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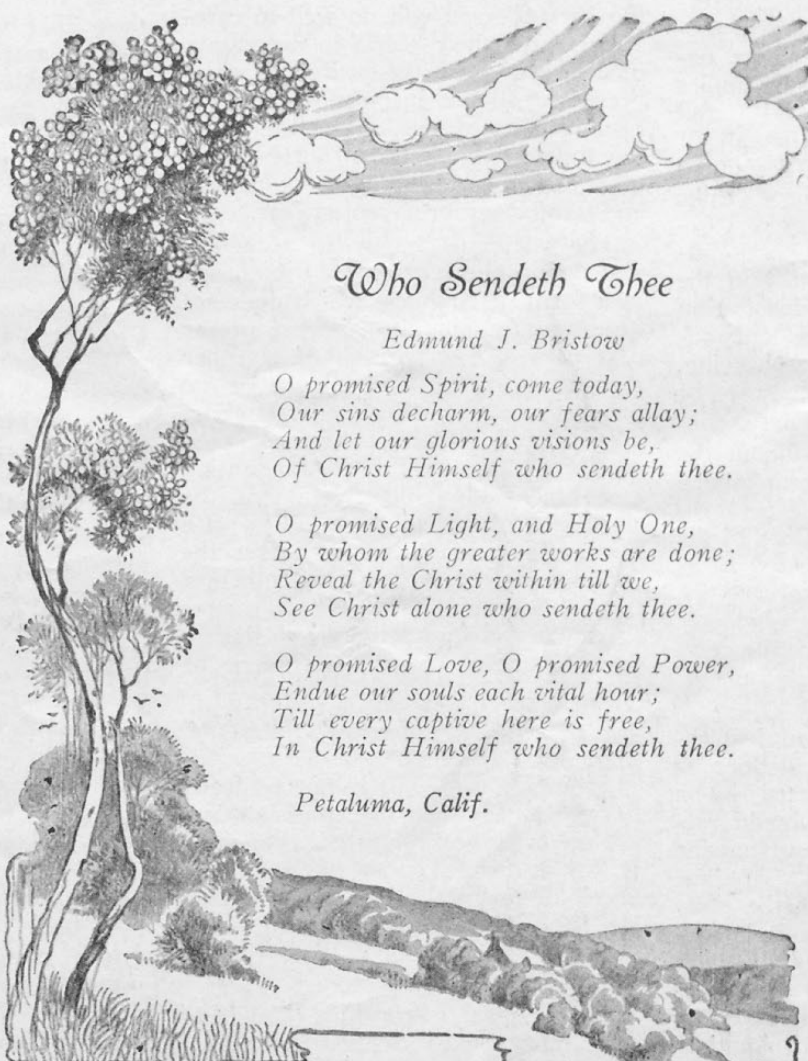
THIS afternoon I want to show you the various steps, the series of events, in the life of Peter, and then show you how God will take any broken vessel and develop him; give him strength and grace to climb the mountain peaks of Christian experience such as he has never known before. We read in Matt. 4:18: "And Jesus, walking by the Sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea; for they were fishers. And He saith unto them, follow Me, and I will make you fishers of men."

In the calling of Peter, the Lord saw the man He could make of him—He saw in the rough, illiterate bundle of humanity that belonged to the fisherman on the Sea of Galilee, Peter on the Day of Pentecost; a bundle of unlimited possibilities; talents that were asleep; a nature that had to be stirred by the Lord's own loving hand; a disposition that had to be fired by a personal contact with the Lord. He saw in Peter the fisherman, Peter the man filled with the Holy Ghost, Peter the hero of the cross standing foursquare for the gospel of his Lord, and in later years filled with such dynamic power and glory that he

High Lights in the Life of Peter

THE DYNAMIC POWER THAT TRANSFORMED HIM

By Dr. Chas. S. Price



Who Sendeth Thee

Edmund J. Bristow

*O promised Spirit, come today,
Our sins decharm, our fears allay;
And let our glorious visions be,
Of Christ Himself who sendeth thee.*

*O promised Light, and Holy One,
By whom the greater works are done;
Reveal the Christ within till we,
See Christ alone who sendeth thee.*

*O promised Love, O promised Power,
Endue our souls each vital hour;
Till every captive here is free,
In Christ Himself who sendeth thee.*

Petaluma, Calif.

shrank from no opportunity of giving out the Holy Spirit's truth. It was a long way from the first day to the last day; many things had to happen, many lessons had to be learned; there were many setbacks and many heart-breaks, many tears and impulses, but in it all and through it all we can see the providential leading of the Lord and the guiding hand of God, moulding and shaping this disciple.

We find first of all, Peter the fisherman, a bundle of possibilities, hearing the call of Jesus "Follow Me." You need not have an understanding of philosophic truth in order to appreciate the saving grace of the Lord Jesus Christ. I believe that following Jesus in itself is the greatest experience anyone can have. We may delve into such wonderful sermons as the Sermon on the Mount and get our eyes away from Jesus Himself and forget to follow Him. Then all our knowledge will come to naught and all our efforts will be in vain. You may have a limited understanding, but if you follow Jesus He will lead you to the goal at last.

Jesus is not merely the Truth Imparter. He is not merely the Way Shower and yet if you want to know the truth you can find it in Him; (See Page Six)

Questions "Concerning Spiritual Gifts"

Answered by Donald Gee

Should Prophetic Utterances be given in the First Person Singular?

In the "prophecy of Scripture" (2 Peter 1:20) we find prophetic utterances given in a variety of forms of language. The Old Testament prophets spoke continually as the very mouthpiece of Jehovah, (as Isaiah 1, etc.); and in the New Testament we find Agabus saying, "Thus saith the Holy Ghost." Acts 21:11.

On the other hand the Divine Inspiration of the Spirit of God sometimes found expression as a Revelation granted not only *through* the prophet, but also as a Revelation *to* the prophet. Examples are Jacob's prophetic revelation concerning his sons (Genesis 49), Moses' concerning the Tribes of Israel (Deuteronomy 33); the visions given to Ezekiel (Ezekiel 40-48); and in the New Testament the Revelation given to John on Patmos.

Another form of prophetic utterance was also the ecstatic song of victory or thankfulness for either national or personal blessing. Examples are the song of Deborah and Barak (Judges 5); the song of Hannah (1 Sam. 2:1-10); and New Testament examples are the song of Mary (Luke 1:46-55) and of Zacharias. Luke 1:67-79. These are purely prophetic utterances, but they are clothed in the language of a revelation or inspiration granted to the enlightened understanding of the individual prophesying, rather than as the direct utterance of the Deity.

With regard to prophesying in the church we are distinctly commanded to "judge" or "discriminate" concerning all such utterances. 1 Cor. 14:29. Such prophesyings are referred to as things "revealed" to the prophets (v. 30); and the inspiration is obviously not apart from, but in conjunction with, the "spirits of the prophets" themselves (v. 32).

It is of the very nature of inspiration, which the dictionary defines as "being instructed or affected by a superior power," that we should recognize the activity of some outside source, which in the case of true prophecy is none other than the Holy Spirit Himself. Therefore it is logically as well as Scripturally allowable for persons prophesying to sometimes use the first person singular, and to speak as the mouthpiece of Another.

On the other hand it would be well

to very clearly recognize that the Inspiration and Revelation of the Holy Spirit can be just as truly contained in utterances which come forth as a revelation *to* the prophet, as in a revelation presumably *through* the prophet; and also that divine inspiration can equally exist and be manifested in the ecstatic utterances of the prophet's own spirit, as in the examples quoted above (Hannah, Mary, Zacharias, etc.).

The most important thing of all to remember is that even if the utterances of a prophet *are* clothed in the very language of Deity speaking in the First Person Singular,—yet they are still to be "judged" before acceptance. Indeed the use of such a lofty and authoritative style of language only makes the necessity of discrimination all the more urgent and vital. It in no wise clothes the prophesyings with infallibility.

Those who habitually prophesy in the First Person will do well to carefully search their hearts to make sure of the purity of the source of their presumed divine inspiration, for the responsibility of speaking as the actual mouthpiece of God is surely very great, and might well make us hesitate and tremble with reverential fear.

The writer is happy to recognize that the prophetic gift can be exercised in a form of language which does *not* necessitate at all times the use of the first person, but permits of a fuller recognition of the part enjoyed by the prophet's own spiritual understanding. This in no wise detracts from the possibility of just as full an Inspiration from the Holy Spirit, while at the same time it burdens the prophets with a lesser responsibility, and leaves the judging of the utterances by others a much easier and less delicate matter than if one always prophesy as though one were the direct mouthpiece of God Himself.

Is it Scriptural to speak of a "Message" in Tongues?

Strictly speaking it is not perfectly Scriptural, for such an expression does not occur in the Scriptures. Personally we prefer to speak of an "utterance" in tongues (Acts 2:4), though we have often used the term "message" in tongues out of deference to common usage.

A "message" conveys the thought of something spoken *to* men, whereas 1 Cor. 14:2 says plainly that "he that

speaketh in an unknown tongue speaketh *not* unto men." He speaks "unto God," and consistently with this the three uses of the gift of tongues mentioned later in the chapter are "prayer" (v. 14); "singing"—of praise (v. 15); and "giving of thanks" (v. 16). All these are Godward, not manward.

It seems perfectly clear from the Scriptures that the main purposes of the gift of tongues are devotional, and that it is for the expression of ecstatic utterances when the human spirit is wrapped in mystic communion with God. 1 Cor. 14:2, 28. Such personal exercises of devotion are manifestly more suitable for the private closet than for public gatherings of the assembly, although others can enter into them with a good measure of edification if they are "interpreted" into words intelligible to the understanding also (v. 5).

On the other hand far too much time to be taken up with the personal ecstasies and mystic communion with God of individuals would obviously, even when "interpreted," be out of place and ultimately unprofitable for the other members of the body of Christ. Hence the wise limit of "two or at the most three" contained in verse 27. It is difficult to understand such a restriction if the Scripture is dealing with "messages" to the Church from the Spirit, but it becomes easily appreciated if what the apostle is really dealing with is the personal devotion of individuals.

The spiritual gifts divinely intended for the bringing of God's messages to men are prophecy (1 Cor. 14:3) and teaching—the "Word of Knowledge" (v. 19). Even when utterances in "tongues" are interpreted there is no necessity to think that their essential nature will be altered in any way, they will still be devotional, and still be Godward rather than manward, consistently with verse 2.

If the thought of a literal "message" in tongues occurs anywhere it is in 1 Cor. 14:21, where it says that "With men of other tongues and other lips will I speak to this people." It should be noted however that this is rather as a "sign" (v. 22) than as a "message" in the ordinary sense of the word. A Scriptural example of this use of the Gift of Tongues was afforded on the day of Pentecost, when the tongues were a "sign" that caused the multitude to come together (Acts 2:6), but the "message" was delivered by Peter (vv. 14-36) through other gifts. The gift of tongues was never used for preaching, not even on the Day of Pentecost. To be strictly Scriptural the only sense in which we can speak of a "message" in tongues as if we

mean God's using such a method of inspired utterance as a "sign" to the unbeliever. There have been striking examples of this in the present Pentecostal Movement.

Does the gift of prophecy frequently accompany interpretation of tongues?

There is plainly an intimate connection between the spiritual gifts of prophecy, diversities of tongues and interpretation of tongues. 1 Cor. 12:10. Tongues and interpretation are the equivalent of prophesying for the edification of the church. 1 Cor. 14:5. On the Day of Pentecost Peter refers to the speaking with tongues as the fulfillment of Joel's prediction that "they shall prophesy." Acts 2:17.

It would therefore seem to be Scripturally and logically possible for a "tongue" or an "interpretation" to merge off into a direct prophesying.

This probably accounts for some instances when the "interpretation" has been of a much greater length or fullness than the "tongue." It may include more than an interpretation becoming a pure and simple prophetic utterance liberated by a preceding utterance in a tongue which has helped to lift the speaker's faith (Rom. 12:6), and so enabling him to allow the Holy Spirit to have His way without longer quenching Him by doubt or fear.

"Do all speak with tongues?" Is it Scriptural to teach that all believers baptized in the Spirit should have the gift of tongues?

It is not Scriptural to teach that all Spirit-filled believers should have the gift of tongues. Paul's plain teaching in 1 Cor. 12 is that some have one spiritual gift, and some another.

