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# How to Enter Upon and Live a Holy Life

W. E. Moody



I intimated in a previous message on "Scriptural Holiness," there are various methods in which this vital subject has been presented to the people, some of which have been Scriptural, and some decidedly un-Scriptural.

It is my desire to cling close to the written Word of God, and state only what is written. In all my reading on this subject—and that has been somewhat voluminous—I have become convinced that the clearest and safest teaching we can find anywhere is contained in the 6th, 7th, and 8th chapters of Paul's Epistle to the Romans.

In Romans 6 Paul lays down clearly God's way of sanctification. That chapter contains the Magna Charta of holiness and a holy life. In it there are two pivot words which stand out prominently. Those two words are "reckon" and "yield." If we can grasp the truth that lies hidden in these words we shall have learned God's way of holiness.

At the outset let us take note of the fact that in this chapter the Holy Spirit is dealing with *sin* rather than with *sins*. In other words He is dealing with the *sin principle* rather than with transgressions. He is drawing our attention to that thing in us which *causes* us

to sin. In verse 2 Paul asks the question, "How shall we that are dead (R. V. died) to sin live any longer therein?" When did we—in God's

thought and reckoning—die to sin? Surely in our Substitute on the cross of Calvary. We were identified with Christ in His death on the cross, and *with* and *in* Him we died to *sin*, the *world*, the *law*, and *self*. Lying hidden in Christ's dying words on the cross, "It is finished," are two tremendous facts—

1. Substitution—Christ died for me.
2. Identification—I died in Him.

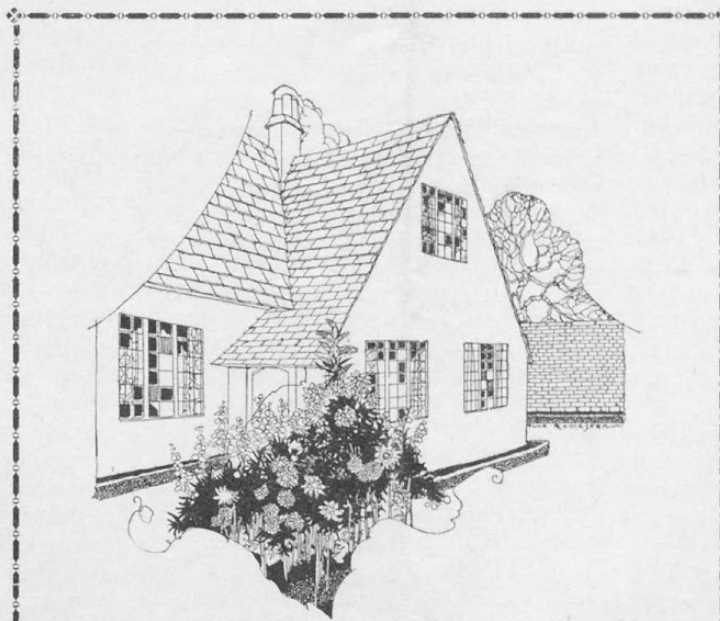
Substitution—Christ died for me. He took my place, paid my debt, died in my stead, took upon Him my sins, pains, and diseases; He became a curse for me, I am redeemed by His blood. It is a *finished* work. Why not accept it now?

The penalty for sin *was* death. Christ took our place, and died in our stead.

Identification—I died in my Substitute. Many fail to grasp and realize this side of the truth. And why? Largely because it is not faithfully preached. The fact remains—I *died* with Him: I was *buried* with Him: I *arose* with Him: I *ascended* with Him into the heavenlies. What Christ died to, I died to also.

1. He died to *sin* on the cross. So did I. Rom. 6:2, 10, 11.
2. He died to the *law*. So did I. Rom. 7:4; Gal. 2:19.

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## "The Sun to Rule by Day"

Phil. 2:13

*Thou sayest, "Fit me, fashion me for Thee."  
Stretch forth thine empty hands, and be thou still;  
O restless soul, thou dost but hinder Me  
By valiant purpose and by steadfast will.  
Behold the summer flowers beneath the sun,  
In stillness His great glory they behold;  
And sweetly thus His mighty work is done,  
And resting in His gladness they unfold.  
So are the sweetness and the joy divine  
Thine, O beloved, and the work is Mine.  
—G. T. S.*



IN traveling among assemblies of God's people in many lands the writer has been struck not only by the diversity of method, but also by the difference of spirit, in which offerings for the work of God are taken up.

It was particularly distressing in an assembly recently visited to hear a distinct note of apology when the offering was announced. Surely if any part of our divine worship needs apologizing for, there must be a radical need of overhaul somewhere. Either the thing itself, in this case the collection, must be wrong: or else the whole spirit of the congregation must need correction.

In other assemblies the offerings for the expenses were half jokingly referred to as a necessary evil, to be done without if at all possible. In these cases the collections were hurried through and concealed as much as possible—something like taking a pill. An attempt seemed to be made to make the congregation as unconscious as possible that an offering was being taken up at all, it was something in the nature of a "painless extraction." There was no suggestion of privilege in the giving. The highest conception seemed to be that it was a *duty*, that it must not be shirked, but should nevertheless be "got out of the way" as soon as possible. Both these attitudes are entirely wrong at the core; and it is no wonder that in almost all such cases the spiritual life of the assemblies in question was at a very low ebb.

Thank God for other assemblies visited in various lands during the last few years where the memory of the offerings is fragrant still; they were a means of grace, a detail of joy and beauty in the order of the services, something to be lingered over rather than hurried through, conveying a benediction far richer than could ever be counted in hard cash. Best of all, they lifted all our souls into the presence of God and gave us the assurance that sweet incense was again ascending up to His holy place through the free-will offerings of His people. Why not this everywhere?

*Giving—"in spirit and in truth."*

Now our giving should be regarded as a definite act of worship. "Honor the Lord with thy substance, and with the firstfruits of all thine increase." Prov. 3:9. And since it is an act of worship it comes under the great revelation made by Jesus concerning all acceptable worship to the Father,

## Giving and Worship

Donald Gee

that it must be "in spirit and in truth." John 4:24.

(a) It must be "in spirit."

The spirit in which we give is of primary importance. "Not grudgingly, or of necessity, for God loveth a cheerful giver." 2 Cor. 9:7. "He that giveth, let him do it with simplicity." Rom. 12:8. The man who contributes because it is an unwelcome necessity to keep the work going knows absolutely nothing of that spirit which alone makes his gifts acceptable to God as worship. But to the "cheerful" (we believe the Greek word means "hilarious") giver the mere suggestion of an *apology* for presenting him with an opportunity to enjoy a bit of giving is a laughable absurdity! He is more likely to demand an apology from the meeting that gives him *no* opportunity to give. The amount of the offering is not the primary thing; it is the spirit behind it. 2 Cor. 8:12. But the amount *does* matter; for to be acceptable worship, giving

(b) *Must* also be "in truth."

This principle is plainly taught in such passages as "They gave *after their ability* unto the treasure of the work." Ezra 2:69. "The disciples, every man *according to his ability*, determined to send relief." Acts 11:29. "Upon the first day of the week let every one of you lay by him in store, *as God hath prospered him.*" 1 Cor. 16:2. The Christian who does not give according to his ability is not truthful in his giving; the amount given should be in proportion to his income, and if it is miserably below the proportion which he ought to give, then his gift becomes practically an act of hypocrisy, and quite unacceptable before God as an act of worship. It is not "in truth."

Herein lies the valuable helpfulness of tithing. The New Testament clearly teaches that Christian giving to the work of God should be proportionate to income. 1 Cor. 16:2. The Old Testament clearly teaches that the truthful proportion which a man should give to God is *one tenth*. Lev. 27:30; Mal. 3:10. The New Testament always exceeds the Old. Matt.

5:20. Acceptance of the tenth part as a divinely ordained measuring rod for what is correctly the smallest acceptable proportionate giving in the child of God, is a splendid check upon the truthfulness, and therefore acceptability, of our offerings to God.

If I give largely, but not willingly, I am not giving "in spirit." If I give willingly, but in an amount not proportionate to my account, I am not giving "in truth." But if I give both willingly and also proportionately, then I am giving in both spirit and in truth, and as an act of worship my giving is acceptable to God.

*Not Sentimental.*

An important feature of the teaching of Jesus as to the kind of worship which His Father is seeking is that it is above being merely sentimental. "Neither in this mountain, nor yet in Jerusalem" John 4:21—both centers of religious sentiment. Feeling "religious" and feeling sentimentally "good" is not necessarily worship; for these conditions of the soul are more taken up with our own feelings than with the *Father*, which is an essential for true worship. The true worshiper worships God apart from his feelings; because God is worthy.

This important principle applies equally to giving as an act of worship. Merely sentimental giving is very imperfect as worship. Yet much giving *is* sentimental. It is surprising how some assemblies will respond liberally to a passing missionary, and nearly starve their own faithful pastor, simply because to many people a missionary is clothed with a certain sentimental halo. The same applies to special liberality for passing evangelists. Yet these visitors are only serving the same Master, in the same gospel, and perhaps not so faithfully as the local pastor who gets a mere pittance. And we are all familiar with the astonishing effect of a moving sermon upon the amount of the collection! It can sometimes quadruple it. It only reveals what slaves most of us are to sentiment.

Human nature being what it is these things are likely to be inevitable. There is also a legitimate place for our passions to be stirred through some special need placed before us—for a special offering. Our regular offerings to the Lord should be regulated by principle however, not passing emotion. The fact of the matter is that in sentimental giving we are, at heart, giving to *men*. But in that steady giv-

ing which proceeds from settled principle we are more likely to be truly giving to God, and therefore offering acceptable worship by our gifts. Do we analyze our motives sufficiently?

*Where preachers fail.*

Most honest preachers will agree with the writer that the serious problem of imperfect giving in many assemblies, both in willingness (spirit) and in amount (truth), is very largely due to unfaithfulness on the part of the preachers themselves in teaching faithfully upon the subject. We know the truth, but have a cowardly fear of giving offence. It is to be admitted that the position of a pastor who is being supported through the freewill offerings of the assembly is an embarrassing one when he comes to talk about money; but there are ways of teaching principles without coming down to personalities.

The true lines of approach for the preacher are (a) That the giving is not to man but to God. This rules his own personal interest in the business out altogether, if sincerely accepted. (b) That the giving of an assembly is an integral part of its worship, and therefore requires being Scripturally regulated by the pastor if necessary, just as much as prayer or singing or spiritual gifts. (c) That right giving brings a guaranteed blessing just as much as wrong giving gives an assured spiritual decline, and the health of the whole life of the assembly is therefore at stake. (d) That the final spring of all true giving is in divine grace, and the subject therefore leads ultimately to prayer, which is always good.

A pastor who fails to faithfully teach his people the good Word of God on these lines will have to render up an account of his failure in stewardship at the judgment seat. He has all along been robbing God; robbing the assembly; robbing the work of the gospel—and possibly robbing himself also. All for fear of giving offence.

A frequent excuse is that the people are "not yet ready" to receive teaching concerning giving and, by a curious contradiction in terms, this is especially applied to young "revival" assemblies. But it is surely a very unsatisfactory and un-Scriptural "revival" that leaves people unwilling to give, and unwilling to be taught the Word of their Heavenly Father concerning giving. We are afraid in such cases the supposed work of grace cannot have gone very deep. The Word seems to show that a genuine revival of religion quickly produces a marked generosity in those influenced by it (2 Chron. 31:5), even from those in

deep poverty. 2 Cor. 8:3. And modern experience happily confirms this fact—where there has been a real moving of the Spirit of God.

Even recognizing the fact, as we must, that many converts have a deplorable tradition behind them of what is correct on the line of giving to the work of God; yet we probably do them an injustice when we infer that they will be so quickly offended. The habit of "a penny in the collection" is more tradition than meanness, and the possibility of blessing through larger offering, though a new idea, may be quite welcome. Those truly "born again" should quickly respond. We fear the weakness is mostly with the preachers, either in the way they put these things, or in not putting them at all.

*Ennobling the Collection.*

The method of the giving in an assembly is of far greater importance than many leaders realize. It is a point that deserves to be carefully studied, so that the offerings can bring delight to the great Head of the Church, and blessing to the people.

(a) Giving as an act of worship is the privilege of the redeemed and the reconciled. We are only concerned with the taking up of offerings and collections among God's children. It is an open question whether collections should be taken up at all in public meetings for preaching the gospel. It even becomes legally unwise in some countries, if the sick are prayed for in the meetings. In any case the man of the world may be pardoned for regarding it as an inconsistency to preach a gospel "without money and without price"—and then have a collection plate put in front of him! On the other hand a large number of those attending such evangelistic services are God's people, who are only too willing and ready to help pay expenses. To give an opportunity to contribute towards the running expenses of meetings which are after all for the deepest good of the whole community is not unreasonable.

