

THE **P** NOT BY MIGHT, NOR BY POWER, BUT BY MY SPIRIT, SAITH THE LORD

PENTECOSTAL EVANGEL

THY TESTIMONIES ALSO ARE MY DELIGHT AND MY COUNSELLORS



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Thy law is my delight.
Psalm 119:77

MY JUBILEE SERMON

P. C. Nelson, President Southwestern Bible School, Enid, Oklahoma



Thy word is truth.
John 17:17

It was on a hot Sunday afternoon, July 14, 1889, in Corley Schoolhouse, six miles south of Harlan, Iowa, that I *preached* my first *sermon*, for that is what I called my feeble effort. About thirty-five were present. This included my older brother and his wife, and a young woman who four years later became my wife, and we have just celebrated our 46th wedding anniversary.

Although nobody expected very much of me, all were disappointed. So was I. I had a great text—John 3:16—one of the hardest in the Bible, for as soon as you announce it, everybody feels that he knows all about it, and it is difficult to hold the attention under these circumstances.

I had no clear conception of the message I was to bring forth. I had tried to think out what would be suitable to say, but my thoughts would not flow. I was an ironside Baptist preacher in embryo, and some of the pioneer Baptist preachers did not believe in premeditation of sermons. "Open your mouth and God will fill it," was their doctrine. So I opened my mouth and God filled it—with air! My words stuck in my jaws, I shook and trembled and sweat. I had hoped the inspiration would come, and that I should pour out an anointed message that would surprise everybody including myself, but alas! Only two of these present would go to the trouble to come out to hear me two weeks later in the same place, and my heart was crushed. The Lord knew what I needed.

I had just finished teaching my first term of school. I felt the hand of God upon me for the ministry, and was never more earnest in my life. But earnest purpose, important as it is, is no substitute for Scriptural knowledge. My good pastor had loaned me Dr. Broadus' *Preparation and Delivery of Sermons*. I told him it was too deep for me, and he remarked it would do me "good to swim around in it a while." And so I did till I reached the end of that excellent treat-

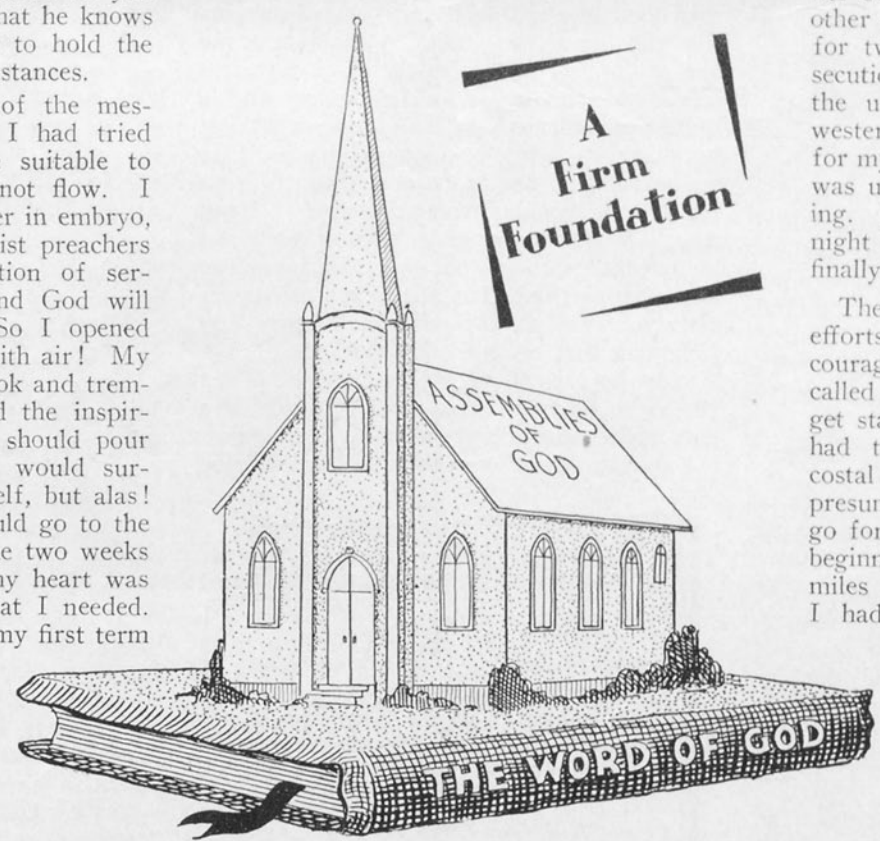
ise, but very little of the instruction clung to me. The book emphasized the necessity of outlining a sermon.

In calling this my first sermon, I pass over one "preached" ten years before, when I was a lad of eleven. My father had died by accident, and I was making my home with a family and working for my living. My mother and brothers and sisters were unsaved. Jesus heard my cry on a lonely road and saved my soul and filled me with a joy too wonderful to tell. I got permission to go home—a distance of five miles—one Sunday in June, sixty years ago. It was borne in on my soul

that I must try to win my own family for Christ—that I must "preach" to them. Mother reluctantly yielded to my entreaties, and I stood on a box (a childish notion mixed with an earnest purpose) and tried to preach. I told the story of my conversion, broke down, and when I could say no more for weeping, I fell on my knees and began to pray.

The Spirit of God was there in mighty convicting power. All were moved, and for half an hour my mother poured forth a torrent of confession and petition for her own salvation, and all wanted another such meeting. The time was set for two weeks later. But alas, persecution against me broke out among the ungodly boys on the prairie in western Iowa. The devil set a trap for my unwary feet. I was snared and was unable to hold that second meeting. For years I wandered in midnight darkness, but thank God, I was finally led out in November, 1888.

There is the story of my earliest efforts. I hope it will help and encourage some young man or woman, called of God, but finding it hard to get started in the ministry. If I had had the encouragement that Pentecostal boys and girls now receive, I presume I should have been able to go forward from the time of my first beginning, and might have been many miles farther up the road now. If I had had a ready utterance fifty years ago, I presume I should have missed the ten years of training the Lord granted me in Eastern institutions of learning, for then I might have swung out into the ministry without preparation. Not a few warned me that I should be ruined spiritually if I went to college and seminary. An old, old preacher urged me not to go, and said with tears that I would never preach so well after going to school as I did that time! (Continued on Page Seven)



"The Bible is the inspired Word of God, a revelation from God to man, the infallible rule of faith and conduct."

Constitution of the Assemblies of God

The Prayers of the Prodigal

John Wright
Follette

The story of the prodigal son makes rich appeal to almost anybody, good or bad, rich or poor, old or young, experienced or otherwise. It is colorful and intensely dramatic.

Shall we review the account and familiarize our minds with the general structure of it, so we may more fully appreciate *why* and *for what* he prays? We find here a typical home. It is duplicated a thousand times over our countryside. The characters and conduct are essentially the same there or here, then or now.

We do not know how long these two brothers have lived happily together, sharing the common blessings of the home and enjoying the fellowship of each member. But the time is reached (sooner or later by all) when the discovery of self-expression comes, and a keen desire to venture out upon life. The thrill of a new step and the responsibility and joy of being "on one's own," as we say, captivates this younger brother. Let us here be tolerant. The two boys are evidently of very different temperament and disposition. Life appeals to each from very different angles. And surely there is nothing wrong in this. If the older son is satisfied to remain at home, continue in the familiar routine of a perhaps prosaic life, let him stay. He is no doubt contented to go and come, come and go, and live out the life for which he seems fitted.

Nor shall we condemn the younger son. I do want to be fair and understand him. He may have been spoiled because he is the younger, as that sometimes happens. That, however would be the fault of the parents. At any rate he has quite a different make-up from his brother, and for this he cannot be blamed. He begins to find within and ever pushing through to manifestation in life, a thousand unsatisfied desires and promptings. He may have been, shall I say blessed or cursed, with an imagination? At least he feels certain desires stirring, and the spirit of romance and adventure common to youth gives him a sense of being cramped, while a great hunger fills his heart to get out, out—ever out.

He dislikes the confines of the accustomed environment and its limitations. His robust, visionary, throbbing life wants to try its wings. He feels the pull of the free, sunny air; he sees the blue sky of youth, the distant hills, green and luscious. Yes, they are green (just as green as inexperienced youth). But the dear lad does not know that. And do not try to tell him unless you wish to have war and trouble. If you wish to help him, I trust God may give you grace, love, understanding and sound judgment. Try to see from his viewpoint. He has no background of experience as yet to help him, and so he is not capable of very sound judgment in many issues. He has not yet learned (as a Christian) the difference between possibility and probability. It takes some people a long, long time to learn this. And some seem never to learn it.

Do not quarrel with nature. Meet the condition as it is, honestly, and help the boy to make the decisions necessary from his

own heart, because *he wants* to do so. Do not buy him, and worse still, do not force him to do the right, because you think if he does *not* he will break your heart. Never mind *your* heart. It is *his* heart you are after.

If you are older than he, try to retrace your steps, remembering your costly experiences, until you come to his level of understanding. He has not lived long enough to appreciate your good advice. He may listen out of respect, but it is most difficult for him to see how in any way, his present condition and mood could be helped by what you are telling him. He cannot feature himself facing results which you suggest. "You cannot put old heads on young shoulders." Use tact and find the *approach* to "where he lives," and work from that angle. Ask God for wisdom to discover the *motive* of appeal, and always remember it is a most delicate and sacred ministry. Drench it with prayer and intense love for his soul and well being.

Let us look again at this lad. The everyday going and coming, the humdrum life of dad and the home folks nearly kills him. He thinks his brother is perfectly stupid, and all the rest of his world, to him, seems asleep. Oh if he could only *once* do something different, something *he* wanted to do! And what does he *not* think and feel he could do! Perhaps he is still in High School (this is, of course, all imaginary). I have to say this because some people are so unimaginative and literal they would probably ask me for a "proof text" that he ever went to school! Maybe he has finished college and is quite sophisticated, and has acquired that bored air so many young folks have. Life is slow and he has to *endure* so much from the "whole unenlightened universe." Even a college graduate may have a technical knowledge of many points of learning, but there is one thing that a diploma can never give you, and that is the good sense and judgment that come from experience.

