

Not By Might, nor By Power

The Pentecostal Evangel

By My Spirit saith the Lord

The Whole Gospel to the Whole World

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The Greatest Danger in Our Lives

Arthur Moore at Springfield, Missouri

READ Luke 2:41-52. Text: Luke 2:44, "But they, supposing him to have been in the company, went a day's journey."

This interesting story is the only place where we have anything concerning Christ's life between the first few days and the time when He entered upon His public ministry. All of those hidden years down in Nazareth we have scarcely anything told us. But in this story Jesus is twelve years old, and He, with His parents, Joseph and Mary, are getting ready to make the journey from Nazareth to Jerusalem. They are going up to join in the celebration of the feast of the passover, and their friends and neighbors are going along. The journey is to be a slow, tedious one overland. At twelve I think Jesus was a very normal boy. I believe He grew up to be a very normal man, a very human sort of person. I do not think Jesus was quite so grave of face and sad of countenance as the artists would have us believe. If He had been, the children would not have flocked around Him. Children do not gather around a long-faced man unless he happens to be their daddy, and then they can't help that.

But here we have the family getting ready for the journey. It is eighty

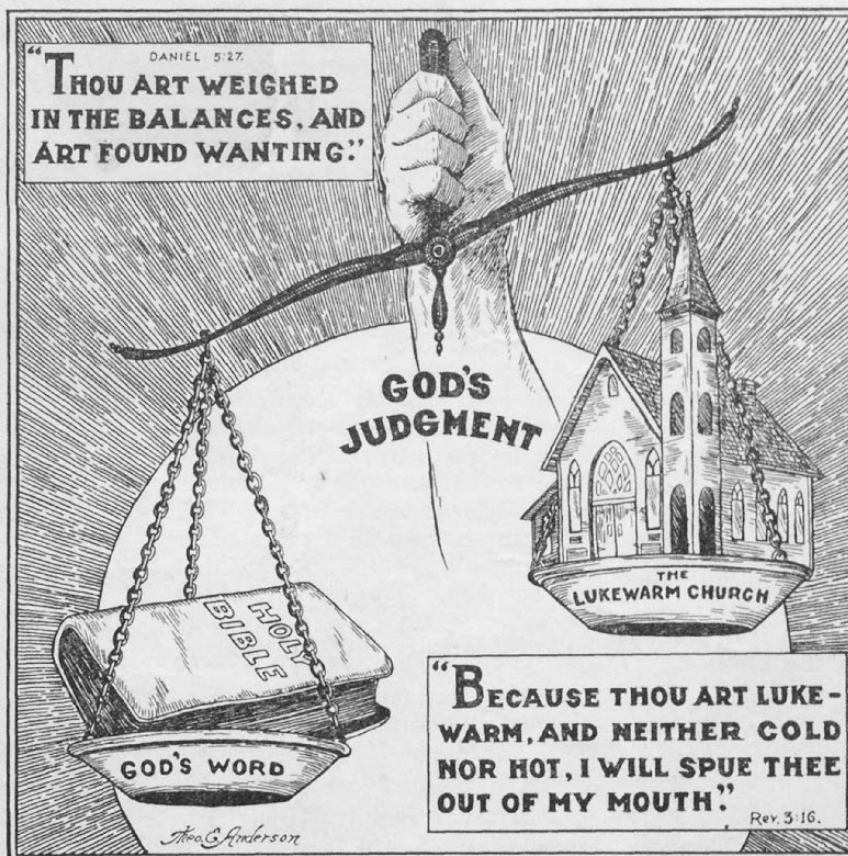
miles from Nazareth to Jerusalem. Up in Jerusalem they celebrate the feast of the passover, and finally the days of celebration are over and they are getting ready to return to Nazareth. Of course it is eighty miles back, and they get an early start. Have you ever noticed when you are going to take a long journey you always get an early start the first morning. I motored 7,000 miles in my travels this summer, and the first morning we started at five and the next morning at 6:30 and

the third morning it was 7:30 before we got started, and so on; I need not tell the rest of the story. But I believe Mary and Joseph made an early start that first morning. When the long day is ended and the sun is dropping behind the western hills, and darkness creeps across the earth, they begin to make preparations for the night. And then I can see Mary, the mother, saying to Joseph, "Have you seen the boy today? I don't recall having seen Him. Where do you suppose He is?"

And then Joseph answers, "Oh, He is all right. He is with the friends." But the mother, always a little more solicitous, says, "But it is night, and I think you had better go and bring Him here."

And so Joseph starts out to find Jesus. I can imagine him going to somebody's tent, "Brother John, is Jesus at the tent with you?" And his friend says, "No, I don't recall having seen Him today." Joseph goes to Brother Luke's tent with the same words, "Have you seen Jesus today?" "No," comes the answer again. And Joseph goes to every place in the camp and asks at every tent only to find that Jesus is not in the company at all.

Somebody has brought this most illuminating thought from this text: The most unlikely per- (Cont'd on Page Six)



Drawn for the Pentecostal Evangel by Theo. E. Anderson, Willmar, Minn.

Except Ye Become As Little Children

Charles G. E. Chilton, Sheldonville, Mass.

"If you do not turn back* and become again as little children, you can never enter the realm of heaven." Matt. 18:3, literal.

A leading article of a health periodical was thrown under this caption, printed in bold type: "*Children of April.*" Let me cull a few lines. "If men and women could only put on a pair of roller skates, and roll along with the carefree abandonment of children! It is being done in many of our recreational centers in big cities as a means of keeping up the morale of adult life during this period of economic adjustment. All nature seems to tell us to play, and if you do not feel like playing—look to your health. If only in imagination, get out a pair of roller skates and speed away to the magic of never, never land. Why not?"

Dismissing those aspects of human philosophy, we may present the burden of this man's thought in a sentence. It is this: in order to enter the realm of health we must turn back and become children again. The significance of the language is found in the fact that this writer is enunciating a great principle, only the pity of it is that he is unable to carry us further, for the principle involved embraces all the great aspects of life; relating itself not simply to physical life, but life in its fullness and completeness.

What Jesus is saying is this: *That the fundamental and essential condition of entrance into life is the presence and exercise of the child-like heart.* "Except ye turn back and become like children ye cannot enter."

We ought to pause at this juncture to say that this child-like quality and condition of heart must not be confused with the childish outlook. We must be sure to differentiate between childlikeness and childishness. *The former is the requisite and necessary condition of entrance into life*, while the latter must ever be the baneful impediment that must serve to distort and stunt life. There are things that are suitable and appropriate for the childish stage of life, hence gifts to the baby will take the form of a pretty rattle, a rag doll and the like, each of which must appeal to the infantile outlook. To be occupied with the toys of childhood when manhood should be attained constitutes a tragedy and not a

triumph. Said the great apostle Paul: "When I became a man, I put away *childish* things." Childishness can find no place in maturity, but childlikeness is at once the essential strength and sphere of spiritual manhood, and it constitutes the needful atmosphere in which there is to be the full exercise of those mature faculties and gifts. Much of the difficulty within the church at Corinth may be explained in terms of the working and manifestation of the childish spirit. They were babes when they ought to have been men.

Childlikeness offers the key to real spiritual progress. Says Hudson Taylor: "Ordinary progress is from infancy to manhood, but Christian progress is in the reverse order, from manhood perpetually backward toward the cradle, becoming a little child again; one of *God's little ones.*" The man of God is essentially a *child* of God. He never loses his simplicity, even the simplicity of Christ, for in this atmosphere he lives and moves and has his being.

Here then is the requisite condition for entrance into the realm of heaven. But what does it mean? Is it to be regarded as an arbitrary rule? On the contrary, it is the vital functioning of a spiritual law of life. No one quarrels with the physiological demand, "Breathe and live!" It comes as that which is in harmony with our physical well being: our nature answers to its truth, and our conscious need responds with the full approval of a given requirement. In like manner, spiritual life cannot be divorced from this essential demand, for it comes to us with the force of a divine imperative. "Unless you turn back and become again as a little child you cannot enter the kingdom of heaven"—why? *Because in the child-like attitude there is ever the manifestation and abandonment of the carefree spirit.*

Children do not carry burdens; they leave these for father to bear, and those who spiritually truly enter into the full spirit of sonship, cast all their anxiety upon the Heavenly Father knowing that He careth for them. This working of the childlike heart is fully and adequately reflected in the language of F. W. Faber:

"I know not what it is to doubt;
My heart is ever gay;
I run no risks, for come what will
Thou always hast Thy way.

"I have no cares, O blessed Will!
For all my cares are Thine;
I live in triumph, Lord! for Thou
Hast made Thy triumphs mine."

Here is the working of child-like abandonment which must ever be the source and strength of perpetual youth, and the wide contacts it has been our privilege to make will serve to support this finding. The most vigorous and charming old folks I have met have been those who have never lost their youth, for in the simplicity and exuberance of the child-like heart their youth has been renewed like the eagle's. Such may be old in terms of years, but they are ever young in spirit and in outlook. Only recently, while in conversation with a very dear friend, and one who exerts a fragrant influence wherever she goes, this dear saint said to me: "Do you know, I feel just about six years of age!" Yes, and the joy in her face, the abandonment of her spirit, and the song in her heart (and upon her lips) all served to justify the statement, and what is more, I go so far as to say that her sweet sainthood is vitally linked with the fact, that she has learned well the principle, that it is just as important to know how to play as it is to know how to pray; indeed, it may be established, that the person who cannot play can never really pray, since true piety is always the handmaid of gladness and not the child of gloom. "No man," says Buxton, "has fulfilled every duty unless he has fulfilled that of being cheerful and pleasant." Surely this is the given emphasis of Philippians 4:4: (Weymouth) "Always be glad in the Lord: I will repeat it, be glad."

Certainly, the atmosphere of the nursery is more pregnant with immortal wisdom than that which we associate with the philosopher's chair or college class-room, because it is the atmosphere of simplicity and pure and holy mirth, the atmosphere in which all good affections grow. Unhappiness, on the other hand, must ever be represented as that chilling pressure which stagnates the blood and freezes the heart. For this reason, Wordsworth writes, "Heaven lies about us in our infancy." Why? Because childhood has no forebodings and no regrets, for it lives in the eternal now of God's sunshine and love.

If we have allowed the song to go out of our lives, let us turn back to the child-like heart, for there it will be found waiting for us again.

Then again, Jesus calls us to turn back to the child-like heart because of *its readiness to take.*

Children know how to take, because they possess the receptive heart and the spirit of simple dependence. Power in prayer is not only related to the secret of asking; it is also bound up with the secret of taking. Many, in a greater or a lesser degree, know how to ask, but how very few have really learned the art of taking from God. In a large measure, this aspect supplies the key to the beauty and power of the life of A. B. Simpson, the

*The sense is not simply that of turning round, but also of turning back, and the whole movement of the passage, will sustain this view and finding. See also Fenton's translation.

founder of the Christian and Missionary Alliance. The story of how he discovered the secret of taking divine life for his body has been told far and wide, and with blessed results. But Dr. Simpson did not stop here: with that great discovery he went on learning the child-like secret of taking from God for every need of life, even for the quickening of his mental powers, until his everyday walk witnessed to the blessed truth: "I take, he undertakes."

The child-like heart is conspicuous also in its readiness to trust. I have been impressed by the fact the men called by God into positions of great responsibility and leadership have in many instances been those who have been brought back to the simplicity of their early faith. The Holy Spirit turned them back and made them as little children. Oh, the tragic record of many such who lost their spiritual vision and power through the pursuit of certain courses in their university work; yes, and through occupation with that learning and that wisdom that makes men blind. In saying this, we are not decrying true education, but have reference to that "philosophy falsely so called" which parades in the name of "modern education."

(To be continued)

A Notable Healing

During my military service overseas in the United States Army I was shell shocked. After my discharge from the army my condition grew worse and in 1929 I had to give up work. The government doctor in Boston sent me to the diagnostic clinic in Washington, D. C. where I received treatment. From there I was taken to the Naval Hospital, Chelsea and was marked "permanent total disability."

