, he smiled and made an effort to arise. He had not been able to hold up his head without fainting for five weeks, but with our assistance he got on his bathrobe and we helped him into a Morris chair. There he sat all through that day singing and praising God with a loud voice. When evening came I said, "Don't you think you had better retire?" He turned and said, "Mother, where is your faith?" I felt rebuked and told him just to obey God. However, shortly after, he said he believed he would retire.

He fell asleep but awoke after a few hours, with intense pain. We prayed earnestly for him. God answered and he fell asleep again. Then he awoke and told us that the Lord had said, "Take up your bed and walk." He made an effort to walk, and came walking through the house on the arm of the nurse, praising the Lord in a loud voice. Getting back to the bed he fell asleep again, only to waken with terrific pain. Again God spoke saying, "I am the Lord that healeth thee." He arose and this time he went through the house alone, praising God at the top of his voice.

He returned to his bed and slept until seven thirty, when he called, "Mother, hurry up and get me some breakfast." He had not eaten any solid food for weeks and weeks. I said to him, "Son, what shall it be?" He replied "I want a steak." We soon had a tenderloin for him and he ate his first solid food for at least six weeks. We had muffled the telephone on account of his serious condition, but now Son was ready to go and call up the doctor and tell him he was healed. He was up all of that day and never missed another breakfast.

Within twelve days he made a trip of over one hundred miles to Findlay, Ohio in the cold, stormy March weather. There he witnessed in the Bible class of the Methodist church, of which he had been a member, telling what God had done for him. The people there had been waiting for news of his death, and all realized that God had indeed performed a miracle as he told them of the mighty power of God which had brought him out of the jaws of death. He returned home and in three weeks from the time he took the Lord as his Healer he was back in the office where he worked as an accountant. The company for which he worked did a most unusual thing; they paid him for the three months he was ill. This too was God's doing.

To the many who knew how hopeless his condition was his healing was a mighty testimony of God's power to heal. All glory to our miracle working God!

Freedom from the Dominion of Sin

(Continued from Page Two)

under grace." This leads us to the channel through which deliverance flows, "*the exceeding grace of God.*" Freedom from sin does not come from any works of the law, but entirely through the grace of God. It is a free gift, purchased by the atonement, made real in experience by the Holy Spirit. Therefore, "yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God."

There are sincere Christians who never seem able to appropriate the grace of God as they ought. They cannot lay hold of its mercy and favor as a love gift entirely apart from any works of righteousness which they can do. They always lean to the side of legality, feeling that deliverance from the power of sin must depend on how they feel, or must result from something which they can do. They seem unable to grasp the finished work of

Calvary. As a consequence their Christian lives are never bright and free, but ever cramped and touched with bondage.

There are others who misuse the grace of God, turning it into an unholy license. They are reckless in their lack of respect for the Lord's Day. They dress in the latest fashions, however devilish such may be, with little or no restraint, or seeking to mold their adorning according to the scriptures. They are careless about their words, about their temper, and, instead of following holiness of life, they show un-Christlike carelessness of conduct. One of their pet slogans is that God sees them only in Jesus whose perfect righteousness is imputed to them. Such boasted perfectness of standing, when coupled with such inconsistency of conduct, is a monstrous error.

We quite agree that in Christ the Christian has a perfect standing. But we as fully believe that God has provided for him a holy state also. "If I regard iniquity in my heart, the Lord will not hear me." "He that committeth (practiceth) sin is of the devil." "Whosoever abideth in Him sinneth not: whosoever sinneth hath not seen Him, neither known Him." "Hereby know we the spirit of truth and the spirit of error." Those who think themselves free to be sinning Christians are children of error. Sin will meet them at the bar of God even though they may once have known the way of truth. The great difference in the spirit of truth and the spirit of error lies in that one all-important matter, sin.

The grace of God has not been manifested that sinful men might degrade it to license. It has come to lift sorrowing souls, bowed with their sense of helplessness and longing to be delivered, that through our Lord Jesus and His cross they might be freed from the guilt and power of sin. "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, *we should live soberly, righteously, and godly, in this present world.*"

If you have not yet found deliverance from inward evil, take the need of your heart to Jesus. He is a heart specialist and as you see what He has accomplished for you at Calvary, and reckon yourselves dead indeed unto sin, and yield your members to the Lord as instruments unto God, you will find the truth of what Paul wrote to the saints at Rome: "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." Rom. 6:22.

"If They Drink any Deadly Thing"

A True Story by Daisy Comyn Ching

Can you picture this man with aristocratic features, olive skin, and brilliant priestly robes? As he sauntered down one of the crowded native streets of Bombay, right in the heart of the bazaar he unexpectedly came upon a clean and open room crowded with natives, mostly men, listening with rapt attention to a fair-haired man with a very white face, who was pouring out in high Urdu a fluent and passionate discourse. Wondering what it was all about, he stepped up out of the street to listen. Praying Hyde was speaking from a heart at white heat fervor with the love of God,

This Persian priest, who for years had been a true seeker after God, listened spell-bound for the first time to the wonderful gospel story of God's gift of free salvation through Jesus Christ His Son.

At last with the perspiration pouring from him, Praying Hyde dropped with exhaustion on to a hard, improvised seat behind him. Within an hour he was in the Punjab Express speeding back to the multitudinous duties awaiting him at his own mission station.

The oriental is a mystic, and a philosopher, but the westerner's difficulty is to get him to think to a conclusion and act upon it.

The Persian priest at least had character enough to do something. He found out the private residence of the insignificant little old white woman who hired that empty shop and sent Gospel preachers there evening by evening. Her money going in this way, her own house was almost void of furniture, containing just a string bed and rickety basket-work table in a back room, but the large front guest room was generally full of seekers after God, the natives sitting cross-legged on the nice cool un-carpeted floor, and the Europeans on cushions, either expounding the way of salvation to the natives, or themselves seeking the Baptism in the Holy Ghost.

On this particular night only the Persian priest squatted before a huge Urdu Bible, while the little old white lady, with one or two more European friends, turned his meditations from passage to passage in the great volume; for they did not properly know his Urdu, and he did not properly know their English.

After an hour or more in which the grand old Book alone had spoken God's message to his hungry soul, with

broken English and gesticulations he gave them to understand that he accepted the Gospel as truth, but as a Persian priest he was not free to follow Christ, and now on account of his age and up-bringing he could conceive of no other means of livelihood. Then he buried his face in his arms and sat on as though in despair.

The little old white lady prayed on earnestly in the silence of that night till she fell asleep in a heap on the floor. Suddenly she was startled by the Persian priest rising to his feet with a new light in his dark flashing eyes and a holy determination on his handsome face. Placing his long fingers over his heart, and lifting his face towards heaven, he said, "Jesus, Saviour—I will;" and turning to his new white friends he said, "Tomorrow I come." Before it was fully light—that is a few hours after—he arrived with such disheveled appearance that at first sight they did not recognize the stately Persian priest. His priestly robes had been torn off his back which was bleeding with the beating he had received, and now it was difficult to hide him from his furious associates.

After a few weeks he pleaded to be allowed to preach the Gospel to them, and as they bombarded the hated Christian house to try and fetch him away, he stepped onto the veranda of the upper story to preach to them, but their fury was so great he had to retire into hiding again speedily.

In the meantime, he was being thoroughly taught in the Word, not forgetting Mark 16:17, 18.