Occasional manifestations of the Spirit however are possible on any line to a Spirit-filled believer, though these do not constitute a permanently recognized gift. Thus Paul says "ye may all prophesy" (1 Cor. 14:31); but this would not constitute them all "prophets" in the sense of Eph. 4:11. The prediction of Mark 16:18 that "they shall lay hands on the sick, and they shall recover," is apparently applicable to all "who believe"; but this does not imply that all would have the special "gifts of healing." So with the gift of tongues.

On the Day of Pentecost it seems perfectly clear that they all spoke with tongues (Acts 2:4): and again in the house of Cornelius it is plain that all then present spoke with tongues when the Spirit fell upon them. Acts 10:44. It is important to distinguish however that this was not the permanent gift of tongues placed within the Church by being given to certain members of the body of Christ (1 Cor.

12:10, 30); but was a personal manifestation of the Spirit signifying that He had filled the human temple. In 1 Cor. chapters 12 to 14 the apostle is not dealing with initial experiences concerned with receiving the Spirit, but with the right use of His gifts in the assembly. Thus the injunctions of 14:27, 28 obviously have no application to occasions when believers are receiving their personal "Pentecost"; for if this were so this passage would be at complete variance with Acts 2:4, etc. It has to do with gifts.

The Joys of Salvation

With what joy did we welcome the glad tidings that our debt had been paid, when we first came to Christ for salvation, and experienced the pardon of our sins, and the power of the cleansing blood! And with what added joy have we learned that we are saved by His life, delivered from the very power of sin by the indwelling Saviour. And not only so, but that abiding in Christ the very Christ-life itself abides in us, enabling us to bear much fruit.—*J. Hudson Taylor.*

Two Views of Sin

"Man calls sin an accident, God calls it an abomination. Man calls it a blunder, God calls it blindness. Man calls it a chance, God calls it a choice. Man calls it a defect, God calls it a disease. Man calls it an error, God calls it an enormity. Man calls it a fascination, God calls it a fatality. Man calls it heredity, God calls it a habit. Man calls it an incident, God calls it an inclination. Man calls it an infirmity, God calls it an iniquity. Man calls it a luxury, God calls it a leprosy. Man calls it a liberty, God calls it lawlessness. Man calls it a mistake, God calls it madness. Man calls it a peccadillo, God calls it a poison. Man calls it a relapse, God calls it a rebellion. Man calls it a slip, God calls it a suicide. Man calls it a trifle, God calls it a tragedy. Man calls it a thoughtfulness, God calls it a thralldom. Man calls it a weakness, God calls it a wickedness."—*Dr. Mantle.*

World Leaders and the World Crisis

There was a time when Bible students who predicted a world crisis were looked upon as "religious fanatics" and "cranks." But now those who believe in God's Word may hold up their Bibles and say to statesmen and politicians, "We told you so." Here are a few expressions from world leaders:

Stanley Baldwin, member of English parliament: "We have to remem-

ber that there is no such thing as isolating yourself from world depression. Countries have tried it, particularly the United States. They tried to keep out other people's goods, and did influence world conditions for a time, but even they cannot do it." The thought contained in these words is that the world is fast becoming a small place, where events and conditions must be spoken of in terms of world influence. We are living in days of *world depression*, with a possibility of a *world war*, where the Soviets are discussing *world revolution*, and where Antichrist will exercise *world dictatorship*. But thank God, there is a bright side to this thought: the world is becoming bound together into one great unit for *world evangelization* at Christ's coming, when the earth shall be full of the knowledge of the glory of the Lord as the waters cover the sea.

Senator Thomas J. Walsh: "These are indeed times that try men's souls. Reflecting minds have speculated on whether we are not passing through one of the great crises in the history of mankind."

Norman Thomas, noted socialist leader: "By no means do I believe in inevitable disaster. Nevertheless the drift in the United States and in the world in general is a drift to catastrophic disaster. The heaped-up strains, and stresses of our times and the alarming growth of nationalism everywhere and the very magnitude of the depression all make for war rather than peace."

Winston Churchill, former British cabinet minister, comments on the financial situation: "The odd thing about this cornering of gold is that no class and no country has benefitted by it. The destruction of the monetary system of the world has come upon us like a blight and a pestilence, *without any human design behind it*. If this goes on, all creditors, whether national or individual, will everywhere be faced increasingly with the insolvency of their debtors. Already the world is breaking out in moratoriums. Nations which played the principal part in cornering gold are suffering as much as those which, like ourselves, have never tried to impound the long-accepted world currency." The Christian will especially note the expression, "without any human design behind it." The problem of evil is simplified when that word is spelled with a capital "D." The prince of this world knows quite a little about finance, and is capable of manipulating world economics in order to prepare the way for his great statesman and economist—Antichrist.

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Editorial Page



Prepared in the Absence of the Editor Who Is Away on His Vacation

John Bunyan's Message for the Soviets

According to the New York Times, the American Tract Society has just shipped from the headquarters of the society, 3,000 copies of "Pilgrim's Progress," published in Russian for distribution to countries bordering on Russia. This was made possible through a \$35,000 Bunyan fund raised by the Society.

* * *

Religion and Champagne

The New York times reports that "the memory of Dom Perignon, the Benedictine monk who put the sparkle into champagne wines just 250 years ago, was honored this week with the dedication of his statue and an appropriate celebration. He had presided over the vineyards and wine cellars of the Benedictine abbey (or monastery) for forty-seven years. He had wonderful knowledge of wines, and without hesitation could give the name and territory that produced any grape put into his mouth. What an occupation for a company of so-called consecrated Christians! If the monastery just named had been as full of the Holy Spirit as it was of wine, and if its noted monk had been as learned in the doctrine of the Holy Ghost as he was in the doctrine of champagne, and had put the sparkle into Christianity instead of into wine, Europe might have witnessed a mighty spiritual awakening. "Be not drunk with wine wherein is excess, but be filled with the Spirit."

* * *

The Red Menace

The intelligence office of the new Manchurian government charges that Russia fomented the Shanghai conflict between Japan and China in an effort to cause another world war which would bring about the self-destruction of capitalistic civilization. Of course, the Soviet government

would deny this; but they predict coming wars among the so-called capitalist nations. Commenting on the disarmament conference Russian leaders claim that capitalism has entered a blind alley and is struggling vainly to find a way out. They assert that capitalist nations in their efforts to extricate themselves will seek new wars. The more one reads about the cross currents and cross purposes of the nations, the more one is forced to the conclusion that the great Governor of the universe must interfere in the world's affairs and send a Dictator to take charge. The time will come when "a King shall reign in righteousness, and princes shall rule in judgment."

* * *

Vain Attempts to Disarm the Nations

Time makes the following sarcastic comment concerning the Conference for the Limitation and Reduction of Armaments: "Since it first met under the League of Nations auspices five months ago, the conference has succeeded only in banishing depression from Geneva bars, hotels, shops, theaters, and night clubs." But suddenly new interest and life were brought to the sessions by the reading of Hoover's message on disarmament. He said, "The time has come when we should cut through the brush! . . . Based on these principles, I propose that the arms of the world should be reduced by nearly one-third. . . . These proposals are simple and direct! It is folly for the world to go on breaking its back over military expenditures." The interesting fact for us to notice is that not all nations agreed to this proposal. This is not to be wondered at, for no human disarmament conference can ever go to the root or cause of war, which lies in the innate sinfulness and selfishness of the human heart. Warships, guns, rifles, bayonets, and all the paraphernalia for the

organized destruction of human life, are simply outward manifestations of those destructive powers concealed in human nature. "Whence come wars and fightings among you? come they not hence, even of the lusts that war in your members?" James 4:1. It would be of no use to command a cactus to limit the number of its thorns, for it must act according to its nature; the right way is to destroy the root! However, it must not be thought that we as Christians are against disarmament conferences. Far from it! We all expect, by God's grace, to be present at that one scheduled by the Lord, and predicted by Isaiah the prophet: "And he (the Lord) shall judge among the nations, and shall rebuke many people: and they shall beat their swords into ploughshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more." Isa. 2:4.

* * *

Rabbi's Tribute to Christianity's Power

What is it that distinguishes Christianity from the best of human religions? Doctrine? ethics? organization? sacred books? good preaching? ritual? No; other religions have all of these things. What makes the religion of the Lord Jesus different is the fact that it has spiritual dynamic—that it has a transforming effect upon human lives. It is an inspirational faith, winning man's affections through its message of God's free grace, and changing and inspiring him by the power of the Spirit. This fact has been clearly recognized by Rabbi Solomon B. Freehof, of Chicago, who says (italics are ours), "Moreover, the manner in which these men became Christians is significant. Paul was taken by storm on the road to Damascus; Augustine suddenly hears a voice and becomes a Christian; Francis, too, and also Luther. There seems to be a uniqueness in the nature of Christian conversion. Judaism is a patient discipline, and Christianity is sudden deliverance; Judaism is connected with social development; Christianity is a personal revolution. There is an explosive pow-

er in the Christian faith which can capture the souls of men in the calmest moment of their self-contentment, tear down their spiritual organization, and build it upon a new plan. . . . To a world drugged by the flesh, blinded by pleasure, Christianity, if it can find its voice, will always have a message to proclaim. . . . It has inner resources of power. The faith which converted Paul and Augustine, Francis and Luther, may convert anyone at any time. *Christianity may yet manifest its explosive power.*"

Notice the four remarkable admissions of this rabbi; that Christian conversion is unique—that is, there is nothing like it in other religions; that it produces a personal revolution, causing old things to pass away, and all things to become new; that it has explosive power to arrest men in their sinful and self-centered courses; that it will yet manifest its explosive power, that is, there will yet be a revival. We feel that this Jewish Rabbi understands more about real Christianity than those Modernists who affect to look down upon what they call "emotionalism" or "emotional conversions."

Bringing Forth Fruit for God

Guy Shields

(Continued from Last Issue)

"Abide in Him." But how shall we abide? You cannot live a Christian life without feeding upon the Word of God. The Word of God brings life and strength. If you want the anointing of God to rest upon you just feed upon the Word of God. The Psalmist said, "Thou anointest my head with oil; my cup runneth over." If you want the overflow experience just feed on the Word. Meditate on it day and night and you will be like a tree planted by the rivers of water that bringeth forth his fruit in his season. Your leaf will never wither and whatever you do will prosper, if you meditate on and follow the written Word.

Some people have decided that they do not need the written Word. They think they have a new revelation and that that is the thing for them to follow. If you want to go on with God don't dare follow any spirit that does not coincide with the *written word of God*. We are living in a spirit world and you cannot follow impressions or imaginations. The Word of God is the bread of life. Oh, my friend, if you want to be successful and abide in Him let His Word abide in your heart. If you will do that you can bear fruit. Let men denounce the Word if they like, but it will be standing when the world is on fire. Our business is to live it, and the Word will gain its own victories and triumph

over all the powers of hell. As long as you stand on the Word you will be standing on the Rock. When the devil is raging just stand on the Word.

Peter tells us to add to our faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. "For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." The man that has these graces in his life would bear fruit if you put him in the Sahara desert.

Paul tells us in Galatians 5 that "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance."

There is a tremendous demand in the world today for love. Love is the only thing that will bring happiness. You can have everything else in the world, but if you haven't love you cannot be happy. John the beloved apostle got close to the Lord, and in giving a name for God he said, "God is love." To me that is the best name for God. There is always a big demand for people who have a loving heart. I don't mean that we are to love sin and the devil and the world, but we are to love God and our neighbor as ourself. Upon these two commandments hang all the law and the prophets.

Another fruit of the Spirit is joy. Real joy! Not sensational thrills, but real joy. Peter knew what he was talking about when he spoke of "joy unspeakable and full of glory." That is the kind of joy people are looking for. Nobody wants to go to a church where there is no love nor joy manifested, and where no one makes them feel welcome. People can feed upon joy and they will go where this fruit can be found. You have all listened to testimonies and sermons having no proper homiletic arrangement, but as they expressed joy in the life of the speaker they fed your soul and made you happy.

Longsuffering! Everybody likes to bear fruit but not many people like to bear the fruit of longsuffering. We hear Paul saying, "Oh, that I might know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death." Weymouth puts it, "I long to know Christ . . . and to share in his sufferings, and to die even as he died." What would make Paul say that he longed to suffer even as Christ suffered? The fruit of love was in his heart and it made him love Jesus to the extent that he longed to bear the

pains that Jesus bore. He longed to feel as Jesus felt towards the lost. You know when you love a person you long to share their burdens. That is what Paul meant when he said he longed to know Him in the fellowship of His sufferings. Longsuffering is a very peculiar and a much cherished and needed fruit today.