While in the Naval Hospital my condition grew worse. I developed an atrophic condition of the left arm and hand. My left arm shrank two and a half inches and my left hand was one inch smaller than my right around the palm. My nerves were in such a condition that at times I almost lost my mind, and my limbs would twitch convulsively as I would lose all control over them. I was anointed and prayed for several times but no deliverance came. My pastor told me what God would do if I would commit everything to the Lord and trust Him, and I believe now my healing was hindered because I did not meet God's conditions.

April 14, 1934 will always be remembered by me. I was taken so bad that I sent for my pastor, Brother Lindsay, and my brother, Jack Mulley, to come and pray for me as I thought I was dying. But thank God I did not die. I received an abundance of life. I was instantly healed. My arm and hand which had

shrunk were restored to normal and I received complete deliverance. Glory to God!—Robert Mulley, 163 Washington Ave., Revere, Mass.

I can vouch for the truth of this testimony. It is causing quite a stir amongst those who know him. This brother's unsaved wife was so impressed with her husband's healing that she gave her heart to the Lord and was saved that night. They are both running over with praises to God.—Alex. Lindsay, Pastor.

The Family Physician

Disposed to be tubercular since 1915, in 1920 influenza left me with tuberculosis of the lungs with such complications that the physicians of the Los Angeles County Hospital said I would die. God healed me however. In 1927 the tuberculosis returned. I was commanded to go to bed

Questions and Answers

Please explain Heb. 6:4-6.

Some exponents of the Scriptures say this ought to read "while they crucify unto themselves the Son of God afresh," instead of "seeing they crucify unto themselves the Son of God afresh." But the correct meaning would seem to be that those who wilfully apostatized after having enjoyed such rich blessings from God were in danger of everlasting damnation. Heb. 10:26-31. Emphasis falls on the words "Fall away." This same term is used to express the great apostasy that should take place in the last days thus preparing the way for Antichrist. 2 Thess. 2:3. There is a decided difference between wilful turning from God and ordinary backsliding. The prodigal son returned to his father and fellowship. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." "If any man sin we have an Advocate with the Father, Jesus Christ the righteous." 1 John 1:9; 2:1. Let any who have gotten out of harmony with God, who wish to be restored to His favor, seek Him in faith. "Be ye reconciled unto God" was written to those who must have lost their sense of reconciliation. 2 Cor. 5:20.

Please explain Mark 13:17.

This verse is used in connection with the setting up of the abomination of desolation in the temple at Jerusalem. It is then advised "Then let them that be in Judea flee to the mountains." Flight would be difficult for mothers and little children, therefore the words, "But woe unto them that are with child, and to them that give suck in those days." The warning seems to have reference to a certain locality, "Judea," and is not a rebuke to motherhood.

and stay for six weeks. I did not, although I refrained from work. I sent a wire for prayer and in three weeks had gained eight and a half pounds and went to work in a canning factory. After working two days I was suspected of having tuberculosis and had to go to be examined. The doctors could find nothing the matter with me.

In 1929 my son took pneumonia. Doctors said his temperature was 107½. That was Monday. We sent a telegram for prayer, and when the doctors came Wednesday he found his lungs clear, although his fever persisted from another cause. As soon as he was able we sent him to friends in Houston where "Dad" Richey prayed for him. In seventeen days he gained 12 pounds and came home a well boy.

In 1929 I had worn glasses for 12 years, unable to read at all without them. In a revival I had prayer for my eyes and since then I have been able to read the smallest print without glasses and see things a long way off that before I could not see. In 1932 I was very sick. My folks wanted to call a doctor. Prayer was offered for me and I was healed. Since then there has been a notable healing of my youngest son, and I was healed within a few minutes of a deep and painful burn covering half of the palm of my hand from boiling lard. Praise the Lord!—Mrs. Bertha Mayer, Fairbanks, Texas, Route 1.

False Doctrine

After praising the church at Pergamos the Lord declares that He has something against that church. When He specifies what those things are He says, "Because thou hast there them," etc. He had told them that notwithstanding they dwelt where Satan had his throne (It appears from this that Satan has regal headquarters on earth.), still they were holding fast His name and were not denying His faith, even when conditions became so tragic that Antipas was martyred. Thus it appears that their merely allowing certain persons to be *among them* brought His condemnation upon them. All he says about these false-doctrine persons is that they *held* those false doctrines; and all He says about the church is that they *had* those holders of false doctrines.

What bearing does this have on a church today allowing in its fellowship a person holding some pernicious doctrine? We are reminded of Paul's warning to Timothy against Hymenaeus and Philetus whose word will eat as doth a canker. What they taught was that "the resurrection is past already." 2 Tim. 2:17, 18.—C. E. R.

There is utility in every trial.—F. B. Meyer.

The Editor's Notebook



God's Standard

When I was quite a young Christian I went to hear a preacher who was a great Bible student. He stated that he considered the first Epistle of John the greatest of all the epistles in the New Testament. I took a mental note of this, and on arriving home I read through this epistle. My comment as I finished reading was, "That book has a standard that no human being can ever attain." At that time I knew nothing of a life in the Spirit. Praise God, I now know that that which is an impossible standard for the flesh becomes blessedly possible through the work of the Holy Spirit.

We Shall Be Like Him

Watch that artist as he takes the shapeless lump of clay. Before him is a living model. Slowly but surely the deft hands of the artist change the yielded clay into the likeness of the model before him. Again and again he looks at the model. Then he turns to his clay and gives to it a touch here and a touch there, until in every way it resembles the model before him. In like manner the Spirit of God takes hold of us—a mere mass of ugly clay. Before Him in the Mount there is a Pattern, and He purposes to make us like unto that Pattern, like unto Him who is altogether lovely. He takes infinite pains, and with a patience that no human being knows, He brings pressure here and there and there. He is in no hurry, for He is making a vessel for eternity. The clay has but to be restful, trustful, and submissive. What He has begun He assures us He will not fail to complete. We do not see the Pattern in the Mount, but He does, and He will not fail nor be discouraged until He has made us like to that Pattern. "We shall be like Him!"

The Eternal Lamb

In this first Epistle of John we read these words, "As He is so are we in this world." As He is today, so are we to be today. The prophet of Patmos peered into the glory and got a glimpse of Him as He is today. Tell us, John, what He looks like today. He answers, "I beheld, and lo, in the midst of the throne . . . stood a Lamb as it had been slain." He is eternally the Lamb. He was such when John Baptist pointed his index finger to Him as He walked by Jordan's bank, declaring, "Behold the Lamb of God that taketh away the sin of the world." To the seer of Patmos He was revealed as "The Lamb slain before the foundation of the world." And as John peered into the future and saw the new

heavens and the new earth, and the new Jerusalem coming down from heaven, he saw the Lamb, together with His Father, as the temple of this city. What He is, and was, and ever shall be—a Lamb—He purposes that all His people shall be. When? Even now, "in this world."

The Laid-down Life

In the 10th chapter of John we are taken to a sheepfold. Here we see Him who is the Lamb pictured as the Good Shepherd. He says concerning the sheep, "I am come that they might have life, and that they might have it more abundantly." How can they have life? He tells them what their receiving this life, and this life more abundant, is going to cost Him—"I lay down my life for the sheep." And lest they should not have caught this He repeats the phrase, showing them it is His Father's plan for Him, "Therefore doth my Father love me, because I lay down my life." Verse 17. And once more He repeats this message, showing that it was an entirely voluntary act on His part, "No man taketh it from me but I lay it down myself. I have power to lay it down, and I have power to take it again. This commandment have I received from my Father." And this word of His was fulfilled. At Calvary He laid down His life. On the resurrection morning He took it again. And from the morning of the Day of Pentecost onward, He has by means of His Spirit, been pouring that life into His own.

Losing Our Lives

In this Epistle of John we see that we too are privileged to share in this same spirit of sacrifice that the Lamb of God had. We read, "Hereby perceive we the love of God, because he laid down his life for us; and we ought to lay down our lives for the brethren." I John 3:16. It is the will of our Lord for us to live "the laid-down life." To His disciples He said, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever will save his life shall lose it; but whosoever will lose his life for my sake, the same shall save (or find) it." Luke 9:23, 24. It is the life *lost* or laid down for His sake and for the sake of the brethren that we shall *find* over on the other side; just as He *found* or received again the life He laid down at Calvary. And He warns us of the consequence of refusing to lay down our lives—a warning repeated no less than six times in the Gospels: "For whosoever will save his life, shall lose it." That loss will be an eternal one.

A Parable in Nature

A missionary to North Africa, Miss Lilius Trotter, shows us in her *Parables of the Christ Life*, that all through nature we have pictures of Calvary. In North Africa they have the giant Aloe (called in California the Century Plant), which she tells us "flowers and seeds but once in its career. Up till this time its thick hard leaves look as if nothing could exhaust their vigor. The flower stalk pushes up from a fresh sheaf of them—up and up for twelve or fourteen feet—and expands into a candelabra of golden blossom, and not a droop comes in the plant below. But as the seed forms, we see that life is working death, slowly but surely. The sword-like leaves lose their stiffness and color, and begin to hang helplessly, and by the time the seeds are ripe every vestige of vitality is drained away from those thick hard leaves, and they are dead."

Life Out of Death

What has happened? The plant has laid down its life for its seed, for all its vitality has gone into it. And in that picture of Calvary given in Isaiah 53, where we see our Lord Jesus as a Lamb led to the slaughter, do we not see Him giving His life for His seed? And did not Jehovah promise, "When thou shalt make his soul an offering for sin, he shall see his seed . . . he shall see of the travail of his soul and shall be satisfied"? And do we not see the same Spirit working in the apostle whose testimony was "For me to live is Christ," when he declared to the Corinthians, "For we which live are always delivered unto death for Jesus' sake . . . so then death worketh in us but life in you." 2 Cor. 4:11, 12.

The Work of the Spirit

In the measure that we are filled with the Spirit of Christ, in that measure shall we live the life laid down, the crucified life. The cross had a large place in the life of the apostle Paul. He gloried in it. He exulted in a crucified Saviour. He knew experimentally something of the cross, and his one theme was the Christ of the cross. He testified, "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me; and the life that I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me." The longing of his heart was to be "made conformable unto His death." And that death, remember, was crucifixion. Let us seek ever the meekness the lowliness, the yieldedness of the Lamb. It is His will that we become partakers of His nature—the nature of the slain Lamb. There need be no strain. Just yieldedness, yieldedness, yieldedness to all He sends along, or permits. The Spirit of God, as we yield to Him, will not fail to make us like to the Pattern in the Mount—and the Pattern is that of a slain Lamb.

The Passing and the Permanent

A Review of Current Life and Thought in the Light of Scripture

Christianity in Russia

God cannot be driven out of any land. Asked Brother Herbert Schmidt of a refugee from Soviet Russia: "Are people still getting converted?" "Yes," he responded, "there is a hunger for the Word of God and even some Bolsheviks have been saved. An official was sent to Siberia after openly testifying of Christ."

Bible in Central Europe

The British and Foreign Bible Society has received information from Mr. A. L. Haig, its secretary for Central Europe, that the circulation of the Scriptures for the first six months of the year totaled 162,886 copies, an increase of 5,000 over the corresponding period of last year. The increases have taken place in Austria, Hungary, Poland, and Switzerland. It is interesting to note that upwards of twenty languages are spoken as mother-tongues in Central Europe.

Fascism and Christianity

A fundamental political principle of Fascism is that the individual exists for the sake of the State and not the state for the individual. Comments R. B. Lloyd: "In no State where the so-called natural law of the subservience of the individual to the mass is constantly practiced as a theoretically just method of government can Christianity long exist."

"All the dictatorships do, in fact, practice it, consciously and deliberately and purposely, and that is why no modern dictatorship has escaped trouble with the Church. The Russians were logical; they, in effect, wiped out the Church. Mussolini was clever, and chose his moment to make a concordat, though even he was forced to yield many points."

"And There Shall Be Famines."