Shortly after it had been considered safe for him to go about in the ordinary way, he was on the seashore when a sweetmeat seller began to coax him to buy. He bought some, the vendor went on his way, and was lost in the crowd immediately. No sooner had our friend, the convert, begun to eat than he had the most agonizing pains. As he struggled back to the house of his white friends—which was some distance away—his mind, gradually becoming more dulled with pain, was groping out after a further experience of his Saviour and God: "If they shall drink any deadly thing it shall not hurt them." Where had he heard that? How could it be? Could it apply to him? That vendor—yes, he thought his face was familiar—of course, one of his old associates had disguised himself for this purpose. But oh,

these pains! And then he prayed to God to get him back alive among his Christian friends. At last he was back in the house of refuge, his distress quickly seen, and the cause—in India—only too easily guessed at. Quickly they gathered round him, and with no uncertain sound the prayer of faith went up based upon the Word of God: "If they drink any deadly thing, it shall not hurt them."

The next hour he was standing up in perfect health, his face shining with this further experience of God.

The Language of the Blood

(Continued from Page One)

great French writer, Emile Zola, made a strong case for the innocent man, and Captain Dreyfus was vindicated. This time the government sent a warship to Black Devil's Island asking Captain Dreyfus to return to Paris, and promising that the government of France would give him a complete justification. Dreyfus returned; and the French senate, the generals of the army, and the admirals of the navy, together with the French President, met Captain Dreyfus, gave him back his sword and said to him, "We have found out that you are innocent and give you complete justification."

Our case is not the same as that of Captain Dreyfus because we have been guilty. But the penalty of our sin, the death penalty has been paid by another, even Jesus Christ, and His blood was shed on our behalf. This blood purchased our justification, and when we are cleansed by the Blood we become innocent as though we had never sinned. What does God do with your sins? He will throw them behind His back into the sea of His forgetfulness, never to remember them against us forever. That is complete justification.

The blood of Jesus Christ speaks nighness to God. "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ." Eph. 2:13. This cleansing and this fellowship with God, and this nearness, is purchased by the Blood and not received by education. You have doubtless heard of the professor who once asked a boatman to row him across the river. While the boatman was busy with the oars, the professor started a conversation with him.

"Do you know anything about geometry?" The boatman answered, "No sir." The professor said, "Well, then, one fourth of your life is gone. Do you know anything about the dead languages?" The boatman answered, "I didn't even know that they had died." The professor said, "Well, one half of your life is gone. Do you

know anything about algebra?" The boatman answered, "No, I have never heard that word before." The professor replied, "Well, three fourths of your life is gone." Just at that time the boat struck and a rock and turned over, and they both fell into the water. That boatman cried out, "Professor, can you swim?" "No," answered the professor. "Well," said the boatman, "all of your life is gone." It does not matter how much you have been educated, or how much money you have, if you have never taken a plunge in the fountain that is filled with Blood you are spiritually dead, and all of your spiritual life is gone. Without this cleansing you will be eternally separated from the presence of God.

In Hebrew 10:19 the apostle speaks of our having "boldness to enter into the holiest by the blood of Jesus Christ." Here the apostle gets his illustration from the tabernacle in the wilderness. The outer court was for the Israelites and the proselytes. The inner court was for the Levites, and the holiest place for the high priest where he made atonement for all the people once a year. Only one person was allowed to go into that holiest of all, and that was the high priest, and he was only allowed to go into it once a year. But now every cleansed sinner can come with boldness into this holiest place through the blood of Jesus Christ. Jesus Christ, our High Priest, has opened up the way! We do not need a human priest any more. We are now priests ourselves and have access through the Blood into the holiest of all.

The blood of Jesus Christ speaks of the fullness of the Spirit. Our Lord Jesus Christ taught us that, "He that believeth on Me, as the Scripture hath said, out of his innermost being shall flow rivers of living water. (But this spake He of the Spirit which they that believe on Him should receive)." It was fifty days after the blood of Christ was shed that the Spirit of God was shed forth, the shed Spirit having been purchased by the shed blood. Rivers of living water! I thank God that we can have an overflow experience purchased for us through the blood of Calvary.

During the war my precious wife thought she had to help me out in making both ends meet, so she got herself a job working for the government. We had a glorious revival going on at Atlanta and we wanted to go to church every night, and one night I got home before Sister Klink. She asked me to help her with the supper and then we could get off quickly to the service. Before leaving the house

she said, "Put on a little rice." What did I know about a *little* rice? I went to the grocery store and bought a pound of rice. I put it into a small pot, washed it, put some water on it, and put it on the oil stove. After a while I looked at the rice and found it was having an overflow experience. I got another pot and put half of it in there, and then I had to watch two pots. And, believe it or not, before I got through I had four pots of rice. I praise the Lord for an overflowing experience; and if you will believe on Jesus as the Scriptures have said, out of your innermost being will flow rivers of living water, enough to fill all the empty vessels around, and enough to flow out to the regions beyond.

The Blood speaks healing. In John 6:55 we read, "My blood is drink indeed." Our Lord Jesus Christ came into this world to give us life, and the more abundant life. The life more abundant includes bodily healing. Over eleven years ago my wife was dying with Tuberculosis. She went to the Tuberculosis Association at Atlanta and had an X-ray taken of her lungs and the picture showed that her right lung was gone and her left one was affected. The doctor told her she would not live more than two months. One evening we were reading the sixth chapter of John and when we came to this 5th verse I said to my wife, "Please drink that blood of Jesus Christ and you will receive bodily healing." She raised her hands and put them to her mouth and in simple child-like faith said, "Lord Jesus, in Thy name I drink now of that Blood by faith, and expect You to heal me." The next morning she did her housework, and in twenty-eight days she gained thirty pounds; she is living today and is preaching the gospel of Jesus Christ.

The blood of Jesus Christ speaks of a place in heaven. In Rev. 7:14 we read, "These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb." How did they get into heaven? By their works? By morality? By church membership? No! It was by the blood of Jesus Christ. You may say that you cannot understand how something red can wash robes white. There are other things that you cannot understand, but we know that the red blood of animals bleaches the sugar you put into your coffee and makes it white. Why then cannot the blood of the Lamb wash our robes whiter than snow and make them a brilliant white?

Come with me to a little Presbyterian church near Pittsburg. Faithful

people from the country have worshipped there for over fifty years. The janitor was a quaint old man not much understood, who lived in a little house near the church. He kept the lawn mowed, and every thing clean, and in winter time he attended to the stoves. He asked for church membership; but a young man, Young by name, a member of the church, rose and said, "Don't you dare let that man come into this church. He has served a term in the penitentiary and he is a jail bird." A stillness like death fell on the audience, and they didn't take the old man in that day. On the following Sunday they missed the janitor. The bell hadn't rung, and the fire was not started. Some little boys came back from his house and stated that the old man was lying dead on the floor.

When the time came for the funeral the same young man objected to having it held in the church. They finally agreed to hold the service on the front walk and the front steps. The preacher put on his robe and read a short Scripture and said, "You all know the life that this man has lived, and whatever may have been his faults or virtues he is now in the hands of God. He has asked me to read at his funeral what is in this envelope. He prepared it with his own hands before his death." The preacher opened the envelope and read the contents to the large congregation: "I, Ezra Nehemiah Hobson, being in full possession of my mental powers, do hereby will, bequeath, and give \$5,000 to finishing paying the debt on the church (he gave the name of the church), \$5,000 for the minister in charge, \$50,000 to foreign missions, and \$50,000 to home missions, that the gospel may be preached and souls saved. All of this money I now declare to be on deposit in my name at the Pittsburg bank, having accrued from my oil royalties since the finishing of the term I served when I took the shame and bore the guilt of the father of the man, Mr. Young by name, who refused me entrance into membership of the church."