Then come gentleness, goodness, faith, meekness, temperance: "against such there is no law."

We are planted by the Lord like a tree by the rivers of water. We are planted to bring forth fruit that the Lord may be glorified. We must have the graces in our lives and thus be able to produce the nine fruits of the Spirit.

So many Pentecostal people want the gifts of the Spirit. You hear them saying, "Oh, I wish I had a gift. If I just had one." They covet gifts. That is all well and good for Paul said, "Covet earnestly the best gifts." But my conviction is that there is more need to bear fruit than there is to demonstrate the gifts, and if we will bear the nine fruits of the Spirit the Spirit of God will operate the gifts! I fear that too much emphasis is laid upon the gifts and not enough on the fruit. All some people want to do is to get the thrill that comes through the demonstration of a gift, and they are not at all concerned when it comes to bearing the fruit of the Spirit.

Some people are very ready to manifest great demonstrations in the meeting, but when you come to know them better you find that they do not bear the fruit of the Spirit. Their lives won't bear the acid test. You cannot go to them just any time in the year and get a nice big juicy apple. Sometimes they are away upon the mountain top. They are just ready to fly away and if someone would only clip their shoestrings they would be gone. But possibly before the next meeting is over they are clear down in the valley. Now don't mistake me and think I don't believe in the manifestations of the Spirit. I do. I believe in being one hundred percent Pentecostal. If we are not going to have the manifestation of the Spirit we might as well close our doors and tack some other name on the outside. But I still contend that the greatest need is to bear the fruit of the Spirit. After writing concerning the gifts of the Spirit, Paul says, "Now abideth faith, hope and love, and *the greatest of these is love*"—that wonderful fruit of the Spirit.

Another kind of fruit is the fruit of our labors—the winning of souls for Christ. Let us abound in this fruit also.

Power in the Word

Mrs. C. Nuzum

The Bible says there is no word of God without power. Heb. 4:12 says it is as quick and powerful as a two edged sword. Psalm 120:7 says God sent His Word and healed people—power enough in the Word to heal all diseases. Heb. 4:2 says the Word was preached to people and it did not benefit them because they did not mix faith with it. Do we always get help when we read the Word of God? There are only two things that can keep the mighty power that is in the Word of God from working and making the things in us and in our lives become exactly as the Word says and those two things are sin and unbelief. God has filled His Word with His own Almighty power and faith will always cause that mighty power to work, in a mighty way, if there is no sin to hinder its working. No matter what the Word says, the power is in it to compel all things to become just as the Word says.

Psalm 138:2 says that God has magnified His Word above His name and we know there is power in Jesus' name to save and deliver and make real to us all things. The Bible tells us all things in heaven and earth and under the earth have to bow (yield obedience) to that name and if God has magnified His word above His name, what is there that the Word will not do? No wonder God tells us to let the Word dwell in us richly. If we keep filled with the powerful Word, we shall have power in us and in our lives.

A woman had been sick for years with many diseases and was a great sufferer and doctors and medicines had failed even to help her. One day she read, in her Bible, "By whose stripes we *are* healed." Isa. 53:5. She said, "God says I *am* healed and it is true. I will believe God and not my feelings" She kept on saying, "I am healed," and acted her faith by washing clothes in a tub on a washboard. As she did this hard work, the pain became awful, but she said, "I will believe God and not my pain." When the pain almost took her breath, she shouted praises to God and declared she was healed and the pain left, and by night she was well. Another lady had a cancer and was so bad she had to keep a nurse with her day and night. One day she read "By whose stripes we *are* healed," and said, "Nurse, the Bible says I am healed, and the Bible is true. Get me my

clothes." The nurse said she must not get out of that bed. The lady kept saying, "The Bible says I am healed and it is true." The nurse and mother tried to keep her in bed but could not do it and when she got up, she looked through the open door into the kitchen and saw some food on the stove burning. She forgot her weakness and sickness and ran to the stove and took the food that was burning off the stove and her cancer was gone. These two cases make us see the wonderful power there is in the Word because they took the Word alone and would not see or feel or notice their symptoms, but just saw, believed and stood on the Word. If they had been anointed or prayed for or had had others to help them or had even prayed themselves, we should think these good things helped, but because they did nothing but believe the Word, it shows us the almighty power God has put in His Word.

Notice three things they did. They believed the Word and asked no proof or signs of any kind. Jesus described as wicked and adulterous those who demanded a sign before believing Him, thus proving that it displeases God for us to demand any outward manifestation before believing His Word. Next they *refused to believe*, see, notice, or think about *symptoms* but saw and talked and thought nothing but the Word and what the Word said. Next they *obeyed* Heb. 10:23, "Hold fast the profession of your faith," by not ceasing to *say* what they believed—"I am healed." Next they *acted* their faith—they did what before they could not do. God says in James 2:17, 26, that faith without acting it is as dead as our bodies are when our spirits leave them. When we believe, profess, and act our faith in God's Word all the powers of darkness can not keep the power in the Word from making all to become exactly as the Word says, no matter whether it is for healing or any other thing.

What the Word says is what God offers to us. Would you offer something to someone and when they tried to take it, refuse to let them have it? No, you would be ashamed to do so. How dare we think God would do what we would be ashamed to do? Besides Christ bought all that the Bible offers to us at an awful cost of suffering and shame and God would have to be untrue to His beloved Son if

He did not do for us all the Word promises, when we meet His conditions. Also God has taken a solemn oath that He will do all He promises and He tells us His oath can not be changed,—so all we have to do is to firmly believe the Word, refuse to see, believe, or think of things that contradict the Word, no matter if it is our own eyes or feelings; keep saying I believe, and act our faith, and God will never once fail us. Oh, let us stir ourselves up and get the many and great things the Bible tells us God has given to us.

High Lights in the Life of Peter

(Continued from Page One)

if you want to know the Way you can find it in following Jesus. He does not come as a teacher and put certain rules down on the blackboard; He does not put down the Sermon on the Mount and say, "If you will measure up to that you will be a Christian," but He says, "I am the Light of the world, he that followeth Me (not a teaching, not some truth—you will get all that as you follow Jesus)—he that followeth Me shall not walk in darkness but shall have the Light of life." It is the contact with a personal Christ; it is the union of the human heart with the divine, following after the Galilean which will bring you the joy and will eventually lead you to that upper room where, like Peter, you will be endued with power from on high.

You remember when Philip was converted he went and found Nathanael. He didn't go around and give out a few handbills; he didn't distribute some literature and say, "We are to have a class discussion on this new idea," but he said, "*Nathanael, I have found Jesus.*" That shows the power of a life that has come in contact with divine life. For fourteen years I was the empty pastor of an empty church but when I came in contact—not with the *teachings* of Jesus (I had had them for fourteen years but I couldn't understand them because I didn't have Christ) but when I found *Christ*, I found everything. The Bible became an illuminated Book and the glory of the Lord shone from every verse.

"Follow Me and I will make you fishers of men." I have never known any fisher of men who did not first start to follow Jesus. Peter did a wonderful thing! He didn't try to drag his boat with him, or to carry his heavy fishing nets over the sands of Galilee and over the Judæan hills. He left everything behind. When you come to the altar and begin to follow Jesus, leave the world behind; have nothing more to do with the things that dragged you down. If you want

to know the trouble with the world today you will find it in the fact that our people in the churches do not have the salvation that has taken every desire of the world out of them. A group of ministers came to me one time and said, "Do you have a sermon on card-playing or on theater-going?" and I replied, "No I have none. I never bother about that part of it for if we get our people through to real salvation we have solved the amusement question; the desire for worldly things will automatically drop off." I do not believe it will do you any good to come to the altar and promise the Lord never to dance, never to attend the theater or play cards any more. After the revival meeting is over there is what we call a reaction, and those people who are not willing to wholly follow the Lord will begin to slip back.

"Follow Me." Oh, the voice of Jesus sounding down through the ages, above the turmoil and strife and din of this sin-cursed world. There is all that you need for body, soul, and spirit in Jesus, and if you will follow Him He will lead you the way that He led Peter. Later on we read of Peter's walking on the water. As the night came on they were thrown into that semidarkness that comes on the water. Perhaps the moonlight was streaming down, but anyway at the fourth watch of the night Jesus came to that little band, walking on the sea. Many people today say this is just a figure and means that we can walk above our troubles but I believe that He actually walked on the water; that He walked over one wave after another—those boisterous, turbulent waves. When the disciples saw Him they thought they saw a spirit and they were afraid. Have you ever known people who were afraid of the first signs of the supernatural? Have you known people to run when they saw the manifestation of God? It is supernatural when a man is born of the Spirit; it is supernatural when a man is healed by power divine; it is supernatural when a person is baptized in the Holy Spirit. You take the supernatural away and you take out the very foundation on which humanity is built. Peter asked the Lord for permission to go out on the water and I can see him as he climbs out of that boat; he has his eyes on Jesus Christ and pays no attention to the rolling waves for he is still following Jesus. But suddenly he gets his eyes off Jesus and looks at the water; he becomes afraid of the wind and turmoil of the water and he cries, "Save me Jesus, or I perish." When he got into personal contact with the Lord again he was able to walk on the waves. As long as you

keep your eyes on Jesus all the waves of trouble and sorrow can never engulf you but the moment you get your eyes away from Him and on your troubles, on the wind and the storm, that moment you begin to fall. There is no need for backsliding. Keep your eyes on the Lord and you will be singing victory seven days in the week and fifty-two weeks in the year.

The next in Peter's life was his confession. The Lord did not ask him the moment he stepped out to follow Him, just what he thought of Him. The sinner who first comes to the altar does not have a full conception of the truth as soon as he is saved; all he knows is that he has been cleansed and is following Jesus. So after Peter had been following Jesus for some considerable time the Lord put before him the very important question, "Whom do men say that I am?" and the reply was, "Some say You are John the Baptist, some think You are Elias and others think You are one of the other prophets." Supposing Jesus would come to this city and ask that question—I should have to say, "Jesus, some people say You are a great philosopher; many say You are just a great good man who lived in the days of long ago." The Pharisees and Sadducees of that day had come in contact with the teachings of Jesus but they had not learned to *know* Him and "no man can call Jesus Lord save by the Holy Spirit"; no man can understand the truths pertaining to the divinity of Jesus except he has come in personal contact with Him. "Whom do you say that I am?" "Thou art the Christ, the Son of the living God." Thereupon Jesus said, "Upon this rock will I build My church," but Jesus did not mean upon the man Peter. What He meant was that He would build the church upon his confession. No church under the heavens has any right to use the name Christian, or usurp the name of our Lord that does not believe that Jesus is the Son of the living God. How can we take the Name when we do not believe in His divinity!

I believe that when the angel came to Mary and said, "Thou shalt call His name Jesus for He shall save His people from their sins," that angel was a divine messenger with a divine message; and when Mary gave forth that wonderful magnificat, "My soul doth rejoice in the Lord for He hath regarded the lowliness of His handmaiden, for great and holy is His Name," I believe that Mary was speaking under the direct inspiration of the Holy Ghost. I believe that messengers came from another country far beyond the reach of sun, moon and stars, a place which we call heaven, and said to the

frightened shepherds, "Fear not, for unto you is born this day a Saviour which is Christ the Lord." Either this Bible is all true or it is the most colossal collection of lies that has ever been put before an unsuspecting public. Either Jesus Christ was born of the Virgin Mary, and is the Son of God, or we might as well throw our Bibles into the stove and ask God to look down in mercy and furnish us with the truth. The world may disbelieve, and ministers may tear this Word to pieces and go around, as they do in these days, as angels of light and tell me that the Word of God is not true but in spite of it all the Word stands and the voice of God is still sounding in human breasts. It is God's own inspired Word which I am standing on today, believing every one of its promises and accepting at face value every one of its statements. If there is any doubt in your heart today you cannot get it out by studying. You can read volumes of books on the subject and find yourself deeper in the morass than before; but if you want to know the truth you can find it in this Book; if you want to see the Light it is to be found here; if you want to know the Way hear Him say, "I am the Way, the Truth, and the Life." He is the only door to heaven; the only Emancipator of a fallen race.