Any suggestion of *begging* from the general public for the support of our Father's business is most dishonoring to His holy Name however. Many of us have hardly known how to remain on a platform during some degrading scenes we have witnessed in days gone by of pleading for money in a public meeting, and when the dignity of an offering has been lowered to the cheap level of auctioneering. If God's children lack money for God's work let them go to their Heavenly Father about it in prayer; and perhaps do a little stocktaking among themselves.

Let them not turn to the world, and to begging.

(b) A box at the door is certainly in accordance with Old Testament practice, and giving in the Temple (Mark 12:41), and has much to commend it on the line of eliminating unwilling and therefore unacceptable offerings; and also of encouraging more particularly "faith" lines of a very direct trust in God by those responsible for the finances. Faith is not shut in to freewill offering box systems however; neither do they necessarily provide a more secret way of giving. A box at the door often makes it easier for backsliding in giving to commence.

This method of receiving offerings in an Assembly is sometimes merely a natural reaction against previous abuses of the collection method; but there is nothing un-Scriptural in collections. Paul did not say "Let there be no collections," but, "Let no collection be made *when I come.*" 1 Cor. 16:2. R. V. He simply wanted the collections all complete in readiness for forwarding. After many years' experience of making somewhat of a boast of the "no collections" system the writer is nevertheless inclined, after a widening experience, to recognize that an offering taken up by means of a collection among God's children has distinct advantages. It gives a splendid opportunity for the giving of the assembly to be lifted into its true position of being a part of divine worship; and of checking up any slackness on the part of members to let down on this important point. If the offering box placed at the door is a help to faith; then the collection taken up in the meeting is a help to obedience! And both are necessary.

(c) The way in which the believer's freewill offering is collected is of vital importance if the assembly want to realize any spiritual benefit from it as an act of worship. It goes without saying that the collection should never on any account be apologized for; and never entered upon grudgingly or of necessity. It should always be an essentially cheerful part of the service, for giving is a privilege and a joy. We believe it is a good practice to sing praises while the offering is being taken up. We also advocate definite prayer either before the collection is taken, or after—or both. The deacons, or whoever take up the offering, should be trained to perform their honorable task in a manner fully as reverent and orderly as they would serve the bread and the wine at the Lord's table. Far too little dignity is attached to taking up the collection in many assemblies—to the great loss of spiritual

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*The Editor's Notebook**Raised Up to Pray*

The story of a recent revival sent by the Lord to a certain part of China is told by A. J. Smith in a book entitled, "Jesus Lifting Chinese." The revival came in this manner. A doctor was dying with smallpox. From the human viewpoint there was no possible chance of his recovery. The dying man told the Lord, "If You will raise me up and make me well, I will be a man of prayer and intercession." God raised him up. The doctor immediately began to keep his vow. He prayed for several hours a day, and later his daily praying lasted from five to six hours.

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*Getting Others to Pray*

The doctor soon realized that the most important work that anyone can be engaged in is the work of intercession. He wanted others to join him. Everyone was "too busy" to spend more than an odd ten minutes or so each day in praying. The doctor suggested that a prayer meeting be held each day at 11:30 a. m. Why, this was the very busiest part of the day! "Well, let's try it anyway," said the doctor. They tried it, and on the first few days they prayed for thirty minutes. But after a while they stayed on their knees till one o'clock. After a few weeks these daily prayer meetings increased in interest and were running from 11:30 until 4 in the afternoon. The missionaries were quite willing to forego their midday meal.

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*How the Revival Came*

The Chinese Christians began to follow the good example. One morning a native teacher in their Bible school told an experience he had had the night before with a boy who was demon possessed. He and a number of students who were with him were powerless to cast out the demon. He cried, "Lord how is it? What is the matter

with me—why haven't I the faith and why haven't I the power in my prayers and in my life?" This teacher stated, "Then the Lord showed me several things that I needed to confess. I confessed them to the students then and there. After I got through confessing, one by one the students told how the Holy Spirit had been talking to their own hearts and they confessed to jealousy, anger, and hatred. One of them told how he had planned to commit a theft. After a great many confessions had been made we again went to prayer and the power of God was present in a way such as I never saw it before. The boy who had been demon possessed was delivered. The meeting was dismissed, but the students wouldn't go; so we stayed until far into the night praising God for what He had done."

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*Pungent Conviction*

It was some time after midnight that the native teacher went to bed, but he could not sleep. The burden of souls came upon him. As he told his story in the morning he broke down and wept, and soon the whole student body was in tears. "One by one the students who had not been there the previous night got up and made confessions. What weeping and sobbing and crying! Wrongs were righted, forgiveness asked of one another, and personal grudges confessed. Then came the tremendous burden for souls. We all got down on our knees and prayed—and wives, fathers, mothers, relatives and friends were pleaded for. The churches and other stations were made a subject of prayer. What pleading and heart touching intercessions went up to God, especially for some of the Chinese workers who had quit and gone home, and for others who had gone wrong and the church had been forced to dismiss them! How the students prayed for these men and women."

*All Troubles Solved*

The revival spread through that station and to all the stations around. There was a great awakening through the whole district. Many pages in this book are given up to the revival stories. The author says, "A fundamental cause, speaking from a human standpoint, in the great revival was prayer. Had we not given ourselves to prayer, the revival would not have come. Previous to the revival we missionaries were praying for money to build schools and purchase more property. We prayed for more missionaries, but we discovered that more money and more missionaries could not bring revival. We prayed God to send a revival, and *we praise the Lord it has been the solution of all problems.* For sometime we prayed only for our mission and for the field for which we were responsible—that God would send a revival all over our district; but God showed us very plainly that that was selfish praying. He showed us that He loved the other missionaries and other Chinese just as much as He loved us. So we lost sight of all denominational lines and began to pray for our neighboring missions and for all the missions throughout China and throughout the world. Then God sent us the revival."

\* \* \* \*

*A Plea for More Prayer*

This author says, "Prayer, I realize, is a neglected practice. Many sermons are preached and thousands of preachers talk about prayer, but this is not going to get people to praying. I have tried that method. We learn to pray by praying. And we cannot preach people into praying, nor can they read themselves into the spirit of prayer; it must be prayed down upon the people. John Wesley says, 'God only works when people pray.' If the preachers would stop making sermons for six months and give themselves to prayer, it would not be long until people would be praying and revival fires would be burning upon the altar of the church. It is not eloquence, nor flowery language, nor the gift of oratory that produces revival, but the

preaching of God's plain Word backed up by prevailing prayer. Finney constantly had with him Father Nash who prayed continuously. If evangelists would take pray-ers with them instead of singers we would see some real Holy Ghost revivals. Revivals do not come as a result of singing, but as a result of intercession and prayer."

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### *How the Welsh Revival Came*

Prayer is back of every great revival. It was back of the Welsh revival. For four years Seth Joshua definitely prayed that God would raise up an instrument of revival from the mines or from the plough. After his four years of prayer he went to a conference. Evan Roberts, who for thirteen years had been praying for revival, went to this same conference. When he heard Seth Joshua pray very definitely that God would *bend* them, the Spirit impressed that word on him as the message he needed. "He fell into a great agony. A Power, 'a lifting force,' he calls it, came into him. He flung himself on his knees with his arms over the seat in front of him, trembling violently, the sweat pouring from his brow and mingling with his tears. A great cry went up from him, 'Bend me! Bend me! Bend us!' It was heard. God bent the young man to His will as the bow is bent in the hands of a strong man, and to the bent man He fitted the flaming arrow of His Word, an arrow which was to pierce the heart of Wales. After the agony came a wave of peace, and then a hunger and compassion for souls. He knew now that there was but one way for him. He must go through Wales with the gospel."

\* \* \* \*

### *Clean Unobstructed Channels*

"God was with him in manifest power from the outset. He had learned to pray through. During his thirteen years of waiting he had been thinking long and deeply of the church's need. He had eagerly studied the story of revival, and had found that the living water always returned to the drooping, dying church by the channel of prayer. The meeting at which he commenced was a prayer meeting, and to the end his revival services retained that basic character. His one desire was to make a clean unobstructed channel for the Spirit, and his whole endeavor was directed to this end. Some of his early meetings were difficult and even distressing, but *he toiled in prayer*, and before many weeks passed, the dam had broken and the liberated Spirit poured forth in amazing power and glory, and flooded the land."

### *When One Man Prayed*

Edward Last writes of a blessed revival that came to Scotland as a result of prayer. "James Turner, the Peterhead fish curer, in the midst of spiritual barrenness and death, began to pray and plead to such purpose that godless office bearers stopped his prayer meetings and locked the door of the schoolhouse because of his definite and pointed prayers for individuals. A neighboring minister, hearing of this, sent word to him, saying, 'Come and have your prayer meetings in my church and pray for me and my office bearers as much as you like! James Turner went; and as he prayed and stirred up others to do the same, the clouds of promise which had been gathering burst in copious showers all along the Banffshire coasts, until salvation seemed to be the principal thing in the minds of the inhabitants of those fishing villages, and multitudes sought and found the Saviour. At one period, as Turner went from village to village he was followed by twelve godly ministers doing nothing but dealing with anxious souls."

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### *The Revival of 1857*

The Great revival that came to this land in 1857 started with a layman's noonday prayer meeting convened by Jeremiah Lamphier in New York City. Only six were present at that first meeting. In the second week there were twenty; in the third week forty, and soon the interest became so great that there were twenty meetings for prayer being held simultaneously in New York. The prayer meeting movement spread to Philadelphia, Pittsburgh, and other cities. In response to prayer God swept this land, and later Great Britain and Ireland, with a mighty revival. The same weapon is in our hands today, "*Praying always with all prayer and supplication in the Spirit!*" Do not let this important weapon rust.

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### *A Practical Word*

Could you, dear reader, devote thirty minutes each dinner hour to prayer? Or could you follow the example of John Wesley, to whom God gave so many gracious revivals, by spending regularly one hour each morning and one hour each night in definite intercession? Or of George Whitefield, who, telling of his revival work, said, "Sometimes whole nights were spent in prayer"? Here is a simple suggestion. Get alone with God and ask Him what part He wants you to have in the coming revival. Remember the doctor of whom we told at the begin-

ning of this article. Remember Seth Joshua and Evan Roberts, who were God's human agents in the days of the great Welsh revival. Remember that humble fisherman of Scotland who was God's instrument in bringing revival to that land. Remember the prayer example of John Lamphier. God is no respecter of persons, and He will answer your prayers as well as theirs. But you must give Him time. Ask the Lord if He would not have you make a solemn pledge to Him: "*By God's help I promise to pray for revival every day.*"

### *Famines and Pestilence*

The China Famine Relief officials state that during the last three years 8,000,000 Chinese have starved to death, and during the last few months of 1931 there was a further death toll by starvation of some 2,000,000. Owing to the terrible floods, the wholesale banditry and civil war in China, "Thirty millions are homeless, and fifteen millions destitute." Pestilence is following famine. Pray for the needy of China.

### *The Palestine Census*

The 1931 Palestine Census shows that there are 175,006 Jews in the land, 759,952 Moslems, and 90,607 who are classified as "Christians." In 1922 when the last census was taken, there were just 83,794 Jews, so that it will be seen that the Jewish population has doubled during the past nine years. The Moslems have also increased, for there were only 590,890 Moslems in 1922. The Zionists consider these figures quite discouraging. Jerusalem has a population of 90,526 inhabitants, Jaffa has 51,876, and the all-Jewish of Tel-Aviv has a population of 46,109.

### *The Balfour Declaration*

Sir Philip Cunliffe-Lister, the new British Colonial Secretary, recently cabled to Dr. Nahum Sokolow, president of the World Zionist Organization, "The present government will fulfill not only the letter but the spirit of those solemn obligations (under the Balfour Declaration) which it is their privilege to discharge."

This declaration will bring hope to the Zionists who had become utterly discouraged with the unsatisfactory attitude of Lord Passmore, Great Britain's former Colonial Secretary. This will doubtless mean the removal of restrictions of Jewish immigration into Palestine, and the restriction against their purchasing land.

## The Poison and the Antidote

Disguise is Satan's masterpiece; to dress up lies and make them palatable. "Now the serpent was more subtle than any beast of the field which God had made." It was superior, ahead of all the other creatures. And the serpent said unto the woman, "Yea, hath God said?" This creature was so beautiful that Eve was entranced by the vision; she listened to and was prepared to converse with this wonderful creature. Everything that God made was perfect; and here was a seemingly perfect creature used as an instrument to convey the lie from the father of lies.