The Archbishop of Canterbury submitted the following report concerning Russia to the English House of Lords: "The number who died of hunger was nearer 6,000,000 than 3,000,000. In one town 40,000 out of a population of 240,000 died; in another 4 per cent died out of 40,000 inhabitants. There were places where people were living on cats and dogs and where horseflesh was a luxury. There were places where the advent of mice in spring was regarded as a providential source of food. He had photographs, the authenticity of which it was impossible to doubt, of corpses lying in the streets and other bodies simply waiting on the pavements for death, while the people of the town were passing by as if there was almost nothing particular to notice."

The Best Refuge

Mr. MacDonald, the League of Nations Commissioner for German-Jewish refugees, reports that Palestine is almost the only area that offers an immediate opportunity for refugee colonization. "None of the other schemes appear at the moment to be practical." Comments Ernest Gordon in the *Sunday School Times*. Sure enough! God's purpose for Israel spells Palestine!

The Jewish Crisis

We are living in days of world-wide movements—world-courts, world disarmament conferences, world economic conferences, world-wars, etc.—a foreshadowing of the coming unity of nations implied in Rev. 13. And today we are witnessing a world-wide wave of anti-Semitism. It is reported that Dr. Nahum Goldman, Zionist leader, declares "that a wave of anti-Semitism is sweeping over the entire world, striking Jews at a time when they no longer can emigrate elsewhere to escape persecution and when a century of assimilation has made the race more vulnerable to attack."

Dying Freedom

The position of free speech today indicates that devolution, and not evolution, describes the trend of mankind today. *Dawn* quotes Mr. Ramsey Muir as saying, "Free thinking, speaking and writing are forcibly repressed in many countries. The reign of violence is replacing the reign of reason. Humanity seems to be slipping back from civilization into barbarism; for the essence of civilization is the conquest of violence by reason."

Unrest

Prophecy quotes the following prediction made by a former member of the Kaiser's official family: "He placed Hitler's downfall 'on the basis of information received here,' at some time this coming winter. Realization of this situation would in all probability swing the Nazi regime toward Communism. To avert this extreme result, the Reichswehr under General Von Blomberg will proclaim a military dictatorship and declare martial law. A monarchy will be re-established with the Kaiser on the throne."

All these revolutions and rumors of revolutions are sure signs of the decay and breaking up of the old order of things, which is the prelude to a new order. "Thy kingdom come!"

At Central Bible Institute

God's blessing is surely upon Central Bible Institute. Though we have suffered along with the rest of our section of country because of the prolonged and severe drought, wonderful rains are coming at regular intervals and our late plantings are thriving beautifully. We are hoping to have much from our garden to can for the school's winter use. We accept this as the smile of God upon us and respond with worship and adoration to Him.

Workmen, under the direction of Brother Welch, are now busy erecting a substantial barn to house our cows provided for the school's milk supply. We are sure our friends will rejoice with us for this added economy in connection with our school food supplies.

A new school bus is being built which when finished will provide much better conveyance for our students than they formerly enjoyed. This is meeting a long felt need and comes we believe in answer to the prayers of many. Praise the Lord.

The workers at Central Bible Institute are busy making ready for the largest company of students ever enrolled. At the present writing a larger number of

applications has come in than during any previous year. Enough have been finally enrolled to fill all available dormitory space and to require the engagement of accommodations outside the school. And still applications keep coming with every delivery of mail.

Our hearts are especially gladdened to receive word from young people who have been praying in the face of impossibilities for God to open the way, telling us that He has heard and the money has been provided. Surely God wants an army of consecrated youth filled with His Spirit and a knowledge of His Word to go forth in this last hour to turn multitudes from darkness to light. What a chance for faithful stewards of God's money to invest for eternal and heavenly returns. Our young people are keen of mind and quick to absorb and retain the Truth and are strong and heroic to carry it to the world. They provide a wonderful opportunity for wise investors. One Hundred and Sixty Dollars paid in advance covers a student's school expense for one year.

We welcome letters of inquiry. Address: W. I. Evans, Principal, Central Bible Institute, Springfield, Missouri.

The Jewish Enigma

Myer Pearlman

In his latest book *How Odd of God*, Lewis Browne, famed Jewish writer, has set forth an explanation and a suggested solution of the Jewish problem. He makes an earnest plea for Gentile understanding and just treatment of the Jew on the part of Gentiles. And not without good reason, for like many Jewish leaders today, he views with nervousness the world-wide agitation against his people.

He presents the following propositions as the key to the Jewish problem: first, the Jews have survived because they stubbornly held to the belief that they were God's chosen people; second, when they did want to die (that is, by mingling with the nations), the Gentiles would not allow them to lose their national identity. This clearly and concisely states the reason for Jewish survival; but what we firmly believe to be fully explainable only by the hand of God this modernistic author attributes to natural causes.

He suggests the following solution: the Gentiles must cleanse their minds of prejudice, of preconceived ideas about the Jews. The Jews on the other hand, must "de-urbanize" themselves—that is, must cease to be city-folk, must give up those occupations that have made them conspicuous and peculiar in the eyes of the Gentiles, and a source of irritation to them. They must rather devote themselves to manual labor, preferably to agriculture. He concludes that the inspiration for this re-ordering of Jewish life must come from Palestine. "And thus out of Zion may come forth a spirit that will encourage Jewry throughout the world to reorder its economy."

Many years ago a Bible student might have said in perplexity: "The Scriptures predict that the Jews shall be restored to live as an agricultural people; but how transform them from a city and commercial people?" Our Jewish author has suggested the answer, reminding us that we are living in days when far-sighted Jewish leaders perceive that if the Jews are to cease to become uncomfortably conspicuous in the eyes of the Gentiles they must change from city life to country life, and that the power and example for this change must come from Palestine. Thus the passing events clarify Biblical prophecy.

His concluding words are touching, and tempt one to believe that the heart of this rationalist is praying for what his head has ceased to believe. He says, "Therefore the ultimate need is a quickening of the intellect and a cleansing of the soul among the Gentiles. Until that is

achieved, the Jew will have no rest and the world will have no peace. Ahasuerus, the eternal wanderer, will continue to wander—until light comes to redeem all mankind."

Since this writer does not believe in the personal God of the Bible he knows no redeeming Personality; hence can only hope for the coming of "light." But what he vaguely hopes for has been definitely predicted and promised: "But unto you that fear my name shall the Sun of righteousness arise with healing in his wings." The light of the world is the Messiah; and Jesus is that Messiah.

The Greatest Danger in Our Lives (Continued from Page One)

sons in all the world have lost Jesus in the most unlikely places. The last person in the world who would have seemed to forget Him was His mother, and the last place in the world where she would have seemed to have lost Him was in the temple. The greatest danger in our lives is that in the midst of the press and stress and hurry of life we lose Jesus. This is by no means an ancient danger. It does not belong to another generation or centuries ago, but it is the most immediate danger of our lives. I don't mean that you will repudiate Him, or walk out of His church, or sell Him as Judas did, or deny Him as Peter. But I am afraid that in all the details of life you will go across your tomorrows without His presence.

There is one word in this text which is the key word: *supposing*. "But they, supposing Him to have been in the company, went a day's journey." Mary had not seen Him that day, nor heard His voice that day, but she was so busy with the details of the journey, and getting all the friends and members of the party ready that she *supposed* Jesus would come along somehow. And with nothing but a supposition she went on her journey until the darkness was about her. Night came on and He wasn't there anywhere. These were not bad things that claimed her interest. They were legitimate things, necessary things. Some day I am going to preach a sermon on "The Tyranny of Things"—not bad things, but good things, necessary things, legitimate things that crowd in upon us and clamor and clang and demand our attention until in the midst of the rush of life we lose Him and go on across our tomorrows without any vital intimate fellowship with the Lord of our souls and the Master of our lives.

Have you lost Him? I wish you would make it personal. I am not asking if you

have committed some terrible sin, if you have done something to startle the neighbors, but has Jesus ever been more real than He is tonight? Have you ever had more zeal for Him than you have now? Were you once a better man or woman than you are tonight? Would you be singing your experience if we sang that old song, "Where is the blessedness I knew when first I saw the Lord?" Have you lost Him? not have you repudiated Him, sold Him, or denied Him, but have you been so busy with the thousand things that crowd in upon you that you haven't heard His voice or felt the touch of His hand, or thrilled with His presence in many a day? If so, some evening you are going to pitch your tent and the darkness will close in about you, some great tragedy will come, and you will need Him, but you will find you haven't had Him for a long time. Have you lost Him?

There is a story in this Book of an entire church that lost Him, and they were never so busy as they were after they lost Him. They had all the performance of religion; they had the form, but they did not have Him. I am sure they were orthodox. They had all the external machinery that goes with religion. I imagine they had a conference and some brother offered a resolution, and of course it had a whereas. I was in a certain place and a brother offered a resolution that had fifteen whereas's and not a single therefore. I can imagine in this church conference some brother got up and offered this resolution: "Whereas, our church is rich and increased with goods and whereas, we have an intellectual ministry, and number among our members the social and financial leaders of this city and whereas, and whereas, and whereas, therefore, be it resolved that we are *It*." That is in the Bible, a church boasting of its achievements and parading what it has done, saying, "At last we have need of nothing." And Jesus Christ stood over that church and said, "No you are not rich, you are blind, naked, miserable. You need everything," and yet they said, "We have need of nothing." They had lost Him. They were living in a dead experience, or a forgotten experience, keeping up the form but God Himself was not in it. "Behold, I stand at the door and knock," was not spoken to an individual but to an entire congregation who had put Him on the outside and shut the door while they stayed on the inside and sang and talked about Him. Are you hearing me? Have you lost Him? Did you ever have a better day religiously than you had today?

Jesus told this church four things to do before they could recover Christ. There were four steps back to the lost Christ. The first thing God told His church to do was to *remember*. There are two places in the Bible where God uses the memory. Recall the incident of Dives who lifted up his eyes in hell, and God

said, "Son, remember." In that instance God used the memory to increase the misery of a lost, damned soul. But in speaking to this church God was using the memory to call them back to Himself. He uses the memory to woo them back. "Remember therefore from whence thou art fallen," and let it call you back to your old devotion and your old faithfulness.

I had the privilege this summer of standing in a single day in the room where I slept as a boy, a little shed room. I stood at my mother's grave. I was in the house where I married my wife. I spent half a day with my father. How rich was that day! As I stood in that home where I lived as a boy memory came trooping back in with her story of yesterday. I remember the day my father planted the tiny oak trees. They were then four or five feet tall. The years have slipped by and as I stood there this summer those giant oaks had their heads in the clouds. I passed that place as late as two o'clock in the morning, and I had the porter waken me so I could see the trees as I passed by. And somehow as I looked out the window and caught a glimpse of those old familiar scenes, I was a boy again. I was at my mother's knee. I could see my father going away to work in the morning and coming again in the afternoon. And somehow the memory of it all tendered and sweetened and softened my life. As I closed the window I buried my face in the pillow and said, "God, help me to be a good man." That is what memory will do for you.

What are you thinking about? Some people don't think at all. In a big hall in Manchester, England, a miner's daughter was with her father looking at Holman Hunt's picture of Christ standing at the closed door. The little girl said, "Daddy, why don't they let Him in?" "Be quiet. I don't know why," was the reply. But the little girl was not to be silenced. She asked again, "Daddy, why don't they let Him in?" "Be quiet. I don't know why," again came the reply. Finally the little girl said, "Daddy, I know why they don't let Him in?" "Why?" the miner asked. "Because they live in the back of the house," came her answer. Are you always in the back of the house when God comes around?

Maybe you lived in the country or in a village in your boyhood days. You had the family Bible. We had ours and kept in on the center table. It was God's Book, and we didn't pile a lot of trash around it. Oh, you say, that was narrow. Well, it made saints out of my parents. You had family prayer and went to church Sunday morning and evening if you had the opportunity. God was real to you, and you believed in heaven and hell. Years have gone by and you moved to the town. God gave you a little bit of prosperity, and you said in effect, "Good-by till I get poor again." There are the lines of care and

worry in your face. You say it is because you lost your money. Most of it is because you lost your God and faith. You used to stand around the old organ and sing the hymns of the church. Oh, I wish I could make memory do its work. I wish I could make you think of something that would sweeten and soften your life until you would want to be right with God again. I am trying to make you think of something that will create a longing for God.