Now be patient, you older folk; he is not yet to be blamed. His whole attitude is a part of his nature and outlook. Perhaps he has fought down some foes with which you

were never asked to contend. Sometimes people are praised for victory when, after all, it is *not* victory, for the person praised was too great a coward and too weak to be trusted with a real battle. Be tolerant! The lad is not to be condemned, judged, and criticized—he needs help! He needs someone to help *direct* the fire and desire, someone to understandingly assist him to put these fine qualities to use and great blessing. Shall I be frank with you? I like this lad very much. And I like very much every girl and every boy today clothed with his temperament and rich possibilities.

He can stand the cramping no longer, so he asks of his father his share of goods, "Give me the portion of goods that falleth to me." Here we can find no sin. It was not wrong that he should have what lawfully belonged to him. It was coming to him, and no doubt, being of age, the father consents at once to give him his portion.

Now we come to a field for speculation. It has been a great pleasure for some to let their imagination run on full leash, to sniff all the possible trails of discovery as to *how* he spent, *where* he spent, *why* he spent, and *when* he spent his goods in riotous living. But after all, the detail is not so necessary. At least God thinks so; I am sure He could have told us were it for our good. The point is, he wasted it in riotous living. *Now* we find the fault, the sin which brought him to the pig-pen. All the different things he did, and the many ways he wasted his substance, are surely wrong. But the chief sin was the *self-will* of inexperienced youth. *Self-will is, after all, the root sin of the human race.* All the manifestations of sin, as we see them in their outworking, are in the last analysis the fruitage of *self-will*. All this young man did was to have *his own way*. Let that be what it may, it landed him in the place of defeat, failure, tragedy and loss. It always does.

All you have to do to land in hell is to have your *own way* in all the thousand patterns it may trace upon your map of life. The self-will of some men does not make so ugly a picture, but it will keep them away from God and truth fully as well as the self-will of another appearing in more picturesque and colorful trappings. Who knows but the self-will of the older brother at home may have been as nasty, in some ways, as that of the younger brother. At least he did not show a very happy and thankful spirit when his brother returned. I am afraid there was something "awful good" and perhaps smug about that older son. I don't seem to feel I should like his general personality very much. "Awful good" folks bother me sometimes. Do not mistake me—goodness in itself never bothers me, for it is like God, and I love God. But "folks' goodness" does. Do you see the difference?

So now we see our young friend reduced to the level of a pig-pen. He has had, as people say, "his fling in life." He has tried out all the experiments and thrills he feels he was made for; he has had the tremendous excitement of venturing out upon the thin ice of personal freedom. How

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many, many things he has come to in his thrilling, bold adventure! He has come to wealth and he has spent it; to beauty and he has marred it; to truth and he has ignored it; to life and he has dissipated it. And now the story says, "he came to *himself*." My! my! What a revelation and what a discovery! Thank God he met himself. Only it is sad that he should have to travel so rough a road, and have this "auspicious meeting" in so unpoetical and crude a place. But never mind the pig pen, it is the place of discovery and revelation to him. Let us think of that and not the pigs. The pen is not the end; it is the first step out and up. Where was *your* pig pen? To what level of the human and sinful failure did you move before you, too, came to yourself? Perhaps your pen had a few straggling morning glories over it to disguise its real character but it takes more than a *morning* glory to hide it.

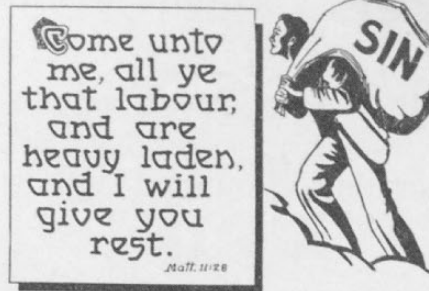
Have you, too, come to yourself and sat down to think through to such a revelation? Life (real life) is not a matter of the material world nor valued in the common terms used to appraise its worth. Jesus said, "For a man's life consisteth not in the abundance of the *things* which he possesseth." I am glad that He used the word "things." That is so inclusive, comprehensive and limitless. Material things, of course, come first to mind—money, houses, lands, etc.; but *things* may be fame, name, honor, power, intellect, gifts, position, etc. These are also often mistaken for life. So one may have an abundance of these and not have life or know life.

It is not *things*, but *life* which is of supreme importance. Also he finds that he is more than the body in which he lives. Man is essentially spirit. The body with all its sensations, acquisitions and functioning is but the vehicle of expression. The invisible, evasive, almost unknown personality is the living reality, and will outlive the poor, perishing body. The temporal, material world is not the world for which he was created. Pig pens or no pig pen, he cannot remain here. Life means more than things, gifts, or all the material age. So he does the right and only important thing—he goes *home*, confesses his sin and rests at the feet of his father.

"But when he was yet a great way off, his father saw him, and had compassion, and *ran*, and fell on his neck, and kissed him." Is that not wonderful? The father does not stand still and wait until the son comes and *falls* at his feet and *begs*. The heart attitude of the Father is never that. He *ran* to meet him. Oh the deep, unfathomable love of a God like that! God running to meet a sinner, a poor, self-willed fool. How can you keep away from a God like this? I can't half see the robe, the ring and the fatted calf for seeing the anxious, loving heart of the Father. And did he *not* know all the story? Do not worry—He knows only too well.

Now some of you are asking, "What about the prodigal's prayers?" What was the character of his first prayer? Was it not "Give me"? Prayer is the sincere desire of the heart that causes one to focus all his forces toward the realization of that desire. It may not always be expressed in words; it may be the actuating and dominat-

ARE YOU TIRED OF THAT BURDEN?



ing force in your innermost being causing you to bring into play all your powers for its material gratification. As a lad at home he was "eaten up," as we say, with the desire to hold in his own hands the powers of his life. It became a prayer, "Give me the portion of goods that falleth to me." He wanted material things and got them. He misused his powers and gifts in life and exhausted them, and discovered that they could not and did not serve to satisfy the deep-seated desire for life.

So he finds a *new* prayer in his heart as he resolves: "I will arise and go to my father, and will say unto him, I have sinned against heaven and before thee, and am no more worthy to be called thy son: *make me* as one of thy hired servants." How lofty and glorious such a prayer! Now the father can take a hand in the matter and can *make* him into the desire of his heart.

The Christian character which God desires to manifest through us is not like a gift or an isolated experience which may be realized in a moment. The new birth is such as that and also the Baptism in the Spirit. Both are spoken of as gifts—and gifts may be received and possessed immediately. But Christian character comes by process, building, growth, and continual development. The new birth is *unto* and the baptism in the Spirit is *unto* the eternal purpose of conformity to the divine. Listen to these wonderful words which back up this truth:

"For whom he did foreknow, he also did predestinate *to be conformed* to the *image* of his Son."

"And the glory which thou gavest me I have given them; that they *may be one* even as we are one."

"But we all, with open face, beholding as in a glass the glory of the Lord, *are changed* into the *same image* from glory to glory, even as by the Spirit of the Lord."

"Beloved, *now* are we the sons of God, and it doth not yet appear *what we shall be*: but we know that when He shall appear, we shall be like Him; for we shall see Him as He is."

"Till we all *come* in the unity of the faith, and of the knowledge of the Son of God, unto a *perfect man*, unto the measure of the stature of the fulness of Christ."

We are born of the Spirit and so become partakers of the divine nature which gives us the basic, potential material *for* the ideal. We are also baptized in the Holy Spirit which gives us the *power* for the mighty transformation and accomplishing of His purpose of *making* us witnesses. You will remember Jesus said, "But ye shall receive *power* after that the Holy Ghost is

come upon you: and ye shall be witnesses unto me. . . ." Note He does not say, "Ye shall become servants unto me." We *serve* by means of gifts and callings, divine and supernatural qualifications. He says, *witnesses*—the word really means martyr. It suggests the *whole* life as a living testimony rather than the restricted meaning usually taught—such as to testify, speak, serve or minister for Him. Of course, to testify or speak for Him is included, but is only a fragmentary aspect of this mighty witnessing wrought by the Holy Spirit in the *life* of the believer. The *whole life* witnesses (even unto martyrdom) to His name, character, nature, conduct, likeness and image.

We also receive gifts—gifts of the Spirit. This is the equipment for *service*. We are to occupy until He comes. The gifts thus exercised become channels and means of expression for the life of Christ within.

We are greatly privileged in having in our hearts and working through us the sweet and at the same time powerful Spirit of God. He has come to *make* us. Perhaps you, too, prayed, "Give me, give me," and God gave you the gift of the Spirit (the portion of goods that falleth to you). Is He now *making* you? Life is primarily for the glory of God. "Whatsoever ye do, do all to the glory of God." So you see, any spending of life or using of life's gifts or the gifts of the Spirit for selfish or ignoble purposes is wasting your substance in riotous living. You must know there is much riotous living aside from the night-clubs, road-houses, amusement halls and such places. The misuse or abuse of the gifts of life or the Spirit makes riotous living in an Assembly, home or private life of a Christian. So let us look out and mind our step and don't feel too smug—take a little inventory *now* before you begin to smell a pig pen.

I never saw the possibility of such an experience befalling a Christian until one day in my study the Lord directed me to Paul's letter to the Corinthian Church. This church, too, had prayed, "Give me, give me." And God had given her "the portion of goods that befell" her. She had the testimony that she "came behind in no gift." But with all her gifts and power we find her in great need and difficulty until Paul has to write this corrective epistle to her. What was the matter? She was wasting her substance in riotous living and had not prayed the second prayer, "Make me, make me." The building of Christian character had not kept up with the display of gifts. And that is very possible. We know this from the word Paul uses in the 13th chapter, "Though I speak with the tongues of men and of angels, etc." The word *though* throws the whole matter into possibility. And Paul saw that was just what was the matter. The *motives* back of the use and display were wrong.

The gifts were right and were of God but the *way* was selfish and not to God's glory. They had power—plenty of power and gifts—but the motive, *love* (born of true Christian character) was missing. Therefore there were present in the church, unkindness, envy, vaunting, puffer-up spir- its, unseemly conduct, provoked spirits, evil

(Continued on Page Seven)

Have YOU received the Baptism in the Holy Spirit according to the Bible pattern in Acts 2:4?

What Wonders Hath God Wrought?