"Yea, hath God said?" The lie came from a disguised source, the doubt was concealed. This has been Satan's plan all down the ages. First outward beauty to convey error; then lies in the form of a question; then a flat contradiction. Keynotes—a beautiful exterior, then a questioning of the veracity and wisdom of God, then a flat contradiction of His Word. This has been the devil's mode of operation all through, varied in different ages to suit different people, re-hashed, re-dressed, modernized to suit the modern taste, made æsthetic to suit æsthetic people, materialized to suit the materialistic. Still there is the same disguise; the poison beneath is hidden.

The serpent and his brood can only go so far; for at the time of the fall a curse was pronounced on the serpent. The Lord declared that the Seed of the woman (the fallen one), would be the undoing of the deceiver: "The Seed of the women shall bruise thy head"—the headquarters, the head source, the brain that dominates all other issues from itself.

Our Lord Jesus promised the coming of the *Spirit of Truth* to counteract the error of the serpent. "When He, the Spirit of Truth, is come, He will guide you into all truth." Where error abounds Truth will much more abound—not abstract truth but Truth in a Person. The Lord Jesus said, "I am the Way, *the Truth*, and the Life." Note those words, "I am the Truth"—the I AM is the truth. And the Spirit from the I AM will lead us into all the attributes of the I AM who is the truth.

But will all these errors of the devil swamp the truth? Let them grow together until the harvest. There will be a joint maturity, and then God will send forth His reapers. Heavenly reapers can recognize earthly tares, and will make no mistakes. They

know the true wheat, which bears the stamp of Him who was the "Corn of Wheat" which fell into the ground and died. The earthly wheat has a resurrection stamp on every kernel. Tares have a face value which designates them fit for burning.

He, the Spirit of Truth, shall lead, guide and direct you into *all* truth. And the bypaths from the truth can be hedged up by the prayers and watchfulness of the humble, praying, blood-bought saint. Bypath Meadow looks very attractive but it leads to the Castle of Doubt, Fear and Error. Yet there is an escape for the true pilgrim, provided he retraces his steps; but he will have to have the dungeon experience and the beatings of Giant Despair. Do not confuse Bypath Meadow with the Broad Way of Destruction. The Broad Way of Destruction is placarded with all the false doctrines. Bypath Meadow is an alluring pathway running parallel to the Narrow Way for a short distance. Be watchful and guarded. There is need of warning even the true saint lest he take this seeming right way with its many flowers and all its other attractions. The warning is in the Word of God. "Turn neither to the right hand nor to the left." Obey the Word of God and follow Christ rather than any human leader or so-called divinely-inspired teacher.

Satan is manifested as a serpent but is also transformed as an angel of light. The serpent deceives the multitude of sinners, the angel of light attempts to deceive some of the children of light. The great antidote for the poison of the angel of light is He who is the Way, the Truth, and the Life; He who is the Light of the world, Christ Jesus our Lord.

### The Holy Spirit's Work

A minister once told me the following story of his mother. For years past (he said) she has been wholly confined to her bed from nervous prostration. During the early part of this period it did seem that no one could take care of her or endure her continued manifestations of irritability, impatience, fretfulness, and furious anger. Right there, she became fully convinced that through grace she could have perfect rest, quietude, and self-control. She set her whole heart upon attaining that state. Such was her fervency of spirit and earnestness in prayer, that her friends thought she would become deranged, and

urged her to cease from seeking and praying.

"I die in the effort," was her reply, "or I obtain what I know to be in reserve for me." At length the unction of the Spirit came gently upon her. From that hour there was not the slightest indication of even the remains of that temper. Her quietude and assurance were absolute, and her sweetness of spirit "as ointment poured forth." It was no trouble to anyone now, but a privilege to all, to care for her. Many came, even from long distances, to listen to her divine discourse.

Years passed on, and again I was asked, "What of your mother? Does her faith hold out?" "She is gone," was the reply. "But from the hour of that experience to that of her death that quietude and assurance remained, and the ineffable sweetness of temper was never for a moment interrupted. I witnessed the closing scene. She died of cholera, and in the greatest conceivable agony. Yet such patience, such serenity of hope, and such quiet waiting for the coming of the Lord, I hardly before deemed possible. 'My son,' she would say, 'Nature has a hard struggle; but it will soon be over, and I shall enter into the rest that remains for the people of God.'"—Asa Mahan.

### A Gift for God

Pastor Hsi, the renowned Chinese Christian, had a wife who was one with him. When 30,000 cash were necessary to establish a refuge at Hoh-can, she gave a package to her husband. On opening it, to his surprise, there was a "complete set of all the jewelry a Chinese woman values most—the gold and silver earrings and bracelets, the handsome hairpins, and other ornaments—her husband's wedding gift." As Hsi, with tear-dimmed eyes, looked on the ornaments, and then at his wife, she claimed: "It is all right. *I can do without these. Let Hoh-chan have the gospel.*" Thousands of Christian women might "do likewise" (Luke 10:37), and be better here, and richer hereafter.

### On the Road to Jericho

After 1900 years, Palestine has much to remind us of the days of our Lord. In a recent issue of the *Palestine Bulletin* we read of a gang of thieves—eighteen in number—who held up thirteen cars traveling on the Jerusalem-Jericho road, robbing all the travelers. Eight members of the robber gang have been arrested. But this time we read of no kindly Samaritan administering oil and wine to the ones who were robbed and spoiled.

### Bloodless Hymnals

The Methodists are revising their hymnal, and even a worldly newspaper man like Brisbane protests at their moving away from their old landmarks. He writes, "The Methodist church will discard many of the old Wesley and other hymns, some because they are dull, others because they are too full of 'imagery of blood.'"

He mentions that they are eliminating one of Isaac Watt's songs of the Blood: "To the blest fountain of thy blood, Incarnate God, I fly; Here let me wash my spotted soul from crimes of deepest dye." The Methodists feel that hymns of this kind do not appeal to young people of today. Nevertheless, things will not seem the same with the old hymns gone. At prayer meetings in the old Jackson school house, of Fanwood, N. J., the small gathering felt that religion was serious, when David Hand, and all his children, joined with Ashley Grace, Gracie Beck, Mr. Hall, and the others in singing, 'Alas, and did my Saviour bleed, and did my Sovereign die? Would He devote that sacred head for such a worm as I?'"

In contrast to this, the editor of the Evangel well remembers the instructions he received when preparing a small song book, for Dr. Yoakum some eighteen years ago. Yoakum said, "Fill it with songs about the Blood."

When the Methodists of Great Britain were revising their hymnal a few years ago, one of the revisors facetiously said, "We've been pulling the 'worms' out of our hymn book." The early Methodists longed to be as humble as the One who declared in the 22nd Psalm, "I am a worm and no man." In our very "modern" religion the worm seems to have no place. It has to give way to the peacock.

### God's Work in Russia

All the efforts of the devil to destroy God's work in Russia are proving futile. One is reminded of the story in the "Pilgrim's Progress" where the devil is seen pouring water on a fire, and yet the flames become stronger and stronger. Unseen by Satan, on the other side of the wall, the Lord was pouring oil into the fire, so that it grew brighter and brighter despite the devil's water. From "*Redemption Tidings*" we take the following report:

"Private information concerning the position of the believers in Soviet Russia gives a picture reminding one strongly of the position of the Christians during the early centuries of the Christian era.

"The Government is against religion. The acknowledgement of a cit-

izen that he is a believer can deprive him of many rights (such as governmental posts, bread-cards, and schooling for his children). As a result of these persecutions congregations met in secret, and two years ago, when the religious persecutions in Soviet Russia reached their culminating point, the Government often disclosed these societies and their members were exposed to heavy repressions.

"This process has now become rare. On the one hand, the congregations have learned to maintain their secrecy, and on the other hand, most of the ordinary Communists are quite unable, notwithstanding all the orders and threats of the Kremlin, to understand why a believer is 'pernicious' and why religion must be annihilated, and they therefore try to ignore the existence of these secret congregations.

"Of late a kind of reverence towards those practicing Christians has begun to manifest itself among the population of various districts. 'Believers are better than Communists' is a phrase which is now frequently repeated in Soviet Russia.

"Very gradually and quite imperceptibly for outsiders the secret religious societies in Soviet Russia are developing into a great force."

### Coddling the Criminal

The following protest is taken from a recent issue of the *Presbyterian*: "Another Sunday sport event has recently been added to the already too long list. Sing Sing Prison now has a football team, and plays with the police force team of a neighboring town. If the American public takes up this effort to further coddle the criminal, then there is little hope left for us as a nation. When the time has come that a team of convicted criminals, their particular felony in some cases being jestingly listed in connection with their place on the team, can be matched against a team of law officers, then something fundamental has broken in the mental make-up of the American citizen. The life in the prison is just a little more comfortable than that of multitudes of hard-working honest people outside. Now they open wide the gates and feature these condemned law-breakers in a sports event. What are we about? Is the whole relation between the forces of law enforcement and the forces of law-breaking just a game? New York State's prestige is low enough now in all conscience. But this, we feel, 'kicks' another prop out from under."

Lawlessness is surely at a premium these days. The way is being rapidly made for the coming of the one the Scriptures speak of as "the lawless one."

### An Archbishop's Warning

"We dwell," says Franz Kordac, Archbishop of Prague, "in an epoch of historical upheaval upon a scale never witnessed since the great migrations of the peoples that overthrew the Græco-Roman period of civilization. Then occurred the vast blood bath of Christianity. Great events emerge only out of a sea of blood. Conditions preliminary to such bloodshed are presented in human society, and they have but to reach their culminating moment. This was what the Soviets saw with great clearness of vision. They used every lever they could apply to move the rollers of this catastrophe, which we shall not escape. Woe to the nation whose statesmen do not foresee this catastrophe! Woe to the nation whose statesmen foresee this inevitable catastrophe, and who yet do not heed the signs! The time is ripe for a world revolution. If the rulers and the capitalists will not recognize the laws of Christianity, the whole world will be consumed in a sea of red flame."

### A Millionaire's Reflection

One of the most influential men in Great Britain is Lord Beaverbrook, who owns the London Daily Express and a number of other daily papers. He is the son of a preacher. He made a fortune in Canada and then went to England, where he has forged ahead and made money and a name for himself. Some years ago he was elevated to the British peerage. Recently he wrote, "The evangelist is the man who has the greatest opportunity for doing good and if I were in a position to influence the life of a sincere young man today I would say to him, 'Rather choose to be an evangelist than a Cabinet minister or a millionaire.' When I was a young man I pitied my father for being a poor man and a humble preacher of the Word. Now that I am old I envy him his life and career."

### Conversion Among Moslems

We learn from the Prayer Bulletin of the World Dominion Movement that fifty Moslem converts were recently baptized on the Sudan border. They report also the remarkable conversion of a young Moslem Malay doctor who at this time faces great danger and treachery from other Moslems. They state that three million Moslems in Albania, Jugo-Slavia, Roumania, Greece, and Bulgaria are open as never before to Christian influences. "The Balkan peoples are harking back to the early Christianity which Islam submerged in the early 15th century."

## ∴ The Gospel in Foreign Lands ∴



*Hari and Mitchie when first taken into the Mission at Chapra, India.*

### "Salaam" (Thank You)

Dear Evangel Readers,

You will remember about a year and a half ago I wrote all you "Evangel readers" asking you to pray for us.

Perhaps you remember our story how we came to the mission house in Chapra. In case you don't I'll just tell you a little. A year and a half ago our parents were put in jail for stealing, making bad Rupees (money), etc. We were left to the mercy of the public. No body wanted us so we were taken to the court house. We heard them ask different people to take us for eighteen months but all refused. Then we heard the District Magistrate say, perhaps the mission people would take them. When we heard them say mission people we were so frightened as we had never lived with WHITE PEOPLE. What would they do to us? Would they starve us? Would they beat us? We sat trembling while the policeman went to the mission house to ask them if they would take us. We were hoping they would say no, but alas! they said Yes, so off we went with the policeman.

We walked about five minutes and came to the mission house. The policeman opened up a huge gate which made us feel all the more startled. We walked up on the verandah and the missionary came out. Would we dare look up? Finally I got courage enough to look out of the corner of my eye. The missionary looked down and smiled at me so some of the fear left.

Then she had us taken to one of the zenanas (house) and oh! the scrubbing we got. Then we got nice clean clothes and some good food. It was our first real meal. I was so glad Mitchie got the same as I. Little girls are usually taken care of after the boys out here, but in the mission we both got treated alike.