The second thing He told them to do was to repent. It is no laughing matter to break faith with Jesus Christ. It is no trivial thing to lose God and go out into the world without Him. You will never find God by laughing and saying, "I'm not as good as I was." Joseph and Mary found Him when they *sought Him sorrowing*. They lost a good part of three days for they had to go all the way back to Jerusalem and you will find Him when you go all the way back and make your confession to Him. With repentance in your heart tell Him you have let these "things" crowd in and crowd Him out, and He will have mercy upon you and you will find Him again.

The third thing He told them to do was to return. If you say God and Christ went away from you, it isn't the truth. If He is gone, it is you who have gone away from Him. When darkness comes over the earth and we do not see the sun we say the sun has gone down. But has the sun gone down or does the earth turn away from the sun? When the earth turns back to the sun it lights the earth with its rays. If there are doubts and fears in your life it is because you have left Him. When you turn back He will dispel the darkness and bring light.

My little four and one-half year old girl, whom we lost, used to come out on the sleeping porch and pull the covers off her daddy and say, "Wake up, daddy; it is morning." You need to wake up and come back to your old devotions and put God first and then your doubts and fears will be gone. You do not need a new theology, a new faith, a new Bible. You need a new commitment. We shall find Him when, like Joseph and Mary, we leave the silly, chattering crowd and go all the way back to make our confession and return to Him.

The last thing He told them to do was to repeat their first works. Some of you lost Christ when you left the plain path of duty. I have learned as a minister that there are three or four danger periods in one's life as far as religion goes. One of the most dangerous places is when young people are first married. They are so absorbed in each other and the starting of a home that they depart from Him. The second danger is when you move to California. I don't know why, but seven out of ten Christians who go to California

start out to see the scenery, and before they have seen it all they have lost God, and gotten out of touch with His church. The third danger period is when you move from a small place to a large city. You say, "I carried too much of the load back there. I am going to rest awhile and visit around," and you become a sermon-taster. You don't care for any two nights in the same place. There are religious gypsies. There are some birds in Constantinople that I understand have never been known to light. They are called lost souls. They never come down.

Jesus said there wasn't any way to come back but to repeat their first works—their works of service. There is no way for you to be a happy, growing Christian if you absent yourself from your place in the kingdom of God. As difficult as is the path of duty sometimes, some of you must go back to the place of duty where you left Him if you are to have a satisfied experience and intimate fellowship with the Lord Jesus Christ.

Have you lost Him? not have you done something horrible, but have you been so busy with other things that you have forgotten Him? Can you take just one sentence home? Here it is: *To follow Jesus Christ afar off unconsciously is a tragedy, but to follow Jesus Christ afar off deliberately is damnation.* Do not go across your tomorrows *supposing* He is with you. Leave the crowd and go back to the place where you left Him. Find Him again till He walks and talks with you, and you know better than you know your name that He is your Saviour.

There is a lake at Niagara where the water is still enough that people can go boating in comparative safety. But if you put your oars in the water and drift with the current you will go towards the falls. Some way back from the falls there is an island which has been called "Redemption Point." So long as you stay this side of the island you are safe, but if you drift with the current past this point no human strength can save you from plunging over the falls to your death. There is a redemption point in your life. If you are just negligent and luke-warm you can come back, but if you drift on and on and on, some day the time will come when you do not care, and there is nothing left but for the bark of your soul to plunge into the night.

Have you lost Him? I hope that tonight when you go home and the lights are out the preacher's voice will come back to you: "*Have you lost Him?*" and that before you sleep, you will tumble out of bed and get on your knees and make your humble confession to Almighty God and ask Him to come into your life again.

Send 25 cents for sample packet of tracts.

Seed Thoughts

Gathered by Alice E. Luce

Enoch is specially linked with these "last days" in Jude 14, as one who prophesied of them as days similar to his own, when iniquity should abound, false teachers be everywhere, and hard speeches aimed against the Lord.

The inference is that those who do not want to be caught in the storm of judgment of which Enoch prophesied, should live as he did, *walking with God*.

The fact that men's hearts are failing them for fear, and the wisest of them filled with perplexity as to what will happen tomorrow, makes it all the more vital to find someone who knows where he is going and to walk with him.

God and He alone knows where He is going, and He has promised to lead and guide those who are humble and meek enough to let Him choose their pathway and have His way with them. Psalms 25: 8-10.

Think of the restfulness of it—just to put my hand in His, and to move day by day, hour by hour, as *He* guides, with no anxiety about tomorrow and no worry about yesterday.

Why do we not walk with God every day? Because we do not really *trust* Him to take care of us, but we think we have to do a bit of the care-taking ourselves.

It is a question of seeing ourselves *small* enough and the Lord *big* enough. An Indian proverb says, "If the elephant has crossed the bridge, the little ant need have no fear."

If God guides the stars in their courses, maintains the orbits of all the myriad heavenly bodies, is He not able to bear thy weight, O troubled soul? Isaiah 40:25-31.

A Three Minute Sermon

Exploits

"The people that do know their God shall be strong and do exploits." Dan. 11:32.

Would you see the blind eyes opened, the deaf ears unstopped, the lame leaping as an hart? Pray. Pray that those who know His salvation may *know their God*.

Many know the Lord by the hearing of the ear. Some have had but slight acquaintance with the God who made them. Some with great yearning desire to know God. Would you know God? This cometh by *long and intimate fellowship*. Consider your human friends: have you intimate fellowship with all? You have acquaintance with many, but fellowship with few.

Consider the iron which the smith

thrusts into the flame. He leaves it there but a moment and it becometh warm. He thrusts it in again. He withdraws it and it is warmer. He thrusts it in again and it remains a long time. He withdraws it, and lo it has partaken of the flame itself. It is permeated with the fervent heat of the flame. It glows, and the smith may fashion it as he will. It is pliable in his hands and he bends it according to his own will.

The children of God have need to abide deeply in the living Christ. Personal, practical, living touch with Christ will bring them to a place of power and of great blessing. He would set their hearts aflame, but they withdraw themselves so quickly. So soon do their devotions languish. Being weary they cease to pray and praise. Wait before the Lord with a spirit subdued, with all thoughts in abeyance, and He will work silently but effectively.

He would fan into flame the fires already kindled in your being—fan them with the very breath of God, the Holy Ghost. He would set thy being all aglow. But this comes only of long and hidden intimacy with the Lord. He longs to melt and mould and bend us after His own will and purpose. This comes of union with the Lord.

Will you go into the fire or will you draw back? You should not chafe or whine when you are in the fires; these are for your good. Yield. Yield. Never, never draw back. Under His hand you shall be filled and permeated and glorified with the glory that is of God. These who thus know their God shall be strong and do exploits.

Who Can Tell?

Subscriptions for the *Pentecostal Evangel* are coming in splendidly from every part of the country. Our circulation department reports an increase in the circulation in one week of 436 copies. That is splendid, but we desire to do better yet.

Many people have not yet seen the paper and are not familiar with its message. We would like you to introduce the paper to some of your friends. Tell them that we will send the paper from now until the end of the year of 25 cents. Why not subscribe for some friends at this low rate? One good friend recently subscribed for 30, another for 70 and another for 100. Who can tell what good can be accomplished by sending forth the Pentecostal truths in this way? Why not send us the name of four of your friends and a dollar bill today? For those outside U. S. A. Please add 12 cents on each subscription for additional postage.

It is easy to work when one once feels that one is working for such, and with such a loving and perfect Master as God is.

The Way of Salvation

A Last Letter

This is on the eve of my trial. I do want to try in my humble way to thank you from the bottom of my heart, old friend and brother, for all you have done for me and my heartbroken little family. Mother told me how kind you had been to come up and pray with them. Thank God for the many Christians that are in the work seemingly to stand ready to help a poor, miserable sinner like me; to bring back to the fold one of His lost sheep. I have had so many kind letters of sympathy and aids to help me pray for repentance that I could do nothing else, dear brother, but have faith that through Jesus Christ my sins, which were many, have been forgiven, and God alone knows that my life here these past weeks has been for Him in thought, prayer and action.

As I look back, I wonder how I could ever have lived as I did without Him, for truly these past two weeks, while a bit tedious, meant nothing more than glory and praise, with a heart so full of love that it seems that I must tell everybody that Christ has come to me, in my need, so what else can matter? The state may demand my body, but my soul belongs to my God. Peace and joy have been in my heart, together with praise that God so loved the world that He gave His only begotten Son to die that we might live! What more reassurance can man wish for?

Let me say, in spite of all that I have learned, I would rather be here than a free man dead in my sins. Would that I could make so many of my friends see this. Would that I could live, knowing what I now know of Christ Jesus, so that I could help others see that only by the acceptance of Him one can expect to live eternally. My thoughts run repeatedly to Luke 15: 32, "It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found."

I realize what thanks and praise are due to our beloved Lord Jesus, that He was born the Son of God, that we poor sinners who were lost could be found. Knowing and loving Jesus as I have these past weeks, I don't know how people can stay away from Him who shed His precious blood on the Cross that we might be saved to live again. I know that you can understand, for you have lived in Christ these many years. I love to talk about Him. If you should see my dear little mother, will you reassure her that I am saved and resting in the love of Christ my Saviour?—Judd Gray.

The Sunday School Lesson

Fellowship With Christ

Lesson 1, Oct. 7. John 15:1-16.

Christ and His disciples have just partaken of the Last Supper. He has announced the need of His departure and has promised the sending of the Comforter to be His invisible Representative. Their bewildered expressions tell Him that the words about His spiritual presence sound somewhat mysterious to them; their sorrowful countenances seem to say, "Our hope of a fruitful ministry is gone; how are we going to get along when you are gone?" As He rises from the table they fondly cling to Him; and as He sees how much He means to these men, He perhaps says to Himself, "They have not quite caught the meaning of the promise of the Comforter; I must use a simple illustration to convey the same message." Recognizing their fear and difficulties as they hung upon Him for the last time, it was natural that He should remove their fear of complete separation from Him by saying, "I am the vine, ye are the branches." And upon this illustration He bases a lesson of fellowship with Him—its reality, continuance, necessity and supreme aim.

I. THE REALITY OF FELLOWSHIP

(John 15:1-3)

The fact and reality of their relationship to Him are set forth by an illustration familiar to them.

The Vine. "I am the true vine." In many places in John's Gospel if we translate "true" by "real," and "truth" by "reality" we shall reach the deepest meaning of the word. Christ is the supreme Reality; He is the true or real Bread, because while natural bread sustains the body for a time, He sustains the soul for ever; He is the real Water, because while ordinary water quenches natural thirst, He quenches spiritual thirst; He is the real Light, for whereas natural light illumines the eyes to see earthly things, Christ enlightens the eyes of the soul to see heavenly things; and He is the real vine, for whereas the natural vine produces natural fruit He, by virtue of the Divine life within Him, produces spiritual fruit. To put the matter in its simplest form: Christ is saying that wherever spiritual fruit appears in this world of ours it must find its source in Him.

The Husbandman. "My Father is the husbandman." When we read that Jehovah "planted" Israel we mean that He set them in the world to fulfill a divine mission and to produce certain results. In like manner the Father sent the Son from heaven to earth on a divine mission to introduce a divine life among men.

The Branches. "Ye are the branches." In these words Christ tells His disciples that He and they are one whole, neither being complete without the other. The vine cannot bear fruit without the branches; the branches cannot live apart from the vine. The meaning underlying this illustration is that, in Christ's absence, the disciples were to be His branches, the medium through which He was to express to the world His

redeeming love and saving purpose. No longer with His own lips but with theirs was He to speak peace unto the world; no longer with His own hands but with theirs was He to dispense blessing to the needy of earth. Redemption had been made POSSIBLE through Christ's work; it must be made ACTUAL through the witnessing and work of His disciples.

II. THE PRESERVATION OF FELLOWSHIP

(John 15:3-6.)