"Follow Me." We see Him now in the judgment hall. In fulfillment of prophecy He is standing a Prisoner in Pilate's judgment hall. Over yonder is Peter warming his hands. Pilate is looking at the mob as they shout, "Crucify Him! Crucify Him!" The priests are going around among the crowd egging them on to "Crucify Jesus and deliver Barabbas." They spit upon Him and rail at Him and at last they lead Him out and place upon His brow a crown of thorns; upon that fainting, bleeding form, a purple robe. Men of old, how could you do it? Don't you know that He never hurt anyone in all His life? He, the Man who healed the sick! He the Man who laid His hands upon the children in blessing! He, the One who raised from the dead the daughter of Jairus! Ah, it is the same today! Though you were to raise the dead some people would not believe.

At last they drag Him away down the road. But how about Peter while all this was going on? "Peter, you remember what you said to Jesus? You remember that testimony you gave when you were in the flesh and not in the Spirit, 'Though all men forsake Thee, yet will not I.'" Now he is too busy warming his hands to go and be of any comfort to His Master. "But, Peter, He is all alone. You ought to be willing to die with Him."

Then a little maiden came and said, "I know you, you belong to that Man's followers." "No I don't." Peter had his eyes off Jesus again. "But you do know Him. You come from the North country; your speech betrayeth you." Peter got angry, swore and blasphemed, and instantly the cock crew and Peter went outside the wall and wept bitterly. "Ah, Peter, you have bartered away your chance of heaven! He will never forgive you now. You are lost, eternally lost. You had better go outside the wall and weep."

What has happened this morning? The birds are singing just a bit brighter than at other times and the trees are clapping their hands and the sun is shining more radiantly than before. A woman came, one who had been saved from sin, and she is terrified to find the empty tomb. "They have taken away my Lord," she said as a Man in white stepped up to her. She, believing Him to be the gardener, said, "Sir, if thou have borne Him hence, tell me where thou hast laid Him."

He looked at her and said, "Mary." "Jesus! Jesus! Is it You?" "Yes, it is I. Don't touch Me. But go and tell the disciples—they will be happy too. And don't forget Peter. Poor Peter, I love him just the same."

Over the mountains and down the garden comes Peter. He loved the Lord all the time. He and the other disciple went to the sepulchre and there saw the open grave and the long grave clothes, but Jesus was not there. Could it be true? Peter's heart must have been almost broken. But at last he saw Jesus and I believe he just fell at His feet and wept and wept and asked the Lord to forgive him. And as he arose he must have said, "Jesus, I'll never do it again. I love You and I want to tell the story." "But Peter, don't go yet. I know you believe in Me. But I know you have your old impetuosity back. Don't go to tell the story yet. You need something that you do not have. You need that which will help you to stand when the mob taunts you; you need something that will help you when the adversary of this world comes upon you. You wait in that upper room in Jerusalem and after I am ascended I will send upon you the Holy Spirit. But don't you dare preach until you are equipped to preach." I have known wonderful preachers who after they rejected the Baptism in the Holy Spirit seemed to have lost all their power.

The Day of Pentecost was fully come. They were all of one accord. They had waited for ten days. They didn't take it just in blind faith. Sometimes I have seen people work along the altar and someone will go

along, laying hands on the seeking one and saying, "Receive ye the Holy Ghost," and the people get up with nothing more than they had before; they didn't feel any change. You ask them about it and they say, "I have taken it by faith." Well, if you have an experience that you cannot feel, when you lose it you will never miss it. I believe in staying ten days if necessary, ten weeks or ten months if He doesn't fill you before.

See the great crowd gathered. The disciples are on fire for God; there is James praising the Lord and Philip is talking about going down to Samaria to hold a revival. The crowd gathers around in great astonishment; someone says they are crazy. Have you ever been called crazy? I have; I have been intoxicated but not with the wine of this world, for it was the wine of the kingdom. Peter looks at the crowd as they are scoffing and jeering; he goes to the window and says, "Men and brethren, we are not drunk as you suppose; it is only the third hour of the day. But this is that which was spoken of by the prophet Joel." He didn't hand them any sugar-coated sermon but told them that they were the men who had killed the Saviour. What boldness here! Peter had been endued with power. Peter had been filled with the Holy Spirit.

Peter and John pass the lame man at the Beautiful Gate and the poor fellow cries out as he has done for years, "Money, please." But Peter says, "Silver and gold have I none, but such as I have—" "What have you, Peter?" Listen, he had the dynamic power of the Holy Ghost in his heart. This was the man who had run away from a little waiting maiden but he is saying now, "Silver and gold have I none but such as I have give I thee," and suddenly the man jumped up and ran into the temple, leaping and praising God. You say, "Yes I know all about that, Dr. Price, but don't you know that the Apostolic days are over and that the power is lifted from the church? Don't you know that the power died with Peter and Matthew and Mark and Luke and John? Don't you know that the gift of healing has been taken away? At the end of the Apostolic period this all passed away." Give me chapter and verse, please. I have made this call from coast to coast and no one has ever dared to answer. If you can show me the chapter and verse proving your statements, I will never preach it again. Do you know what we have done? *We have said that to cover up our evident failure in not reaching up to the standard.* In the first century, in the tenth, in

the eleventh, and, thank God, right in the twentieth century, the Word comes to His disciples, "Ye shall be endued with power after that the Holy Ghost has come upon you." There is a place where you can get filled with the Holy Ghost. God give us more men of the type of John Wesley and of Peter Cartwright; more men like Finney and General Booth. Their ministry was one of power. They took into the darkest places the spirit and power, the dynamic power of Jesus and the Holy Ghost. We can do the same if we will determine to reach up to God's standard for the church and every individual today.—*Latter Rain Evangel.*

The following names were added to our ministerial list during the month of June, 1932.

Anderson, Miss Agnes E., Seattle, Wash.
 Appleyard, Walter W., Delta, Colo.
 Busby, Harry A., Reno, Ill.
 Couchman, Ruth A., Callao, Peru, So. America.
 Davis, Evan H., Freewater, Ore.
 Dollarhide, Albert R., Puyallup, Wash.
 Drake, A. Harold, Vancouver, Wash.
 Dunbar, Mrs. Helen S., Canyonville, Ore.
 Gibson, James L., Roseburg, Ore.
 Gomes, Albert F., Wendelle, Idaho
 Gomes, Miss Helen, Enumclaw, Wash.
 Greeley, Everette D., Hillsboro, Ore.
 Holm, Mrs. Lillian E., Mossyrock, Wash.
 Leonard, Karl, Poulsbo, Wash.
 Matheus, Mrs. Hattie, Gooding, Idaho
 Mitchell, Scott F., Lamesa, Texas
 Munger, Wm. R., Astoria, Oregon
 Nordby, B. P., Clayton, Wash.
 Perry, TOLLIE, O'Donnell, Texas
 Pitt, Olga M., Callao, Peru, So. America
 Snodderly, Albert G., Heppner, Ore.
 Walberg, Clarence T., Seattle, Wash.
 Wells, Luther D., Biloxi, Miss.

The following names were removed from our ministerial list in the month of June, 1932. This is a news item for the benefit of those who may be interested.

Brown, Mrs. Mary C. (Deceased), Martinsburg, W. Va.
 Pearsall, Isaac E. (Deceased), Santa Monica, Calif.
 Thornberry, Willard O. (Withdrew), Stockton, Kans.
 Thornberry, Mrs. Henrietta (Withdrew), Stockton, Kans.
 Names removed from Missionary List.
 Adolfsen, Miss Gerda (Deceased), China.
 Anglin, Mr. L. M. (Withdrawn), Home of Onesiphorous, China
 Creamer, Mr. Lloyd G. (Dropped), China
 Denny, Mrs. Lillian (Deceased), India
 Grant, Mrs. Freda Karsten (Withdrawn), India
 Maltby, Mr. L. D. (Withdrawn), So. India
 Maltby, Mrs. L. D. (Withdrawn), So. India
 Parker, Miss Leanor H. (Dropped), India
 Simpson, William E. (Killed by bandits), Tibet.

He knows, He loves, He cares.
 Nothing this truth can dim.
 He gives His very best to those,
 Who leave the choice with Him.

Faithful Is He that Promised

Healed by the Lord After Seventeen Agonizing Years

Harriet Lehr

The Lord's promise is, "I will take sickness away from the midst of thee." Ex. 23:25. This promise is true, even though faith may be tested for seventeen years. The following testimony was written several years ago, but, according to Mrs. E. B. Kennedy of Chicago, the sister of the one who tells this story, the healing still holds good.



AM writing my testimony in the hope that it may be a blessing to someone in need. In the days of my great trial, testimonies of healing were a balm to my weary soul and as water poured on thirsty ground.

In 1895 I suffered a serious illness. My bowels became entirely paralyzed and I had a tubercular abscess. After spending six months in a hospital under the care of a distinguished specialist, and undergoing eight operations, I still continued in a serious condition. My mother who had accompanied me to the hospital to be near me, had been urged while there to have a slight operation, which she was assured, would make her entirely well. She consented, but the operation was not a success, and a serious major operation became imperative, which left her almost wrecked in mind and body. My sister too, was in poor health.

When we were in this condition a friend came from a neighboring town to tell us that, when in Chicago recently he had attended meetings where the minister prayed with the sick and that many were healed. It seemed a strange thing to us that God would heal disease, although we had often had answers to prayer for other things. I thank God for the priceless gift of godly parents. We always had a family altar in our home.

After this friend left, we all began to search the Word of God to see if it were Scriptural to ask God to heal us of our diseases. We were surprised to find that the Bible abounded with precious promises of healing. Faith sprang up in our hearts as we read such passages as, "Jesus Christ, the same yesterday, and to day, and for ever" (Heb. 13:8), "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven" (Matt. 18:19), "By whose stripes ye were healed" (1 Peter 2:24), and others of like import. Within two weeks from the time we first

heard the message of healing we were all healed of our hitherto incurable sicknesses and were rejoicing in God's mighty provision for His people.

Three weeks passed during which the Word of God was our necessary food. A small group of friends gathered about us who joined us regularly in prayer and praise meetings. Although we were a busy household and were by necessity obliged to mingle daily with a diversity of people, yet we seemed to dwell in another world apart from our surroundings.

Then came severe physical testing. In the stress of suffering and delayed answer to prayer, we felt the need of fellowship with those who trusted God for the body and so we associated ourselves with a company of believers who stood for the truth of Divine Healing. We were later to find however that the leaders in this movement were not charitable towards others who did not think exactly as they did. Circumstances occurred which made us feel that we should withdraw from this group of believers. My own healing and that of my mother and sister had been so wonderful that nothing could shake my faith that God had included the body in the atonement. God's written Word, "I am the Lord that healeth thee," had sunk deep into my heart and I had no desire to go back to earthly doctors. Daily I read my Bible diligently, and prayed for strength and courage, but my disapproval of the methods of the leaders of this movement, to which I have referred, finally ripened into such dislike and resentment toward them, that naturally I began to backslide. I had no spiritual fellowship, as the little group that formerly met with us for prayer had scattered, and I had no helpful literature on healing other than the Bible.

About this time, when riding on the train, the wind blew on my neck from an open window and I took a severe cold which settled in my spine. For about two weeks I suffered greatly.

FIRST PINK WRAPPER NOTICE

If the Evangel comes in a pink wrapper this week, it means that your Evangel subscription expires with the next issue of the Evangel. Please send in your renewal at once. We do not want to lose you from our Evangel fellowship.

I prayed, and supposed the cold would soon leave me, as heretofore prayer had always been answered in my behalf. However, as time went on I found that this was no ordinary cold. Instead of abating, the suffering became more intense. The spinal cord seemed to become inflamed and the nerves in my neck knotted, and were tightly drawn. There were six great knots, one of them being at the intersection of the jaws. My tongue became stiff and my jaws were held as in a vise, so that I could not get my teeth to meet. The base of my brain seemed like a deep, bleeding sore with all the flesh torn away. My stomach would retain only liquid.

I prayed almost constantly, and so did the other members of my family, and though occasionally the pain was lessened, there was no permanent relief. After a year and a half of terrible suffering, through the prayer of dear Spirit-filled friends in another city, who met daily for two weeks to intercede for my recovery, the jaws loosened and I could make my teeth meet. This brought me appreciative relief but I was still unable to chew, and for seven long years this condition continued, and I subsisted all that time on liquids only. My whole body was stiff and my sufferings were indescribable. Every nerve in my brain pulled and drew as though steel wires were tearing the flesh from my face.