We learned how to pray and love Jesus. The missionary told us that Jesus brought us here to the mission so we could learn to love Him. I have gotten to love Jesus and can say we are the happiest two children in the world.

We have each spent a year and a half in school. We love school and are trying to learn all we can. Pray for us still that Jesus will make us a blessing when we grow up should Jesus tarry, to other little Indian boys and girls.

We were told we could stay with the mission people for eighteen months. We have gotten to love Jesus' people so much that we want to stay forever, so we heard that if we asked all of you Jesus' people to pray for us Jesus would answer.

Last July our mother was to be released from jail and we knew she would send for us so we still believed Jesus would answer all your prayers. As soon as she got out of jail she got a touch of leprosy and was sent to the Christian leper asylum. There she became a Christian so now we don't fear so much. We are still at the mission house and the eighteen months are finished.

Please keep praying for us as we want to stay here. I am so happy because Mitchie is getting strong and healthy. She was very weak when we went to the mission house. Her one leg was crooked and she walked lame from undernourishment. Now she is fatter than I and almost as tall. I was always fatter than she but now compare our arms and legs.

We both feel very grateful to all you "Evangel readers" and give you our heartiest salaams (thanks) as you will see by our picture.

Yours for India,

Hari and Mitchie

*All offerings for Foreign Missions and for expenses of conducting the Missionary Department, should be sent by Check, Draft, Express or Postal Money Order, made payable to Noel Perkin, Missionary Secretary, 336 West Pacific St., Springfield, Mo., U. S. A.*



*Hari and Mitchie after 18 months under Christian care.*

### News Items

#### *New Little Missionaries*

There have been several interesting news items received during the past week. Mr. and Mrs. Niels Thomsen announce the arrival of little Ethel Irene at Cawnpore, India, on January 28th.

Mr. and Mrs. Norman Barth report the arrival of a new member to their family, Meredith Lynn, who was born in Yokohama, Japan, February 4th.

Mr. and Mrs. J. W. Juergensen send the good news of the arrival of little Bernice Faith on February 10th at Nagoya, Japan.

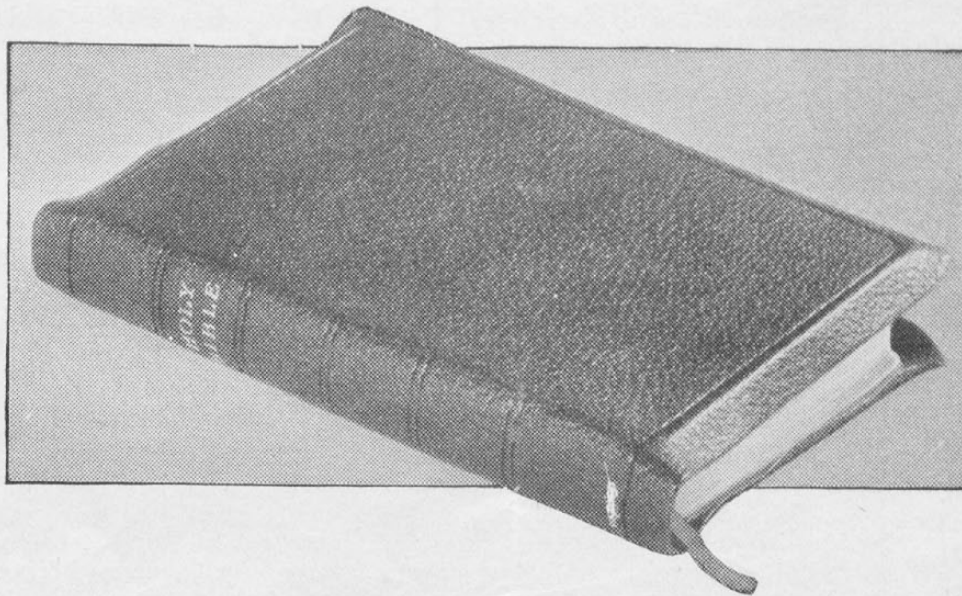
Mr. and Mrs. John S. Richards, home on furlough from Africa, advise that God has blessed them with a little girl Lois Elizabeth, who arrived March 17th.

#### *Latvia, Europe*

We were pleased to receive an interesting letter from Miss Culia A. Henry, formerly a student of Central Bible Institute who reports considerable blessing on the work in Latvia, and is especially happy in that God has led her into work among the children. Our sister felt when she first went to the field that she was particularly called to this class of work, and rejoices in the way God has led her. She does not have any regular support other than what is sent to her by her friends. Her address is Pastas kaste 7, Jelgava, Latvia.



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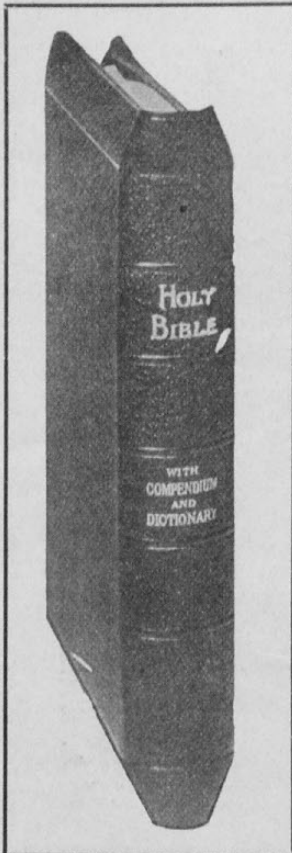
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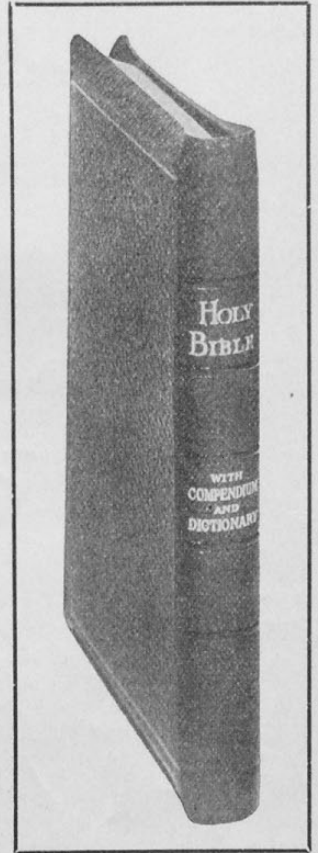
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**14** And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon

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Catechise.  
Heb. in his way.  
Heb. obscuremen.  
Heb. to the man that CHAPTER 23.  
**W**HEN thou sittest to eat with ruler, consider diligently what is before thee:  
<sup>2</sup> And put a knife to thy throat;

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shall be great in the Lord, and shall drink wine nor strong drink; all be filled with the Holy en from his mother's many of the children of all he turn to the Lord he shall go before him in and power of Elias, to hearts of the fathers to en, and the disobedient vicdom of the just; to ady a people, prepared ord.

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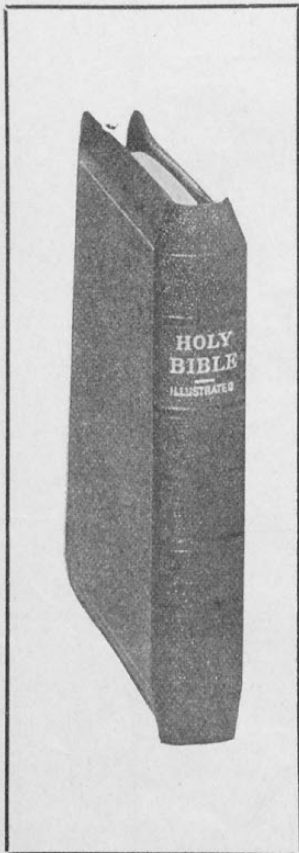
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have  
with in  
things  
krieved  
10 For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.  
16 And many of the children of

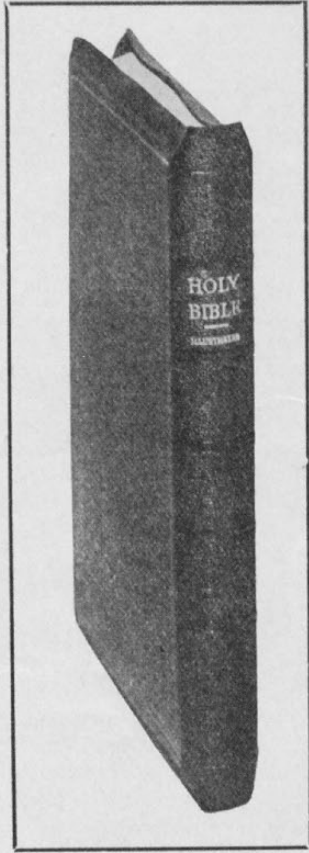
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(then saith he to the sick of the pals Arise, take up thy bed, and go ur thine house.  
7 And he arose, and departed to i house.  
8 But when the multitudes saw it, th

<sup>a</sup> To ver. 34, <sup>b</sup> Mk. 4. 36

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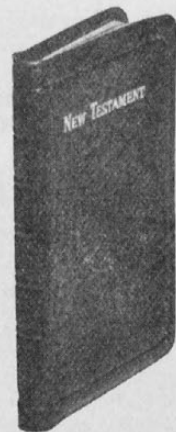
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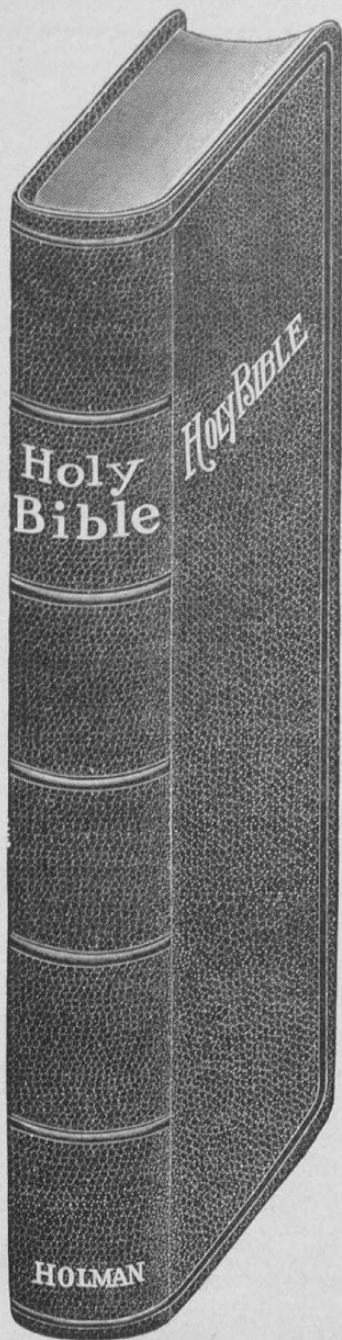
Specimen of type

hath he given to the children of men.  
17 The dead praise not the Lord, neither any that go down into silence.

BIBLE No. TL4Y



TL4Y



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*Of Prayer and Forgiveness.*

10 Thy kingdom come. Thy will be done in earth, <sup>a</sup>as it is in heaven.  
 11 Give us this day our <sup>d</sup>daily bread.  
 12 And forgive us our debts, as we forgive our debtors.

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Specimen of Bourgeois Type

**I**N those days came <sup>a</sup>Jōhn the Bāp'tist, preaching <sup>b</sup>in the wilderness of Jū-dæ'a,

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Specimen of type

*A storm. Devils cast out.* Mt. MATTHEW

unto him, Lord, suffer me first to go and bury my father.  
 22 But Jesus said unto him, Follow me; and let the dead bury their dead.  
 23 <sup>a</sup>And when he was entered into a ship, his disciples followed him.  
 24 And, behold, there arose a great

<sup>a</sup>To ver. 34,  
 Mk. 4:36  
 -5:17,  
 Lk. 8:22

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Specimen of type

S. MATTHEW, 3, 4.

see unto E'gypt, and be thou there until I bring thee word: for Hēr'od will seek the young child, to destroy him.  
 14 When he arose, he took the young child and his mother by night, and departed into E'gypt:  
 15 And was there until the death of Hēr'od: that it might be fulfilled which

say sto: har 1' roo brii dov 1.

## Our Visit to Porto Rico

Mrs. A. Wegner

"Behold how good and how pleasant it is for brethren to dwell together in unity." Words fail to describe the joy that was ours in the visit to Porto Rico. Truly the Lord had a feast of fat things on the lees for us. Feeling the call to pause in the island, we made a special effort to stop over *en route* to Venezuela, but we little realized the joy that was to be ours to see the Lord's work in that part of the vineyard.