"We have been mistaken," said the preacher. "Let us arise and go into the church and complete the service."

Jesus Christ suffered on our behalf, the Just for the unjust, that He might lead us to God. He has borne all the shame which was due to us and through His precious Blood He has provided for us His estate, heaven, unworthy though we have been. The blood of Jesus Christ is available now to bring you salvation, healing, the fullness of the Spirit, and all that you need. Will you accept it?

∴ The Gospel in Foreign Lands ∴

Jottings from Sharannagar

Mission

J. Sugar

Feb. 9th 1931

The school is going on as usual with its encouragements and discouragements. The Lord has worked among our Christian boys, but we long to see the boys who come from outside homes get touched by the Spirit of God. There are 95 boys enrolled in our boarding school, and 37 board at home, making a total of 132 boys altogether.

Of the 37 boys who board at home only two are Christians, so that it would mean something to our work if the 35 should get saved. Won't you pray for them?

There is another great need. We have a home started for our boys, but the new building had to stop for lack of funds. The walls are partly up, and if we could only get a temporary roof, it would house about 60 more boys. Many are applying to us, but we are obliged to turn them away for lack of room. It makes our hearts ache to even think of turning them away, for they may get saved and sealed with the Holy Spirit, and thus provide another star in the crown of the Lord Jesus.

Perhaps you have heard that Mrs. Harvey is now in Australia on furlough, she expects to be in the United States in June or July. We are carrying on the work in her absence with the help of the Lord. Pray for us that God will give us grace and wisdom in all things in order to meet every problem.

June 2, 1931

At three o'clock we were awakened with the news that Ghosipur was on fire, and when we got up the flames could be seen from our window. The village is not far from the mission, and before we came to India the first time, it was a scene of strife because one of its low caste members had become a Christian. The people of this village made quite a lot of trouble for the mission, but Brother and Sister Harvey left the matter with the Lord. In the early

days after the conversion of this family, God smote the people with the plague, and I think fire even burned up some houses, but for some years no one thought so much about it although we did not have so much to do with them on account of the trouble. By that I mean that we did not hire the people from this village when there was work to be done. The fire awakened within us afresh the consciousness that God sees and knows and rewards either good or evil as He sees fit. The whole village was burned to ashes in a very short time with the exception of the huts of the low caste people who were friends and relatives of the family that became Christian and one solitary hut in the midst of the burning village which belonged to a poor man. There was no wind at all outside of the village but in the village itself it just roared, so that in an hour all was gone. It was a very peculiar fire, but we realize that even though we are on the devil's territory, yet in a way God's hand is still mighty over all.

This is our school vacation, and although some of the boys have gone to their homes, our girls have come home from school so we are a large family anyway.

Just now we are having what we call the "lu," a hot west wind that seems more like the blast out of a furnace than anything else. No matter what we touch these days it is hot. Everything spoils in a hurry, but it is out of the question to keep ice here to preserve our edibles a little longer.

But then it is one thing we have gotten used to and work accordingly. Although it is very hard to set down each day to sour butter, yet even that is forgotten.

The work on the boys' new school is going on slowly. We are just getting the veranda fixed now as we have to have the room, but we do not have the funds to fix the roof on the school proper. We need this much space and have been needing it for more than a year as the boys are very crowded in their present home. Pray that the Lord will be glorified in providing a home for these boys.

As far as we know at present, we do not expect to get away to the hills this year, and we would ask you to pray for us that the Lord may keep us in spite of the heat and the trying climate that we have for the coming months of the year.

Christians, Awake!

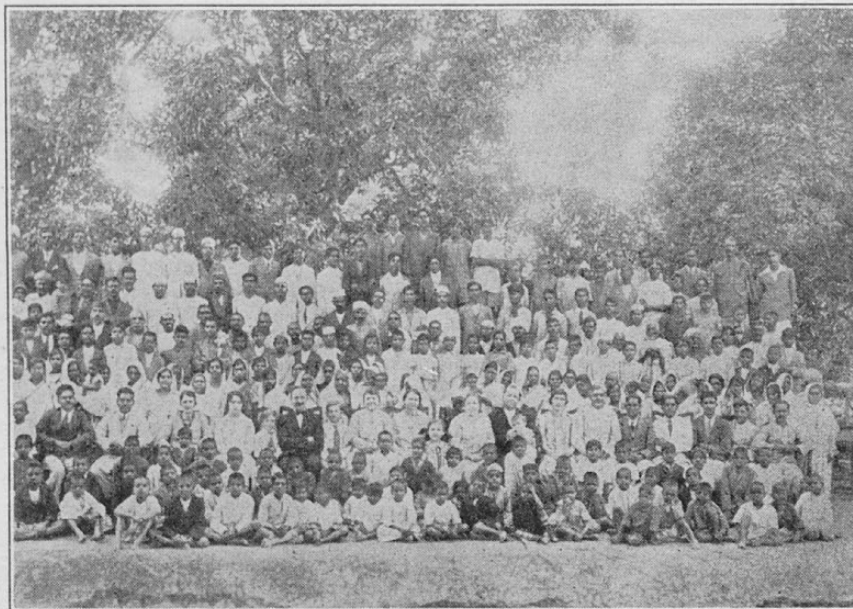
A. Wingard

To my dear fellow passengers on the Gospel Ship of Salvation my message is—"Awake to your trust and responsibility," and again I say "Awake!"

We had the privilege of holding Sunday services in the social hall of the "S. S. Shinyo Maru" on our return voyage to China, but we were sorry to note that on the table in this hall there were numbers of copies of the Christian Science Journal, the Herald of Christian Science both in English and French, the Christian Science Sentinel, the Christian Science Monitor and other publications of like character, for the use of the passengers.

Surely we Pentecostal people have a message that should be in greater circulation. It is indeed a message of life, and life more abundant. If the prince of this world is so active through his messengers, how eager and zealous we ought to be in the service of the great Prince of peace and life!

"Blessed are ye that sow by all waters." Let us by the grace of God not fear



The Sharannagar Mission Family at Nawabganj, India

the opposition or the frown of threatening clouds, and let us sow by all waters. How we should have liked to see the tables of this ocean liner filled with good gospel literature.

We placed there what we had, with a prayer that His Word should not return unto Him void. Dear brothers and sisters, are you not reminded of some new field where the seed should be sown? "In the morning sow thy seed, and in the evening withhold not thy hand." Let the blessed word ring out in every land and place.

Note: Brother and Sister Wingard are missionaries of experience who have just recently come into our fellowship. They are joining Brother Martin Kvamme in his pioneer effort in Manchuria. We are glad to have these dear people with us and trust our readers will pray for them that God may prosper their ministry in the spread of the gospel and supply their every need.