United to Christ. How do men become members of the living Vine? This thought is not touched upon in the parable, but we gather a hint from the illustration used. A branch fruitless in itself, may be grafted upon a fruitful tree and so become vitalized for fruit-bearing. In like manner Christ, the true Vine, was cut with the knife of atoning sufferings in order that the sinner, a worthless branch, might become a partaker of His divine nature. But after the graft has been achieved the husbandman's care is still needed that the branch "may abide in the vine." For there are two dangers: first, the branch may be loosened; second, it may run to wood and leaves and bear no fruit. Christ applies these principles to the spiritual life.

Abiding in Christ. "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." When a graft is made care must be taken that the point of juncture is carefully covered with some protective substance so as to exclude air, water, or any disturbing influence. In like manner, if the soul is to be attached to Christ the fellowship must be guarded from every wrong thing that would disturb it. The Christian must allow "nothing between" his soul and the Saviour.

What is the penalty for failure to abide or to keep in touch? "If any man abide not in me, he is cast forth as a branch and is withered; and men gather them, and cast them into the fire and they are burned." These words suggest the career of a Christian who is out of touch with Christ. He allows something to disturb that spiritual fellowship, he becomes unfruitful, dries up into spiritual deadness and sometimes drifts into spiritual oblivion. But he need not remain in that condition, for the gate called "Re-consecration" is ever open.

Submitting to Christ. "Every branch that beareth fruit he purgeth it, that it may bring forth more fruit." The vine is a tree of rampant growth; its branches easily outgrow its power to fill and to ripen into fruit; hence the need of what appears to be ruthless, wasteful pruning and cutting. A severely tried Christian was pacing to and fro in a botanic garden when he observed a fine specimen of pomegranate almost cut to the stem. Replying to his query the gardener said, "Sir, this tree used to shoot so strong that it bore nothing but leaves. I was, therefore, obliged to cut in this manner, and when it was almost cut through, then it began to bear plenty of fruit." By this illustration he understood, like many another person, the

reason for the wounds of his own bleeding spirit. That element in human nature known as "self" may grow luxuriantly, even under the impulse of religious enthusiasm, into branches and leaves without fruit. It must be ruthlessly trimmed, either with the knife of self-denial in our hands, or the knife of suffering and chastisement in God's hand.

III. THE NECESSITY OF FELLOWSHIP

A Word of Warning is stated in the words, "Without me ye can do nothing." They suggest a negative way of defining a Christian worker or Christian church: "Without Christ—nothing." "Leave Christ out of preaching, and you shall do nothing," said Spurgeon. "Only advertize it, Mr. Baker, that you are making bread without flour; put it in every paper, 'Bread without flour,' and you may soon shut up your shop." For there is a strange prejudice in people's minds in favor of bread made with flour, and there is also an unaccountable prejudice in the human mind in favor of a Gospel with Christ in it."

A Word of Encouragement is contained in these words for, thank God, we do not have to live and work in our strength! May our prayer be, "Lord, without Thee, we desire not, we will attempt not, to do anything!"

IV. THE ULTIMATE AIM OF FELLOWSHIP

"Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." Verse 8.

The Vine-dresser's Grief. Our lesson bids us think of God as engaged in the care and culture of men with the same watchful interest with which the vinedresser tends his plants. But all this interest collapses at once, all this care becomes a waste of time and material, and reflects discredit and ridicule on the vine-dresser, if there is no fruit. For the object of all his care is—FRUIT. God is dishonored by fruitless worshipers. When Israel went into captivity the Gentiles sneered, "These are the people of the Lord." Ezek. 36:20. When, after all God's kindly dealings with him, David disgraced himself, the prophet said, "By this deed thou hast given occasion to the enemies of the Lord to blaspheme." The central thought of Ezek. 36-39 is this—that Israel's dispersion under judgment, and their pitiful spiritual barrenness has compromised the honor of Jehovah among the nations so that for the sake of His good Name (not because of their righteousness) He must restore them to a state of grace. And God is still discredited because of "Christians" "without Christ" who "do nothing." Mr. H. L. Mencken, America's most caustic infidel, stated that during a trip he made attempts to convert several clergymen to Christianity—but in vain! There is more truth than sarcasm in this observation.

The vine-dresser's joy. Christ claimed to be the representative of the invisible God; consequently people judged God by Him. And what had been the result? Even those who deny His Deity acknowledge that His life reflected the most gracious and real revelation of God that the world knows. In a word, Christ had GLORIFIED the Father. Christians represent the invisible Godhead. By keeping in touch with Christ, and bearing the fruit of worthy lives and deeds, believers will be able to testify in all humility, "And they glorified God in me." Gal. 1:24.—Myer Pearlman.

The Gospel in Foreign Lands

GOSPEL SPREADING ALONG TIBETAN BORDER

A recent letter from Brother W. W. Simpson says: "At a service in Labrang this summer with Brother and Sister James Vigna, the six Chinese evangelists who work among the Tibetans, and a number of other Chinese Christians, I preached from Romans 1:16, showing how the gospel is the power of God unto salvation because it produces faith which leads to being born into the family of God. In the prayer which followed, the Spirit spoke as follows: 'Cast out pride and preach the gospel. Behold the Lord! He was Lord of all existence but became poor, and went about humbly preaching the gospel while suffering extreme poverty. When you go forth preaching the gospel, why don't you follow the example of the Lord? Cast out all your pride, suffer poverty, and go forth to preach the gospel!'"

"This was exceedingly appropriate just at this time when, because of the low rate of exchange, we are able to support only about half of the workers, and those receive less than half of what they need for themselves and families. Consequently, they are tempted to give up preaching the gospel and seek secular employment. How we need to look away from ourselves and our sufferings, and see our Lord Jesus in His sufferings, and yet He went on fulfilling His divine mission.

"An old man with his feeble wife and two sons came here during the terrible famine of 1929. Since we needed them to help care for the famine children we were then receiving, we took them in. Both he and his wife received the Holy Spirit and were used in the work. Their home had been destroyed in the Mohammedan rebellion, leaving them only a few acres of land. Now, since we are no longer able to support them, they have to go back to this little plot of ground, about 100 miles north of here, rebuild their home and resume cultivation of their neglected farm. I gave them \$2.00 for traveling expenses on their long journey.

"About a mile from their land a new city has been built as the seat of government of a new district. The old man told me he wants to build a small room where they can have meetings, since they do not want the family to lapse into paganism. They also want to gather the people in to hear the gospel message. I had no money to help them erect this building, but gave them an old cow which they can use to haul stones and earth with which to construct the building. Thus the gospel will be carried into another part of Kansu Province where there are no Christians and very few have ever heard of our Lord and His salvation.

"One of our Bible school

students came from the adjoining Province on the east of Kansu. In the Annual Convention he received the Spirit and immediately left for his home with the intention of telling the thousands of believers in the populous region around his home of this



Mr. and Mrs. Martin Kvamme

mighty outpouring of the Spirit. I have just received a letter telling of his safe arrival after a good journey on which he told the people along the road what the Lord had done for him.

"Thus the work continues to spread into regions beyond in spite of all hindrances."

GOSPEL SPREADS IN MANCHURIA

A very encouraging report comes to us from our Brother Martin Kvamme, telling of the progress of the gospel work in the city of Mukden. He writes: "About four months ago we opened the outstation on the east side of the city. God has blessed this new effort from the beginning and now we have a fine group of believers. The mission hall seating about 95, is already too small. We are looking for another place and trust the Lord to help us so that many who want to hear the gospel message will be able to come in.

"The work in our other two mission halls has also enjoyed the blessing of God, and a number of believers has been added. During the first six months of this year 42 converts were baptized. The power of the Holy Spirit has also been manifested from time to time in the healing of the sick and also in believers being filled with the Spirit. It is wonderful to see the Word of God having effect upon needy souls and people with incurable diseases receiving help from God in answer to prayer.

"Our staff of native workers is doing splendid work in spreading the gospel. During the hot weather they are continuing as usual with holding meetings on the streets, in market places and among the village people. In July they were found thus working for the Lord 23 days of the month, and in connection with their meetings they sold about 2,700 Scripture portions. These same workers also preach every night in two of our mission halls to congregations of believers and sinners.

"During the month of June our dear Brother Hansen of Peiping, China, gave us two weeks of special meetings. We are thankful for his very helpful ministry and it was most acceptable to our Christians as well as to the many outsiders who came. We are now about to close two weeks of meetings with a native pastor from the Baptist Mission at Shantung. This brother, together with many others of the American Baptist Mission, has received a mighty Baptism in the Holy Ghost and very firmly stands for Pentecost. His services have been especially good for the Christians and the morning Bible studies have been full of practical lessons for the believers. The evening evangelistic services have been well attended, and deep conviction has rested upon the people. Many have come forward for prayer, and we believe that a real work has been wrought in the hearts of some.

"We want to thank the many dear friends who have remembered the Manchurian work in prayer, and those who have helped us with the support of native workers, thus enabling us to make the progress that has been made. We are praying for more missionaries for this field and trusting God to undertake for this great need and send forth workers with a burden for lost souls upon their hearts. Brethren, pray for us!"

FROM A MISSIONARY'S HEART

It isn't enough to hear a missionary message and be moved to tears and prayer at the close of the service, or perhaps tomorrow, or even a week later. Some may derive a certain satisfaction from this slight moving of the Spirit on their



James Vigna with some of the workers among the Tibetan nomads.

souls, but we must not be content with this. "What glory to the ox if he reach the destination by the end of the goad?" The Holy Spirit yearns to get hold of the hearts of God's people and to move them out to voluntary, definite, and lasting consecration of all their resources for our Lord's kingdom interests; to begin now, and to continue to do something systematically and regularly, whether by prayer, gift or stimulation of others' interests. (Herein lie opportunities for the Sunday School teacher.)

When one makes a successful appeal for money for missions, it is as if he succeeded in lopping off a few branches from a tree. This is good as far as it goes, but what is needed is to move the whole tree—roots and all—out to a richer, deeper soil of vision, where it can grow and bear the fruit of consecration.—A Missionary.

BRIEF NOTES FROM FAR AND NEAR
Philippine Islands

I am glad to report that the Lord is graciously working in our midst. About a week ago a man from another town, who had been deceived by a strange doctrine, came to our house for help. I told him about the Lord Jesus, the only Way, the Truth, and the Life. I also read the Bible and explained to him a few verses about salvation. He stayed during our evening prayer service and became very happy as he realized that what he needed was Jesus.

He left early in the morning, taking a New Testament, a hymn book and the book of Psalms which I gave him. He promised to read them and follow Jesus' way, and to tell his family and friends about the new way. Please pray for him.—Emil Bernaldes.

Mongolia, North China

We baptized three more from Tu Mu Lu, making five baptized in this new outstation to date.—Mr. and Mrs. Thomas Hindle.

Kweaka, Bwebo, Liberia, Africa

Bwebo is divided into three sides or parts. We have churches on two sides of Bwebo and now the other side is calling for a church and teachers. We covet your earnest prayers as we go forth into these neglected and needy places that the Lord will give us souls.

On our last trip the people showed their appreciation of our being in their midst by giving us two goats eight fowls and all the rice we needed for our food while away from home. We had good attendance and interest in every service. Surely it seems it is Bwebo's day for the gospel, and our heart's cry is that the Lord may help us to grasp every opportunity given for evangelizing among these lost souls.—Mr. and Mrs. P. O. Elsea.

Kowloon City, Hong Kong, China

We are praising the Lord for what we feel has been a real victory and a definite answer to prayer. Last week our

BIBLE CONFERENCE, POLAND
A. L. Clause



Albert Clause

During July I had the privilege of going to Southern Poland to attend the Bible course held by Brother Schmidt of Danzig, and Brother Nelson Parr of England. There I saw the Russians as they arrived from different parts of Poland, some walking 130 miles to attend the studies.

Here unlearned men and women gathered to get more knowledge of the Bible in order to spread the gospel. Many of these have led hundreds of souls to Christ. How these humble servants of Christ put many a D. D. to shame in their zeal for souls! They are very poor in this world's goods, but very rich in faith. Some of them said they baptized 250 believers last year. Do missions pay? Let those who question this come to Poland and see for themselves.