From the day of our arrival, December 7, until December 15 we rejoiced to see the goodness of God. We were kindly entertained in Sister Howe's home in Santurce, and kindness was shown us in so many ways. The first couple of days we rested most of the time, enjoyed the beautiful scenery, and looked to God to plan our visit that it might be for His glory.

Wednesday evening dear Brother Finkenbinder with two of the native brethren came to greet us, and at once plans were made by Brother Finkenbinder for us to see the Pentecostal work on the island. He had his own car and offered to take us to the different assemblies. Of course, nothing could have pleased us more. We desired to see the island, and as well to see what God had wrought there. Arrangements were made to leave on this trip Friday morning. There were six in the party that started from Santurce for this three days' trip. Oh, that I had the pen of a ready writer to describe the beauty of that island. As we traveled on we reveled in the wonders of God's handiwork—such beautiful scenery with the tropical vegetation, flowers in bloom, sugar cane waving in the breezes, banana plantations, mountains and valleys with their dense foliage. All nature seemed in tune with its Creator. While gazing at the mountains the first day out, the Lord whispered, "For the mountains shall depart and the hills be removed, but my kindness shall not depart from thee!" By noon we had reached Aibonito, a pretty town in the mountains where Brother and Sister Finkenbinder live. Dear Sister Finkenbinder was ready to receive us with open arms and had prepared us a lovely dinner. We spent a couple of hours there and then had to go on.

About five-thirty we reached Ponce, where a new church has been built and where one of the main groups of believers is. What a glorious time we had! We were entertained in the pastor's home, and great was our joy that night to see the group of believers in that place—a precious group of young people, also the women are organized

and busy for the Lord visiting the poor and needy. The church was well filled, and God gave us a time of refreshing from on high. How we praised God for the deep spirituality manifest among old and young. How happy we should have been to stay longer, but our time was so limited.

The next morning we went to another part of the island, stopping at noon in Mayaguez at the pastor's home. Here we received another welcome and rejoiced together. There they have a congregation of about three hundred, and the pastor is on fire for God. We were booked to be at another town farther on for the evening, so had to leave shortly after dinner, but great was our joy that night to find that brethren from this town had left later in the afternoon and were with us for the evening service in Arecibo. The scenery all that afternoon was awe-inspiring. We reached Arecibo about an hour before the service. There again warm hearts welcomed us and they had a fine meal prepared for us. The building was crowded that night and from different parts the dear Christians had come to be with us. It was a night of jubilee. The atmosphere was charged with the holy dynamite of heaven, and we were truly dwelling together in heavenly places. It was so easy to speak, and we worshipped the triune God to see such a group of redeemed ones—young and old—with the old-time power.

Sunday we returned to Santurce, where we spent the day with Sister Howe, and Monday, our last day on the island, proved to be the last great day of the feast. Little did we realize the preparation that the dear Christians and workers were making for us to make it a never-to-be-forgotten welcome and farewell.

As you all know, we have been on our honeymoon, and it seemed the Lord had left the best to the last. We had taken supper with the pastor and wife and then at the hour of meeting we went to the platform. The chapel was adorned with palms, and a special welcome banner hung on the wall in front for us. And what shall we say about the crowd? The church was packed. There must have been five hundred people—young people on one side, children in the front, and all arranged for the occasion. Jubilant voices rang out in praise and song. There were at least ten workers and pastors present, including dear Brother Finkenbinder. Heaven came down our souls to bless. What a night it was! It was raining some on the outside but the rain from heaven was falling in our midst. Before the preaching began we were asked to step forward,

and there from different parts of the church came forward different ones with beautiful floral pieces—roses, lilies, etc. Several spoke as they came forward with the bouquets of flowers. A little girl presented us with some curios from the island, a gift from the church. Even at our wedding we did not have such flowers. We were overwhelmed with such expressions of love. I could not help thinking of what I had said before the wedding: that I did not wish a flower girl for I did not expect my path strewn with flowers, but rather wish to take the lowly path of the cross. But how precious is the path of obedience. Even the flowers at times come our way. Many were the expressions of welcome by different representatives of the church. There were six churches represented, and the pastors spoke in similar terms. We were humbled before the Lord for His great goodness, and the words that head this little message came so forcibly that evening—"How pleasant it is for brethren to dwell together in unity." The meeting must have lasted three hours, and those standing stood like statues it seemed. At each place we visited an offering was taken, more than we could have asked, and met a need for us. I wish we could make the dear ones in Porto Rico know our great appreciation of the loving welcome in their midst. We wished we could have remained with them longer. A number came to the boat to see us before sailing, and though we have gone on, the sacred memory lingers. We deem it a wonderful privilege to have seen the marvelous way God has worked, and wish that the home folk might have seen the work as we did. Do missions pay? Go to Porto Rico and see for yourself.

### Wedding Bells

A note from Brother and Sister G. M. Kelley reports that on March fifth, Sister Bella Militscher, one of our missionaries in South China was united in marriage to Mr. Charles Daniel Seale. Mr. and Mrs. Seale are hoping that the Lord may enable them to penetrate to some of the untouched regions of China.

### Inter-State Camp Meeting

Five districts are uniting in the Inter-State Camp Meeting to be held at Eureka Springs, Ark., from Aug. 24 to Sept. 4, 1932. Pastor Donald Gee will be the Bible teacher and Mrs. Edith Mae Pennington will be the evangelist. Full announcement will be given later.—Fred Vogler, Chairman.

Send 50 cents and get a full pound of assorted tracts.

### Testimony of a Converted Egyptian

My heart is so full of joy and praise these days that I find myself wondering, If this is earth, what can heaven be? Thank God although once I was in darkness, now I am in the sunshine. Once I was blind, now I see. Once I was a sinner, now I am a child of God.

When I was about twenty years of age I had a strong desire to serve God and worship Him, but I did not know how. I was misled by going to a Coptic Monastery and becoming a monk. I spent several years there, but they were the worst years of my life. I saw with my own eyes that every kind of sin was committed inside the walls of that monastery. Many times I said that the devil cannot do any worse outside. They lied, stole from each other, drank strong drink, and committed adultery until I was unable to remain longer and wanted to get out of that prison.

Then they told me I was to be ordained as a priest. "Priest!" I said. "Among this kind of people!" What had I received my becoming a monk that I could give out to the people? I did not want to be a priest. There was a longing in my heart, and I wanted that longing satisfied. I made my escape from the monastery for I did not find what I was seeking there.

I am sorry to say after leaving the monastery I fell into another pit by joining an apostate church where I was taught to kneel before pictures and statues and pray to the saints. This did not help me at all, and I felt more miserable. Still there was that longing in my heart that was not satisfied. I became so weary of empty creeds.

"Weary of priests who cannot pray  
Weary of guides who show no man the way,  
Weary of rites wise men condemn,  
Of worship linked with lust and shame.

"Weary of custom blind enthroned,  
Of conscience trampled, God disowned;

Weary of life, not understood,  
A Babel not a brotherhood."

I was not permitted to read the Bible, but God led the feet of His servant, Pastor Habih Joseph, to my printing office where I worked. He began to show me the way of salvation, and that Jesus can satisfy the longing heart and give rest to the weary. I began to take courage, and as it was almost meeting time, I closed my printing place and went

with him to the meeting. The light began to shine, the way became plain, I accepted the Lord and experienced the new birth. Now I stand fast in the liberty wherewith Christ hath made me free. I have been feasting at the Lord's table by attending the services of the Assemblies of God church in Cairo and by reading the living Word of God, the sword that I carry with me now all the time.

The Lord has laid upon me the responsibility of telling the story of Jesus and His love to others, even to those of those of the Catholic church. Will you unite with the missionaries and saints over here in prayer for me to stand faithful as I know I shall meet with persecution.

### Spain Banishes Jesuits

Roman Catholicism is no longer the recognized religion of Spain. It is officially stated, "The Spanish State has no official religion."

A newspaper writer says, "Rarely has the domed semi-circular assembly Chamber of the Cortes witnessed such a dramatic session as that in which was debated the article which abolishes State subsidies to the church within a period of two years, and provides for strict control over the religious orders. By its operation as finally adopted, 81,162 monks and nuns have had the even tenor of their lives rudely broken. They may no longer teach in schools, nor conduct commercial enterprises.

"The order of the Jesuits is to be dissolved and its members forbidden to live in monasteries in Spain. This affects some 3,000 of the army of monks and nuns in the Peninsula. But the ban on teaching or on carrying on commercial enterprise however, reaches probably at least 50 per cent or 60 per cent of the members of the religious orders.

"No longer can there be a dividing wall between the Catholic cemeteries and the civil cemeteries. There must be no distinction of religious sects in the cemeteries. All sects are given the right of teaching their respective religion within their churches or in church buildings."

The ground of dissolution of the order of the Jesuits was that they placed allegiance to Rome above allegiance to Spain.

Pray for Spain, that God will send to that land many Spirit-filled laborers who shall bring to the benighted people the full gospel of our Lord and Saviour Jesus Christ, and that the Lord will confirm the preaching of His Word in that land with signs following as at the beginning.

### Mussolini Makes Romanists Apologize

According to the *Life of Faith*, Mussolini has recently abolished a great many of the "festa" days, counting them as a great waste of time to the Italian nation. Among the holidays he abolished was that of September 20, the anniversary of the day when Garibaldi's forces broke down the wall of Papal Rome, destroyed the temporal power of the Pope, and brought in a new era of liberty for the propagation of the gospel in Italy.

On September 20 last the Italian paper *L'Avvenire d'Italia* which is one of the most authoritative exponents in all Italy of the Roman Catholic position, published an article in which it stated that September 20 was "dead and buried, we hope for ever." It continued with a tremendously strong attack against the Protestants.

Mussolini's government, which stands for religious liberty, would not stand for this insult to the Protestants. They made this paper print in full in the very best position in its issue of September 22, in the first column, on the first page, in large italic type, a full and complete apology for the insulting article, concluding with these words, "*We therefore hold that all the above described article is in the greatest degree to be deplored, and is most inopportune, and we declare the entire issue of the paper in which it appeared sequestered. We give explicit orders that this present decree shall be printed in its entirety in the issue of tomorrow in the place of the leading article of the paper, in large and clear character. The head of the police is charged with the duty of seeing this decree carried out.*"

### The Passing of a Noble Generation

Mark Sullivan, well known newspaper writer, notices that the women at the W. C. T. U. conventions are mostly elderly women; and at the meeting of the Anti-saloon League in Washington he states that most of the delegates had white hair. He comments that the young women were conspicuous by their absence. The cigarette-smoking, jazz-loving women of the new generation will prove a poor substitute for the generation of godly women who stood for national righteousness and gave Prohibition to America.

"God rules the world by the prayers of His saints. Prayer is the power by which Satan is conquered. By prayer the church on earth has disposal of the powers of the Heavenly world."  
—Andrew Murray.

## How to Enter Upon and Live a Holy Life

(Continued from Page One)

3. He died to the *world*. So did I. Gal. 6:14.

Note carefully also the tremendous statement of Romans 6:6, "Knowing this, that our old man *was* (R. V.) crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin." Also the striking words of Gal. 2:20, "I *have been* (R. V.) crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me."

Through faith in the finished work of Christ I am made dead to *sin*, and all its fetters, dead to the *law* and all its bondage, dead to the *world* and all its allurements, and dead to *self* because I was *crucified with Him*. Can any word be clearer than Col. 3:3, "Ye are dead (ye died R. V.) and your life is hid with Christ in God"?

In Romans 6:11 we are urged by the Apostle that just as Christ died unto sin once for all (verse 10) we are likewise—in like manner—(R. V.) to reckon ourselves to be "*dead indeed unto sin and alive unto God in Jesus Christ our Lord*." We are reckon—or in other words to recognize and appropriate the fact—that we are just what God says we are—dead to sin, the law, the world, and self, and this, not because we *feel* dead, but because God *says* we are dead. We are to count upon *redemption facts*, and trust the Holy Spirit to make the reckoning real. This He will not fail to do.

Let the reader now look back to Calvary and see himself nailed to the cross with Jesus and cry out with Paul, "I have been crucified with Christ." Reckon it to be so because God *says it is so*, and the Holy Ghost will witness to it, and you will know in your own consciousness that old things are passed away and all things are become new. Meditate much on Romans 6: 3, 4; Col. 3:1-4; and Eph. 2:4-7 and make those truths—by simple faith—your very own.