Native Ministry in Liberia

Lois Shelton

Praise God for the hunger there is in the hearts of the Palipo people, and praise Him too, for some native Christians who have real joy in carrying the gospel to their own people. Let me tell you about Matthew and Helen, who were saved some two years ago when Miss Gollan and Miss Dommermuth were in this station. Recently Matthew said: "I live in heathen town when God save me. After that, when the people drink and eat and dance and have good time, they come to me and say, 'Matthew, how you no come with us?' But I tell them my heart change this time. Nothing live in my heart that make me want to go with them. Then they leave me alone and I stay in my house and pray. When they make devil-medicine and make sacrifice to devil, they come and say I must go there too, but I no agree and then they leave me alone. After while I come and build my house in Mission Town, and then I don't want to go any place, I fear missionary will tell some God word and I no hear. I say I can't ever leave Mission, I will stay here all my life. When I think how town people don't know God, I think, 'Well, myself, I be saved' and I no trouble for town people. But after while my heart begin to trouble; I want to go other places and preach God word to the people. Now I see that when I go and preach to others, God bless me too, but when I no do anything but sit down here in Mission and hear God word myself, my soul get dry and I no want to pray. Sometimes when I go to preach, the people say, 'First time we hear about how

missionary talk we think that only be missionary's country fashion, and we be different. Now we see you be our country man, but you have same fashion like missionary this time. So you must tell us all the things that missionary tell you.' Now I know for true that God wants us country people to carry the gospel to our own people."

Helen is a precious Christian. Sometimes we hear her long before day singing, praying, crying out to God, and God speaks to His handmaiden sending her here and there with the message of salvation. Two weeks ago she told us God had said she must go to Bowewah, a town five hours from us, where no one had ever gone with the gospel, and the next morning she, with four of my girls, set out on the jungle trail with their message from the King. The people eagerly received them, saying, "We see that missionaries and mission people go other towns but they never come here. We think they no care for us, but now we know you care for you bring us God word." They begged for a long visit from the messengers of the cross, and everyone in the town went to the meetings held while there. It is "hungry time" now, and the people did not have food to give them, but gave them a shilling to bring to their missionary. A few months ago Helen and the girls went to Tedica to preach. There they saw a very sick man who had gone to all the devil doctors in the country around, but none could help him. They prayed for him, and a month later when they again visited Tedica, they found the man every whit whole. He said, "I don't know where my sick go, but it go somewhere when you beg God." Now that town welcomes the gospel and say they will build a church house when the missionary selects the place for it.

A few days ago I told Matthew and Helen good-bye. It was a case of being sorrowful, yet glad. Sorry because I shall miss them so much; glad because they are stepping out for God, to do His service. Two hours walk from us, there are two towns about forty-five minutes apart, that have joined together and built a church house between the two towns. They have made a farm for Matthew—it is his home—and now ask him to come and supervise the building of his house. They understand that they must support him; we do not expect to do anything for him financially. At first Helen was not willing to go; she thought she could not part from the missionaries and the Christians here, but after God and spoken to her too she was quite willing to obey His voice.

Every week-end the native Chris-

tians visit three or more towns for meetings. At the same time Helen went to Bowewah, other groups were preaching, thirteen towns being reached, two of them for the first time. Last week I inquired if there were any Palipo towns left that had never had the gospel preached in them, and learned there was one small town eight hours away where no workers had yet gone. I asked for volunteers, and one man and three boys said they would like to go. Today they returned with the report that they had been received gladly, the people listened well to their message, and begged that I should come too. They gave the boys two fowls, one for them and one for me.

The people tell us we must "preach to them plenty" for they never have heard God's Word before and are not able to understand it quickly. Yet I know that the Spirit can quicken the Word and cause it to penetrate the hearts. Do pray much that the Holy Spirit may open the hearts and cause the people to grasp the message that is given them. Helen and Matthew begged us to pray for them; won't you pray too? Some of the towns are sending hammock men to carry us free so that we may go preach to them. The field is white unto harvest. Pray that the Lord may continue to thrust forth laborers from among the native Christians, to gather in precious souls for Him. And pray for Miss Pickel and myself that we may not miss the opportunities that are before us.

Among the American Indians

Brother J. D. Wells asks prayer for 355,901 Indians in the United States. There are 19,000 Indians in California; 13,000 in Washington; 4,000 in Idaho; 23,000 in New Mexico; 12,000 in North Carolina; 6,000 in Oregon; 5,000 in Nevada; 11,000 in Wisconsin; 10,000 in North Dakota; 24,000 in South Dakota; 15,000 in Minnesota; 8,000 in Michigan; 14,000 in Montana; 46,000 in Arizona; and 119,000 in Oklahoma. There are Pentecostal mission stations at eight different points, but there is immediate need of buildings at nine other points. Our brother writes, "The Western Indians are very poor, many not having received government allotments, and only the old and disabled get rations. We need young men and women who will give their lives to this service. The support of about \$30 a month is needed for these workers. Some are only getting \$10 a month and have to live on acorns, eels, berries, and roots, as many of the Indians must live. About \$5000 is needed immediately to build five churches."

:: In the Whitenened Harvest Fields ::

51 SEEK CHRIST IN OIL FIELD

Sister Fannie McCall writes from Maud, Okla.: "I came to Maud 4 weeks ago with my tent and began a revival. God has been present from the first to convict and save. Fifty-one have been born of the Spirit, 40 have received the Holy Ghost Baptism and many have been healed. We have a large attendance each night and the country is stirred for miles around. This is but 10 miles from Snoma, where the Lord gave us the 'gusher' last year."

WELCOME REFRESHING

Brother John H. Short, of the Harlem Pentecostal mission, Chicago, Ill., writes: "The Lord has blessed our mission during the past several weeks. Sister L. Paino, of Danville, conducted a 3 weeks' meeting. She was followed by Brother Bolton, of Tampa, Fla., who preached for 2 weeks. Several were saved and 14 received the Baptism with the Holy Ghost, as in Acts 2:4. We praise the Lord for the showers of Latter Rain which fell in our midst, which was surely a welcome refreshing from heaven."

GREAT REJOICINGS

Pastor B. F. Jewel, North Miami, Okla., writes: "We are greatly rejoicing over the lost who are now in the fold of Christ through the 3 weeks' meeting we have just held. We came here recently to take charge of the work, and already about 24 have prayed through to victory through the blood, and found the real old-time religion. The power of the Holy Ghost came upon 5 who were seeking, filling them with the joys of heaven described in Acts 2:4. About 20 were added to the assembly roll."

SPIRIT OF HARVEST

Brother C. A. Jones, Pastor-Evangelist, Chariton, Ia., writes: "I wish to report a blessed 2 weeks' revival held recently in Ravanna, Mo., in which God witnessed His approval by drawing a number of the unsaved to Himself. As the power of the blood was exalted a number of those in sin found the Lord; and such a burning desire to gather in His harvest came into the hearts of men and women that they at once purchased a tent and we plan to hold another meeting there in August."

MANY HEAR CHILD EVANGELIST

Report of meeting by member at Monongah, W. Va.: "We have had a wonderful meeting conducted recently by Mary Louise Page, 12-year-old evangelist, of Uhrichsville, O. About 30 sought the Lord and found His pardoning grace; one received the Baptism with the Spirit, and many were still seeking the fullness of God at the meetings' close; 22 received Christian baptism. The meetings were well attended by people who became interested in the wonderful message of salvation brought by this young servant of the kingdom, upon whom the Spirit was mightily poured out to send forth His wonderful invitation."

12 ADDED TO CHURCH

Secretary Mrs. W. A. Kolterman, of the First Assembly of San Antonio, Tex., writes: "We have just closed an 11 days' revival conducted by 2 young evangelists, Vernon M. Murray, and Wm. A. Edwards. Through the power of Christ's name the young people were encouraged and the saints were also strengthened in faith. Several were saved, 2 received the Baptism with the Holy Ghost in the glorious Bible fashion of Acts 2:4, and 12 new members were added to the church."