The Outpouring of the Holy Spirit among Chinese Beggar Boys and among Mountain Tribes People

H. A. Baker

And they were all filled with the Holy Ghost and began to speak with other tongues as the Spirit gave them utterance. Acts 2:4

There was a very remarkable outpouring of the Holy Spirit upon the Chinese children of the Adullam Mission in Yunnanfu, China. The children, mostly boys, the majority below the teen age, had nearly all been rescued out of a beggar life on the streets of the city.

Meetings were held with these children twice a day. Suddenly in one of these services the heavens opened, and the veil was so drawn aside that the children were allowed to see the things of the unseen worlds as face to face. This continued for a period of eight weeks.

The first two weeks the glory of God so rested on the place that all ordinary activities were suspended, while the things of the Lord were sought earnestly day and night. Sleeping and eating appeared but mere incidents. After going to bed, children would often get up again, return to the prayer room to seek the Holy Spirit, and be lost in heaven-sent blessings until morning. Almost all that time, day and night, there were those who lay prostrate under the power of the Lord, lost in the things beyond the veil, while at times the glory of the New Jerusalem seemed to descend upon the group who in vision were in the heavenly city dancing with the angels, though in reality they were dancing in the prayer room, sometimes describing in prophecy what they were seeing in vision.

Walking through the golden streets of the New Jerusalem in the third heaven visiting mansions of indescribable glory, playing by the streams with the animal pets in the heavenly Eden, enjoying the delicious fruits, flowers, birds, and other glorious wonders of Paradise more than restored, and ten thousand wonders that cannot be told, were such constant and general experiences of these children that for those weeks they seemed to be translated from earth to heaven. They thought they actually left their bodies and ascended through the first heaven where they could feel the air as a breeze on their faces, then on through the starry realm and on and on through the third heaven into the golden city.

Hell and the realms of the kingdom of darkness were sometimes visited. Events of the Old Testament were seen as actual realities. Likewise New Testament events were seen as eye witnesses. Events as related in the Gospels in the life of Christ, His capture, His crucifixion, His burial, His resurrection, His appearance to His disciples, and His ascension to heaven were clearly seen. The children saw and lived through these events.

Nearly all the things of the book of Revelation were seen by the chil-

The writer of this report was a missionary of the Christian Church in China. When on furlough he received the Baptism in the Spirit, and returned to China as a Pentecostal missionary.

His son, who is a student at Central Bible Institute, tells us that his father and mother live in a mud hut on a mountain side, five days' journey from the nearest post office. They have only the coarsest of native food. The father makes long itineraries into the mountains of Ka Do land, and thinks nothing of walking 20 miles a day over the steep mountain grades, often when the temperature is 130 degrees, and then preaching for three hours at night. And when he returns from these exhaustive itineraries he often brings with him a number of Ka Do natives, to give them a week or two of intensive Bible training, before sending them back to evangelize their own people.

Already some 3,000 of these Ka Do people have been won for Christ.

dren and given through them in prophecy. Things seen in vision were acted out by the children, and what they were experiencing in the unseen worlds was described aloud, while, so far as the children knew, they were in another world altogether.

Some of the most profound revelations and wonderful visions were given to small and ignorant children, revelations and visions of things in the Bible they had never heard of.

The greatest emphasis was on coming events. The great dragon cast out of heaven to earth, the Antichrist, the persecutions of believers, the plagues and other events of the great tribulation were constantly witnessed. These children repeatedly saw the believers supernaturally anointed with power from God to miraculously

ly preach the gospel in these days of distress and persecution, to a degree that even the early church did not know. There was preaching to the tribes of the earth in prophecy and through tongues and interpretations and with a testimony attended by signs and wonders. Villages that rejected the testimony were sometimes destroyed by fire from heaven. Persecutors were sometimes smitten by plagues. Believers were sometimes miraculously fed with food from heaven and like Philip miraculously transported to the place of testimony or carried away from the hands of persecutors. An outstanding impression of this all was the miraculous and prophetic preaching of the gospel to the tribes of the earth in the midst of great persecution attended by constant miracles and supernatural works of God.

Even children eight or ten years old could preach freely under the unction of the Holy Spirit in the streets of the city or out in the villages, there being some instances of preaching through tongues and interpretation and some instances where the Holy Spirit came upon the boy preacher, lifting him into the realm of the Holy Spirit so that he preached in pure prophecy like an Old Testament prophet.

By anointing children as well as older ones and sending them out to preach in the power of God, the Lord seemed to be showing what He wants the final church to be in the last days of its testimony upon the earth.

We expected that after those days of preparation the Lord would send the order of the Adullam boys into the surrounding mountains to preach the gospel to the many primitive tribes who occupy these unevangelized regions. But God opened other doors among other mountain tribes twelve days journey away.

This new door was miraculously opened by God. A young married man of the Ka Do tribe who had never heard the gospel, but who knew a little about the claims of Christianity to present a way of getting through the present life without the heavy demands of constant sacrifices to appease devils, for material motives more than any other, decided to become a Christian. Accordingly he discussed this with the other fifteen families of his village.

This village was soon followed by other villages turning to Christianity in a mass movement until there were soon six hundred families. At this time I was invited to be the first missionary to visit this movement. Everywhere God-prepared hearts

General Council Prayer Corner

THE PROMISE

"Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain!" Zech. 10:1.

THE APPLICATION

Pentecost! The wonderful latter rain! How we have enjoyed it! But is there not great need for more rain? And has He not promised that rain? Behold His promise—"bright clouds!" "showers of rain!" Beloved, let us ask!

THE PRAYER

Pray for a great and mighty outpouring of the Holy Spirit during the Camp Meeting and General Council session.

were found who heard the gospel for the first time. The mass movement soon spread to 2500 families of perhaps 10,000 people.

The young man who had first decided to become a Christian returned with us to the Adullam Mission on that first trip into Ka Do Land. He was converted, received the Holy Spirit and after a few weeks returned to his home in the mountains. He was uneducated and knew only the fundamental things of the Lord. But upon his return to his village and upon his telling the people about the working of the Holy Spirit among the Chinese children where he had received the Holy Spirit, the people in the village wanted to seek the Holy Spirit.

This they did, and He fell among them mightily. This fire of God rapidly spread to other villages. Other young men now came with the former one to the Adullam Mission in Yunnanfu to learn more of the Lord, study the Bible, and seek the Holy Spirit. Their stay was short, but as soon as they arrived the Holy Spirit began to fall among them in power, until nearly all who came received anointings, some speaking with other tongues, some speaking in prophecy. The importance of leading men and women to Christ was always emphasized to them in the meetings.

Upon their return to their mountain tribes they went everywhere among the villages preaching repentance, and the soon coming of the Lord, and the need to receive the power of the Holy Spirit, and to give a real testimony in the midst of a wicked generation. Everywhere these men went the Lord poured out the Holy Spirit. Within a few months the fire spread all over Ka Do Land and into the other tribes, until the villages where no one received miraculous anointings of the Holy Spirit were very few.

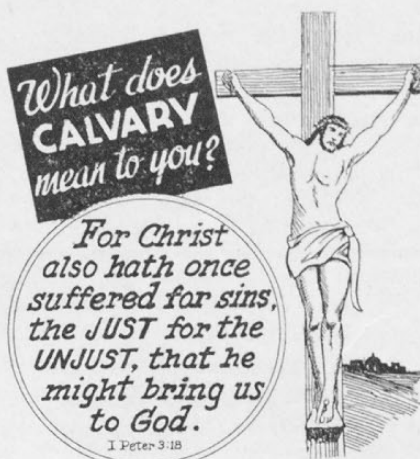
These outpourings of the Holy Spirit, with very few exceptions, were attended by much prophetic utterance. Women and children especially, who could not have said anything in public, when under the anointing of the Holy Spirit and often when in a trance, spoke of the mighty works of God, the Maker of heaven and earth. They spoke of the glories of heaven, the wonders of the life to come, the certainty of the Lord's return, and of coming judgment, the Cross of Christ, the love of God, and the necessity to turn from all sin to the Saviour of sinning men. This prophetic speaking under the unction of the Holy Spirit was so evidently miraculous that those present could not doubt that God was speaking to them from heaven. There were those who like those in Bible days mocked and received no good. There were a host whose hearts the Lord opened who turned to God.

This prophetic speaking under the unction of the Holy Spirit was so usual, that I doubt if there was any place where the Holy Spirit fell in power without one or two or many of those present speaking in this miraculous way. In this way the Lord spoke to these tribes people and led them to repentance. These new, untried, untaught workers preached what they could. But the Lord attended their preaching with mighty outpourings directly upon

those present and by speaking through unexpected sources the things of eternity.

In one place where an uneducated and untalented young man was preaching, there was a night when fifty-six people were prostrated in the open court where the meeting was being held, while thirty more were dancing or shaking under the power of the Holy Spirit. Many of those prostrated lay in a state of heavenly ecstasy singing the praises of God and heaven until late into the night. Such scenes were not unusual wherever the Holy Spirit was outpoured. Heaven came down, angels were seen, and God talked to people almost as He did to Moses face to face.

This outpouring of the Holy Spirit was



so clearly a call of the Lord that few of those who slighted or refused that call have subsequently turned to the Lord.

Men gathered twice a year for periods of two or three weeks training in Bible teaching. At these times the Lord poured out the Holy Spirit and in a remarkable way opened the minds and hearts of these men to understand the Word. The greater part of those who came began to study the Chinese Bible as their first lesson in reading. After these short periods of study the men would return with their Bibles, or rather a Gospel or New Testament they had been studying, and with the anointing of the Holy Spirit, began to preach.

The Lord developed leaders, taught them to understand the Bible, and helped many to learn to read who could otherwise never have learned to read. No workers were paid salaries. No one was promised food or clothing. They labored in home duties, or at times of opportunity for more extensive work they made itineraries, traveling from section to section, trusting the Lord to meet their needs. He did.

At this time, six years after the initial outpourings of the Holy Spirit, buildings ranging from grass covered sheds to very usable thatched native churches have been built in over thirty centers, and the work is being cared for by those whom the Lord has called out of paganism and made shepherds of His sheep. As the Lord began this work supernaturally, He continues it supernaturally. Miraculous manifestations still continue in the work.

The Lord showed that the stories of His workings should be written for the encouragement of His people in a book called "God in Ka Do Land." It will be sent out as a free loan to any Christian anywhere

in the world upon request. Address, The Adullam Reading Campaign, Wilmore, Kentucky, U. S. A.