During these first seven years of my sickness, even in such pain, I could stand on my feet, and could walk a little, but after that, though the suffering in my head and neck began gradually to abate, the inflammation became more acute in other parts of my body and I was unable to rest any weight on my feet. There were times when I was better and could be helped to a wheel chair. Sometimes I could sit in a rocking chair, but any attempt to straighten my limbs brought on hemorrhage and other serious results.

For ten years following I was in bed nearly all the time. At one time for a whole year I was unable to lift my head from the pillow and could scarcely turn over. My heart became weakened from continuous pain, and I sometimes had sinking spells during which I all but passed away. On one such occasion, as my family stood by me, not praying for my recovery but waiting for me to be released from my sufferings, a friend in a distant city who knew nothing of my present crisis, was called to mighty intercession in the Spirit, not only for me, but for other members of my family, who were ready to stop battling for my healing. He continued in inter-
(Continued on Page Thirteen)

:: The Gospel in Foreign Lands ::

A Martyr for the Gospel

The report published in our last week's Evangel regarding the death of William E. Simpson, son of W. W. Simpson, has now been verified by the Department of State. The following telegram has been received: "I regret to inform you that in a telegram dated July 2nd, the Consul General at Hankow states that he has just been informed that Mr. William Ekvall Simpson was killed by bandits on June 25th while proceeding between Lanchow and Kungchangfu. No details available." Signed W. R. Castle, Acting Secretary of State, Washington, D. C.

We are recording in this issue of the Evangel the last letter received from Brother W. E. Simpson which reveals his fervent zeal for the furtherance of the gospel. Undoubtedly he has, during his thirteen years of ministry this last term, endured much for the sake of the gospel. When he went out to the field with his father in 1918 he was but a lad hardly out of high school, but inasmuch as he had already spent many years of his childhood in China that country was as much home to him as his native land. He was born in Old Orchard, Maine in 1901 and at an early age was taken by his parents to China. This enabled him to acquire the language naturally, which undoubtedly has been a great asset to him in subsequent years. His speaking of the language so fluently enabled him to reach the Chinese and Tibetans as would have been impossible to one with an imperfect knowledge of the same.

A great part of the time our young brother had no other society than that of his Tibetan and Chinese friends. He would frequently take considerable journeys visiting the nomad people of Tibet as well as those located in the villages and towns. In our files is a letter expressing his joy over the first Tibetan convert. A number of Chinese had been saved, but in view of the persecution that the Tibetans suffer on accepting the Lord, it has been hard to bring them to a place of decision. We are glad however to learn that there are now quite a number of these people who have bravely stepped out for God. Some of these will be our dear broth-



William E. Simpson

er's crown of rejoicing in the Day of the Lord.

During one of Brother Simpson's itineraries he assisted members of the National Geographic Society who were at that time making a survey of that

part of the world. A letter from a representative of that party which was quite unsolicited by us commends Brother Simpson for the splendid work he was accomplishing. He is now at rest but the battle on earth continues. We must not let down, but press forward in the Name of the Lord. Earnest prayer should be offered for the safety of the elder Simpson and his party who are in the same locality where the bandits are working.

In Brother W. W. Simpson's party he has in addition to his four little children, a Miss Bertha Roberson, Miss Rhoda Fowler, Miss Emma Daechert, and Mr. James Vigna. These workers are doubly needed now, so let us ask God that their lives may be preserved.

There are other young men and women who have volunteered to go to this needy field, but the present financial conditions prevent us from encouraging them just now. One couple have everything in readiness to go, but the lack of \$40.00 per month for support of one of them holds them back. There are others such as Brother and Sister Plymire and Sister Elizabeth Weidman who are anxious to return but lack of funds for their fare and support is hindering. Since some are willingly endangering their lives for the gospel and one has already been killed, will you not be willing to make the small sacrifice of getting on your knees and praying for that needy field. Why not pray now, before other things crowd the need from your mind.

The Last Message of Brother W. E. Simpson

The following letter was received from our Brother William E. Simpson just a little over a month before his martyrdom by bandits on June 25th:

"Dear Brother Perkin:

"I am very sorry to hear of the financial crisis and trust that God will lay it on the hearts of His stewards to send in sufficient to cover every need.

"Thanks also for your help in sending out my father and party and especially for sending forth Brother Vigna, who, I trust, is just the vanguard of many more new missionaries who will come when financial conditions improve. I am just

A Tribute to W. E. Simpson

Clara M. Brooks

Killed by bandits on June 25th

He loved Thee, Lord. No need hadst Thou
Thrice o'er to ask him, "Lov'st thou Me?"

For Thee he's trodden unknown ways,
His sacrifice proclaims Thy praise—
It answereth gloriously.

He loved Thee. Forth to distant fields
'Twas burning love that led him on,
To wretched hearts, to souls that sigh,
That groan despairingly and die,
To change their night to dawn.

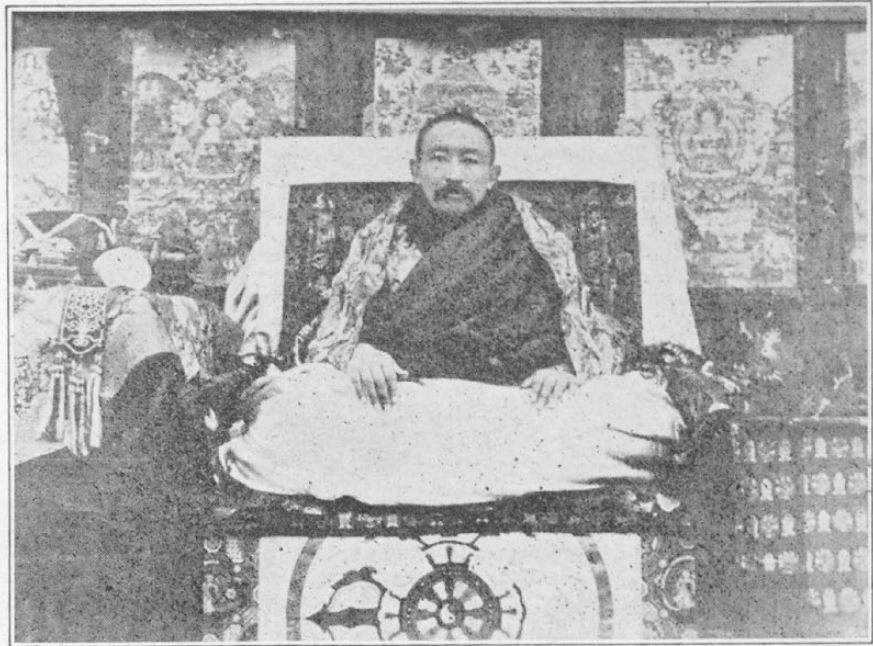
He loved Thee. Leaving all most dear
Forth at the Macedonian cry
He sprang; his life a sacrifice
Most precious, counting small the price
That rescues men who die.

O'er desert wastes, in famine's track,
Through perils dread with conquering faith,
'Mid wars that raged, undaunted still
He kept the path of Thy sweet will,
Down to the gates of death.

now waiting for definite word when the party will arrive on the field so that I can go down to meet them and bring Brother Vigna back to Labrang.

"I was invited to attend the annual conference of the C. & M. A. held in one of their stations to the southeast the first week in April. Just before that I went to visit some missionary friends to the south of here, so that I was away for a little over a month. I certainly appreciated and enjoyed this season of fellowship with them, and also had many opportunities of preaching to both Tibetans and Chinese. I was asked to speak twice to the missionaries assembled at their conference. God grant that the spirit of harmony that exists among us may grow and develop.

"There is one matter that is very much on my heart both in prayer and in thought and that is my belief that we should be moving forward and occupying that portion of Tibet that is open to the gospel. Tibet has long been known as the 'Great Closed Land' and in fact the largest part of the country is closed. It would hardly be possible, under present-day circumstances, to locate and work in independent Tibet which is ruled from Lhasa. But owing to the prayers of God's saints that have been ascending for the past half century, and the persevering efforts of the missionaries who have been working along the border, the whole northeastern section of the country has been opened up. Great progress has been made in reaching and evangelizing many tribes that previously were totally unknown to



The Panchen Rinpoche. Next to the Dalai Lama, this man is the highest living Buddha of Tibet. This man receives the veneration and worship of multitudes of people.

Photo by W. E. Simpson

missionaries. The attitude of the people has changed remarkably, so that we who knew the condition of the country a dozen years ago realize the great cause for thanksgiving. But still we have touched as it were only the fringes of this great land. 'There remaineth yet very much land to be possessed.' Raja, where we had a piece of land given to us on which to build a mission station, is still vacant although the property was secured seven years ago. And then there is the vast

beyond that stretches to the west and southwest to within fifteen days' journey of Lhasa, the capital of Lamaism itself. All this country is open, but there is no one to go.

"About halfway between here and Lhasa is the town of Jerkukh which lies beyond the upper Yangtze River about a month's journey from Labrang by horseback or a month and a half by cattle. It is the most important place in all that section, and is where traders from all Eastern Tibet gather to a great fair which is held yearly. This place now has a garrison of Moslem troops under the Chinese government and a post office has also been established. Although the way is long and it would be rather isolated, still it would be an excellent center for missionary effort. There are also other places in that district which could probably be profitably occupied.

"In our missionary policy it is stated, 'The Pauline example shall be followed as far as possible by seeking out neglected regions where the gospel has not been preached.' I know of no more extensive and neglected region where the door stands open, and surely it is a wonderful opportunity and privilege before us to go in and occupy this vast region for the Lord.

"In view of these facts and the constant burden on my heart regarding it, while at a recent C. & M. A. conference I made a proposition to their executive committee that we should, God willing, make a joint trip to Jerkukh and that region in the summer

(Continued on Page Fourteen)



A partial view of the religious or devil dance celebrated at the great first moon fair at Labrang. Note the density of the crowd at the back.

Photo by W. E. Simpson

-:- In The Whiten'd Harvest Field -:-

CHURCH LIFTED BY HAND DIVINE

A. A. Sampson and John Rickman, Deacons, write from Panama, Okla.: "We are glad to report the good things the Lord has accomplished in the revival just closed. Roy and Alice Evans, Allen, Okla., conducted the campaign, which lasted 4 weeks. The Lord blessed by saving 23 and baptizing 5 with the Holy Ghost. The church was left with a greatly uplifted spirit."

"BABES" PERFECTING HIS PRAISE

W. M. Wainwright, San Pedro, Calif., writes: "We are glad to report a revival among the children of our assembly, under the ministry of Robert Gillespie, Pastor. Fourteen were saved and 4 received the Baptism with the Holy Ghost, as in Acts 2:4. Seven followed the Lord in water baptism. We praise God for His work among the children."

BEAUTIFUL WORKINGS OF GOD

Pastor Maurice H. Ness writes from Grand Forks, N. Dak.: "We have just closed a wonderful meeting with Dan McNally, the exbandit. We are using the Arina Ice Rink for our summer quarters, seating capacity 1500. Many were brought into the kingdom of God during the revival. People came from all the churches to hear the stirring messages. We plan to use the Arina until Oct. 1. F. Pepper, the Cherokee, begins July 26 to remain 2 weeks; Dolores Lee Dudley, Girl Evangelist, will begin a 2 weeks' campaign Aug. 8; and my brother, Pastor Henry H. Ness, of Fargo, will start a 4 weeks' campaign Aug. 22."

BRIEF MENTION

Pastor W. F. Burchett writes from Glenrock, Wyo.: "I came to this place to take the pastorate two weeks ago. Have been laboring in a very hard field where people were facing great financial problems. In the short time since I came to Glenrock, 2 or 3 have been saved."

Pastor Ivan Carper, Mercer, Mo., reports: "We closed a precious revival June 26. It had continued 3 weeks. About 5 came to the Lord and the assembly was greatly stirred. Con Gumm and Louis Martin helped in the meeting."

Russell Beckett writes from Clifton, Colo.: "Mrs. Beckett and I have just finished a 5 weeks' revival for Brother Kimbro, at Carbondale. The Lord graciously poured out His Spirit and the saints were refreshed. Five were saved or reclaimed and 2 received the Baptism with the Holy Ghost. We are grateful for the showers of old time power."

James O. Bulluck writes from the Full Gospel Tabernacle, Williams, Ariz.: "I resigned as Pastor in Willits, Calif., April 11, and took charge of the work here April 16. Since that time the Lord has been graciously blessing, and through His power a real work is being built up here. We shall be glad to have any Council minister passing through to give us a call."