58 IN GOSPEL NET

Brother W. R. Eckles, Deacon, Sumner, Mo., writes: "Brother and Sister Andrews closed their revival here last Sunday night with the greatest interest since the meeting started. Six were at the altar for salvation and 3 for a deeper experience in God. Last Sunday 28 followed the Lord in Christian baptism and the next Sunday there were 6 more candidates for baptism. In all there were 58 saved during the meeting; the power of conviction was mighty; it began in the early part of the campaign and increased nightly to the end. The meetings were continued by Sister Irene M. Chatterton, from Onslow, Ia."

THE SAME LORD

Pastor J. K. Gressett, writes from Bellflower, Calif.: "We have had with us for the past 3 weeks, Brother Floyd L. Hawkins, president of the Christ's Ambassadors of Texas and New Mexico. His meetings were a source of great inspiration to all, and especially to the young people; quite a number received definite answers to prayer and the witness of the Spirit to His saving grace within. Six were filled with the Holy Ghost, and 8 received pardon of sins through the blood. It was blessed to know that north or south, east or west, 'the same Lord over all is rich unto all that call upon Him.'"

KING'S BUSINESS URGENT

Evangelists Louise Costello, and Louise Marshall write: "In an old-fashioned revival at Perrytown, N. C., which started May 4, and continued for 3 weeks, a goodly number were saved, believers received the Pentecostal Baptism, and the sick were delivered from their afflictions. A church was organized with 23 charter members, and a Sunday school with 51, which is still growing. The people here have the land cleared and timber cut to build a church. Believing that 'the King's business requires haste,' they were planning to begin erecting the building at once, when one of the members, Brother N. L. Harden, was thrown from a log wagon and a weight of about 4000 pounds rolled over his left shoulder. The physician said he would not live 2 days, but in answer to prayer he is now recovering; the physician has acknowledged the hand of God in his case. We praise God for victory through the blood and are determined to press forward."

CHURCH IN DANGER

Evangelist Shelt Webster writes from Farmington, N. Mex.: "In spite of the difficulties and oppositions of the enemy we are forging ahead with the precious gospel of our Lord. This is one of the most needy fields I have ever visited. The nearest assembly is about 75 miles away; many are hungry for God but the heralds of the full gospel are few. At present we are facing difficulties which threaten to crush the work but we are looking to the Master of wind and wave to deliver. The doors of our building have been closed against us on account of insufficient funds to meet the payments, and unless we can meet this obligation in the next 30 days we may lose all we have paid. But we expect God to meet us and to fully satisfy every need."

FRIENDLY SPIRIT PREVAILED

Pastor C. H. Slaughter writes from Stillwater, Okla.: "Praise the Lord for the way He has been working among us. We obtained the use of the Church of God building for a recent meeting; some who had never understood the Word of God on the Holy Ghost Baptism admitted that the preaching was gospel truth, and many new friends were won. The place was packed many times to overflowing as the evangelist, Clyde Ellwood, of Glencoe, Okla., gave warning of coming judgment and of the lake of fire. About 35 professed salvation and several received wonderful experiences. Brother Jack Ireland of Yale, Okla., played the piano and sang special numbers; all were full of inspiration. Our services are, two on Sunday and one each on Tuesday, Thursday, and Saturday nights."

73 "CHOOSE THE GOOD PART"

Pastor J. I. Miller, Elk City, Okla., writes: "We came here about 3 months ago and finding the church without a pastor we at once began to preach the Word to those who were hungry. The church asked us to remain in charge of the work, and since that time every meeting, night or day, has been one of continuous revival. For 3 Sunday mornings God's blessing and power have been so wonderfully present that we could not minister the Word, but have had to give attention to those who came seeking the Lord and the fullness of the Holy Ghost. One morning there were 8 saved, and in almost every service from 2 to 8 are redeemed from sin or filled with the Spirit. In this time the church has grown to 3 times its size; 73 have 'chosen the better part' and been washed in the blood divine, 24 have received the experience of the first Pentecost, the Holy Ghost sent down from heaven; 34 have received Christian baptism, 33 names have been added to our assembly roll, the Sunday school membership has grown from 35 to 107, and each Sunday night we have to turn away many for lack of room. The best part of all is we are still growing."

GENERAL COUNCIL FELLOWSHIP

The following names were added to our ministerial list in the month of June, 1931.

Andrews, Clifford, Goose Creek, Tex.
 Bauer, Henry E., East San Diego, Calif.
 Bowie, Mrs. Eleanor G., Cleveland, Ohio
 Burgess, Harold H., Waterman, Calif.
 Coughran, Murrell F., McMinnville, Ore.
 Fairfield, Walter R., Oakland, Calif.
 Fletcher, George A., Rohnerville, Calif.
 Gerla, Robert J., Tacoma, Wash.
 Gill, Henry, Monterey, Calif.
 Graves, Arthur H., Houston, Tex.
 Gustafson, V. Harold, Santa Rosa, Calif.
 Hamilton, Mrs. Velma L., Pittsfield, Ill.
 House, Burrel B., Gonzales, Tex.
 Killian, Olen T., Farmersville, Tex.
 Kummerfield, Theodore, Woncalla, Ore.
 Lindsay, Gordon, Taft, Calif.
 Locke, N. L., San Angelo, Tex.
 Long, Joe W., Gridley, Calif.
 McFarland, Lee L., Albany, Ore.
 McLaughlin, Dwight H., Centralia, Wash.
 Monogue, Miss Marion, Hollister, Calif.
 Molvik, Arthur T. E., Auburn, Wash.
 Murphy, Howard W., Toledo, Ore.
 Musick, Edward A., Van Horne, Tex.
 Newby, Archie L., Giddings, Tex.
 Newby, Rewel R., Yoakum, Tex.
 Patey, James C., Bellingham, Wash.
 Persing, Carl E., Modesto, Calif.
 Pointer, James A., Oakland, Calif.
 Raine, Mrs. M. Gerturde, Los Angeles, Calif.
 Rehb, Miss Elsie M., Hollister, Calif.
 Robison, Elger J., Miranda City, Tex.
 Scott, Myrtle G., Mayfield, Calif.
 Shaw, L. P., Tampa, Fla.
 Shidler, Roy E., Grand Prairie, Tex.
 Shidler, Mrs. Tennie Y., Grand Prairie, Tex.
 Smith, Frank W., Porterville, Calif.
 Stieglitz, George H., San Francisco, Calif.
 Tacy, John E., Monterey, Calif.
 Tan Ditter, Mrs. Alice, San Jose, Calif.
 Tully, Charles F., San Diego, Calif.
 Weston, Donald, Pacific Grove, Calif.
 Wilson, Benjamin P., Vallejo, Calif.

The following names were removed from our ministerial list in the month of June, 1931.

Butterfield, Ralph M., Aberdeen, Wash.
 Campbell, L. E., Tampa, Fla.
 Daniels, Mrs. Margaret E. (Deceased), Franklin, Tenn.
 Fitzpatrick, John H., Corvallis, Wash.
 Hunter, Mrs. Anna May, Bartow, Fla.
 Johnson, Elsie E., Selah, Wash.
 McClellan, M. J. (Deceased), Martinsville, W. Va.
 Miller, Mrs. Effie Luan, Orlando, Fla.
 Moore, Leslie A., Clarkston, Wash.
 O'Donnily, Wm. H., Hurricane Mills, Tenn.
 Painter, Lee R. (Deceased), Ben Wheeler, Tex.
 Ruesga, David, Guadalupe, Mex.
 Whelchel, Wm. H., Poteet, Tex.