A German Saint

Heinrich Suso was one of the many great saints produced in Germany. His "Ewige Weisheit" reveals a soul in deepest intimacy with God. God talked to him as a mother to her little one. He had suffered much, so much that he was quite at home with the Cross—so much at home that he once said to a friend, "I guess the Lord has forgotten me. He has not sent me any great trial for a long time." Then it was that God used a circumstance to bring him to a participation in the deepest forces of Calvary. A woman of evil character came to his door and left a baby in his arms, saying, "Here you have the fruit of your sin." Suso was innocent. He had never seen the woman before. He felt deeply distressed; but he had the child in his care. The woman had disappeared.

A great storm of reproach and gossip arose. "And this is the holy Suso!" From every quarter came sneers. So great was Suso's shame and pain that he fled to a mountain retreat where he could groan out before the Lord in unrestrained fashion his complaint.

"What am I to do, Lord?" he cried.

"Do as I did. Suffer for the sins of others and say nothing."

Suso went back home, took the child, and raised it in silent resignation. Years later the woman returned for her child, and published to the four winds the saint's innocence. Thus was Suso made "partaker of the afflictions of the gospel." Thus he was enabled to say with Paul, "From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus." Gal. 6:17.

The Coming Revival

Of one thing we are very sure. There will be a full restoration of the apostolic gifts and the full power of Pentecost before the coming of the Lord. To the faithful few who are true to God,—to the overcomers,—to them that place their all upon the altar of a full consecration—God will pour out in the fullest measure the power that was given to the disciples on the day the Church was born. We believe that there will be miracles of healing,—supernatural manifestations of God's mighty power,—that will break even the most calloused hearts. There will be another outpouring, this time a cloudburst of the latter rain. We not only feel it in our spirit, but the Word of God corroborates what we feel. Be true, my friends; keep tight hold of His hand. God has some wonderful things in store for you.—Charles S. Price.

Anxiety

Whitelocke, Cromwell's envoy to Sweden, was so upset over the state of the nation that he could not sleep. "Pray, Sir," his servant said to him, "may I ask a question?" "Certainly." "Do you think that God governed the world very well before you came into it?" "Certainly." "Then pray, Sir, excuse me—do you not think you can trust Him to govern it as long as you live?" Whitelocke slept.

Winning Souls Through Personal Effort

Axel Omans, Freetown, Sierra Leone, W. Africa.

In sending this article from the field Brother Omans says: "I traveled quite extensively during our last furlough, and saw the lack of personal effort everywhere. In many of the churches where I visited they began to put forth personal effort, and as a result many of the Sunday Schools were more than doubled in a few months. Many of the pastors who tried it, told me this idea of personal evangelism really works. In our last term on the field we had over 3,000 converts as a result of trying to keep everybody busy. We praise God that here in Freetown the personal efforts being put forth are producing results. Last month we had fifty converts. Last Sunday we had nine. Most all of our converts have been men."

And He said unto them, Go ye into all the world and preach the gospel to every creature. Mark 16:15.

The Lord Jesus Christ in speaking to His disciples laid special emphasis on winning souls through personal effort. We are admonished to be doers of the Word and not hearers only, deceiving ourselves. It is so easy to settle down and let the other person do it, until we come to a spiritual lethargy from which it is hard indeed to be aroused.

If a minister's work is to be confined within four walls that ministry is very limited and narrow indeed. Evangelizing is what the Lord had in mind when He told His disciples to tarry at Jerusalem until they were endued with power from on high, for He wanted them to be His witnesses. Not only was the gospel to be preached in Jerusalem; but it was to be simultaneously preached in all Judea, and in Samaria and unto the uttermost part of the Earth. This could not possibly have been accomplished without the help and effort of every Christian.

It has been well said:

"It is not enough to be evangelical. We must be evangelistic. The evangelical church is a reservoir of pure water without a pipe running anywhere. If you will take the trouble to climb the embankment, you will get a good drink. The evangelistic church is a reservoir of pure water with a pipe to every heart in the community and to every nation in the world. 'Evangelical' means truth on ice; 'evangelistic' means truth on fire. 'Evangelical' may be bomb-proof for defense; 'evangelistic' means an army on the march with every face toward the enemy. 'Evangelical' sings, 'Hold the fort, for I am coming'; 'evangelistic' sings, 'Storm the fort, for God is leading.'

The evangelical creed merely held and defended becomes a fossil.

"Several miles above a certain city, when the ice was breaking up, a farmer got into one of his boats, purposing to pull it out of the river. A floating mass of ice struck it, breaking it loose from the bank, and carrying it and him out into the current. A neighbor, seeing the danger, mounted a horse and with all speed rode down to the city. The people of the city gathered all the ropes they could secure, went out on the bridge, and suspended a line of dangling ropes from the bridge across the river. They could not tell at just what point the boat with the farmer would pass under, so they put a rope down every two or three feet clear across. By

and by the farmer was seen, wet and cold, standing in the boat half full of water, drifting down the rapid current. When he saw the ropes dangling within reach, he seized the nearest one, was drawn up and saved. Now, one rope might not have answered the purpose. The pastor hangs the rope of salvation from the pulpit, and sinners present do not seem to get

How to Promote a Successful Church

A GUARANTEED RECEIPT

1. Consecrate yourselves to God and to His service, both ministers and members.
2. Bring YE all the tithes into the store-house, that there may be meat in HIS house.
3. Promote the Sunday School. Every body a worker bringing new members, and every one in attendance.
4. Be a Missionary Church, both Home and Foreign. Be always systematic, and give all you can once each month.
5. Get back of your pastor and do all you can for the cause of UNITY and SOULS, with faith prevailing prayer.

Bro. A. F. Crouch, St. Joseph, Mo.

near it; but if the business men and workers would hang out ropes, as well as the young men and women, mothers and wives, sinners would certainly be saved."

I believe that it is far easier to win a soul for Christ in the home, than it is in one of our beautiful church buildings. After they have been won for Christ it will be a simple matter for them to come and fellowship with the other saints.

There are so very few Christians who are really taught in the Word of God. Many if they are asked if they are saved can not give a Scriptural definition of what salvation is. I believe that is one reason why so many are not able to win souls for Christ—they cannot give an intelligent account of what constitutes salvation. Not knowing the plan of salvation, how are they able to tell others how to be saved? Mrs. Omans and I have found that the best method is to begin instructing the Christians immediately how to know they are saved and how they were saved, in order that they may know how to tell others. I find the Book of Romans an excellent book

with which to commence, and then as time and opportunity afford we go on with other studies. If a Christian can see the awfulness of sin and God's great mercy in saving him, surely he is not able to sit still, but must go out and tell others.

Greater stress should be laid upon winning men and women to Christ by individual effort than by any other method. It is the surest and the best method after all. Not that revivals do not have their place; they are Scriptural; but they do not accomplish nearly as much as personal soul-winning. Revivals are for the arousing of the church members who have fallen asleep, and waken them to get out and win others to the Lord Jesus Christ. A revival that does not produce that individual responsibility to be concerned about other souls, surely cannot be called a revival. Revival after all is bringing back to life that which has been lukewarm and cold. It is bringing back the Christians to their first love.

We must not lose sight of the fact that we enter into the kingdom of God as individuals. Man, being a personality, must be dealt with individually and won to the Lord Jesus Christ personally. Otherwise we should be like sheep and could be herded in by masses. What better can any minister of the Lord do than to surround himself with a lot of good personal workers to deal with the crowds who may in many meetings come forward for Salvation.

We ought not to think the seekers have been dealt with properly until they have been dealt with personally by one with an open Bible in his hand. Workers ought to be discouraged to try to get converts through to the Lord just by feeling alone. Feeling will be produced after faith has had a chance to operate. Faith cometh by hearing, and hearing by the Word of God, feeling, being a fruit of faith, will follow in sequence. The policy of a worker should be to always have the Bible before him so that he can properly instruct and show the new convert how to be saved. But, alas! how few workers we find, at our altars, with an open Bible in their hands. It is certain that far more of the new converts would come back to the church if their experience were based on the Word of God, rather than on being told by someone that they are saved. Too much stress has been laid on, "How do you feel?" rather than on, "What does the Word say?" I have seen hundreds of faces lightened up with a little explanation of the Word, and when they went away, they knew that they were saved because of what Jesus had told them through His Word.

Jesus Christ is our great example. Most if not all of His followers were won through personal effort. Throughout Christ's ministry there is not any record of great revivals taking place; but we find Christ enlisting Matthew at the toll booth, and Peter, James and John while occupied with their nets, by a personal invitation, "Come follow me!" It was one by one, man by man, that the cause of Christ grew. The lesson taught in the first chapter of John is the fact that this one found that one, and that one found this one. The Holy Spirit sets forth in the beginning of the Christian dispensation the divine method of extending Christianity, the law of the

kingdom's growth; namely, the finding of one convert by another.

"House to house" evangelism was the plan of the early church (Acts 20:20), and pastors can train their members to win souls for the Master in house to house evangelism.

The church at Colosse began not with a great revival under the Apostle Paul; but as the result of the faithful personal work of one man, Epaphras. The church at Rome was founded no doubt in a similar way. In Rome there were many different groups that gathered together in the various homes. It is said that in Russia today, the work is going ahead much faster because so many houses are a meeting place for the Christians. Far more personal work is done there because of the ban put on the churches. The best converts are those who have been won by personal effort. Each personal worker will be more zealous to pray for his converts than he would be if they had been won only by the pastor.

Dr. Hughes, recently chosen bishop in the Methodist Episcopal Church, says, that in a revival in his church covering two years, there were 48 converts, 11 men and 37 women; but as a result of personal work during the same period, there were 75 converts, 40 men and 35 women. Is there not a lesson for us to learn here from the experience of this man, not only as to the numbers won, but as to sex? This may be the pastor's solution of, "How to reach the men."

My Jubilee Sermon

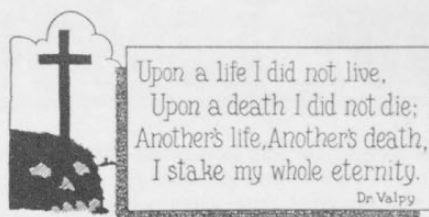
(Continued from Page One)

I thank God for a wise and learned pastor who encouraged me to "study to show myself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15)—the text of my ordination sermon 46 years ago.