Then—resting fully on *redemption facts*—yield yourself to God daily as one "alive from the dead, and your members as instruments of righteousness unto God." Rom. 6:13. Then "as ye have received (by faith) Christ Jesus the Lord, so *walk ye in Him*." By so doing you will become "rooted and built up in Him, and established in the faith . . . abounding therein with thanksgiving." See Col. 2:6, 7.

Forget all about the mere teachings of men—many of whom have failed to grasp God's way of holiness—and believe the simple statements of God's Word with regard to substitution and identification, and you will find yourself living the sanctified, separated life. Learn to walk in faith, and in the Spirit, and you will make steady, yea rapid progress.

The blessed man of God, Brother Lawrence, the author of that most helpful book, "The Practice of the Presence of God," tells us that he read all kinds of books in his search for the secret of living a truly sanctified life, but he got nowhere until finally he was led to the place of "practicing the presence of God," or of always thinking of God as *with* and *in* Him. Then he reached the place of victory, and as he walked in *that* light he found himself living the sanctified, separated life. Realizing then that you are a *new creature* in Christ Jesus, "go thou and do likewise."

After all sanctification is a life rather than an experience. It is a *walk* rather than an *attainment*. Blest indeed are they who have found in Christ their Rest, and know without a doubt that He is made unto them "wisdom, and righteousness, and sanctification, and redemption." 1 Cor. 1:30.

As a matter of personal experience I will say that I sought long for the blessing of sanctification, but it was not until I came to see that it was the *Blesser* not the *blessing* that I needed, and it was as I opened my heart to Him, my *Sanctifier*, my *Bridegroom*, and my *all* that I found the secret of rest; and as I have learned—slowly I fear—to *walk* in Him, and have continued to press toward the mark for the prize of the high calling which is of God in Christ Jesus (Phil. 3:14), I have found Him a satisfying portion, and have proved that "life in the heavens" is a blessed and ever-increasing reality and joy. Now I can sing:

Once it was the blessing, now it is the Lord,  
Once it was the feeling, now it is His Word,  
Once His gifts I wanted, now the Giver **own**,  
Once I sought for healing, now Himself alone.

Once 'twas painful trying, now 'tis perfect trust,

Once a half salvation, now the uttermost,  
Once 'twas ceaseless holding, now He holds me fast,

Once 'twas constant drifting, now my anchor's cast.

All in all forever, Jesus will I sing,  
Everything in Jesus, and Jesus everything.

"You do not test the resources of God till you try the impossible."—F. B. Meyer.

"A faith that looks an instant later than *now* for the fulfillment of the promise, is poisoned with unbelief."

## Filthy Films

Judge Cairns, a well known British magistrate, said recently: "We are living in an era of dirt, and the movies exploit it and thrive on it. You have only to recall the sort of stuff with which the film producers are flooding the world to see that this is so.

"The highest idea of romance is infidelity. Marital loyalty is the hall-mark of imbecility. The husband who trusts his wife is a half-wit; and the wife who trusts her husband deserves to be deceived, and is an object for hilarity. Seduction is the normal initiation into society.

"Filth has become in most of our picture houses and many of our theaters the hall-mark of amusement, and self-control the brand of the coward. Constantly in my court here I see girl-mothers faced by lads challenging their obligations of paternity. I do not hesitate to say that Hollywood is earning a distinction *second only to Gomorrah*."

Keep your children from these modern plague spots, the moving picture theaters. The screen is *the devil's* pulpit, and many are corrupted by its message.

## Giving and Worship

(Continued from Page Three)

blessing. Above all the "Practice of the Presence of God" should be aimed at during collection time in the meeting, with the living touch of the Holy Spirit. The collection is as sacred a part of the entire meeting as any, or ought to be.

Assemblies will find it well worth their while to make a strong effort to lift the whole level of taking up offerings on to a higher plane—the plane of the sacraments. Let it be clearly understood that giving is a very real form of worship, and this will become delightfully easy. The blessed results will be that God will be glorified in a deeper way than ever before: the assembly will be edified; and incidentally the offerings themselves are almost certain to increase in amount, and so solve the financial problem which is holding back a forward move in so many places.

CYPRUS

Christ fulfils alike the yearning of mankind and the promise of God.—Newton H. Marshall.

"There are no disappointments to those whose will is buried in the will of God."

We love to think how Jesus never intimated the least contempt for common things.—Phillips Brooks.

## Encouraging Results

### VICTORY FOR ONE AND ALL

W. G. Dunlap writes: "We have just closed a 6 weeks' meeting at Valley View schoolhouse, where the Lord was present in power. About 29 were saved and 19 received the precious Holy Ghost. One of the latter was a boy of 9 years. The meeting was a blessing to the people, both saved and unsaved."

### A CHANNEL UNOBSTRUCTED

Aggie James writes from Sparks, Okla.: "I have just returned from a revival with Pastor C. O. Haymaker, Bartlesville, Okla., where about 25 were saved and 15 were filled with the Holy Ghost. Brother Haymaker has a blessed Spirit-filled church through which God may work. I am now giving my full time to the Master's service."

### VICTORY BEYOND THE BARRIERS

R. A. Jones writes from Memphis, Tex.: "We have just closed a 3 weeks' meeting conducted by Dewey Robinson, Wichita Falls. Although we were greatly hindered by sickness and bad weather, God was with us in power and 6 prayed through to victory. One received the Baptism with the Holy Ghost, and 4 names were added to the church roll."

### HELPFUL MISSIONARY LABORS

Pastor J. F. Smalling writes from Puxico, Mo.: "Stephen and Mrs. Vandermerwe held a 3 weeks' revival in which a number came to Christ and were saved. Our church was greatly built up by the ministry of the Word in these meetings. These evangelists are now *en route* to New York City intending to sail to South Africa. They would accept other calls, and may be reached at Flat River, Mo."

### THE "CITY OF OPPORTUNITY"

Sylvie M. Ward, and Elsie D. Reese, Acting Pastors, Fairmont, W. Va., write: "We recently closed a 6 weeks' revival, conducted by Oda B. Teets, Aurora. We are praising the Lord for the good interest that was stirred among the people of this city. A number prayed through to a know-so salvation, and a number received the Spirit's fullness, according to the Word. Acts 2:4. Some who were backslidden were claimed and the Holy Spirit blessed every service with His presence. We thank God for the privilege of working in this city of opportunity for God."

### FRAGRANCE FROM VIOLET HILL

Ella Smith and Sallie Jones write from Violet Hill, Ark.: "The full gospel message had never been preached here until about 7 months ago, when J. C. Martins, Leachville, Ark., held a 10 days' meeting, and later came and preached one week. During the 2 revivals 2 were converted, 3 reclaimed, and 2 received the Spirit's Baptism, as in Acts 2:4. One man was delivered from the tobacco habit, and an aged Methodist was delivered through prayer from severe pain. We are 2 miles north of Violet Hill; have services in the Baptist church. Anyone who feels led this way come and help us."

### YOUNG PEOPLE ON FIRE

Monette Andrews writes from Dothan, Ala.: "The Lord has given us a wonderful revival in Graceville, Fla. The meeting has been in progress 3 weeks, and already 50 have plunged into the fountain, while 5 have received the Holy Ghost. We have organized a Christ's Ambassadors class with 40 members. Praise God for a band of young people who are on fire for God."

### INTO A HEAVENLY FELLOWSHIP

A. M. Selness writes from Devil's Lake, N. Dak.: "J. R. Buckley, of Grenora, N. Dak., has closed his meetings, which ran 2 weeks' longer than we had planned. The Lord poured out His blessings in an unusual way. A great number were brought into fellowship with Christ, and others were reclaimed. This has doubled the strength of our church. Before Brother Buckley left we had the assembly set in order."

### ONWARD EXPECTANTLY

A. L. Fanning, Secretary, Memphis, Tenn., writes: "The church here is marching on. We have resumed operation under the leadership of W. N. Mills. Hungry people are getting saved and filled with the Holy Ghost, and the sick and afflicted are being healed. We plan to have a communion service the first Sunday in May. This will be a special day and the presence of many from other churches will be greatly appreciated."

### CHURCHES MELTED TOGETHER

Pastor C. Melvin Smitley writes from Galesburg, Ill.: "We want to praise God for what He is doing in this city. He has melted the congregations of the 2 churches together in a spirit of unity and love. March 20 they united. We are now starting into a revival, conducted by Everitt Phillips, of E. St. Louis. This meeting will be followed by one in charge of Clarence Smith, Granite City, Ill., beginning April 10, to be held at Bethel church, 244 N. Cedar St."

### A GREAT VICTORY IN SIGHT

Clyde C. Goree writes from Amarillo, Tex.: "For the past month it has been my privilege to preach the old-time gospel at Pampa, Tex. As the Spirit began to be poured out in copious showers our crowds began to grow, hearts were melted and more than a score of penitents wept their way through to Calvary. About 8 or 10 were baptized with the Holy Ghost. While here I became very ill. After going to what seemed to be the gates of death the hand of God was mercifully extended and I was made whole. On March 7, the closing day of the meeting 10 followed the Lord in baptism in the Christian church baptistry. The church is moving forward to what seems to be a great victory under the leadership of Pastor M. C. Mitchell. For the next few days I shall be busy on the field working among the Christ's Ambassadors. After our District Council meeting I expect to begin a meeting with the church at Collinsville, Okla."

### SPIRIT FALLS AT CLOSE

Otis R. Keener writes from Okmulgee, Okla.: "E. S. Williams, general superintendent, has just been with us for 8 days of special services. The blessings of the Lord were manifested from the beginning. Some were saved and baptized with the Spirit, and the church in general was profited in a remarkable way. As we were being dismissed from an evening service the glory of God came down, and amid a mighty wave of shouts and praises a man who had been an earnest seeker after more of God, was baptized with the Spirit as he stood praising the Lord."

### MANY FIND REDEEMING GRACE

Pastor Ralph Jeffrey writes from Hagerstown, Md.: "We are grateful for the work of the Spirit in the recent revival. Loren B. and Mrs. Staats, Blue Rock, Ohio, were with us 3 weeks. The church was filled to capacity from the first Sunday night, and crowds continued good throughout the campaign. Many were saved, the altars were filled nights with those seeking God both for forgiveness and for the Holy Ghost. The blessing of the Lord was upon the services and much opposition was broken down. This work of victory continued through the 3 following weeks as Evangelist McCambridge of Cedarville, carried the meeting forward. The results were glorious and many are still hungry for God."

### BAPTIZED AT HIS OWN ALTAR

Pastor H. G. Gardiner, Lake Charles, La., sends this report: "I came here Dec. 5, as pastor of the Full Gospel Tabernacle. We are in what was once a dance hall, at 1312 Geiffers St. With the exception of 6 days we have been in a revival ever since we came. The pastor carried it on for about 5 weeks; then Hodge Brothers, Houston, Tex., were with us nearly 3 weeks, and John W. Sitton, also of Houston, was with us for a time. In these meetings some have received much help from the Lord. About 25 have received the precious Baptism with the Holy Ghost, as on the day of Pentecost, among them the pastor. Many have been saved, many have been healed, and God is wonderfully blessing both people and pastor, the latter having been a Methodist minister for 30 years. The old-time Pentecostal power is falling and a number have received God's mighty touch."

### TUMOR PRONOUNCED HEALED

F. A. Maddox, Freedom, Okla., writes: "F. S. Murray, pastor of Cestos church, out of Vici, has just closed a remarkable series of meetings in the surrounding communities, in which 48 were saved and 10 received the Baptism with the Holy Ghost, according to the Word, Acts 2:4. A remarkable healing took place at Carlton. A Baptist lady had been under the care of 3 physicians for a tumor in her throat; they told her nothing could be done for her. She called for prayer and anointing, according to James 5:14, 15. The next day a physician pronounced the tumor healed. For 7 years Brother Murray had been a minister in the Baptist church. About 15 months ago he received the Holy Ghost Baptism; since that 91 have been saved in his meetings, 51 have received the Holy Ghost and 75 have followed Christ in baptism."



### CLOUDBURST AT DORCHESTER, NEBRASKA

Pastor Guy H. Rake writes from Milford, Nebr.: "We have closed a very successful six weeks' campaign at Dorchester, a new field for Pentecost; L. O. Rynning, St. Paul, Minn., in charge. The meetings were held in the fine Christian Church which has not been in use for several years. The campaign was backed by the Assembly of God church of Milford, and with the exception of a very few nights was well represented by members of the church, Christ's Ambassadors, and the orchestra. Splendid interest was manifest throughout the campaign, despite much inclement weather and almost impassable roads. The meetings closed with unabated interest, the largest attendance being next to the last night. Between 50 and 60 came to the altar for salvation. It was a wonderful sight to see whole families brought to the Lord. About 34 were baptized with the Holy Spirit, according to Acts 2:4. One afternoon a lady received the Baptism with the Holy Ghost in her seat as the Latter Rain fell upon the people like a cloudburst. Many healings took place in answer to prayer. One girl, unable to see without glasses for 16 years, was healed. A young man using glasses was also healed. Another woman who had a lump on her side was healed and the lump disappeared. To God be all the glory.