TEMPERATURE SOARS IN SOUTH

Pastor E. L. Tanner writes from West Monroe, La.: "Sister Winnie McLain, of Pine Bluff, Ark., came to us May 9, for a 4 weeks' revival campaign; the Lord made her ministry a great blessing. A number were saved and 4 were filled with the Holy Spirit. This campaign was followed June 9-15, by a series of Bible lessons given by Brother P. C. Nelson and party, of Enid, Okla., when several others were saved and filled with the Holy Spirit.

Sunday afternoon a joint baptismal service was held with Pastor L. M. Joiner, of Swartz, in the Ouachita River near here; 21 were baptized. We had 26 new additions to the assembly Sunday night. Several ministers from a distance attended the week of Bible lessons, which, with the messages from Sister Nelson, were a great blessing and inspiration to all."

VICTORY IN "BURNT-OVER" FIELD

Pastors Mr. and Mrs. V. V. Echols, Hagerman, N. Mex., write: "We have just closed a meeting here with Evangelist Mr. and Mrs. Irvin E. Smith in charge, with Sister Eva Smith assisting. Ten prayed through to salvation by the blood of Christ, and 6 were filled with the mighty Holy Ghost. One young man was under the power of the Spirit for 6 hours and came through with victory. The meeting closed with many under conviction and much interest being shown. Large crowds filled the mission to overflowing. This is what one would term a 'burnt-over' field, where the enemy has succeeded a number of times in tearing the work down, but by much fasting and prayer God prevailed and the victory was won."

WITH THE LORD

Brother Hardt, of Hagerstown, Md., father of Evangelist H. E. Hardt and Missionary J. R. Hardt, went on to be with Jesus on June 19th, just a few hours before his youngest son arrived from the African Congo. We extend deepest sympathy to the loved ones left behind.

Brother Lee R. Painter of Ben Wheeler, Tex., a Council minister, also crossed to the other side on June 12th, and is now mingling with the redeemed of all ages. "We sorrow not as those without hope." May God Himself comfort the bereaved ones left here.

BRIEF MENTION

Brother W. H. Lutgen, Augusta, Ill., writes: "Having given over the work in Camden in January we have since held meetings in Denver, Ill., Kahoka, Mo., Keokuk, Ia., and Pulaski, which is near Augusta, Ill., where we have remained waiting for some one to look after the work. God graciously gave us souls in each of these revivals."

FIRST PINK WRAPPER NOTICE

If the Evangel comes in a pink wrapper this week, it means that your Evangel subscription expires with the next issue of the Evangel. Please send in your renewal at once. We do not want to lose you from our Evangel fellowship, as we believe our paper will be a blessing to you, and your renewal will be a great help to us at this time.

General Council of the Assemblies of God, San Francisco, Sept. 6 to 13.

SPECIAL OFFER

Tell your friends that they can get the *Evangel* from now until the end of January next for the small sum of fifty cents.

WHERE DO THE EVANGELS GO?

Below we show the numbers of copies of *Evangels* going to different States:

California	3,691
Pennsylvania	1,747
Washington	1,612
Texas	1,547
Illinois	1,462
Ohio	1,409
New York	1,359
Oklahoma	1,341
Missouri	1,267
Canada	1,263
Kansas	1,073
Oregon	1,004
Michigan	904
Foreign Countries	728
Minnesota	714
New Jersey	694
Indiana	679
Arkansas	642
Iowa	603
Florida	551
Colorado	536
Wisconsin	487
Nebraska	426
Massachusetts	345
Montana	328
Alabama	328
North Dakota	308
Maryland	281
Tennessee	271
South Dakota	245
Virginia	227
Idaho	203
West Virginia	196
Kentucky	169
New Mexico	157
District of Columbia	151
Louisiana	146
Mississippi	143
Maine	131
Georgia	128
Arizona	125
Connecticut	112
North Carolina	103
U. S. Possessions	96
Delaware	91
Wyoming	63
New Hampshire	60
South Carolina	24
Nevada	20
Rhode Island	19
Utah	12
Vermont	8

Total 30,229

Ask all your friends to subscribe. Tell them they can have the *Evangel* from now until Jan. 30, 1932 for fifty cents. Offer to send in their subscriptions for them.

GOD COMES TO RURAL DISTRICT

Evangelist Arthur C. Bond, writes from Rogers, Ark.: "I began a meeting at Pine Creek schoolhouse, June 21. They had had no gatherings for religious worship there for years. People at once became interested and bought an organ for the place. They have been like sheep without a shepherd and are thankfully receiving the Word of God. This is only one of the rural districts where I have held meetings. The work of God is going forward in many of these fields which were once but a dry and parching desert. I plan to continue here for the summer."

Borden of Yale '09

By Mrs. Howard Taylor

"Of three books I have read of late, all outstanding, 'Borden of Yale '09,' has gripped me most. . . . It is the finest story of a young life I have ever read. I thought of McCheyne, of McGregor, of Keswick fame, of their devotion to Christ, their consecration, their passion for a lost world, but I find a winsomeness about Borden's life, a robustness, a manliness, an out-of-door-ness and attractiveness different to anything found in the life story of any other I have ever read. If I had Borden's stewardship of wealth, I would give a copy of this book to every student on the continent."—Rev. R. Pogue, in Evangelical Christian.

Price \$1.00, Postage 5c

KNOWLEDGE GIVES POWER

Knowledge of God's word will give you greater confidence and more power to serve Him. Everywhere Jesus ennobled the Scriptures and quoted from them. His final word to Satan was always—"It is written"—and hearing those words Satan was defeated. If our Lord needed a knowledge of Scripture, YOU cannot do without it.

STUDY AT HOME

C. B. I. Correspondence School now has SEVEN COURSES to be studied whenever and wherever you have a few idle minutes. They will help preachers, teachers, Christian workers, and every one who wants to KNOW MORE ABOUT GOD.

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Forthcoming Meetings

MENTOR, MINN.—Christian Hild will open a campaign in the Congregational church, beginning July 8.

SACHSE, TEX.—Fellowship meeting July 19, at the church at this place.—Mrs. G. W. Eastes, Wylie, Tex.

DEVIL'S LAKE, N. DAK.—Tent Tabernacle campaign, July 12-Aug. 9. Evangelist Blanche E. Brittain in charge.

ELK CITY, OKLA.—Evangelist Jacob Miller will be with us in a revival July 19-Aug. 6.—J. I. Miller, Pastor.

TERRAL, OKLA.—Evangelist Alpha Fortenberry and party will conduct an old-time Pentecostal revival July 18-Aug. 9.—Pastor J. L. Jones.

POWERS LAKE, N. DAK.—Evangelists Mr. and Mrs. E. Elsworth Krogstad will conduct a revival campaign at the Full Gospel Tabernacle July 12-26.—C. B. Huribut, Pastor.

DONIPHAN, MO.—Evangelist Lucy Williamson, of Jefferson City, will conduct a meeting here beginning July 19. We have our new tabernacle ready for service. Ministers who pass this way, please give us a call.—Josie Nelson.

ALABAMA-GEORGIA DISTRICT CAMP MEETING

DOTHAN, ALA.—Annual camp meeting of the Alabama-Georgia District, August 1-16. Evangelist Lovic P. Shaw, of Atlanta, in charge.—J. C. Thames, Route 3, Elba, District Superintendent.