Now if our good editor will trust me to speak from his great pulpit again on this great occasion, I would like to preach my "Jubilee Sermon" from the same text. I promise not to give so long an introduction as this again till I preach my centennial sermon, fifty years hence!

I. *It is marvelous that God should love the world, this sin-cursed world so full of rebellion against God, this world so bent on following the devil—God's arch-enemy—so set on iniquity of all kinds, so stubbornly set against all that is high and holy, so desperately wicked that men hate each other, and rob, ruin, and destroy each other, this world in which there was not one righteous, no not even one, as the Greek reads. Rom. 3:10. "For God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Rom. 5:8. "And you that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of His flesh through death, to present you holy and unblamable and unreprouvable in his sight." Col. 1:21, 22.*

II. *It is still more marvelous that He should love us so much. "So loved the world that he gave His only begotten Son." Wonder of wonders! When men were too deep in sin to repent and call for help and mercy, "He gave!" "For when we*



were yet without strength"—to rescue ourselves or even to call for help—"in due time Christ died for the ungodly." Rom. 5:6. How well Isaiah describes the sinful state of the world. "Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward. Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint. From the sole of your foot even unto the head there is no soundness in it; but wounds and bruises, and putrefying sores." Isa. 1:4-6. And yet God *so loved* that He gave the crown jewel of heaven—His only begotten Son—to die a shameful death on the Cross! Wonder of wonders! Shall we ever be able to comprehend it?

III. *It is still more marvelous that He should make the condition on which the most wicked of earth may obtain eternal life—"That whosoever believeth in Him should not perish but have eternal life." Whosoever heard of so good a proposition! What are sinners to receive? Eternal life. What are they to pay? Not one cent. Who are included in the offer? "Whosoever believeth in Him." To a poor, lost sinner, bound by cords of iniquity and doomed to perdition, how sweet that word "whosoever" sounds! Who spoke those words? Jesus. Did He really mean you and me and anybody else? Yes, come and you will know that He meant you. Is there no distinction of race, color, or condition? "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all that believe; for there is no difference: for all have sinned and come short of the glory of God." Rom. 3:21-23. "For there is no difference, . . . for the same Lord over all is rich unto all that call upon Him." Rom. 10:12.*

"What must I do to be saved?" "Believe on the Lord Jesus Christ, and thou shalt be saved." Acts 16:30, 31. "Repent and be baptized." "Repent ye therefore, and be converted." Acts 2:38; 3:19. "Whosoever shall call upon the name of the Lord shall be saved." Joel 2:32; Acts 2:21; Rom. 10:13. What could be more simple or easy? A condition with which every sinner, whether moral or immoral, ignorant or learned, rich or poor, old or young, Jew or Gentile, white or black, red or yellow, can comply. How marvelous! Rom. 1:16.

Hear the sweet singer, P. P. Bliss:

Now we are free—there's no condemnation, Jesus provides a perfect salvation, "Come unto Me," oh, hear His sweet call; Come and He saves us, once for all.

Once for all, O sinner, receive it;
Once for all, O brother, believe it;

Cling to the Cross, the burden will fall;
Christ hath redeemed us, once for all.

In closing we must notice one more phrase, "*should not perish.*" What does it mean to *perish*? I know not and trust we may never learn by experience. Multitudes have perished in fires, floods, earthquakes, storms and pestilences. But this is something far worse. Jesus says, "Fear not them which kill the body, but are not able to kill the soul: but rather fear Him which is able to destroy both soul and body in hell." Matt. 10:28. "Whosoever was not found written in the book of life was cast into the lake of fire"—"the second death." Rev. 20:14, 15. A *death after death!* This is the fate against which our Lord so solemnly warned us. Mark 9:43-48.

The Prayers of the Prodigal

(Continued from page Three)

surmising, etc., and yet there were gifts and manifestations wonderful to behold. Yes, there was plenty of riotous living and wasting of substance, so Paul *shows* them a "better way." The thirteenth chapter is the better way, or *law* for the operation of the gifts. They were to have lives backed up by the transforming power of the Spirit. When the church learns to pray the second prayer, "Make me, make me," she becomes a glorious testimony and witness unto God.

For what are you praying? Are you still wanting things, things, things—even the gifts of the Spirit merely for the sake of having them? Listen, I want you to have gifts; God wants you to have gifts (He even says to pray for them) but with all that, do remember to pray, "Make me, make me." Shall we not all afresh yield our hearts and lives more fully to His wonderful will that He may make us the witnesses He desires in this needy, perishing world?

(From a new booklet, to be obtained from the author, John Wright Follette, New Paltz, N. Y., 35 cents postpaid.)

A Mightier Pentecost Coming

Pentecost was a partial, but not an exhaustive nor even the main fulfillment of Joel. We are rapidly approaching the world-wide downpour of the Spirit. For the very judgments which we see around warn us of the revival dated to arrive before the final scenes, and seem to intimate that we are in the immediate neighborhood of this immense movement of God the Holy Ghost. So in linking up ourselves in praying for world-revival we are praying for solid, coming facts. Two downpours occur in Palestine, at either end of the harvest. "He giveth you the former rain moderately" for a mightier Pentecost is still to come. A work of the Holy Ghost is before us absolutely unparalleled in the history of the human race.—D. M. Pantou.

Soul Winning

Andrew Bonar's testimony to Andrew Murray McCheyne was given in these few words: "He was insatiably greedy of souls."

"We live by dying to ourselves. We die by living to ourselves."

THE SUNDAY SCHOOL LESSON

Solomon and the Queen of Sheba

Lesson for July 23, 1939. Lesson Text: 1 Kings 10.

Volumes have been written about the Queen of Sheba and her visit to King Solomon. Christ said concerning her: "The queen of the south shall rise up in the judgment with this generation and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon." And He added, "Behold, a greater than Solomon is here." Matt. 12:42. As we proceed with the narrative, we see the queen:

1. *Hearing.* "And when the queen of Sheba heard of the fame of Solomon concerning the name of the Lord, she came to prove him with hard questions." The queen had everything the world could offer—wealth, prosperity, rank, and power; but she had a dissatisfied soul, for she was created, as indeed all of us are, with a nature that cannot be satisfied with anything less than the Creator Himself. She heard of the wisdom of Solomon, and more than that, of the power of Solomon's God. And the hearing of that Name awakened in her a sense of need, a condition which fitted her for great future blessing, for God delights to satisfy the needy, hungry soul.

2. *Inquiring.* "And she came to Jerusalem." Was her hearing the hearing of indifference? Nay! This queen was dead in earnest! She proved her sincerity by making the long and tedious journey. Expense, toils, hardships, and dangers of travel meant nothing to her! No wonder Jesus said she would rise up and condemn this generation! We have great needs, but will we put ourselves out to have them met? Often people want healing. They are willing to take a long ride to the doctor, for a long wait in his office, then the return trip home. But are the same people willing to spend the same amount of time in seeking the great Physician for healing? Spiritual laziness gets nothing from God! But nothing under heaven can hinder the man who seeks God with his whole heart! Jer. 29:13.

One night a man in the prayer room said to Mr. Moody, "I wish you would tell me why I can't find the Lord." Mr. Moody replied, "The reason you haven't found Him is that you haven't sought for Him with all your heart." "I think I have," said the man. "I think you haven't," replied Mr. Moody, "for God's Word tells us that we shall find Him when we seek for Him with our whole heart."

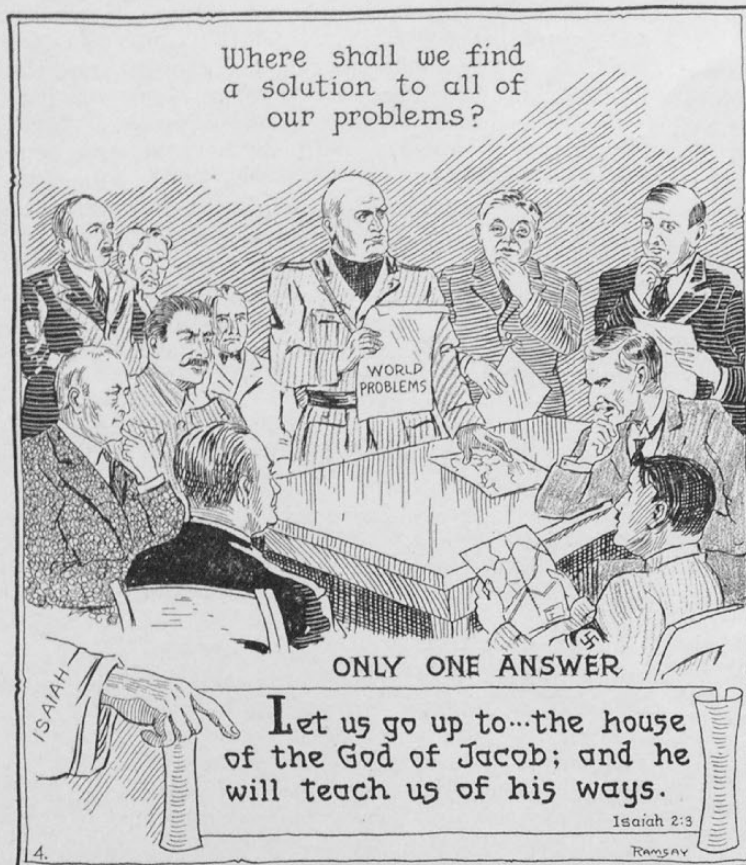
3. *Communing.* "And when she was come to Solomon she communed with him of all that was in her heart." She had been true thus far in her quest, sincerely and openly revealing to Solomon those things which were upon her heart. In coming to our heavenly Solomon, let us come with open hearts, with nothing to hide, having full confidence in His love, His sympathy, His wisdom, and His power.

"And Solomon told her all her questions; there was not anything hid from the king which he told her not." Brother Ramsay has cleverly pictured for us the great leaders of the nations gathered to discuss the question—"Where shall we find a solution to all our problems?" And there is but one answer. Jesus Christ, the Greater than Solomon, is the only one wise enough to settle earth's problems. And He can settle your personal problem. Listen to this testimony of one: "I am now an old man, and not far from the eternal world. During the first forty-five years of my life I never had a whim or wish ungratified. I have seen life under many circumstances, and in many countries. Whatever pleasures there

may be in sporting life, in political life, in military life, I have tried them all, and till I was forty-nine years of age I never knew what peace meant. Rest and true joy were unknown to my experience; whereas for twenty-two years since my conversion to God my peace has been like a river."