"GROWN-UPS" HEARTS SOFTENED

George H. Fry writes from West Eminence, Mo.: "We have just closed a 5 weeks' meeting at Bethel Chapel, 5 miles east of here, in which 23 were saved from sin, 23 were buried in baptism, and about 15 were baptized with the Holy Ghost. The majority of those saved were husbands and wives. On the last night of the meeting 33 united with the assembly."

"AND THE LAME TO WALK"

Pastor Arne Vick writes from Yakima, Wash.: "We have recently concluded a most profitable campaign with Everett B. Parrott. Both local assemblies co-operated heartily throughout the 6 weeks of the meeting, and continue to do so. A tent seating about 1200 was used, yet overflow crowds were the order for about 3 nights every week. Healings of a distinctly miraculous nature were much in evidence. One of the most outstanding of these was the healing of a woman in a very advanced stage of cancer. A man on crutches for 11 years, when prayed for left them on the platform. Following the campaign at a union service of the two assemblies, 67 followed Christ in baptism. Many were also baptized with the Holy Ghost, Acts 2:4."

GOD IN BEAUTIFUL LAUSANNE

Douglas and Clarice Scott write from Chez Mons, Schwartz, Lausanne, Switzerland.: "At the end of May we held a campaign at the Chaux De Fonds, which the Lord mightily blessed. This town is suffering terribly from the present commercial crisis, and the first week nothing could get the people from under its depressing influence. However, the Lord knows how to change things, and after the first Sunday the people began to come in crowds. There were conversions at every meeting, totalling more than 300. The Lord also gave some mighty healings. One day we listened to about 30 testimonies of instantaneous and definite healings, and many others have been brought to our notice since the campaign. When the pastors of the churches saw that the revival was real and that it was impossible for us to accommodate the people, they very kindly opened their churches for the last 3 meetings. On the closing night about 2000 were present. So many sick came for prayer that we continued to minister to them until about 11:30. Some of the friends continued to hold services, and they report that about 500 or more are attending. We have just finished a fortnight at La Combballaz. This is a Christian retreat: we have not been able to reach many outsiders, and record only ten or 15 conversions, but the Lord has been doing a real work in the hearts of the Christians, who, as they return to their homes in the various towns all over Switzerland, will, we trust, carry the blessing with them. About 24 have received the Baptism with the Spirit, and 17, nearly all experienced Christians, have been buried in baptism. We have secured the Methodist church in Lausanne for a divine healing and evangelization campaign in this important city, which is itself a great victory."

OUTLOOK IS GOOD

A. S. Peters writes from Fordyce, Ark.: "The Lord is still saving and baptizing with the Holy Ghost. I have just returned from southwestern Ark., near the town of Bradley, where the Lord saved 21 and baptized 9 with the Holy Ghost. Six received Christian baptism. The outlook for a greater and a substantial work for Christ is encouraging."

A UNANIMOUS ENCORE

Otis B. and Mrs. Hubbard write from Sarepta, La.: "We began a meeting with W. C. Elmore, at King's Corner, May 14. After 6 weeks we closed the meeting with the altar full. About 40 were saved and 30 received the Holy Ghost Baptism, according to Acts 2:4, in fulfillment of the promise. There were 27 who received Christian baptism and 30 united with the assembly. Upon learning two nights after the meeting had closed that the people were not yet satisfied, we again began services. The altar is full, the people are still hungry and many are seeking God."

AN ILLINOIS VICTORY SWEEP

Myrtle Snair writes from Illinois: "I wish to praise the Lord for the success He gave us in two recent revivals which we conducted in Danville, Ill., and Covington, Ind. with Pastor and Mrs. Thomas Paino. At the former place the meeting lasted 3 weeks; several were saved, some were reclaimed; and two were filled with the Holy Spirit. We began the meeting in the mission hall, but a tent was soon secured. Cold weather and rain hindered somewhat, yet large crowds attended many of the services. One night during song service a woman was very definitely healed of a chronic disease, and she testified to having received a wonderful experience. A man 78 years of age was delivered from the tobacco habit, to which he had been in bondage for 60 years. He gave a victorious testimony of this great miracle. He was among the ten who followed the Lord in baptism the last Sunday of the meeting. The tent meeting was carried on with Lemoine and Gay Wright. The Covington revival was also conducted in a gospel tent. From the very first the Lord poured out His blessings. Crowds thronged the tent to hear the Word, and many were convicted by the Holy Spirit, and graciously saved. Many of those converted were adults and some were heads of families. The people became greatly interested; many received light on the Baptism with the Holy Ghost and were earnestly seeking His fullness. His power was especially manifested at the altar calls, and many were convinced of its reality who said they had never before witnessed God's mighty workings in this manner. The meeting lasted 3 weeks, and is still being carried on by Sister Paino. Twelve people followed the Lord in baptism; among them was a woman of 78 years who was converted in the revival; she had never before known what it was to have a change of heart. My permanent address is Plant City, Fla., Route 3, c/o Voight."

WATERING A BARREN LAND

Era Wayne Smith and helper, Mary Scribner, have just closed a revival here at the Crawford schoolhouse, 24 miles east of Hagerman. God's power has fallen and has been manifested in different ways. There are but few people in this community, but the blessing of the Lord was upon the meeting. Six were saved, 4 were filled with the Holy Ghost, as in Acts 2:4, and 5 followed the Lord in the waters of baptism. Others are still under conviction. In all there are 8 baptized Christians here and they desire an established work. Anyone in fellowship with the Council passing this way will be welcomed if the Lord leads them to give us a call. Those desiring my services may address me at Gran Quivera, N. Mex."

WONDROUS SPIRIT AT COUNCIL

E. B. Crump, Secretary-Treasurer reports the recent convocation: "The Texas Council met at Austin June 7-10. We had the largest number of ministers and delegates present that we have ever had, and the spirit of the meeting all the way through was blessed. The ministry of our general superintendent, E. S. Williams, was a great blessing to the assembly. Altar calls were given each night and during the Council several were saved and baptized with the Holy Ghost. All the reports revealed the fact that we have enjoyed a substantial growth during the past 12 months. Licenses have been issued to 52 applicants, and 32 assemblies have been set in order. E. L. Newby was re-elected Superintendent and E. B. Crump Secretary-Treasurer. The Woman's Missionary Council and Christ's Ambassadors had their meetings in connection with the Council. The inspiration of the program rendered by each was certainly fine. Mrs. E. L. Newby was elected President of the Woman's Missionary Council and Mrs. E. B. Crump was re-elected Secretary-Treasurer. Earl J. Rogers was elected President of Christ's Ambassadors, and Martin Netzel Secretary-Treasurer. The reports of both these organizations revealed a good substantial growth. This convention was acknowledged by all to be one of the most spiritual we have ever had. We had two foreign missionaries with us, Mollie Baird and Almyra Aston, of India. On the last night of the Council 22 ministers were ordained to the full gospel ministry. P. C. Nelson, Enid, Okla., delivered the ordination sermon.

GOD STILL HEALS

May 29, 1928, I was operated on for appendicitis. Eleven days later the surgeon removed the stitches and that same day my incision tore open, and had to be closed again with twenty-one stitches. After it got well there was a constant pain at that point, and in the incision was a hard, calloused place. This pain and this hard place were constantly present until a few nights after I was saved in February, 1931, when I was prayed for with anointing with oil. The moment the minister laid his hands on me I fell. I did not lie there long, and when I arose I found that the pain was gone. It has never returned. The next day in the forenoon as I was sorting potatoes suddenly I felt a quivering sensation in my incision. It lasted about a minute, and

when it ceased that hard place was gone. It has never returned. I give God all the thanks, for the glory and the praise are His alone.—Ira L. Whittington, Scottsbluff, Nebr.

A FILTHY HABIT HEALED

I had chewed tobacco for a number of years. Desiring to quit I asked Brother Tom Hezmalah to pray for me. After returning from the mission I yielded to the craving for tobacco and went to the store and bought a package. When about a block from home the power of God came upon me and made me tremble violently. Suddenly I remembered the prayer and realized what I had done in buying the tobacco. I promised God that if He would let me get home I would put the tobacco in the stove. Instantly the trembling ceased, and I am saved from the tobacco habit. This happened several years ago and I can say that the remedy is working yet.—H. E. Lemmon, Fremont, Ind.

A WONDERFUL HEALING

June, 1931

My daughter was ill of sugar diabetes of several years' standing. She had been unconscious two days and became better in answer to prayer, when she was taken ill suddenly with black erysipelas. Her face was black and swelled to twice its usual size; her eyes were entirely closed and she became unconscious and lay like a log. She couldn't eat or drink or speak for five days. We were quarantined in because our little girl had scarlet fever so I could get no help. I was alone. I am 73 years' old and very lame. I certainly was in trouble and despair. The doctor said she could go to the pest house because she would probably die; and that if she stayed I would probably get it too, but I believed in the dear Lord and that He could and would heal.

At last I got a telephone message to two Pentecostal ministers, Brother Miller of Home Acres and Brother Vedin of Ionia Street church. They came but of course couldn't come in on account of scarlet fever. Both prayed on the porch, asking the dear Lord to remove the evil influence that was over the house and to heal my daughter. In a few hours the black began to leave her face and in one day she was conscious and in three more days she was well but still weak. At this same time she was also healed of the sugar diabetes and has not been ill since.

Praise the dear Lord! The doctor left because I wouldn't give the medicine, saying she would be sick four weeks or die.

The dear Lord healed her of blindness and paralysis for which I had taken her to Florida, Washington, the seashore, and Canada for years, to be healed. Now praise the dear Lord she is perfectly well.—Mrs. Julia Fort, 1307 Monroe Ave., Grand Rapids, Michigan.

For the eye that guards creation sees a sparrow fall:
All thy troubles will not tire Him: tell the Saviour all.

Faithful Is He that Promised

(Continued from Page Nine)
cession until assured of victory. All

this time my trust was in God, and I had no thought of turning from God's declared way of healing. I well knew that my condition was beyond all human help. My parents, however, desired to have my case diagnosed, and sent to Chicago for a skilled physician who was a man of prayer. He came three times to see me and examined me carefully but gave no treatment nor medicine. He pronounced my sickness inflammation of the spinal cord and marveled that I lived.

I will pass over the long years of pain and suffering. Time did not bring relief nor healing. Several times ministers and other faithful Christian workers came to see me and prayed faithfully and earnestly for me, and all felt assured of my healing, but I seemed unable to accept the deliverance I knew was mine. After I had been sick fourteen years, my father died. On his dying bed he said that I would walk again, but the months and years still passed and I was again so ill that for months I could scarcely lift my hands to my head and I was about ready to give up the fight.

For several years I had felt a desire to have Dr. Lilian Yeomans come to see me, so, when I heard that she was in Chicago in 1925, I asked my sister to write and ask her to come. I had been unable all these years to hold a pen or attempt to write without sinking away. Dr. Yeomans replied that she could not come. A painful year elapsed during which I lay almost helpless most of the time. Then I heard that she was again to be in Chicago, and again I tried to arrange for her to come, but she felt that she could not take the time to come to Ohio and started back to Los Angeles. When she got as far as St. Louis, the Lord dealt with her, and affairs beyond her control necessitated her return to Chicago. While she was there, my sister arranged for her to come to me.

During the three days she was at my home, not a person came to the house and we were alone with God. She sat quietly beside my bed and read the Bible to me and talked to me of God's plan of salvation for spirit, soul and body. She was "strong in faith, giving glory to God," and doubted not in her heart that God was able and willing to do for me, and for all believers, all that He had promised through His Son.

The day after she came, July 2, 1926, she and my mother and I each repeated the Ninety-first Psalm and each of us offered prayer, then she told me to arise in the Name of the Lord. For many years I had been unable to straighten my limbs as my whole body was stiff. Humanly speak-

ing, it was impossible for me to arise and stand on my feet. I hesitated when she spoke, but only for a moment, as I felt I dare not miss this opportunity to prove my trust.

Relying on One who is mighty to save and to deliver, and sustained by the courageous faith of the prayer-helper God had sent to me, I attempted to arise. Strength came to my limbs and I was enabled to stand on my feet. Supported on one side by Dr. Yeomans and on the other side by my mother, I took a few steps. The next day I again stood in His Name, and by His power, and walked. After a time I became able to balance myself and walk alone, and I have been walking ever since. Thanks be unto God for His marvelous plan of salvation! Every aspect, every result of the Fall of Eden was met at Calvary! Blessed be the Name of the Lord, "Who forgiveth all thine iniquities; who healeth all thy diseases." Psalm 103:3.