Chinese preacher received the Holy Spirit in real Pentecostal power. He is now filled with joy and the Holy Ghost. He could hardly talk Sunday morning from having prayed so much. He went home from the meeting where he had been waiting upon God, and as he entered his room he said he began to weep and then the power came upon him and he began to speak in other tongues as the Spirit gave him utterance. He has been showing real signs of this, too, for his life is so full. He rushed up to me, took me by the hand and said, "Tsaan mae Chue! Hallelujah! Praise the Lord! He has filled me with the Holy Spirit." He is on fire for God now and witnessing to many.

We feel this is a real victory for God and our work here. We are making plans for a tarrying service and are trusting God to come forth with showers of the latter rain. In many other things of late God has been answering prayer, for which we give Christ glory.—Mr. and Mrs. L. O. McKinney.

Colombo, Ceylon

We were called to a home to pray for a lady who had been ill for a week. The doc-

tor said she was suffering from rheumatism, and gave her a mixture to take, but she said she felt worse each time she took a dose of it. She was in pain when we went in, but after prayer she felt better and by the next day was entirely well.

Another woman, suffering much from erysipelas and not able to rest, called for prayer and in ten minutes after those who prayed left the house, she was asleep. We praise God for many answers to prayer in touching hearts and meeting the material needs also.—Mr. and Mrs. Carl Graves.

Peiping, West City, N. China

During the last days of June we held baptismal services in two of the jails when 36 men and 11 women prisoners were immersed, making in all the sum of 447 baptized here. In our chapel during these same days we held a union baptismal service and 16 were immersed; some from Brother Bristow's mission, some from our main mission, some from our Chengfu outstation, and three from a Chinese school for poor boys.—Mr. and Mrs. H. E. Hansen.

Ouagadougou, F. W. Africa

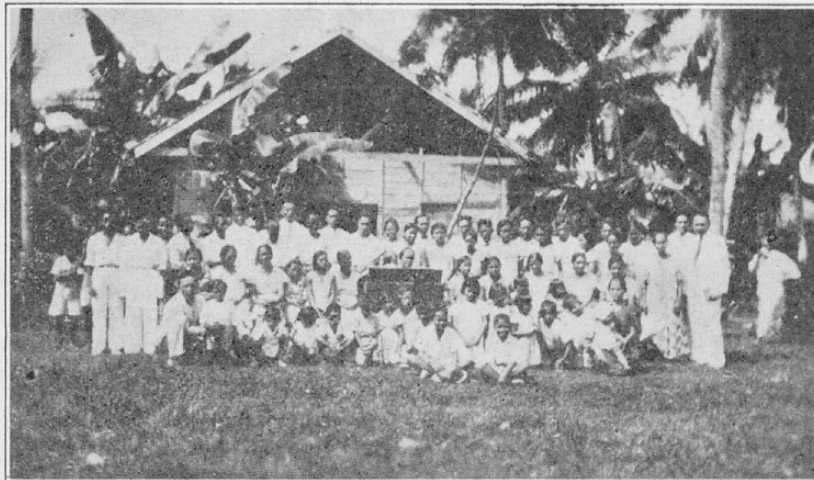
A few weeks ago we discovered that the Catholics had had a law passed by the French Government whereby a Catholic girl could not be compelled to marry a heathen, but was free to marry a Catholic, even against the wishes of her parents. Now our girls are free, too, for the same law which frees the Catholic girls, also frees our girls.

A few days after receiving a copy of this law, we married one of our Christian girls to one of the native workers, and they have now gone to Tenkodogo to labor together in that needy part of Mossi Land. This girl had been given as a baby to an old man who already has three wives, and he was demanding that she now be given him in marriage. Now our young men may marry consecrated Christian girls, and many Christian homes will be established in this land. Yesterday, when another couple of our Christians were married, I had to weep for joy as I thought of all that this answer to prayer will mean in this dark land. There are several young couples whom we know are ready and longing for the day to come when they, too, may be sent out into the work among their own people. We are trusting the Lord to open the way for more outstations to be opened so that these young Christian couples may have their own definite responsibility in the work.—Mrs. Emile Chastagner.

LATIN-AMERICAN CONFERENCES

The following good report comes to us from H. C. Ball, superintendent of our work among the Latin American people of the United States:

It has been my privilege this year to attend six of our District conferences of our Latin American District Council. In all of them there has been a marked spirit of unity and love. This blessed spirit has been increasing in our fellowship from year to year. (Continued on Page Sixteen)



Group of Christians, Philippine Islands. Picture sent in by Emil Bernaldes

In the Whiten'd Harvest Field

FORDYCE, ARK.—This past summer the Lord has been very good to us. A number have been saved and some have received the Baptism with the Spirit. We have accepted the pastorate here.—J. T. Smalling.

SOLO, ARK.—We praise the Lord for the souls saved during the revival Aug. 11-26. The Lord saved 15 and filled 2 with the Spirit. Ten received Christian baptism. Ira Smith helped to conduct the services.—Harvey L. Blankenship.

QUITAQUE, TEXAS—The revival conducted by Evangelist F. G. Cline, Bucklin, Mo., Aug. 9-26, resulted in 5 conversions, 3 being heads of families. The assembly was greatly encouraged and 5 were baptized in water the last day of the revival.—Mrs. Zula Walker, Pastor in charge.

DANVILLE, ILL.—The Lord has been working in this assembly in a wonderful way. A number have been saved and several have received the Baptism with the Spirit. Last Sunday 6 were immersed. We praise the Lord for this moving of His Spirit in our midst. Brother Bert Talcott is pastor.—W. J. Haas, Secretary.

MEXIA, TEXAS—We have just closed a 6½ weeks' revival with the Cooks' Evangelistic Party. Over 100 were saved and 60 received the Baptism with the Spirit, as in Acts 2:4. About 26 received Christian baptism. The whole town was stirred, and the church was greatly revived.—Mrs. Ida Eldredge, Church Secretary.

BOYNTON, OKLA.—We have just closed a 6 weeks' meeting with Sister Valla Cleta Henson in charge. There were 32 saved, 19 were filled with the Holy Ghost according to Acts 2:4, the saints were reunited in a greater bond of love, and the entire town was stirred as they saw the marvelous works of God.—James Stark Murrell, Pastor.

BALD KNOB, ARK.—We praise the Lord for the good revival which has just closed. About 20 wept their way through to victory and 11 received the Baptism as in Acts 2:4. The revival was conducted by Evangelist R. L. Brandon, Henryetta, Okla. The Word was given under the unction of the Spirit. God also wonderfully manifested His healing power.—H. C. Gotcher, Dripping Springs.

ROLLA, MO.—We praise the Lord for the way He has blessed us here in Rolla in a 3 weeks' revival which closed Sept. 2, with Evangelist Oscar Fox of Steelville in charge. Large crowds attended. Eight were saved and reclaimed, and God was present to heal. One evening after service we were called to a home to pray for a man who had heart trouble. God met with us and the man was healed, and he and his wife were saved. Council brethren, please stop when passing this way.—W. L. Stephens, Pastor.

ARTESIA, N. MEX.—We have just closed a revival here with Roy Stewart, of San Jon, in charge. Seventeen were saved and reclaimed and 3 were baptized with the Holy Ghost. The church was built up and greatly encouraged.—R. L. Franks, Pastor.

SOPER, OKLA.—We have just closed a 3 weeks' meeting here with fair success. Eleven were saved and 6 received the Baptism in the Spirit, as in Acts 2:4. Eight received Christian baptism. Fifteen names were added to our assembly roll. The church has been greatly built up and the town in general is stirred.—P. P. Owens.

NEW SHARON, IA.—We are glad to report that our Sunday school is advancing as the weeks pass. We had an attendance of 60 when it was organized in December. The first Sunday in January there were 72; since then it has increased to 125 who were present last Sunday. On dedication Sunday, Mar. 4, we had an exceptionally large attendance. It reached 147, a record number. We have a new tabernacle seating 410.—Velda Mae Klinker.

MEMPHIS, TEXAS—We have just closed an old time revival conducted by Evangelist Allene Stephens, of Quitaque, Texas. The Lord came forth in old time power. About 125 were born again; 85 were baptized with the Holy Ghost, according to Acts 2:4; 70 were buried in baptism; and 56 were added to the church. Several were wonderfully healed and the whole town was moved by the power of the gospel. It is reported to be one of the best revivals this town has ever witnessed.—R. A. Jones, Pastor.

DABNEY, ARK.—August 5 I closed a 15 days' meeting at Dabney, Ark., a new field for Pentecost. About 22 were saved and reclaimed, and one, a Nazarene minister, received the Baptism. Aug. 12 I began a meeting at Fort Cobb, Okla., which continued one week. Five were saved and reclaimed and one received the Baptism with the Spirit.—Olen Cossey, Pastor.

SULPHUR BLUFF, TEXAS—July 15 we closed a 2 weeks' meeting conducted by Brother Alvin Hendrix. Brother A. F. Browning was with us in the first part of the meeting. Six prayed through to victory. We closed with an all-day fellowship meeting, O. W. Edwards in charge. Brother Edwards set the church in order for us and we called Brother Alvin Hendrix for pastor. Brethren passing this way will find a hearty welcome.—Mrs. Lona Holder, Church Clerk.

CARDIN, OKLA.—In July we closed a 4 weeks' meeting with Evangelist and Mrs. Fred Hembree and Brother M. Hembree, of Marshfield, Mo., in charge. About 24 were saved and reclaimed, 8 received the Baptism with the Holy Ghost, 6 received Christian baptism and 8 members were added to our assembly. We organized an Ambassadors' band with 29 members and it is on the upward trend. Sunday school more than doubled the first week of the revival. Council brethren passing this way will find a hearty welcome.—Mike Mullen, Pastor.

SAYRE, OKLA.—We have just concluded a 5 weeks' meeting in which God met us in a mighty way. An exact account was not kept, but something over 40 were filled with the Holy Ghost; over 50 were saved; and 33 received Christian baptism. Among those saved was a man 84 years of age. Two young ladies were healed of eye trouble at the time of receiving the Baptism, and one was healed of a broken arm in the same manner. We have now accepted the pastorate at Fairview, but will receive our mail here.—Evangelists Charles and May Miller.

TITHING IN THE SUNDAY SCHOOL

The superintendent of the Dearborn Gospel Tabernacle, Detroit, Mich., writes telling how their Sunday school offerings and attendance have been increased. The attendance was between 55 and 70, and the offerings between \$1.50 and \$1.75. The superintendent looked definitely to the Lord about the matter and the Lord showed him if the Sunday school would tithe their offerings for the missionaries He would bless the work. They began doing this, and the attendance has increased until today there are 110. The offerings have increased greatly. The first quarter the offerings amounted to \$43.80, and the second quarter \$68.30. The offering the first Sunday in July was \$5.28. God is blessing and has helped them to get out of debt.



Stanley Howard Frodsham, Editor
Chas. E. Robinson, Myer Pearlman,
Associate Editors; Noel Perkin,
Missionary Editor.

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GENERAL COUNCIL FELLOWSHIP

The following names were added to our General Council ministerial list during the month of August, 1934.

- Campbell, Raymond, Falls City, Nebr.
- Cardiff, James V., Lake City, Minn.
- Fitch, Arthur D., North Platte, Nebr.
- Fitch, Myrtle E., North Platte, Nebr.
- Fowler, Reuben S., Dexter, Mo.
- Fowler, Ruth L., Dexter, Mo.
- Hull, Logan L., Bedford, Iowa
- Menchaca, Horacio M., San Antonio, Tex.
- Miller, Loyal A., Monroe, Nebr.
- Perrault, William L., Houston, Tex.
- Shipp, Joseph H., Portales, N. Mex.
- Shook, Charlotte D., Cape Girardeau, Mo.

The following names were removed from our General Council ministerial list during the month of August, 1934.