Christ, the Prince of peace, will give you this peace, for He extends to one and all a royal invitation—"If any man thirst, let him come unto me and drink . . . come unto me . . . and I will give you rest." John 7:37; Matt. 11:28.

4. *Believing.* "And when she had seen . . . there was no more spirit in her." And so it is when any one has a revelation of the Greater than Solomon. Job saw Him and was speechless (Job 40:1-3); Isaiah saw Him and saw his own sinfulness (Isaiah 6); John saw Him and fell at His feet as one dead. Rev. 1:17. The Queen's doubts and questions were silenced when her



knowledge of Solomon had become personal—"I believed not . . . until I came . . . and mine eyes had seen." God will reveal Himself to any one who sincerely wants to know Him. John 7:17.

"And behold the half was not told me." The revelation had far exceeded her expectations. And her testimony is that of those who have found the Lord. Rumor as to truth should lead us, as it did in the case of this queen, to inquire as to its reality. The reality will always prove greater than the rumor. To those who doubt the reality and joy that there is in Christ, we would say, "O taste and see that the Lord is good!" Psalm 34:8.

Some three thousand years later than the episode related here, a great African chieftain, Khama, made the long journey from South Africa to pay his homage to his illustrious queen, Victoria the Good. As he bowed before her, she handed him a Book that contained greater wisdom than all the wisdom of Solomon, a Book that contained the words of the Son of God, of whom the Father said, "This is my beloved Son, hear him." King Khama loved those words, yielded his life to the Son of God and brought up his children in the fear and admonition of the Lord, sending his son to a

mission school for training. It is our privilege to hear words of greater wisdom than Solomon's as we sit at the feet of One greater than he.

5. *Receiving.* "And King Solomon gave unto the Queen of Sheba all her desire, whatsoever she asked, beside that which Solomon gave her of his royal bounty." How lavishly extravagant was Solomon in his dealings with the Queen! But even more generous is our heavenly Solomon to those who come to Him! Thoughtful hearing, desire for truth that will not count the cost, sincerity and open heartedness, honest acknowledgment of the truth when found—these characteristics of the noble queen, if made our own, will guarantee spiritual purity, power, and happiness.—J. Bashford Bishop.

THE BIBLE AND THE SPADE

The *Sunday School Times* reports that Dr. Jack has recently deciphered correspondence of the Assyrian kings in the years 722-625 B. C. inclusive. In Jer. 39:3 Rabmag is mentioned as one of the princes of Babylon. Tablet No. 108 gives the equivalent title, Rab-mugi, a court official with various functions. The title Rab-shake, found in tablet 353, is the same as that of 2 Kings 18:17, "And the king of Assyria sent . . . Rab-shakeh from Lachish to king Hezekiah." In tablet 404 eye-stones, or stones with eyes, are mentioned,—the parallel of Zechariah 3:9, "Upon one stone shall be seven eyes." In tablet 1041 mention is made of messengers sent to Judah. Dr. Jack thinks this may refer to the incident of Isaiah 39, where we read of Merodach-baladan sending a message to King Hezekiah.

At Brak a vast Sumerian palace, dating from about 2300 B. C., has been discovered. In one house was found a private chapel, in the front face of the altar of which a small hole penetrated into a secret chamber. Through this a priest in concealment could make his pronouncements. In the aperture was found a gold ring, "perhaps the price of some consultation." It is to this class of impostors that Micah (3:7, 11) refers: "Then shall the seers be ashamed, and the diviners confounded; yea, they shall all cover their lips; for there is no answer of God. . . . The prophets thereof divine for money."

A BLOODY CENTURY

Said Dr. Sorokin, Russian exile and Professor of Sociology at Harvard: "The twentieth century has been the bloodiest century of twenty-five centuries studied. Its wars killed and wounded more human beings per million of the population than any of the preceding twenty-five centuries. It has had more bloody revolutions with a greater number of victims than any of the preceding twenty-five centuries, with perhaps the exception of one. Instead of bringing man to a state of perennial peace, instead of making sacred the inviolability of his life and dignity, our homocentric culture treats him more cruelly, kills, tortures and mutilates him, to an extent unprecedented in all the preceding twenty-five centuries."

It looks as if some one has thrown a monkey-wrench into the machinery of Evolution! This world shows signs of *Devil-ution!*

"ALL IS VANITY"

Solomon's destiny is a vivid comment on his words, "All is vanity." His son Rehoboam lost to Egypt his wealth, and to Jeroboam most of his kingdom. No stability is guaranteed even to a throne. The autocrat of today may be shot in a cellar tomorrow. Louis XIV, at a banquet of colossal cost, at which he had gathered the supreme artistes of Europe, asked a courtier, "What is lacking?" "Permanence, Sire," replied the statesman.

THE DYING WORLD AND THE LIVING WORD

REFUGE

British Guiana possesses possibilities as a place for settling Jewish refugees, a report by seven British commissioners declared.

NEW YORK JEWS IN CHURCH

In one of the most orthodox Christian churches in New York, where the minister preaches on prophecy, Sunday night services are often attended by more Jews than Gentiles, says *Prophecy*.

NEW BANS IN GERMANY

All religious broadcasts are banned in Germany, according to *New York Herald-Tribune*. Also the sale of Bibles is prohibited except in religious stores, very few of which exist; book stores may sell Bibles only on order.

ISRAEL IN FASCIST SPAIN

Prophecy reports that the Italian Press announces the firm decision of General Franco to expel all Jews from Spain and to forbid any Jews to enter the country. While there are only about 4,000 in the Spanish peninsula, Franco also rules Spanish Morocco where there are 200,000 Jews.

PALE FACES

Our news columns, writes *The Australian Evangel*, tell us that "London is a city of pale faces." It is true of all people today, but even more fearful times are ahead. Has not God written concerning the day of Jacob's trouble, "All faces are turned into paleness"? Jer. 30:6.

DICTATORS AND ESTHER

Contemporary Jewish Record reports that the German Minister of Education has issued a decree forbidding the reading of the Book of Esther (which is read in the synagogue during the feast of *Purim*) in Berlin, Vienna, and other Jewish communities.

We admit that the book contains some remarkable modern applications!

THE REVIVAL OF BABYLON

Some months ago the great "Kut Barrage" was completed in old Babylonia, announces *Prophecy*. A British irrigation project, it provides a constant supply of water from the Euphrates and Tigris to make the soil of Babylon productive as in ancient times. The total length of the big dam and its lock is 1615 feet. This is but the first of many projects which are planned to restore the glory of Babylon.

A BACK DOOR FOR CHINA

Many are watching with deepest interest the struggle in China between the armies of Japan, a nation opposed to Christianity, and the forces of Chiang Kai-shek, the Christian general of the defensive troops. *The Presbyterian* writes that two years ago Chiang Kai-shek started to build a road through southwestern China to Burma, and now that Japan has closed most of the ports in eastern China the government is able to bring in supplies from Indo-China and Burma and continue the struggle for independence.

ANTI-SEMITISTS CORRECTED

Some would lay the blame for world troubles at the door of a group of Jewish international bankers who supposedly center their operations in England, but *Prophecy* reports the following facts to correct these anti-Semites: There is not a single Jew among the directors of the Bank of England, and no Jewish banking house is represented on its board. Out of 150 directors of the "Big Five" banks only three are Jews, while the other clearing house banks have no Jewish directors. Only twenty members of Parliament are Jewish; only one of the twenty Cabinet ministers is a Jew; and only five of the 300 Privy Councillors are Jews.

ROME'S GRIP ON BOLIVIA

At one time Rome ruled Bolivia but today her grip is loosening and is almost withdrawn. An editorial in *The Bolivian Indian* reports that Roman Church authorities have been sending out of the country all removable wealth, at times shipping solid silver out under false label, in anticipation of the time when church property will be seized. The government is Socialist with the army back of it, and an army colonel, unfriendly to Romanism, is president.

WORLD MENACE

In 1874 the following weighty words came from William E. Gladstone, three times Premier of Great Britain: "I am convinced that the welfare of mankind does not now depend on the State or the world of politics; the real battle is being fought in the world of thought where a deadly attack is made with great tenacity and purpose and over a wide field, upon the greatest treasure of mankind, the belief in God and the Gospel of Christ."

Could any words be truer in 1939?

THE DUPLICITY OF THE DICTATORS

Distinct foregleams of Antichrist are seen in the utter disregard of the dictators for truthfulness or covenants. During the Civil War in Spain, Germany persistently denied that she was sending men or material to help Franco, but when some 14,000 German soldiers returned from Spain Hitler was loud in his praises for them and did not try to conceal the fact of their participation. Italy also has welcomed back 20,000 troops, says *The Spectator*.

Mussolini once admitted that he had 40,000 soldiers in Spain, but according to *The Presbyterian* it has been revealed that in the first year of the war over 100,000 Italians had been carried to Spain, and that ships, submarines and airplanes had been freely furnished the rebels.

THE FUTURE NORTHERN ALLIANCE

The line-up of Germany with Russia, as foretold in Ezekiel 38 and 39, may not be far in the future. Writing in *Saturday Evening Post* recently, W. G. Krivitsky, the one leading survivor of the generals of the Red Army of Russia, who escaped the purge and is a refugee in the United States, made these statements:

"There is probably no more widespread myth in the world today than the one which presents Hitler and Stalin as mortal and irreconcilable enemies. It is a distorted, perverted picture, created by clever camouflage and the vaporings of propaganda. Stalin has, since the death of Lenin, been the first among the Soviet leaders to favor close co-operation with Germany. If one can speak of a pro-German in the Kremlin, Stalin has been that figure all along."

EVANGELICAL MISSIONARY PROGRESS

In answer to some who feel that the missionary movement is at a low ebb, *Sunday School Times* gives the following facts regarding evangelical missions: The China Inland Mission had an income in 1938 of \$632,963.48, of which \$197,577.01 was contributed in United States. The Sudan Interior Mission in 1937 asked its missionaries to pray for a quarter of a million and the income amounted to \$246,000. The Oriental Missionary Society has an annual budget of \$300,000. During depression years the China Inland Mission sent out more than 200 new missionaries and the Sudan Interior Mission doubled its forces.