"The Milford church will take care of the new work until a pastor is secured. Brother Rynning came to Milford for a campaign with us beginning last Sunday night."

### 3 GRATEFUL MINISTERS FILLED

A word from the Pentecostal Assembly at Grand Junction, Colo.: "We have recently closed a 6 weeks' meeting under the leadership of our pastor, J. E. Austell, and Clyde Likes. Brother Likes was formerly a Quaker minister but is now working in full fellowship with the Assemblies of God, having been excommunicated because of the stand he took for the full gospel message and power. The Lord has had the right-of-way in the meeting during these 6 weeks. More than 40 have been filled with the Spirit, in the Bible fashion, and about that many were saved, some in neighboring communities where there are new works being started. Among those filled with the Spirit were several from other denominations. A large number were from the Church of God, 3 of them being ministers. The revival still continues. Our building, rented from the colored Methodists, is much too small. We have a location near the center of town purchased, on which we plan to build a tabernacle as soon as possible."

### A SILENT PLEA FOR CHRIST

Pastor and Mrs. M. A. McNure, write from Summit, Ga., "Since beginning in the Lord's service here He has wonderfully blessed our efforts. We hold regular services at our home each Sunday night, also have midweek cottage prayer meetings in the neighborhood. The attendance has grown from a mere handful to more than 200. People are enthusiastic about the Lord's work and quite a number are concerned about their souls. At each service many hands are raised for prayer."

### EPILEPSY LOOSES PREY

A. H. Argue writes from Kitchener, Ont., that he and daughter Zelma have just closed a specially fine campaign there. He says: "It was announced for 15 days, but owing to the great interest it was extended for an additional 8 days. Possibly between 35 and 40 were baptized with the Spirit during the campaign. We had some very remarkable healing services. So great was the power of God in evidence that 3 of the sick prayed for received the Baptism with the Holy Ghost before the healing service closed. There were numbers of outstanding testimonies of healing. One woman who had had epileptic fits for 16 years was wonderfully delivered. Twenty-six were baptized in water. The Kitchener assembly have a beautiful tabernacle, built under the ministry of the present pastor, W. L. Draffin, who has been with the assembly 7 years. They have an exceptionally fine orchestra, and are specially well trained for prayer room work. Another outstanding feature is that they are very reverential in the house of God while waiting for the service to begin. We truly praise God for this great company of saints."

### TOUCHED BY THE MASTER'S HAND

L. M. Powell writes from Missoula, Mont.: "This is the first Assemblies of God work in this city. We have been privileged to have Harold Robeson with us for the past 10 weeks, and the Lord has been saving many. Three weeks ago 18 followed Christ in baptism; many have been receiving the Holy Ghost according to Acts 2:4. The Lord gave us a \$250.00 Remote Control broadcasting set; we are broadcasting every Sunday, 1:30 to 2:30, over KGVO, the Garden City station, Missoula. We started with 28 in our Sunday school. Last Sunday we had 60 out. We are endeavoring by prayer and earnest effort to get the gospel to the surrounding valley. The Lord has also blessed us with many outstanding healings. One brother was healed of rupture of 12 years' standing. He threw away his truss and is doing many kinds of work. Heart trouble and many other diseases have passed away under the Saviour's touch. Any Council minister passing this way, give us a call, 615 N. 3rd St., Phone 5308.

### DAYS OF GOD'S REFRESHINGS

Pastor C. L. Musgrove writes from Port Arthur, Tex.: "God has been working in our midst in a wonderful way. We began a revival the last of February; George Hays, Houston, in charge, lasting 3 weeks. After much prayer and waiting on the Lord we had a breaking through, and the last 2 weeks of the revival old-time Pentecostal showers fell; the altars were full every night from then until the end of the meeting, some seeking salvation, some the Baptism with the Holy Spirit. A goodly number were saved and about 29 were filled with the Holy Ghost, as in Acts 2:4; about 32 names were added to the church roster. After Brother Hays' meeting District Superintendent E. L. Newby gave us 10 days of Spirit-filled Bible teaching, which has meant a real establishment of our assembly."

One pound of Tracts, 50 cents, 12 pounds for \$5.00.

### 100 "WARMED AND FILLED"

Willis and Lavera Long write from Quincy, Ill.: "We have recently held a successful meeting in Pittsfield, Ill., with Brother and Sister Hamilton. The meeting began Jan. 3; the interest was good from the very start and it increased nightly. For some time the saints there had been praying much for a real revival, and God answered prayer. Eighty came forward for salvation and about 20 received the Holy Spirit Baptism. On the last night 36 new members were received into the church. We then began a meeting in Robinson Feb. 10, with H. E. Murray. After only a few nights' stay we were called home. Brother Murray went on with the meeting and after a short time we returned. Altogether about 30 have been saved and 25 have been filled with the Spirit. They have just enlarged the church there, and still it is filled to capacity."

### A PERCEPTIBLE INCREASE

Pastor and Mrs. Oscar Jones write from Chickasha, Okla.: "We have just closed a revival conducted by Clara A. Grace. Throughout the meeting the Lord was with us; 30 were wonderfully saved, 7 were filled with the Holy Ghost, and 11 followed the Lord into the waters of baptism. A number came into the fellowship of the assembly. The messages were uplifting both to the believer and to the unsaved. In the past 6 months our Sunday school has increased perceptibly and our crowds are enlarging. We can see victory for each department. We plan to move our building to a better location and also to enlarge it."

### A NOTE OF APPRECIATION FROM EL SALVADOR

Brother and Sister Ralph Williams write:—"We wish to thank the many friends who in response to a request made in the fall of last year, sent offerings to the publisher of Spanish tracts that a supply might be sent to us. We have received many packages which for the most part are already doing their work among the unsaved. Please pray with us that this precious seed that has been sown may bring forth fruit to the glory of God."

### READY, WAITING, WATCHING

H. E. Ross writes from Eldorado Springs, Mo.: "We have just closed a 3 weeks' meeting at the Bear Creek church, where Brother Guy Overton is pastor. The weather was very unfavorable; the cold and rain and snow made the roads almost impassable; nevertheless God worked over it all. Two were saved and 2 backsliders got back to God. One was filled with the Holy Ghost. The precious band of saints there are ready and looking for Jesus."

### MISCELLANEOUS NOTICES

WANTED.—Old tracts and Evangelists to distribute free.—Mrs. Ethel Heard, 1125 N. Waco Ave., Wichita, Kans.

WANTED.—Spirit-filled minister to hold meeting in new field, where there are only a few saints and no church building. Must be in good standing with the Council.—F. R. Kratz, Bufalo, Tex.

FOR SALE.—Up-to-date house-car built on 1931 Ford chassis, with dual wheels, room for 3, could be arranged for 4 people. Used only one summer, driven less than 600 miles. Owner, who has recently passed away, built for himself of best material and workmanship. Have no need of car. Reasonable for cash.—Mrs. Alice Higgins Bennett, Charleston, Me.

# Forthcoming Meetings

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

**ARKANSAS CITY, KANS.**—Revival April 10-May 1, by Chas. Sheall. Tabernacle, corner N. 5th and W. Vine.—Pastor F. T. Curry.

**ELECTRA, TEX.**—Earl E. Pendergrass, Roswell, N. Mex., will begin revival April 10, to continue indefinitely, will appreciate co-operation.—E. B. Crump, Pastor.

**MOLINE, ILL.**—J. N. Hoover will conduct a city-wide, old-fashioned revival at Full Gospel Temple, 7th Ave. and 23rd St., beginning April 10th. Meals and rooms at reasonable prices near temple.—A. W. Kortkamp.

**EVERETT, MASS.**—Special meetings March 27-April 17, conducted by A. Watson and Mrs. Argue at Glad Tidings Tabernacle, 2nd and Cabot Sts. Every night except Saturdays, 7:45; Sundays 3:00 and 7:30.—Pastor W. J. Mitchell.

**TACOMA, WASH.**—Dr. Charles S. Price will begin another city-wide campaign April 3, in large wooden tabernacle, S. 11th and L Sts. Cordial invitation to friends in the Northwest Section and elsewhere.—Pastor Frank Gray.

**COATESVILLE, PA.**—Evangelist Betty Baylor, Frederick, Md., will hold an old-fashioned revival at First Pentecostal Church, Smith's Hall, Strode Ave. and Harmony St., April 10-May 1. Services every night except Mondays, at 7:30; Sundays, 3:00 and 7:30.—James A. Painter, Pastor.

**NEW ENGLAND DISTRICT COUNCIL**  
**EVERETT, MASS.**—New England District Council, Glad Tidings Tabernacle, 2nd St. near Blvd., April 22-24. Business session Saturday, 2:30. All ministers of District requested to be present and bring delegates.—H. T. Carpenter, Secretary.

**ILLINOIS DISTRICT COUNCIL**  
**GRANITE CITY, ILL.**—Tenth annual session Illinois District Council at Full Gospel Tabernacle, May 10-13, opening 10:00 a. m. All regular business transacted at this meeting. Those desiring license or ordination make application at once and be present with proper recommendation. The local church will provide entertainment for ministers of the District. Write C. M. O'Guin, Granite City, or Arthur Bell, District Superintendent, Box 133, Belleville.

**CENTRAL DISTRICT COUNCIL**  
**TOLEDO, O.**—The 13th annual session Central District Council convenes April 26-29, corner Palmwood and Lawrence Sts. Special missionary and young people's meetings. Ordination service Thursday evening. All ministers and 2 delegates from each assembly urged to attend. Those expecting to attend, write Pastor D. G. Scott, 1406 Lawrence Ave. Send applications for credentials to A. B. Cox, 347 Verona Drive, Dayton, O., before April 15.—G. F. Lewis, District Superintendent.

## OPEN FOR CALLS

### Evangelistic

Beulah Watters, 1315 Askew, Kansas City, Mo., licensed minister, want evangelistic or missionary meetings. Reference, A. A. Wilson, 3301 E. 13th.

Arthur C. Emmons, Evangelist and Bible Teacher, 416 Bellevue Ave., Alton, Ill., is now booking dates for spring and summer campaigns. Has 40x60 tent. Plays Marimba and Saxophone. Best of references.

### Evangelistic or Pastoral

Homer V. Foley, Sumner, Mo. Have been in ministry over 6 years, in fellowship with General Council. Reference, Roy E. Scott, Mercer, Mo.

Edwin G. and Mrs. Johns, former pastors Full Gospel Tabernacle, Iron Mountain, Mich., now at Sister Bay, Wis., six years' experience in both kinds of work. Both play instruments and sing.

### Pastoral

O. M. Fortenberry, Burkburnett, Tex. Have preached 32 years, 21 of these in Pentecost. References from Oklahoma and Texas District Superintendents.

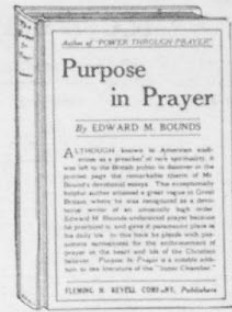
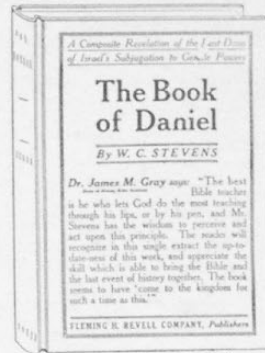
Christian worker, widow, with 40 years' experience in missionary work; 14 years in Congo Belge, Africa. Had charge of Yonkers Pentecostal assembly 5 years. Will take position as pastor or assistant. Can speak German. Reference, Yonkers Assembly, Mrs. R. J. Hendery, Secretary, 5 Riverview Place, Yonkers, N. Y., or Pastor Robert A. Brown, 49 Claremont Ave., New York City. Affiliated with General Council.—Mrs. M. Stevenson, 197 Nepperhan Ave., Yonkers, N. Y.