I realize as I walk about that I am a living miracle by the grace of God. No tongue can ever tell the depth of my suffering during those seventeen years of invalidism. I am as one raised from the dead. How I enjoy walking in the sunshine on the green grass! How fair and beautiful are the flowers and the trees! I thank God for the privilege He has given me of again enjoying the common things of life. Truly His mercy endureth forever.

During those long bedridden years, I learned to know God and to walk softly before Him. Often during that period there were mighty and miraculous answers to prayer for various needs and I knew that my Father in heaven knew and cared. With the Apostle Paul, I can say, "Nevertheless I am not ashamed, for I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." 2 Tim. 2:12.

The Last Message of Brother W. E. Simpson (Continued from Page Eleven)

of 1933 for the purpose of looking over the field, securing contacts, seeing what places would be suitable for mission stations, investigating the country generally, and, of course, preaching the gospel to all tribes encountered. After our return we could consult and see what part of that great work our respective missions could undertake. They gladly assented to this proposal and so if it should be the Lord's will we shall be leaving about a year from now. The trip would probably consume five or six months of time so we should be back late in the fall.

"I had been thinking seriously of furlough next spring but in view of this opportunity have decided to postpone it for another year or till the spring of 1934. I have been out so long anyway that a year more or less will not make much difference. Then I can present the needs of the work and the great opportunities before us more fully when I do come.

"I know finances are low at present and therefore the prospects for more workers rather cloudy; but I believe that God is able to raise the funds necessary and call and send forth those whom He would have here. Let us not limit God in our faith!

"There will be a few extra expenses for the trip but by that time I trust that God will fully supply everything. Finally, I want to write you this early so you can make it a definite matter of prayer that God's perfect will may be wrought out.

"May God richly bless you at the home base and abundantly supply the needs of the whole work.

Yours in His fellowship,
W. E. Simpson."

Forthcoming Meetings

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

DAYTON, TEX.—Fifth Sunday Rally, July 29-31.—A. D. Lindsey, Box 381, Pastor.

MILES CITY, MONT.—Richard and Adele Carmichael, Quincy, Ill., will hold revival under tent, July 16-Aug. 7.—Pastor W. H. Boyles.

ARCATA, CALIF.—The July fellowship meeting for Northern Redwood District of Northern California, will be held at Faith Mission, July 25.—Walter B. Jones, Pastor.

NIAGARA FALLS, N. Y.—Meyer Tan Ditter will begin a revival at Glad Tidings Tabernacle, 920 Ontario Ave., July 12, to continue 3 weeks or longer.—John B. Jacobs, Pastor, 1352 North Ave.

McALESTER, OKLA.—J. A. McPhail will begin a revival at 418 East Chickasaw Ave., Aug. 1 where Thomas M. Gray is Pastor.—Hazel Bryant, Route 6.

WEST PLAINS, MO.—Stephen and Mrs. Vandermere will conduct an old fashioned revival meeting at 116 Lydia Ave. July 15-Aug. 3. These evangelists plan to go as missionaries to Africa as soon as the Lord opens the way.—M. M. Brewer, Pastor.

LONG BRANCH, N. J.—I. J. Bolton, of Florida, the "Thunderbolt Evangelist," will conduct old-fashioned revival in tent, Oceanport Ave., near Broadway, July 4-Aug. 7. Nearby assemblies bring instruments and assist. Every night, 7:45, except Mondays. Write A. H. Gilbert, 233 Vanderveer Pl. or Phone 1397R.

McALESTER, OKLA.—Sunday school rally, for western part of southeastern section of Oklahoma, 416 E. Chickasaw Ave. All schools invited to take part in program. Bring musical instruments. Services 9:45 and 1:30; dismissed at 4:00. Basket dinner.—Edith Barnett, Secretary, Thomas M. Gray, Pastor.

PASO ROBLES, CALIF.—Dedication of our new church, corner 18th and Oak, July 17, 3:00 P. M. A number of visiting ministers will participate in the services. July 18, the regular monthly fellowship meeting of the Coast District will be held in the church.—S. W. Squier, Pastor, 1911 Park St., Paso Robles, Calif.

KALAMAZOO, MICH.—Meeting in progress in Chataqua tent on Wallace Ave., at east city limits. Take Wallace Street at Highway No. 12. Different evangelists all through the summer. Plenty of room to camp, or can secure rooms and board reasonable. After Aug. 2, Jacob Miller of California, will be the speaker. More than 6000 have received the baptism with the Holy Ghost in the 22 years of his ministry.—Write Asa F. Miller, Pastor, 631 Trimble Ave.

TACOMA, WASH.—Pastor Donald Gee, Edinburgh, Scotland, will be at the Pentecostal Tabernacle, S. 12th and G Sts., for a Bible conference Aug. 3-7.—Pastor Frank Gray.

OKLAHOMA DISTRICT CAMP
DUNCAN, OKLA.—District camp meeting Aug. 4-15, in city park. Meals reasonable. Sanitary kitchen and dining hall for those who wish to cook own meals. Charles Robinson, Wichita Falls, Tex., will be the main speaker. Write James Hutsell, Slick, or E. C. Tobey, Duncan.

JACKSBORO, TEXAS.—Archer City road, on old Shields Estate, 8 miles northwest of Jacksboro, July 31-Aug. 14, Guy Shields, assisted by local pastors in charge. Free camp ground, plenty of water and shade. Bring bedding, a frying pan and a few dishes; free wood; near store. This is to be an old-fashioned Southern brush arbor camp.

WELLESLEY PARK CAMP MEETINGS
NATICK, MASS.—Speakers during July are A. H., Zelma, and Watson Argue. Speakers for August to be announced later. Boston and Worcester buses pass the camp ground on Oak Street every half hour. Services every afternoon and evening. Sundays all day.—Charles F. Ryans, Secretary, 7 Auburn St., Framingham, Mass.

POTOMAC PARK—Camp meeting July 29-Aug. 21. Main speakers: Otto J. Klink, night speaker, Christine A. Gibson, Bible Teacher, Eleanor A. Bowie, Children's Teacher. These will be assisted by all district pastors, evangelists and missionaries. Dormitory rooms \$8.00 a week, lights and water; cabins same price; tents \$5.00 a week, floors and lights. For further information and booklet address Harry V. Schaeffer, Chairman Camp, 319 Douglas St. N. E., Washington, D. C.

BELLEVILLE, ILL.—July 22 Illinois District Camp Meeting and Christ's Ambassadors' annual state convention July 22-Aug. 1. Guy Shields, of Amarillo, Tex., will have charge of the evening evangelistic services. Send orders for tents and cots to Guy Phillips, 3421 College Ave., E. St. Louis, Ill. Rooms near camp.—Vernal Gibson, Christ's Ambassadors President; Arthur Bell, District Superintendent.

SOUTHERN MISSOURI DISTRICT CAMP
WEST PLAINS, MO.—Southern Missouri District Camp Meeting, City Park, Aug. 5-14. Rooms free to all ministers and delegates as far as possible. Meals on freewill offering plan. Further announcements later. Write S. L. Johnson, District Superintendent, Dexter, M. M. Brewer, West Plains, E. E. Templeton, Thayer, or Joseph Woolridge, Willow Springs, Committee.

SOUTHWEST VIRGINIA CAMP MEETING
TAZEWELL, VA.—Aug. 4-14. Ninth annual camp meeting for Southwest Virginia section, Appalachian District at Fair Grounds. Wm. I. Evans, Dean of Central Bible Institute, Springfield, Mo., will be our evangelist and Bible teacher. Willie T. Millsaps, Committee Chairman, Box 103, St. Paul, Va.; S. W. Sublett, District Superintendent, Montcalm, W. Va.—Willie T. Millsaps.

SOUTH-EASTERN SECTIONAL CAMP
HEAVENER, OKLA.—Camp meeting for South-eastern Section July 13-Aug. 1. Two services daily. Local ministers will speak at the day services; Mrs. G. C. Lout, Shreveport, La., will speak each night. All the local churches are planning to help make this endeavor a success. We urge all ministers and workers to come and camp. Bring bedding and toilet articles. Meals on freewill offering plan.—Information addresses: James B. Gray, Heavener, or Thomas M. Gray, Sectional Presbyter, McAlester.

EASTERN DISTRICT CAMP MEETINGS
MARANATHA PARK, GREEN LANE, PA.—July 15-Aug. 7. Dr. Chas. S. Price and party, assisted by large corps of District ministers. Address Maranatha Park, Box 115, Green Lane
BUFFALO, N. Y.—A Western New York camp meeting, Ebenezer Park, near Buffalo, Aug. 21-Sept. 5. A great all day rally Labor Day. Dr. Chas. S. Price will be the evangelist throughout the meeting. Write Pastor Harold J. Snelgrove, 629 E. Delavan Ave.

KANSAS DISTRICT COUNCIL
ATTICA-SHARON, KANS.—July 21-31. Annual camp meeting for South Central Kansas in grove 6 miles west of Attica, 5 miles east of Sharon. W. I. Evans, Principal Central Bible Institute, Springfield, Mo., and Stanley Cooke, Funkstown, Md., will be the main speakers.

WOODSTON-ALTON, KANS.—Aug. 4-14. Annual camp meeting for North Central Kansas 3 miles east of Woodston, 6 miles west of Alton, on U. S. 40 N. Loren B. Staats, Blue Rock, O., will be the main speaker. Meals served at all camps at very reasonable prices. Tents and cots for rent in the 2 latter camps. Bring bedding and toilet articles. All ministers in good standing entertained free. Fred Vogler, District Superintendent, 1034 S. Lawrence St., Wichita, Kans.

WALNUT GROVE, KY.—Pete and Verna Saleskey, Westernport, Md., will conduct old time revival July 24-Aug. 14.—Pastor L. D. Warren, Versailles, Ky.

DUNCAN, OKLA.—Wm. Burton McCafferty, Member Southwestern Bible School faculty, will conduct revival at Bammer Assembly 8 miles west of Duncan, July 19-Aug. 1.—J. D. and Mrs. Birge, Pastors.

CAMBRIDGE, MASS.—Mid-summer revival, July 17-Aug. 7, at Full Gospel Lighthouse, 40 Prospect St. Mary Louise Paige, 13-year-old girl evangelist, of Uhrichsville, O., nightly except Saturdays; Sundays, 3:00 and 7:30. Rooms and meals near by. Week-end services in auditorium.—Pastor and Mrs. R. A. Babcock.

NEBRASKA DISTRICT CAMP
KEARNEY, NEBR.—District Camp meeting, 1 1/2 miles south of State Industrial School, July 28-Aug. 7. H. E. Bowley of Tulsa, evangelist; Myer Pearlman of Central Bible Institute, Springfield, Mo., daily Bible studies. Bring bedding and other necessary camp articles. Write E. W. White, District Superintendent, 207 W. 10th St., Grand Island.

OPEN FOR CALLS
Evangelistic

Seltha Bray, Box 135 Marionville, Mo.: I have turned the work at Republic over to E. J. Hance, of St. Louis, and am now free to respond promptly to calls. Good references.

Pastoral or Evangelistic

Russell Beckett, Clifton, Colo. Prefer new fields. Reference O. L. Mabry, 12th and Mapleton, Boulder, Colo.

MISCELLANEOUS NOTICES

CHANGE OF ADDRESS.—I will now receive mail at Keota, Okla.—J. A. Witt.

WANTED.—To buy a tent. Describe tent conscientiously.—S. C. Johnson, Gen. Del., Columbus, Ga.

NOTICE.—We are sufficiently supplied with back numbers of the Evangel. Thank you.—Pastor K. A. Auten, 1033 W. Eldorado St., Decatur, Ill.

NOTICE.—We want used song books and Bibles. Hundreds of people want Bibles and have no money. We have with us some ministers competent for evangelistic work in the mountains. They can use these books but cannot buy them. We are putting our all into the work.—H. C. and Mrs. Leete, Evangelists, Pindall, Ark.

NOTICE.—I have recently taken the pastorate in Middletown, N. Y. A welcome extended to any council workers who may be passing through. Should be glad to receive old Evangel, Sunday school papers and tracts for prayerful distribution.—Pastor and Mrs. A. T. Smith, 16 Liberty St., Middletown, N. Y.