ST. LOUIS, MO.—Old-Fashioned Bible Conference beginning Aug. 2, under tent, seating 1500 or more, 19th and Penrose, Evangelist Edith Mae Pennington, converted movie star, will speak at each service. Rooms near by at reasonable rates.—Pastor Henry Hoar.

BURLINGAME, KANS.—Evangelist J. A. McPhail, of Coffeyville, Kans., will conduct an old-fashioned Pentecostal tent meeting beginning Aug. 2 and continuing through the month. We shall appreciate the co-operation of the saints near us in this new field.—Pastor L. M. Rouland.

NOTE CHANGE OF PLACE AND DATE
PLAT RIVER, MO.—Southern Missouri District camp meeting, July 31-Aug. 9. Evangelistic services every night; also meetings at 10:00 and 2:00. Beds free; meals on freewill offering plan. Those desiring license or ordination meet District presbytery.—Write Pastor K. H. Lawson, or District Superintendent S. L. Johnson, Dexter.

EASTERN DISTRICT CAMP MEETING

GREEN LANE, PA.—Maranatha Park, 22 miles south of Allentown on Route 29, July 17-August 9; on new 27 acre tract of grove and meadow belonging to the Pentecostal fellowship. Prominent speakers. Write for information to E. C. Sikes, Secretary, 282 Lincoln St., Long Branch, N. J. Credential committee will meet for examination of candidates for ministry on July 28.

BATTLE CREEK, MICH.—Evangelistic campaign July 5-Aug. 2, at gospel tent on Emmett St., near East Ave. Evangelist P. C. Nelson, Enid, Okla., will conduct divine healing campaign July 5-19 with 3 services daily. The Dake evangelistic party, also of Enid, will follow with a 2 weeks' revival, services every evening, 7:30. Take Capitol Ave. car east to Emmett St., walk 3 blocks west to tent.—Pastor C. A. McKinney, 45 Poplar St.

ILLINOIS DISTRICT CAMP MEETING

QUINCY, ILL.—First camp meeting of Illinois District Council, July 17-26 at 4th and Spruce Sts., adjoining Sun Set and River View Parks. Brother E. S. Williams, General Superintendent, will be with us for Bible teaching, and Dr. Otto J. Klink for the evening evangelistic services. Dining tent on grounds; meals served at cost. Tents 10x12 for entire camp, \$3.50, cots 50c. Write Arthur Bell, District Superintendent, Box 133, Mattoon, or Pastor Richard Carmichael, 839 S.

NEBRASKA DISTRICT CAMP

MAXWELL, NEB.—Nebraska District camp meeting July 30-Aug. 9. Dr. Chas. S. Price, of Seattle, Wash., will be the main speaker. Location, 14 miles southeast of North Platte, and 1½ miles south of Maxwell, on Federal highway 30 Temporary. Four services daily. Bring bedding. Tents and cots for rent at camp. Meals in dining tent at cost. Wood for cooking for selves. Bring instruments and assist in large orchestra.—District Superintendent Edgar W. White, Pastor J. C. Burkey.

Three New Books Recently Added

MOTHERS OF FAMOUS MEN

By Archer Wallace

This is an excellent book for boys. It will grip their attention, give them an appreciation of life and success, and of the sacrifice of mothers for their children. It contains sixteen true stories illustrating the quiet and powerful influence of mothers as the source of the success of the great men. Among the mothers mentioned in the book are those of Augustine, Wesley, Washington, Edward VII, Goethe, John Quincy Adams, Lincoln, Lord Haldane, Sir James Barrie, and Booker T. Washington.

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HANDS AROUND THE WORLD

By Archer Wallace

On his exploration in the Arctic, Admiral Peary came across a colony of two hundred Eskimos who thought they were the only people in the world. In this, one of his fascinating books for boys, Archer Wallace sets out to show us the heroes of many lands and to show us also that no one country has a monopoly on heroes. He tells the story of men of different countries who have been distinguished for their nobility of character, courage, and achievements. An intensely interesting and instructive book for boys.

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LIVING THROUGH THESE DAYS

By Philip E. Howard

of "The Sunday School Times" How are we to live, just now, amid the bewildering factors which threaten our peace of mind and challenge our faith? That is the question Mr. Howard sets himself to answer, and does answer, out of a deep conviction born of a rich experience, as becomes a man of faith and prayer. Here is a book that points the way to an inward peace, and indicates ways and means whereby a man, sorely beset, may renew his strength and find himself able to live through trying times, upborne by an overcoming joy.

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GOSPEL PUBLISHING HOUSE

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BI-SECTIONAL CAMP MEETING

PAWHUSKA, OKLA.—Bi-sectional camp meeting of the North Central and Northeastern sections of Oklahoma, July 21-Aug. 2. Brother McMullen will bring the evangelistic messages at the evening services; other speakers to be selected from those present. Sleeping accommodations furnished to ministers as far as possible; apartments, tents with cots, etc., may be secured reasonably. Two meals a day at dining hall on freewill offering plan. Write Pastor R. H. Hoyer, Box 671, or Secretary C. O. Haymaker, Box 405, Bartlesville.

AMARILLO, TEXAS—Fourth annual camp meeting of the Southern District, July 31-August 9; the meeting will be known this time as the Texico District Camp Meeting and will be under the supervision of the District officials. It is hoped that all pastors of this District and their members will be able to attend and co-operate. Brother Chas. C. Robinson, of Wichita Falls, principal speaker, and will speak every night. Meals served at the church for 15c, good, full, plate lunch; sandwiches, milk and pie, served at cost; rooms and camp cottages at special rates. In order to make this possible we expect churches in our District to donate what they can in food supplies or offerings.—Mrs. R. L. Miesse, 500 Cleveland, Secretary Camp Meeting Committee.

POTOMAC DISTRICT CAMP MEETING

POTOMAC PARK, MD.—July 24-Aug. 16, at Potomac Park Camp, half way between Hagerstown, Md., and Martinsburg, W. Va. Brother Loren B. Staats, of Blue Rock, O., chief speaker; Evangelist Etta E. Reckley, of Miles City, Mont., and Pastor E. F. M. Staudt, of Baltimore, Bible Teachers. The new tabernacle will be ready and will add much to the comfort of the camp. Meals on cafeteria style, tents and cabins for rent, some rooms available near grove, camping room for your own tent. Bring bed linen and blankets. Cabins are being built; grounds prepared. If your subscription for 1930 is not paid in full, please forward at once if possible to pay for labor and material. Write or phone Potomac Park Camp, Falling Water, W. Va., Phone, Martinsburg 801F3, %Harry V. Schaeffer, Chairman.

KANSAS DISTRICT CAMP MEETINGS

Chanute, July 16-26. The Annual Camp Meeting for Eastern Kansas in City Park. No living tents for rent; rooms can be rented near by. Meals at very reasonable prices, ministers entertained free. Pastors Chas. Sheall, H. T. Owens, W. W. Childers, and others, will preach in the evening services. Write to Pastor B. H. Caudle, 505 N. Washington.

Woodston, July 30-Aug. 9. Annual Camp Meeting for North Central Kansas, 3 miles East of Woodston and 6 miles West of Alton on U. S. 40. Write Pastor Oria Bray, Alton, Kans.

Attica-Sharon, Aug. 13-23. Annual Camp Meeting for Southwest Kansas 6 miles West of Attica and 5 miles East of Sharon, on U. S. 160. Write Pastor Victor Greisen, Attica, Kans.