A similarly encouraging report can be given regarding the Foreign Missions Department of the Assemblies of God. Throughout the years of depression our missionary offerings have mounted and our missionary force has grown considerably. While the missionary work of many denominations is being curtailed, evangelical missionary forces are on the march.

RUMBLINGS

The world situation has been summed up as follows in an editorial:

In Europe and the Far East the democracies are being simultaneously challenged. May we expect sudden action in Europe while attention is diverted to the Far East? Are Japan's maneuvers at Tientsin and Shanghai the mask for a coup in Poland? Has Mussolini become restive again and is he prepared for the long-predicted showdown with France? Will a gun fired at Tientsin be the signal for the start of a conflagration in Europe? And, what about Russia? Can Stalin be bargaining with Germany in the belief that Hitler can supply him more security in the Far East than Chamberlain? These are questions which may be answered shortly."

RIDING A TIGER

The editor of the *Christian Century* writes, "It is not much more than a year since Cardinal Initzer advised the faithful in Austria to vote for Nazi control. By this time the cardinal must be thoroughly sick of his bargain. Last week the Nazis completed their subjugation of the Austrian Catholic Church. All clerical appointments are henceforth to be made subject to Nazi approval. No bishops can be placed over dioceses except as they are chosen from lists which the national socialists will draw up. Parish priests can be changed only as the party specifies. Even candidates for theological seminaries and for membership in religious orders must have the approval of the party. Austrian Catholicism is to be thoroughly Nazified."

As Americans we should thank God for a free Church in a free State.

SPIRIT-GIVEN PRAYERS

His Beauty

When Moses prayed for God's favor on the work the Lord entrusted to him and those associated with him, he first made request for the workers. He pleaded, "Let the beauty of the Lord our God be upon us; and establish Thou the work of our hands upon us; yea, the work of our hands establish Thou it." Psalm 90:17.

Some one asked Horatio Bonar for his picture. In sending a photo, Bonar wrote: "This gives you an idea of what I look like now, but one day you will see me quite different. For I shall be like Him who is my Saviour. At that time I shall be altogether lovely, even as He."

In a scientific journal there is a statement that when a caterpillar goes into its chrysalis, the shape and position of the organs of the butterfly that is to be, are already stamped upon it, its wings, antennae, etc.

This journal says that the body of the caterpillar becomes reduced to a "mush." And then comes the transformation, until at last the butterfly emerges with all its delightful colors, a thing of singular beauty.

The Lord says, "Fear not, thou worm." Isa. 41:14. You may not feel complimented in being called a worm. But you will remember that that is the designation which Christ gave to Himself in the wonderful Calvary psalm in which we hear His cry: "I am a worm, and no man . . . despised." Psalm 22:6. What if we are reduced to a "mush"! His promise stands good that He will "perfect that which concerneth us."

It is as we are transformed from glory to glory by the Spirit of the Lord, that the beauty of the heavenly pattern will be developed in us. And He will work in us to will and to do His own good pleasure, so that the work of our hands will be truly blessed of Him.

In the meantime He will be inquired of to do this for us, so that we should make this our continual request, "Let the beauty of the Lord our God be upon us; and establish Thou the work of our hands upon us; yea, the work of our hands establish Thou it."—S. H. F.

THE REGIONS BEYOND

SEND ALL OFFERINGS TO NOEL PERKIN ... 336 WEST PACIFIC ST. ... SPRINGFIELD, MISSOURI

The Widow's Haven

Lillian Trasher

I know you will rejoice to know that the widows have moved into their new home. The utter, unspeakable joy on their faces as they moved in! How I wish you could have been here to see them!

When new widows used to come, it would make me so sad to see the little boys sent to one building, the girls to another, and the mother and her two youngest babies to a large dormitory with dozens of other women with crying or sick babies. Think of it! No quiet corner to put the baby to sleep, or to bathe it, or just to cuddle it up and love it! No place to keep any little personal articles except in the large "Box" room where trunks and boxes are stored. Never a moment of privacy or quiet! And subject at all times to the comings and goings of any visitors who chance to come by.

What a Change!

Can you imagine the great difference? Now they can all have everything of their own with them in their little rooms—their own shelves, beds, tables, chairs, and little personal belongings, with more dishes, buckets, and wash pans than they have ever owned in their lives! It was too wonderful for words just to sit and watch them make everything look like home. And joy of joys! to have their little tots living with them!

The home is not yet perfect—too crowded, because some of the rooms in the south wing are unfinished. We were obliged to put two families in some of the rooms, even though most of them have from three to five children. You can see that they must be very crowded; but it is so much better than the old system that no one is upset in the least!

I dared to suggest to some that they allow their older children to sleep a few more nights in the "Orphanage" until the other rooms were finished. "O! No, indeed! We can crowd on a quilt on the floor, just anything only don't take the children away from us again!"

We are so glad that at last we can bring to our poor widows some measure of happiness. We remember that God gave urgent commands concerning giving comfort to the widows, and we praise Him for this privilege.

A MIGHTY FORTRESS IS OUR GOD

"Greetings from war-torn China! We praise God as

Courtyard and first story of the new widows' building at the Assiout Orphanage. The family at the right are a product of Miss Trasher's faithful labor in the orphanage. They are Mr. and Mrs. Mena Gergus and baby Lillian. Miss Trasher reared Mrs. Gergus from a baby of six months, and Mena entered the orphanage at the age of seven. He is now the bookkeeper and teacher in the boys' school.



we remember that the Angel of the Lord encampeth round about them that fear Him and delivereth them." So begins the latest letter from Nell and Walker Hall.

"Here in Canton sin and wickedness, unchecked by any governmental force, rage through the street like lions let loose. Gambling and opium smoking which were tabooed are now cropping up with renewed life, and wreaking havoc among the people. Armed robberies are going on all the time.

"We retire to our homes about six in the evening, see that all doors and windows are shut and locked, and don't dare show our heads outside until the sun has been up for some time in the morning. There is an unexplainable tension gripping the city all the time but especially during the nights.

"I was out making a few purchases one day when I noticed the shopkeeper staring across the street. Turning, I saw a man threatening a nicely dressed young woman with a pistol. Finally he shot just over her head and ran

down the street. She hesitated then ran after him. The bystanders unconcernedly told me it was a robbery.

Night Alarms

"Almost any time at night we can hear shots, people blowing their police whistles, and some crying out for help. One night it seemed as if a robber gang was working along our street just like solicitors, but they passed our house. It is sickening to have to hear cries for help, screams, and shooting, and not be able to do anything about it.

"We have rigged up a little alarm bell. It has gone off quite often, showing prowlers were about, but, praise our mighty God, we have not been seriously molested.

"We have a large dog now who is supposed to sound an alarm if intruders come; but, in truth, we have made up our

minds that we will not resist, but just let them take anything they wish. We find the best insurance for a good night's sleep is just to be so tired we must sleep! Otherwise one is bound to lie awake listening to the sounds, and wondering if your house will be the next one visited. This is foolish as it only serves to wear one out, and does no good. We can only place our trust in our God, and know that He doeth all things well.

"We are building barb wire entanglements on our porches, and putting in robber proof screens. All these things do make us long more and more for the time when our Lord shall return!

Encouragement

"All is not dark, however. In Hongkong recently four people received the Baptism. Words cannot tell how happy we all are about it. It had been so long since any such thing happened here! But, praise the Lord, the end is not yet! In spite of the darkness and chaos in which

China seems to be today, we believe the showers, even floods, of God's blessings will be poured out without measure, praise His Name!"

WORKERS TOGETHER WITH GOD

"I should like," writes Mildred Ginn, from Travancore, South India, "to acquaint you with all our workers here so that you might remember each one definitely in your prayers. How grateful we are when we hear of those at home taking us upon their hearts in intercession. When duties crowd in, burdens press down, and our strength seems exhausted, how often our hearts have cried out to God for co-workers at home to pray!

"Today I shall briefly introduce three of our fifteen workers, honest, sincere, work-



A familiar sight on the streets in Assiout, Egypt—Miss Lillian Trasher, known to hundreds as "Mamma," with a carload of her babies

ing together with God for the salvation of their brethren.

A Man of Good Family

"Brother John is the dean of our workers, having joined the work about thirteen years ago. He was formerly a school teacher and is from a very good family. He is the father of seven children besides scores of spiritual children. He is a great help in the Bible school and in the oversight of the stations. He is also pastor of the Mavelikara assembly. But lacks time to do justice to this place. However, there is no other worker available for it just now, and this brother and the assembly need your prayers.

His Son

"Brother John's son, Johnson, has attended the Bible school and is helping in the work. He is in charge of the Reading Room in Mavelikara and has a Saturday 'Sunday School' besides helping in many other ways. He needs prayer that he will be filled with the Holy Spirit.

And One More

"Our third worker is young Brother Kunyammen who has received the Spirit, and has been made a great blessing to us and the work. He was graduated from the Bible school three years ago, and God has greatly used him in the various assemblies. He will be teaching in the school this year. With all his ability, he has a very sweet and humble spirit, and will appreciate your prayers.

A Lonesome Time

"Just a month ago, the Burgesses left for Australia. How lonesome and empty the house seemed without them! Considerable responsibility falls on our shoulders, but it is comforting to know that God remains to carry on His work with us, to speak words of comfort and assurance to our hearts.

"We should appreciate your prayers that we may perform our labors acceptably unto Him, that we might see many souls saved, and bring glory to His name here in India."

Word has just been received from Mr. and Mrs. E. H. Simmons of their safe arrival with their little daughter in New York. They expect to proceed west to visit relatives. Mail will reach them addressed in care of Mrs. E. A. Rossignol, 1304 Division, Tacoma, Washington. We trust the Lord may give them the refreshing they need to return to their work in Liberia.

NORTH CHINA COUNCIL BLESSED

The Spirit moved graciously among those meeting together in the Annual Conference of the North China District Council held at Peking in May. The same sweet, broken spirit continued throughout the conference.

Field reports were given by many of the missionaries, showing the sure progress which we are making toward our goal—a self-supporting, self-propagating and self-governing Chinese church.

Officers Elected

The following officers were elected for the ensuing year: B. T. Bard, re-elected Superintendent; H. E. Hansen, Assistant Superintendent and Secretary-Treasurer; and G. C. Slager and F. E. Baltau, Presbyters for the terms of one and three years respectively. W. W. Simpson's term as Presbyter is unexpired.