REPORT SHOWING AMOUNT EACH STATE HAS SENT IN FOR THE EXTENSION OF WORLD MISSIONS DURING MONTH OF JUNE

California	\$3431.26
Washington	1212.49
Ohio	1063.09
Pennsylvania	1000.58
Illinois	817.28
New York	786.18
Missouri	700.34
Massachusetts	666.50
Kansas	532.94
Michigan	517.25
Oklahoma	414.52
New Jersey	367.34
Minnesota	350.24
Iowa	314.80
Wisconsin	292.76
Texas	286.05
Maryland	281.35
Oregon	255.65
District of Columbia	219.00
Florida	176.59
Indiana	172.92
North Dakota	149.30
Nebraska	141.77
Colorado	118.36
Arkansas	96.24
Canada	85.00
Montana	83.46
South Dakota	81.03
Arizona	68.71
Virginia	65.80
Idaho	53.30
Alabama	51.14
Alaska	50.67
Maine	49.61
Kentucky	41.68
Wyoming	39.52
West Virginia	28.74
Connecticut	28.50
Mississippi	26.46
Louisiana	25.15
Georgia	24.63
Nevada	14.00

New Hampshire	14.00
New Mexico	13.11
Foreign Countries	10.24
North Carolina	6.50
Delaware	5.00
Rhode Island	5.00
South Carolina	5.00
Tennessee	3.50
Utah	1.00
Total amount reported	\$15,246.55
Less amount reported as given direct & designated for expenses	\$1,089.89
Total for June	\$14,156.66

HOME MISSIONS

California	\$232.60
Minnesota	88.75
Kansas	48.75
Missouri	29.05
North Dakota	21.06
South Dakota	18.93
Colorado	15.34
Iowa	12.29
Nebraska	9.25
Wisconsin	9.02
Oregon	8.50
Wyoming	5.88
Illinois	5.50
Texas	5.00
Washington	4.60
West Virginia	4.56
Kentucky	3.92
Florida	3.36
Virginia	3.33
Montana	3.23
Pennsylvania	3.22
Maryland	2.51
Mississippi	2.07
New York	1.95
Georgia	1.52
Alabama	1.07
Oklahoma	1.02
Arizona	.59
Maine	.50
Nevada	.50
New Mexico	.25
Total amount reported	\$548.12
Less amount reported as given direct	131.55
Total for June	\$416.57

WORLD MISSIONS CONTRIBUTIONS

July 1-7, inclusive

All personal offerings amount to	\$1,108.02.
.81 Pentecostal S S Gerald Mo	
1.00 Assembly of God Homer Nebr	
1.00 Assembly of God Claremore Okla	
1.00 Assembly of God Sweetwater Okla	
1.00 Assembly of God S S High Bridge Ky	
1.00 Juniors of Full Gospel Assembly Home Acres Gd Rapids Mich	
1.00 Assembly of God S S Cushing Okla	
1.00 First Pentecostal Church Lancaster Pa	
1.16 Trinity Tabernacle Mokane Pa	
1.30 Assembly of God Church Campbell Mo	
1.30 Banner Chapel Brewton Ala	
1.45 Ladies Missionary Prayer Band Chanute Kans	
1.48 Assembly of God & C A's Bucklin Mo	
1.50 Olcott Sunday School Turon Kans	
1.50 First Pentecostal Church Beaver Falls Pa	
1.50 Assembly of God Kissimme Fla	
1.53 Assembly of God S S Corwin Kans	
1.55 Assembly of God S S Sharon Kans	
1.55 Assembly of God Church Chaffee Mo	
1.65 Assembly of God Tab Muskogee Okla	
1.85 Assembly of God S S Warrior Ala	
1.95 Dorothy Assembly Dorothy W Va	
2.00 Assembly of God Church Snomac Okla	
2.00 Assembly of God Hendley Nebr	
2.00 Assembly of God Blackwell Okla	
2.14 Assembly of God S S Bethel Chapel El Dorado Ark	
2.14 Assembly of God S S Covington Ind	
2.25 Assembly of God Loveland Colo	
2.35 Assembly of God Gracemont Okla	
2.37 Pentecostal Assembly Goodrich Colo	
2.49 Assembly of God S S Port Lavaca Texas	
2.50 Green Ridge Assembly Flintstone Md	
2.50 Sectional Fellowship Meeting West Point Ill	
2.50 Assembly of God S S Wakita Okla	
2.75 Assembly of God S S Decatur Ill	
3.00 Bear Creek Assembly Atlanta Mo	
3.00 Christ's Ambassadors Miami Okla	
3.00 Assembly Frankston Texas	
3.00 Westernport Assembly Westernport Md	
3.01 Junior Christ's Ambassadors Topeka Kans	
3.04 Assembly of God S S Turkey Texas	
3.14 Fairview Sunday School Springfield Mo	
3.16 First Pentecostal Church Mt Union Pa	
3.25 Christ's Ambassadors Bethel Temple St Louis Mo	
3.31 Pentecostal S S Heppner Oregon	
3.33 Assembly of God Van Buren Ark	
3.35 Pentecostal Assembly of God S S Guthrie Okla	
3.46 Thorndyke S S Seattle Wash	
3.50 Pentecostal Assembly Ore Hill Pa	
3.91 Assembly of God S S Percy Ill	
4.11 Oak Park Holiness S S Tampa Fla	
4.15 Bruer S S Tulsa Okla	
4.27 Full Gospel Mission Montague Calif	
4.40 Pentecostal S S Thayer Mo	
4.45 Assembly of God Myrtle Point Oregon	
4.50 Smithville Assembly of God S S Smithville Texas	
4.70 Busy Bee Band Coulwood Va	

4.75 Assembly of God & S S Sorento Ill	
4.83 Assembly Crichton Ala	
5.00 Bethel Mission Arkansas City Kans	
5.00 Christ's Ambassadors Bellflower Calif	
5.00 Lighthouse Mission Springfield Mo	
5.00 Christ's Ambassadors New Orleans La	
5.00 Assembly of God S S Humbler Texas	
5.00 Christ's Ambassadors Broken Arrow Okla	
5.00 Assembly Jerseyville Ill	
5.00 East Side Gospel Mission Davenport Iowa	
5.00 Pentecostal Church Bradenville Pa	
5.00 Pentecostal Prayer Meeting Milton N Y	
5.28 Assembly of God Hoquiam Wash	
5.32 Full Gospel Mission Pasco Wash	
5.38 Assembly of God Pent'l S S Carthage Mo	
5.44 Assembly of God Church & S S Ash Grove Mo	
5.50 Community Gospel Mission Springfield Mo	
5.75 Springfield Gospel Tabernacle Springfield Ill	
5.78 Full Gospel Tabernacle S Souix City Nebr	
5.80 Assembly of God Ft Madison Ia	
5.82 Assembly of God St Joseph Mo	
5.83 Assembly of God Knox City Mo	
5.98 First Church of the Assemblies of God Ft Worth Texas	
6.00 Sherman Assembly Kane Ill	
6.00 Pentecostal Sunday School Drain Oregon	
6.35 Pentecostal Church Latah Wash	
6.48 Full Gospel Pent'l Church Youngstown Ohio	
6.63 Assembly of God & S S Hutchinson Kans	
7.50 Elm St Chapel & Young Peoples Miss Band Waynoka Okla	
7.70 Assembly of God Alta Iowa	
8.00 N Peoria & Haskel Assembly Tulsa Okla	
8.07 Assembly of God Brimson Mo	
8.06 Assembly of God S S West Point Ill	
8.15 Assembly of God S S Monroe La	
8.40 Assembly of God Collinsville Okla	
8.81 Assembly of God S S Eureka Springs Ark	
8.88 Assembly of God Church Hannibal Mo	
9.50 Assembly of God S S & Church Holtville Calif	
9.70 Magnolia Park Assembly S S Houston Texas	
10.00 Calvary Tabernacle S S Centralia Wash	
10.00 Full Gospel Temple Grants Pass Oregon	
10.00 Bethel Mission Arkansas City Kans	
10.00 Calvary Pentecostal Ch Galesburg Ill	
10.00 Trinity Missionary Band Youngstown Ohio	
10.00 Faith Tabernacle Kansas City Mo	
10.00 Pentecostal Church Livingston Mont	
10.45 Assembly of God Plymouth Ill	
10.50 Christ's Ambassadors of Indiana	
12.00 Full Gospel S S Morgan Hill Calif	
12.00 Christ's Ambassadors Stillwater Okla	
12.25 Pentecostal Assembly Appleton City Mo	
12.83 Pentecostal Church La Crescenta Calif	
13.00 First Pentecostal Church Columbia Pa	
15.00 South Florida State Christ's Ambassadors Winter Haven Fla	
15.00 Pentecostal Mission Newfoundland Pa	
15.00 First Baptist Church S S San Jose Calif	
15.69 First Full Gospel Church Pomona Calif	
16.00 Gospel Hall Yonkers N Y	
16.61 Assembly of God McCook Nebr	
17.00 Christ's Ambassadors Riverside Tab Flint Mich	
17.97 Pentecostal Tabernacle Altoona Pa	
20.00 Assembly of God S S Terre Haute Ind	
20.00 Pent'l Church & S S Long Branch N J	
20.04 Full Gospel Crusaders Trinity Tab St Louis Mo	
20.00 Emmanuel Mission Harvey's Lake Pa	
20.00 Full Gospel Tabernacle Shawano Wis	
22.21 Full Gospel S S & Christ's Ambassadors Tulare Calif	
22.50 Los Angeles Pledgers Los Angeles Calif	
23.37 Assembly of God Olympia Wash	
23.90 Assembly of God S S Russellville Ark	
25.00 Edward St Pentecostal S S & Church Alton Ill	
27.83 First Pentecostal Church San Bernardino Calif	
30.00 Southern California Bible School Pasadena Calif	
31.20 Full Gospel Tabernacle Cuyahoga Falls Ohio	
40.25 Faith Temple Kansas City Mo	
44.25 Highway Mission Sunday School Philadelphia Pa	
45.00 Assembly of God German Branch Chicago Ill	
48.33 Ohio State Christ's Ambassadors	
50.00 Michigan Christ's Ambassadors	
77.24 First Pentecostal Church Wilmington Dela	
92.50 Full Gospel Tabernacle San Diego Calif	
97.50 Community Sunday School E Palo Alto Calif	
101.66 Christian Assembly Cincinnati Ohio	
132.00 Pentecostal Assembly of God Scranton Pa	
138.25 Full Gospel Church Baltimore Md	
140.00 First Pentecostal Church Lancaster Pa	
186.25 Glad Tidings Temple & Bible Institute San Francisco Calif	
235.50 Bethel Temple Los Angeles Calif	
250.00 Pentecostal Tabernacle Anacortes Wash	
981.00 Glad Tidings Tabernacle New York N Y	
1145.00 Highway Mission Tabernacle Philadelphia Pa	
2000.00 Gospel Publishing House, Springfield Mo	
Total amount reported	\$7,886.00
Home Missions fund	24.47
Office expense fund	1043.72
Deputational expense fund	3.29
Reported as given direct to missions	662.99
Reported as given direct to home missions	8.00 1,742.47
Total for foreign missions	\$6,143.53

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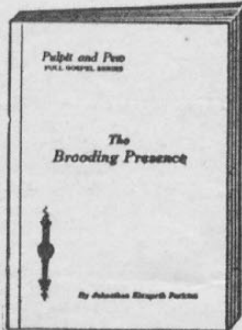


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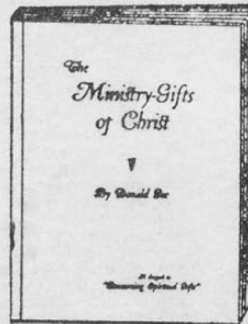


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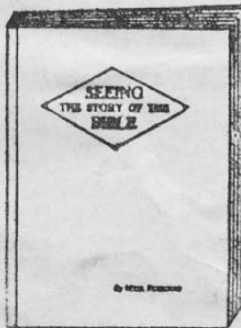
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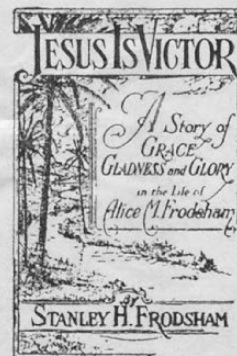


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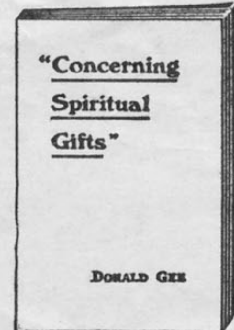


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