- Brown, Dero H., Thornton, Texas (dropped)
- Gillespie, Robert, Seattle, Wash. (withdrew)
- Price, R. O., Watsonville, Calif. (withdrew)
- Stephens, J. Martin, Samson, Ala. (withdrew)
- Swanson, Edwin, E. Kelso, Wash. (dropped)

BEREAVED

We desire to express our heartfelt sympathy with Brother J. N. Hoover of Santa Cruz, Calif., well known as a preacher throughout our Assemblies, and also to his wife, in the loss of their only son Don, who was killed in an accident.

**SOUTHWESTERN BIBLE SCHOOL
OPENING**

The Southwestern Bible School, Enid, Okla., opens Oct. 2. The faculty consists of 8 instructors and we have prospects of the largest enrollment in the history of the school. Elder Carl W. Barnes is pastor of Enid Gospel Tabernacle, and the work is moving forward along all lines.—P. C. Nelson, President.

MISSIONARY REPORT HELD OVER

The Report of Missionary Receipts is held over until next week.

CHICAGO, ILL.—On 2 different occasions it has been the privilege of the young people of Chicago to hold their fellowship meetings at the gospel tent, at North and Albany Avenues. This series of tent meetings was conducted under the auspices of the Humboldt Park Pentecostal Church, Brother J. Robert Ashcroft pastor. The revival fires are burning and there is victory in the camp. The pastor reports that quite a number have "passed from death unto life," and that young and old alike are pressing forward for the "prize." As a group of young people we, too, have been helped and blessed by these meetings, and are striving to attain higher heights and deeper depths.—Gladys Brynelson, Secretary.

ELM GROVE CHURCH, OKLA.—We praise the Lord for the manifestation of His great power. Truly the days of miracles are not past. We had a call to Northwest Oklahoma to pray for a man 72 years of age who had never been saved. Physicians had pronounced his trouble paralysis of the throat. For 64 days he had taken all nourishment through a rubber tube run down his throat. He surrendered all to Christ and asked us to pray for his healing. As soon as prayer was offered he asked for water to drink and

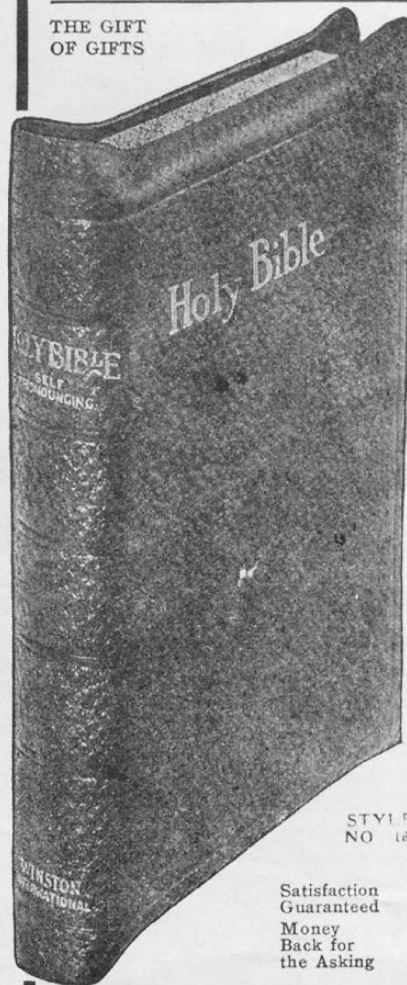
the next morning he drank his nourishment and drank water without the aid of the tube and has been eating soft diet and drinking water each day since that time. He was bap-tized in water the night he was healed. The Lord sent down a gracious revival that same night under a tree in their yard and the old time Pentecostal fire fell. Two received their Baptism. The revival continued 4 weeks. Eighteen were saved and reclaimed and 16 received the Holy Ghost Baptism. J. M. Edwin, of Mutual, H. C. Snook, of Chester, Violet R. Haub, Church Secretary, and M. C. Shuck, Song Leader, all witnessed this miracle.—Florence Boucher, Evangelist, Stroud, Okla.

LEXINGTON, MO.—We had a precious revival July 28-Aug. 26. Between 15 and 20 were saved and 4 were baptized in the Spirit, 15 received Christian baptism and many were healed. The revival is still going on with large crowds attending each service. The fellowship meeting convened here Aug. 28, and God visited us with a real touch of old-time power. In the afternoon service one young woman received the Baptism and one was saved. Over 300 people attended the evening service. We are remaining with the assembly here. Brethren passing this way are welcome to stop over. The fellowship meeting for September will be in Clinton.—M. C. Cronin, 16th and Main Streets.

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the son of A'brâ-hâm.	19
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Ju'das and his brethren;	to p

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Forthcoming Meetings

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

FORT MADISON, IOWA—Sept. 30—; Clarence Smith and Oscar Rodger.—George Shepherd, Pastor.

SALEM, ORE.—Sept. 30; Emma Van Dalen Jones, Evangelist.—C. G. Weston, Pastor.

ST. PAUL, MINN.—Holly and Mackubin Streets; Oct. 7-17; J. N. Hoover, Evangelist.—F. J. Lindquist.

ROCHESTER, N. Y.—Elim Tabernacle; Oct. 7—; A. M. Mallory, Evangelist.—Chas. R. Shuss, Pastor.

FERGUS FALLS, MINN.—Sept. 23-Oct. 14; Evangelist and Mrs. Stanley Comstock; E. A. Balliet, Pastor.—S. C.

CENTRAL PARK, L. I., N. Y.—Sept. 23-Oct. 7; Marie Wilson, Evangelist.—Clarence T. Maloney, Pastor.

ST. LOUIS, MO.—8311 S. Broadway; Oct. 2—; Jacob Miller, Evangelist.—E. L. Hance, Pastor, 216 Viehle Ave.

SUNNYSIDE, WASH.—Eighth and Decatur Streets; Oct. 10, for 3 weeks or longer; Meyer and Alice Tan Ditter, Evangelists.—A. H. Hostvedt, Pastor.

BATTLE CREEK, MICH.—Evangelist and Mrs. Watson Argue; Sept. 16-Oct. 7.—A. N. Trotter, Pastor, 26 Chestnut St.

PARSONS, KANSAS—409 N. 17th St.; Oct. 7—; J. P. Mason, Evangelist.—W. M. Stevens, Pastor, 405 N. 17th St.

CHICAGO, ILL.—Bethel Temple, 1901 Washington Blvd. Oct. 7—; Otto J. Klink, Evangelist.—O. R. Keener, Pastor.

NORFOLK, VA.—Sept. 23—; Betty Howard, Girl Evangelist; Radio Broadcasts Sundays, 1:15 and 8-9 p. m., WGH, 1310 Kilos., Newport News.—Chas. B. Peters, 122 W. 13th St.

MINNEAPOLIS, MINN.—Sept. 23-Oct. 3; morning lecture daily to students at North Central Bible Institute; evangelistic services at night; J. N. Hoover, Evangelist.—F. J. Lindquist, President.

CUYAHOGA FALLS, O.—1752 Williams St.; Sept. 30; Hoole Evangelistic Party.—I. A. Shank, Pastor, 2015 Stone St.

BRAINERD, MINN.—Revival in progress; closes Oct. 14; Christian Hild, Evangelist.—Ivan Miller, Pastor, Gilles Avenue and A Street, N. E.

GRAND FORKS, N. DAK.—Sept. 23, for 3 weeks or longer; Philip H. Howtin, Evangelist.—Maurice H. Ness, Pastor, 905 Oak St.

CHARLESTON, S. C.—Tabernacle, Fifteenth Street, Chicora, Sept. 29-Oct. 21. Evangelist and Mrs. James E. Hamill.—Mrs. G. W. Post, Pastor, Navy Yard, Box 30.

SUNDAY SCHOOL RALLY SOUTHEAST DISTRICT POTEAU, OKLA.—Sept. 30; all day; fellowship meeting for ministers after noon. Bring baskets well filled.—M. W. Johnson, Pastor, Route 2, Spiro.

COLUMBUS, GA.—Tent, 22nd St. and 12th Avenue; Oct. 7-28. Alabama-Georgia District Council Oct. 8-11. Rooms free; meals reasonable; Virgil Smith, Evangelist.—S. W. Noles, Pastor.

SAN FRANCISCO, CALIF.—Glad Tidings Tabernacle, Sept. 16-Oct. 14. Fall campaign and opening of Bible school Sept. 22; Emma Taylor, Evangelist.—Robert Craig, 1441 Ellis St.

ANNIVERSARY CAMPAIGN TRAFFORD CITY, PA.—Full Gospel Church; Sept. 23-Oct. 7; Minna Scaholm, Evangelist.—L. T. Culp, Pastor.

SAND FLAT, MD.—6½ miles north of Oakland, Route 37; Oct. 9; for 4 weeks or longer; J. Earl Douglass, Evangelist.—Gay Benson, Pastor, Oakland, Maryland.

FELLOWSHIP MEETINGS EAST TUPELO, MISS.—Sept. 28 (night)-30.—D. Edward Park, Pastor, c/o Ford Motor Co., Tupelo, Miss.

HANNA, OKLA.—All day service Sept. 30; free lunch served.—Alice Masengale, Secretary.

WARRIOR, ALA.—Sept. 30; all day; basket dinner.—R. B. McKenzie, Church Clerk.

CHRIST'S AMBASSADORS RALLY WICHITA, KANSAS—Sept. 28; All day; Otto J. Klink among speakers.—John B. Campbell.

DISTRICT MEETINGS SECTIONAL FELLOWSHIP MEETING ILLINOIS-INDIANA

DANVILLE, ILL.—Oct. 1; all day; basket dinner.—Bert Talcott, Pastor, 205 Cunningham Ave.—W. J. Haas.

POTOMAC DISTRICT COUNCIL HAGERSTOWN, MD.—Howard and Spruce Streets; Oct. 2-4. Licentiate must appear in person for renewals. Speakers, J. Roswell Flower, Frank M. Boyd. The pastor is R. M. Jeffrey.—Guy W. Dooty, District Secretary, Alexandria, Va.

ARKANSAS-LOUISIANA DISTRICT COUNCIL PINE BLUFF, ARK.—The executive presbytery has determined that this year's annual business session will be held in the Armory Building Oct. 23-26. Service also Oct. 22, 7:30 P. M.—David Burris, Superintendent, E. J. Bruton, Secretary.

FLORIDA DISTRICT CAMP DURANT, FLA.—Pleasant Grove Camp Ground; Oct. 11-21; Chas. A. Shreve, Speaker, assisted by other ministers; rooms in dormitory free. Make reservations early. Bring blankets. Restaurant on ground; meals reasonable; some cottages available. Write Jessie Pearce, Route 3, Plant City, or N. A. Bell, Camp Secretary, 1907 N. B St., Tampa.

OKLAHOMA DISTRICT COUNCIL TULSA, OKLA.—510 S. Peoria, Oct. 9-12. First business session 9:00 A. M., Tuesday. Those wishing license or ordination please apply in person satisfactorily recommended. Rooms furnished to ministers and delegates as far as possible. Elder E. S. Williams will speak each night. Write H. T. Owens, above address, or David C. Flake, 715 N. Columbia St.—James S. Hutsell, District Superintendent.

TEXAS SECTIONAL CONVENTIONS Wichita Falls Section, Haskel Church October 2-3. San Angelo Section, Santa Anna Church, Oct. 4-5. Waco Section, Corsicana Church, Oct. 9-10. Greenville Section, Greenville Church, Oct. 11-12. Dalworth Section, Oak Cliff Assembly, at Thomas Hill, in Dallas, Oct. 16-17. Conventions open at 10:00 A. M.—E. L. Newby, District Superintendent, 2621 W. 26th St., Fort Worth.

ALABAMA-GEORGIA DISTRICT COUNCIL COLUMBUS, GA.—Oct. 9-11; all committees meet Oct. 8, 10 A. M. All desiring credentials should appear before committee then. E. S. Williams and Guy Shields expected as principal speakers. Each assembly is urged to send pastor and one delegate. Bed free; meals reasonable at Assembly mess hall, 22nd Street and 12th Avenue.—Write S. W. Noles, 3208 13th Ave., Columbus.—J. C. Thames, District Superintendent, Elba, Ala.