SPEAKERS

Myer Pearlman, will speak at all Camp Meetings. Stanley Cooke, well known Evangelist of the Eastern District will have charge of Evangelistic Services in the last two camps. A large number of pastors and evangelists will be present to assist in all the services. Tents and cots can be rented on grounds, meals served in dining hall; fly-proof tents at very reasonable prices, except as stated above.—Fred Vogler, 1034 So. Lawrence St., Wichita, Kans.

OPEN FOR CALLS

Pastoral or Evangelistic

Pastor J. C. Irvin, Box 138, Yatesboro, Pa., "Am resigning my present pastoral charge. Good ministerial references. Established in the faith; Council membership."

Evangelistic

Mrs. Selthy Bray, Marionville, Mo., Box 135; in fellowship with the District Council.

MISCELLANEOUS NOTICES

WANTED—I should greatly appreciate having old Evangelists and the Sunday school papers for free distribution among the poor of this and adjoining rural districts.—Arthur C. Bond, Rogers, Ark.

CHANGE OF ADDRESS—Evangelist Nimrod Park wishes to state that mail addressed to him at 119 W. 75th St., New York City, will be promptly forwarded.

WANTED—Bibles, Testaments, Gospel portions, song books, papers, and tracts, for free distribution among the poor of this section.—E. McLain, Des Arc, Ark.

NOTICE—We have opened a full gospel tabernacle at 1202 N. 29th St., Birmingham, Ala., and will appreciate visits from Council ministers who are passing this way. Affiliated with the church in Meridian Miss. Will receive mail at address above.—Mr. and Mrs. C. P. Praytor.

ROCKY MOUNTAIN DISTRICT CAMP DENVER, COLO.—The 14th annual camp meeting of the Rocky Mountain District Council will be held July 16-26 at Overland Park, Brother Stanley Cooke, of Norfolk, Va., will be the main speaker. Three meetings daily; meals served and tents rented at reasonable rates. Write Floyd C. Woodworth, 1773 So. Clarkson St.

CLYDE, N. Y.—Evangelist Mae Eleanor Frey will conduct a tent meeting during July. Meetings sponsored by assembly at Lyons.—Mary Ross Danforth, Pastor.

WORLD MISSIONS CONTRIBUTIONS

June 26 to 30 inclusive

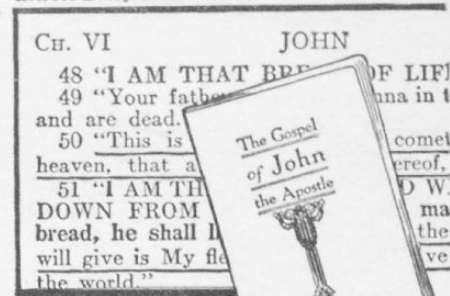
All personal offerings amount to \$773.37.

1.00	First Baptist Church Wood Ridge N J
1.36	New Bethel Assembly of God Fort Smith Ark
1.63	Assembly of God S S Hoquiam Wash
2.69	Full Gospel Mission Heyburn Idaho
3.00	Children's Church Glad Tidings Assembly E San Diego Calif
3.00	Christ's Ambassadors Topeka Kans
3.90	Assembly of God S S Chickasha Okla
4.01	Full Gospel Assembly Windber Pa
4.10	Assembly of God S S Cushing Okla
4.25	Assembly of God S S Arcadia Kans
5.00	Sunbeam S S Class El Bethel Church Crown Point Ohio
5.04	Assembly of God Scottsbluff Nebr
5.20	Assembly of God S S Conneaut Ohio
5.40	Full Gospel Mission Heyburn Idaho
6.00	Christian Co-workers Mission S S Millville N J
6.15	Assembly of God Knoxville Iowa
6.30	Assembly of God Barnsdall Okla
6.60	Read Ridge Assembly Raven Va
6.83	Assembly of God S S Enid Okla
7.00	Pleasant Hill Assembly Mt Ayr Iowa
7.25	First Pentecostal Church Beaver Falls Pa
8.00	Sand Flat S S McHenry Md
8.00	Evangelistic Tabernacle S S (Birthday offerings) Lincoln Nebr
8.70	Assembly of God S S Austin Texas
9.30	Bethel Chapel Assembly Bethel Mo
9.30	Church of the Full Gospel Paso Robles Calif
9.60	Assembly of God St Joseph Mo
9.75	Pentecostal Mission Concord N H
10.00	Full Gospel Church Morgan Hill Calif
10.00	Springfield S S Battle Creek Mich
10.00	Full Gospel Assembly Westbrook Maine
10.00	Milan Pentecostal S S Milan Wash
10.00	Women's Missionary Council Houston Texas
10.80	Bethel Tabernacle & S S Havre Mont
10.85	Coulwood Busy Bee Band Coulwood Va
10.87	Glad Tidings S S Gilroy Calif
11.64	Full Gospel Tabernacle Crosby N Dak
11.75	Assembly of God Santa Rosa Calif
12.00	Pentecostal Church Compton Calif
12.00	Christ's Ambassadors Bakersfield Calif
12.00	Morgan Hill Full Gospel S S Morgan Hill Calif
12.15	Assembly of God Chico Calif
12.94	Summit Pentecostal Mission Girard Ohio
13.63	Heights Assembly of God Houston Texas
14.00	Peniel Assembly of God Massillon Ohio
14.00	Full Gospel Tabernacle Napa Calif
14.45	Full Gospel Tabernacle Atwater Calif
16.00	Assembly of God Joplin Mo
16.00	Friends in Bradford Pa
19.00	Highway Pent'l Assembly Sunnyvale Calif
20.00	Christ's Ambassadors Springfield Mo
20.00	Assembly of God Ewing Mo
20.30	Assembly of God & S S 11th & Garfield Phoenix Ariz
21.57	Church of the Full Gospel Richmond Calif
23.00	Goulds Pent'l Church Goulds Fla
25.00	Wells Memorial Pent'l Church Tottenville N Y
25.26	Central Park Assembly Central Park N Y
20.00	Pentecostal S S Wilmington Del
28.50	Assembly of God Church Lawrence Kans
30.00	Group of Friends Des Moines Iowa
33.27	Evangelistic Tabernacle Salem Oregon
34.59	Assembly of God McCook Nebr
34.75	Pentecostal Church Fredonia N Y
37.19	Stoneway Pent'l Tabernacle Seattle Wash
39.30	Assembly of God Olympia Wash
50.00	Pent'l Prayer Band Assembly of God Allentown Pa
52.36	Pentecostal Church Bellingham Wash
64.44	First Pentecostal Church San Bernardino Calif
70.00	Bethel Temple St Louis Mo
78.00	Christian Assembly Cincinnati Ohio
100.00	Berean Bible Institute San Diego Calif
100.00	Grace Church Milwaukee Wis
191.00	Pent'l Tabernacle & S S Tacoma Wash
250.00	Bethel Tabernacle German Branch Milwaukee Wis
437.50	First Pentecostal Church and Y P S Lancaster Pa
881.00	Glad Tidings Tabernacle New York N Y
Total amount reported	\$3,898.83
Home Missions fund	\$ 55.96
Office expense fund	19.00
Deputational expense fund	14.41
Reported as given direct to missionaries	447.50 536.87
Total for foreign missions	\$ 3,361.96
Amount previously reported	17,425.90
Total amount for June	\$20,787.86

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