## WORLD MISSIONS CONTRIBUTIONS

March 18 to 24 inclusive

- All personal offerings amount \$731.82.
- 1.00 Assembly of God S S Greeley Colo
- 1.00 Whatsoever Prayer Band Charleston III
- 1.00 Spring Valley Gospel Mission S S Matawan N J
- 1.00 Assembly of God Kissimmee Fla
- 1.00 "Sunbeams" Assembly of God Lincoln Nebr
- 1.00 Assembly of God Yazoo City Miss
- 1.00 Assembly of God Kingsport Tenn
- 1.00 Hershey Pentecostal Assembly Hershey Nebr
- 1.00 China Grove Assembly of God Bradley Ark
- 1.00 Assembly of God S S Cushing Okla
- 1.00 Children's Church Bethel Temple Dayton Ohio
- 1.00 Full Gospel Assembly Glendale Ariz
- 1.15 Assembly of God Chapel Coleman Mich
- 1.25 Pentecostal Assembly Clarks Summit Pa
- 1.37 Assembly of God S S Festus Mo
- 1.45 Christ's Ambassadors Assembly of God Cuero Tex
- 1.50 Page Assembly and S S Swifton Ark
- 1.50 Naches Sunday School Naches Wash
- 1.60 Pentecostal Sunday School Gerald Mo
- 1.65 Assembly of God Mission Miamisburg Ohio
- 1.69 Assembly of God N Venice Ill
- 1.90 Decatur Gospel Tabernacle S S Decatur Ill
- 1.91 Full Gospel Assembly Lebanon Ore
- 1.95 Sunday School Pottsville Ark
- 2.00 Full Gospel Church Wickenburg Ariz
- 2.00 Assembly of God S S Booneville Ark
- 2.00 Assembly of God Jasonville Ind
- 2.00 Pentecostal Church Peach Wash
- 2.00 Kumjoints Juniors St Charles Mo
- 2.00 House of Prayer Winlock Wash
- 2.00 Assembly of God Big Flat Ark
- 2.22 Full Gospel S S Angleton Tex
- 2.45 Christ's Ambassadors Hannibal Mo
- 2.50 Children of the Portuguese Pent'l Church San Jose Calif
- 2.50 Bethel Sunday School Hebo Ore
- 2.55 Stem Full Gospel Church Calhan Colo
- 2.70 Glad Tidings Mission Willows Calif
- 3.00 Sunday School Central City Pa
- 3.00 Junior Glad Tidings Church Pueblo Colo
- 3.00 Thorndyke Sunday School Seattle Wash
- 3.00 Pentecostal Lighthouse Lincoln Nebr
- 3.00 Pentecostal Full Gospel Mission Sebastopol Calif
- 3.00 Pleasant Hill Assembly Mt Ayr Iowa
- 3.00 Sunday School Lebanon Ore
- 3.00 Christ's Ambassadors Miami Okla
- 3.00 Mehida Pentecostal S S Canaan Center N H
- 3.00 Christ's Ambassadors Topeka Kans
- 3.14 Sachse Pentecostal Church and S S Sachse Tex
- 3.58 Full Gospel Tabernacle Crosby N Dak
- 3.75 Assembly of God Edina Mo
- 3.91 Assembly of God Church Artesia N Mex
- 3.94 Assembly of God Myrtle Point Ore
- 4.00 Assembly of God S S Conneaut Ohio
- 4.00 Full Gospel Assembly Springfield Ore
- 4.00 Bethel Mission Sidney Ohio
- 4.05 Assembly of God Monroe Iowa
- 4.09 McAlester Assembly of God McAlester Okla
- 4.35 Assembly of God S S Kaw City Okla
- 4.65 Alvin Full Gospel Tabernacle Alvin Wis
- 4.71 Los Banos Assembly Los Banos Calif
- 4.85 Grand Forks Gospel Tabernacle Grand Forks N Dak
- 4.87 Assembly of God S S Sedalia Mo
- 4.88 Full Gospel Assembly and S S Vacaville Calif
- 5.00 Acampo Sunday School Acampo Calif
- 5.00 Bethel Women's Missionary Council Gospel Tab'n Houston Tex
- 5.00 Christ's Ambassadors Kingsburg Calif
- 5.00 Farmers Mills Gospel Mission Stormville N Y
- 5.00 Pensacola Assembly Pensacola Fla
- 5.00 Assembly of God Bridgeport Nebr
- 5.00 Ladies' Missionary Prayer Band Assembly of God Pine Bluff Ark
- 5.00 14th and Blvd Assembly of God Fort Worth Tex
- 5.15 Lighthouse Mission Springfield Mo
- 5.19 Pentecostal Assembly of God Cottage Grove Ore
- 5.29 Full Gospel Assembly S S Walker Minn
- 5.35 Glad Tidings Mission Reno Nev
- 5.40 Sumas Pentecostal S S Sumas Wash
- 5.47 Full Gospel S S Marlin Tex
- 5.49 Assembly of God Melcher Iowa
- 5.50 Assembly of God Gridley Calif
- 5.70 Sunday School Seminole Okla
- 6.00 Assembly of God Church Sayre Okla
- 6.00 Pentecostal Assembly Front Royal Va
- 6.15 Pentecostal Assembly St Paul Va
- 6.20 New Bethel Assembly of God Fort Smith Ark
- 6.24 Appleton Full Gospel Tabernacle Appleton Wis
- 6.67 Assembly of God Delta Colo
- 6.93 Manhattan Assembly of God Manhattan Beach Calif
- 7.00 Gospel Assembly Corinth N Dak
- 7.00 Full Gospel Church Delano Calif
- 7.00 Bethel Chapel Glendale Calif
- 7.00 Group of Believers Palm Springs Calif
- 7.00 Mehida Pentecostal Mission Canaan Center N H
- 7.05 El Sereno Gospel Tabernacle El Sereno Calif
- 7.16 Full Gospel Church Colusa Calif
- 7.27 Assembly of God Lincoln Nebr
- 7.45 Sunday School New Castle Tex
- 7.76 Full Gospel Tabernacle S S Selma Calif
- 8.00 Wynona Mission of Love Wynona Okla
- 8.00 Assembly of God S S Amarillo Tex
- 8.00 Full Gospel Mission and Rest Home Lakewood N J

- 8.00 Christ's Ambassadors Chelsea Mass
  - 8.30 Glad Tidings Assembly Weed Calif
  - 9.00 Calvary Tabernacle S S Camden N J
  - 9.40 Bethel Full Gospel Church Hayward Calif
  - 9.41 Old Fashioned Church Grand Island Nebr
  - 9.55 Assembly of God Riverside Calif
  - 10.00 Grace Pentecostal Church Johnstown Pa
  - 10.00 Pentecostal Lighthouse S S Washington N J
  - 10.00 Glad Tidings Tabernacle Hornell N Y
  - 10.00 First Pentecostal Church Oxford Pa
  - 10.00 Full Gospel Assembly S S Alexandria Va
  - 10.00 Missionary Prayer Band Peniel Bible Institute Dayton Ohio
  - 10.00 Full Gospel Church Morgan Hill Calif
  - 10.00 Bethel Temple Assembly of God Findlay Ohio
  - 10.00 Pentecostal Mission Philadelphia Pa
  - 10.00 Full Gospel Tabernacle S S Bakersfield Calif
  - 10.00 Assembly of God Malvern Ark
  - 10.00 Calvary Evangelistic Missionary Society Lomita Calif
  - 10.00 Pitcairn Pentecostal Church Pitcairn Pa
  - 10.37 Assembly of God Truesdale Iowa
  - 10.50 Pentecostal Prayer Circle Calistoga Calif
  - 10.56 Full Gospel Assembly Colfax Wash
  - 10.80 Calvary Pentecostal Temple S S Aberdeen Wash
  - 11.00 Full Gospel Assembly of God Greendale Mich
  - 11.50 Girard Assembly Buffalo Okla
  - 12.00 Assembly of God Oroville Calif
  - 12.00 United Pentecostal Church Bridgeport Conn
  - 12.09 Bethel Chapel S S Glendale Calif
  - 12.50 Assembly of God Newton Iowa
  - 12.80 Prayer Band Huntington Park Calif
  - 13.05 Eagle Bend Assembly Eagle Bend Minn
  - 13.05 Pentecostal Assembly E Liverpool Ohio
  - 13.60 Lynden Pentecostal Church Lynden Wash
  - 13.80 Church of the Full Gospel Paso Robles Calif
  - 15.00 First Pentecostal Tabernacle Savannah Ga
  - 15.00 First Baptist Church San Jose Calif
  - 15.33 Pentecostal Mission Mill City Pa
  - 15.50 Pentecostal Church Colorado Springs Colo
  - 16.00 Glad Tidings Assembly Gilroy Calif
  - 16.00 Magnolia Park Assembly of God Houston Tex
  - 16.28 Four Fold Sunday School Bellflower Calif
  - 16.31 Assembly of God Okmulgee Okla
  - 16.65 Laurel St S S Indianapolis Ind
  - 17.50 First Baptist Church Egg Harbor N J
  - 17.70 Full Gospel Assembly Westbrook Me
  - 18.00 Full Gospel S S and C A Tulare Calif
  - 18.27 Pittsburg Assembly of God S S Pittsburg Kans
  - 19.71 Glad Tidings Assembly Escalante Calif
  - 20.00 Fresno Foursquare Church Fresno Calif
  - 20.00 Pentecostal Tabernacle St Petersburg Fla
  - 20.50 Full Gospel Mission Palo Alto Calif
  - 20.80 Pentecostal Full Gospel Assembly Chula Vista Calif
  - 21.62 Assembly of God Alexandria Minn
  - 21.70 Assembly of God and S S Wood River Ill
  - 22.28 Evangelistic Tabernacle and S S Salem Ore
  - 22.30 Assembly of God Mirando City Tex
  - 23.09 Assembly of God Church and S S Coffeyville Kans
  - 24.33 Assembly of God and S S Minot N Dak
  - 25.00 World Wide Christian Couriers Pasadena Calif
  - 25.00 Glad Tidings Assembly Newburgh N Y
  - 25.00 Wells Memorial Pentecostal Church Tottenham N Y
  - 25.00 Students' Missionary Band Central Bible Institute Springfield Mo
  - 26.00 First Pentecostal Church Warren Ohio
  - 28.60 Assembly of God Olympia Wash
  - 30.00 Gospel Hall Yonkers N Y
  - 30.00 Full Gospel Temple Grants Pass Ore
  - 31.31 Assembly of God Chico Calif
  - 32.50 Dunsmuir Pentecostal S S Dunsmuir Calif
  - 35.00 Pentecostal Tabernacle Buffalo N Y
  - 35.42 Full Gospel Tabernacle Miles City Mont
  - 37.98 Full Gospel Tabernacle Association Fresno Calif
  - 41.00 Lancaster Pentecostal Church Lancaster Pa
  - 47.84 Full Gospel Tabernacle Sioux City Iowa
  - 50.00 Pentecostal Church Peckville Pa
  - 50.00 Pentecostal Mission and S S Philadelphia Pa
  - 50.92 Upper Room Pentecostal Mission San Jose Calif
  - 58.25 Highway Mission S S Philadelphia Pa
  - 65.00 Pentecostal Tabernacle and S S Puyallup Wash
  - 66.00 Pentecostal Church Akron Ohio
  - 75.00 Hollywood Temple Seattle Wash
  - 80.00 Full Gospel Assembly Washington D C
  - 83.13 The Bethel Tabernacle Oakland Calif
  - 100.00 Pentecostal Mission Turlock Calif
  - 125.00 Berea Tabernacle Detroit Mich
  - 134.29 Minneapolis Gospel Tabernacle Minneapolis Minn
  - 156.69 Full Gospel Tabernacle Sacramento Calif
- |   |              |
|---|--------------|
| Total amount reported .....                     | \$3,499.98   |
| Home Missions fund .....                        | \$101.54     |
| Office expense fund .....                       | 13.66        |
| Deputational expense fund .....                 | 24.43        |
| Reported as given direct to missionaries .....  | 152.50       |
| Reported as given direct to home missions ..... | 19.26 311.39 |
- 
- |                                  |             |
|----------------------------------|-------------|
| Total for foreign missions ..... | \$3,188.59  |
| Amount previously reported ..... | 10,003.09   |
| Total amount to date .....       | \$13,191.68 |



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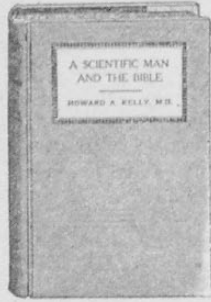
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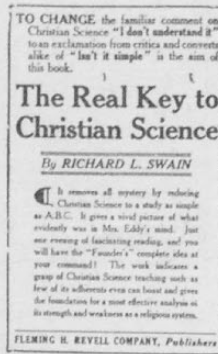
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