What Are Your Boys and Girls Reading?

These are perilous days for young people. Our growing boys and girls are meeting temptations and facing problems that we knew nothing of while growing up. They need every help we can give them spiritually. It takes so little to turn a growing life into the wrong direction. The two big factors are their companions and their reading. Provide them with the right kind of friends and books and you have built protecting walls around them. The following are books which we most highly recommend for boys and girls from ten to fifteen years of age. Each of these books is an attractive story, but—that story contains some phase of gospel truth. While enjoying the story they will be unconsciously imbibing the gospel.

We have put these books on sale that your boy and girl might more easily be given these interesting and helpful stories:

	Regular price	Sale price
Harebell's Friend	\$1.00	.80
Laddie's Choice	1.00	.80
Laddie	1.00	.80
Miss Toosey's Mission	1.00	.80
Our Dick	1.00	.80
Teddy's Button	.75	.60
Probable Sons	.75	.60
Little Faith	.85	.65
Enid's Ugly Duckling	.65	.50

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TRI-STATE PENTECOSTAL RALLY
JOPLIN, MO.—Eighteenth and Byers, Oct. 1-4. Otto J. Klink, principal speaker. About 25 churches in the Tri-state District will participate. Rooms free to ministers, meals reasonable.—S. K. Biffle, Pastor.

EASTERN DISTRICT PRAYER CONFERENCE
TRAFFORD, CITY, PA.—Third and Cavitt Avenue; Oct. 9-11; credentials committee meet first two mornings to interview candidates for license or ordination.—L. T. Culp, Pastor, 407 Gilmore Ave.

WEST FLORIDA DISTRICT COUNCIL
GRACEVILLE, FLA.—All ministers and one delegate from each assembly in District expected. Five dollars is asked from each church to care for Council. Free entertainment to ministers and delegates. Meet Credentials Committee Oct. 1, when the Christ's Ambassadors also meet. Regular Council session opens Oct. 2.—K. D. Johns, District Superintendent.

OPEN FOR CALLS
Evangelistic

Wm. C. Richardson, Bloomington, Ind., Route 1, c/o Mrs. Carl Binkley. "Am returning to evangelistic field from pastorate at Munice."

J. H. Runcie, "Scotch Evangelist," 1730 E. 47th St., Cleveland, O. "Have been in this movement 14 years. References."

Dan Lee, Magazine, Ark. "I am giving up the pastorate at Booneville, and will go anywhere I am called."

Pastoral

W. E. Hopkins, Seneca, Mo.—"Experienced; can respond at once."

Elder W. V. Kneisley, 210 W. Blackburn St., Paris, Ill. "20 years' experience in both branches of ministry. Best of references."

Lee Smith, Pletcher, Ala. "Prefer calls in this District."

Harold B. Lynn, Plain Dealing, La. "Just Mrs. Lynn and myself. Good references."

Evangelistic or Pastoral

George A. Solomon, Kramer, Ind. "Experienced in both branches of ministry. References. Am giving up the work at Attica."

Evangelist and Mrs. Clyde Dill, Elk City, Okla. "Have had 4 years' experience in ministry. References, Pastor Guy Phillips, E. St. Louis, Ill., District Superintendent A. C. Bates, Clovis, N. Mex."

Oliver P. Brann, 29 Euclid Ave., Binghamton, N. Y. "Have had nearly 20 years in the ministry, most of it in pastoral work. Now in evangelistic work. References."

B. J. Ballard, Mascoutah, Ill. "Former Baptist minister. About 5 years in Council. Reference, Arthur Bell, District Superintendent, Box 133, Belleville, Ill."

Adrew W. Davis, 1230 Edwardsville Road, Granite City, Ill. "Prefer church in small town, within driving distance of Granite City. Also evangelistic or week-end calls near here."

Clara Looney, 501 N. Maine St., Cape Girardeau, Mo.

Elmer E. Gore, 1305 Lefore St., Greenwood, Miss. "Daughter plays piano and guitar and sings special songs. Have just moved here."

MISCELLANEOUS NOTICES

FOR SALE—Used tent, 40x60, 2-pole, price \$125. Write N. H. Rhodes, 600 N. Fifth St., Blytheville, Ark.

NOTICE—Ida M. Stuart, after 2 years of profitable ministry, has resigned. Claude Weaver, of Chicago has been selected as pastor. Brethren passing this way are invited to stop at the services.—C. C. Woodridge, 108 E. Liberty, Ashland, O.

WANTED—To buy or trade for house car in good condition, neat appearance. Will trade 1931 Willys roadster in good condition. Give complete description in first letter.—Evangelist and Mrs. F. L. Cook, 608 Hall Ave., Hattiesburg, Miss.

WANTED—Will pay postage on 1000 old Evangels if mailed to address below.—Full Gospel Tabernacle, 1108 W. Lowell Ave., Shenandoah, Iowa.

WANTED—Bibles, Bible lesson pictures, Evangels, class cards, Pentecostal Sunday school papers, and Testaments by the following who cannot pay shipping charges:

Chas. A. Bunch, Lakeville, Ind.; Mrs. Annie Woodruff, Route 1, Box 123, Barnesville, Ga.;

Frank Jeffers, 726 Grand Ave., Racine, Wisc. In addition James Chapman, Route 1, Box 117, Barnesville, Ga., can use old Sunday school quarters.

NOTICE—I have accepted the pastorate here for another year. Ben H. Lewis, Box 294, Eureka Springs, Ark.

WANTED—To buy for cash, tent 30x50 or 40x60, also folding organ. Please give price and condition of tent and organ.—A. M. Keizer, Sheldon, Iowa.

FOR SALE—House trailer, finished throughout; cost \$175. Will sell at a bargain.—R. E. Taylor, Enterprise, Ala.

WANTED—Consecrated man, or couple, to do pioneer work in the Ozarks. Must take charge of new work and trust God for all things.—Address Virgil Shores, Berryville, Ark.

NEW ADDRESS—W. L. Hinkle, 7733 Sherman Ave., Houston, Texas.

MADISONVILLE, TEXAS—A 3 weeks' meeting just closed at Pee Dee Schoolhouse, 6 miles from here. A number found pardon "in Calvary's flow," God's blessing rested on the meeting from the beginning, and good crowds attended all the way through.—W. H. Schroeder, Evangelist.

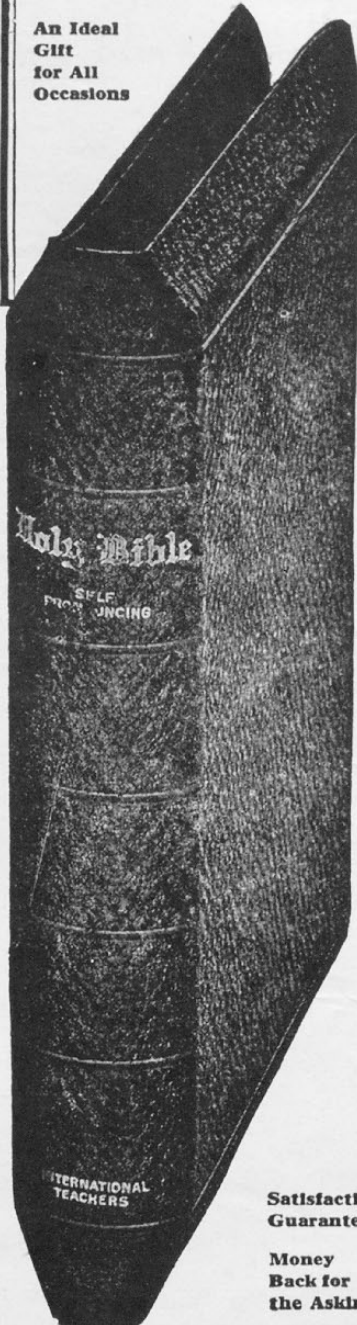
ABERDEEN, S. DAK.—The tent revival conducted by Evangelist Clarence H. Jensen in Aberdeen, a new field for the full gospel, has closed. About 4 months ago, assisted by Evangelist Erma Hertman, we conducted services here for 8 weeks. People from other churches became interested. A number of these are seeking the deeper things of God, and some have been immersed. The Lord blessed this Spirit-anointed ministry by saving souls and filling believers with the Holy Ghost. The attendance was very good and a fine spirit of giving was shown by the people.—Harold and Marie James.

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a	Lu. 3, 23
b	Ps. 132, 11
c	Isa. 11, 1
ch.	22, 42
Acts	2, 30
Pom.	1, 3
c	Gal. 3, 16
d	Ruth 4, 18

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DISTRICT CAMP MEETING

BYRON, WISC.—"This is a real foretaste of heaven" was the sentiment of all who attended the first Pentecostal Camp Meeting of the Wisconsin and Northern Michigan District Council, Aug. 26-Sept. 3. The camp site had been leased from the Methodist Conference and certainly was the scene of a real Pentecostal stir as nearly 3,000 people gathered and united their voices in praise unto the Lord. The Lord provided a bountiful feast with a great variety of spiritual food, with J. N. Hoover serving his stirring prophetic messages, Wm. F. A. Gierke his deep spiritual teaching messages, Loren Staats his inspiring evangelistic appeals and Paul B. Peterson his vision-enlarging missionary talks. Another interesting feature was the German services conducted daily by H. A. Ulrich.

Many were saved and baptized with the Holy Spirit during the nine days encampment. The meeting was a success both spiritually and financially. Pledges for world missions amounted to nearly \$1,000 and pledges for the furtherance of the work in the district amounted to \$2,000. August 31st 6 were ordained, 1 was transferred from another organization; 8 were licensed to preach; and 19 were given Christian Workers papers. This district was organized only four months ago, but has already left its infancy and is developing into a sturdy youngster of over 80 ministering members.—D. M. Carlson, District Secretary.

"Such as look to Jesus become grasshoppers

in their own sight, but giants in the estimation of the devil."—C. T. Studd.

WHAT ABOUT THE ETERNAL SECURITY DOCTRINE?

The above is a tract written by Walter Jensen. The writer of this tract endeavors to keep from extremes on either side of this doctrine, and to sound out a timely warning to those who are drifting away from an abiding place in Christ. The price of the tract is 5 for 10 cents, 75 for \$1.00. Send orders to Brother Jensen at 1427 N. Dearborn St., Chicago, Ill.

LATIN AMERICAN CONFERENCES (Continued from Page Eleven)

The first conference was held in the Rio Grande Valley in the town of Rio Hondo, Texas. The American Assembly of God kindly let us use their tabernacle for the first day, the rest of the services being held in the Mexican school house and in the open air. Great crowds attended the night services.

The second conference was held in Victoria, Texas in our own church building. This was the largest of all the conferences from the numerical standpoint. Quite a few were licensed to preach in Victoria, among them four of the graduates from our Latin American Bible Institute in San Antonio.

The third conference was held in Houston, in our own church building. Elder Fred Eiting honored us with his presence in two services, and his message was an inspiration to

all. Several American preachers visited us in Houston and their presence animated our Latin American workers.

Fort Worth was the scene of the fourth conference. Our work there is new, there being only a rented hall for the services. The presence of a good number of musicians helped greatly, and in the night services the hall could not contain all who visited us.

Artesia, New Mexico, entertained the fifth conference, of which Brother George E. Blaisdell of El Paso is the Presbyter. The Artesia saints seemed overjoyed in having out of town ministers with them. We used the American assembly for the entire conference.

I visited many of our Latin American missions in California, from Los Angeles to San Francisco. Co-operation and unity are more and more manifest in California and we feel the coming district council meeting, to be held in San Diego in November, will prove another blessing to the West Coast Spanish missions.

The conference held in Pueblo, Colorado, was a marvelous revelation of the growth of the work. Brother D. Bazan of Denver is the Presbyter of the Colorado conference and the Lord has surely used him to do a great work. Since last year the number of assemblies has almost doubled. We held a meeting in Denver in August at which time I had the pleasure of baptizing 16 in the Rocky Mountain Lake. In Gill a few days later 24 were baptized in the Pure River. Thank God, the Spirit is moving mightily among the Latin Americans.

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