Serious problems con-

cerning our work were discussed, but through it all, a sweet, humble spirit prevailed, and not one discordant note was struck, so we believe the decisions made were God-directed.

Fresh Courage Received

The climax of the conference was reached in the Sunday evening devotional service when we seemed to be transported into the very presence of the Lord, to join in the heavenly choir singing praises to the "Lamb for sinners slain."

We are returning to our stations with a new vision, new zeal, and fresh courage born of God, for has He not said, "As I was with Moses, so I will be with thee; I will not fail thee nor forsake thee!"—Alice F. Stewart.

BRIEF NOTES FROM FAR AND NEAR

Change of Address

Mr. and Mrs. Harvey E. Wagner ask that we notify their friends that they have been asked to take charge of the school for missionaries' children which has been moved to Talifu for safety. Their address is now Talifu, Yunnan Province, Southwest China.

Home from Peru

Word has been received recently from Mr. and Mrs. Leif Erickson of their arrival with their family in Los Angeles, May 29. They are now making their home at 610 South Ivy St., Monrovia, California.

Old Tambourines?

Florence Steidel, now home on furlough from her work in the girls' school in Liberia, West Africa, would like to take back with her a number of tambourines. She says the girls like to take them when they go out for street services and village meetings. Old ones will do if any of our readers have discarded ones, and even though the skin is off. The girls are clever at stretching monkey skins over the frames and would be delighted to have them.

Miss Steidel would be glad to receive the tambourines at 1247 Bayard Avenue, St. Louis, Missouri.

THE WARMING FIRE IN JAPAN

"We praise God," writes Florence Byers in our latest news from Japan, "that He changeth never, and that He is pouring out His Spirit upon seeking hearts, and the Pentecostal fire is warmly burning and spreading in Japan.

"During the past two weeks three precious Japanese have been saved in our midst. One young lady, born and raised in America but just now living with relatives in Japan, stopped off a few days with us and the Lord graciously

met the deep longing of her heart. Her relatives are all ardent Buddhists, so she needs prayer that she be enabled to stand.

"Another Japanese lady who was received into the fold has a very unpleasant home life because of her husband's treatment. We hope and pray that this unsaved husband may be led to Christ also.

Called Out

"We learned during our monthly prayer meeting with the native pastors of this district, of two young ministers who recently received the blessed Holy Spirit. They were asked to leave the denominations in which they were working, and have suffered temporarily; but, praise God, He gives strength for the trial and leads every step of the way.

"These young men are being greatly used in witnessing of the promised Comforter to their former associates and friends. They have even been called to Manchuria to witness, and, through this ministry of theirs, some have received the Spirit, and many are seeking. We praise God for His moving among us!"

"I DON'T SMOKE NOW"

Among those converted at an evangelistic meeting in Korea was an old woman. The visiting missionary who had conducted the meeting and a Bible woman taught her as much as they could during the short time they were able to stay in that place, and then passed on.

Months afterwards the missionary revisited the village and again called on her old friend. The old lady told her how, after she had left, she sat in her hut in the evenings, puffing away at her beloved old pipe and thinking of the wonderful gospel story and of the love of the Saviour towards her. As she thought of Him she felt that she could not sit there with Him (for she was sure He was there; the missionary had said He had promised to be with her) selfishly enjoying her pipe alone, so, she said, 'I held it out to Him, and asked Him to share it.'

After some evenings, it occurred to her that the pipe was very old and dirty and He was so very pure and holy: it was not fit to offer Him. So again she smoked alone.

This went on for some time, till the thought came: "If it is too old and dirty to offer to Him, then surely it is not fit either for me His follower." She could not put that idea away from her and so she threw away the pipe, with the explanation, "If it is not fit for Him it is not fit for me either. I don't smoke now."—World Dominion, October 1938.

HUNTING CATERPILLARS ON SUNDAY

Edible caterpillars are a great delicacy to the Central African and when the season is on they are tempted to go after them Sundays much as American Christians are to spend the day in recreation. "Many preferred caterpillar hunting to going to church," says the Heart of Africa Mission report. "We warned them about this, telling them that it was wrong to love their appetites more than they loved God. They did not take warning and now that the caterpillar season has ended we find them cold and discontented." One smiles, but it is a tale that can easily be translated into English words and American setting.



North China and Manchuria missionaries as they gathered for the Annual Conference during May in Peking. B. T. Bard, Superintendent, third from right in front, and H. E. Hansen, Assistant Superintendent and also Secretary-Treasurer, second from right in back row.

THE WONDERFUL WORD

Caleb

1. *His Counsel*: "Let us go up at once, and possess it." Num. 13:30. See also Heb. 6:1; 12:1.

2. *His Confidence*: "We are well able to overcome." Num. 13:30. See also Luke 10:19; Rom. 8:37; Phil. 4:13.

3. *His Caution*: "Only rebel not ye against the Lord." Num. 14:9.

4. *His Courage*: "Fear them not." "They are bread for us: their defence is departed from them." Num. 14:9. See also Deut. 33:27.

5. *His Comfort*: "The Lord is with us." Num. 14:9. See also Exodus 33:14; Judges 6:16; 2 Chron. 20:17; 32:8; Isa. 41:10; Matt. 28:20.

6. *His Consecration*: "He . . . followed . . . fully." Num. 14:24. Cf. "wholly." Joshua 14:8, 9. See also Psalm 23:6; Phil. 3:12-14.

7. *His Conquest*: "And Caleb drove thence the three sons of Anak." Joshua 15:14. See also Heb. 11:33; 1 John 4:4; 5:4; Rev. 12:11.

Others saw the giants, Caleb saw the Lord; They were sore disheartened, he believed God's Word.

If we are half-hearted, we shall lose God's best; They who follow wholly are the wholly blest.

"MODERN MIRACLES"

Under the heading, "A Worker of Modern Miracles," the Buffalo (N. Y.) *Courier Express* of May 31 printed the following:

Various known as "Sister Abigail," "Abbie," "Mammy" and "a modern day saint," Mrs. Abigail Townsend Luffe, founder of El Nathan Home, 26 Richmond Avenue, an institution for the care of invalid and aged women, died yesterday morning.

A lovable little old lady, with merry eyes, a chuckling voice and a remarkable personality, Mrs. Luffe founded the home in 1901 on her faith in God and a single \$1 bill. She continued its operation until her death, always relying on God.

Soon after arrival here, Mrs. Luffe opened a home for aged and invalid women. The stories of the occasions down through the years, when the larder was empty, only to be replenished before the next meal, and when funds were needed and payments were due, only to be met by unexpected donations, are likened to modern day miracles.

When the economic depression gripped the world, Mrs. Luffe smiled.

"I can't say that we haven't felt the depression, but then it never seemed to be present here," she said. "We've never been one meal short, we've been happy and we've been busy."

"Sister Abigail" expressed the fact that the home was a "place where nobody had anything to do but believe in God."

She often told how she started the home with a \$1 bill and her conviction that she must make a home for a helpless little old lady, without friends.

"You don't have to be anxious, when you are trusting in God," Mrs. Luffe explained.

There was an occasion when the home was without food for the next day's meals.

"I got it in my mind that it was just a test of faith and I wondered what would happen," she said.

"I usually went to my room at 9:30 o'clock at night, but I waited until 10 o'clock.

"The doorbell rang and there was a strange man at the door, explaining that he had an unusual donation to make. He said he had entertained friends at dinner that evening. He had expected 150 guests, but only 100 appeared. He offered me a large quantity of fresh cooked fish and I accepted it.

"But it wasn't only fish that he brought in. There were creamed potatoes, potato salad, cheese,

bread, butter and apple pies. We had so much food that we were able to give some of it to needy persons we knew."

Mrs. Luffe conceived the plan for her home while visiting a little old lady later to be known as "Sunbeam," because, although bedridden, she could always smile despite her painful affliction.

"As I stepped unheard into her room I heard her praying: 'Father, send me a friend, one who will stay a friend always. Lord, send her today.' I said to her, 'Yes, dear, God has sent me to be your friend.'"

It was shortly after that experience that Mrs. Luffe founded the home.

"Sister Abigail" often told how she had ordered a bed for the woman sent out C. O. D. "without a cent to pay for it" and as it was being moved into her home the postman arrived with a letter from England containing a check for \$60.

When she prayed for assistance to lift the patient into the bed the doorbell rang and "there was a trained nurse who had come to the home in need of a rest," she said.

Her faith in God was reflected in the receipt of checks and money time and again as payments for the purchase of Richmond Avenue property fell due.

* * * *

Sister Abigail was the writer of that remarkable tract, "I Am Not Going to a Christless Grave, Are You?" that has been used of God to the salvation of so many souls. (It is published by the Gospel Publishing House and sells for 15 cents per 100.)

Her story has been written under the title "Sister Abigail," a book that tells of many modern miracles. It also can be obtained from the Gospel Publishing House, price \$1.00 postpaid.

THE COSTS OF SIN

"What is the cost of commercialized vice, syndicated liquor to Chicago?" This question starts off an enlightening article in the *Chicago Daily News* in reporting the estimates given by Dr. Arthur J. Todd, noted professor of sociology at Northwestern University, for the *American Journal of Jurisprudence*. "Sin gets \$200,000,000 a Year from Chicago Pocket-books," the two-column article is captioned. *The Christian Union Herald* comments: "Of this amount thirty millions are squandered on commercialized vice, fifty million more spent in nine thousand taverns, thirty-seven millions in race track gambling, sixty-three millions in bookies and twenty millions in policy games. When the indirect costs are figured in we would hesitate to total the costs of sin for this one metropolitan city alone."

SPECIAL NOTICE

To All Who Are Coming to the Camp Meeting and General Council at Springfield, Missouri

(who have not yet made reservation)

Please write now to Central Bible Institute, Springfield, Mo., giving the following information:

1. When do you expect to arrive?
2. How long will you stay?
3. Describe your party: How many adults? Married couple? Are you coming single? State age and sex of all children.
4. What kind of accommodation do you prefer: hotel, tourist cabin, or room in private home? Do you desire first-class accommodation, moderately priced, or as cheap as possible?

If you will send this information NOW, we will do our best to secure lodging for you as near to what you prefer as possible. **DO NOT SEND MONEY FOR RESERVATION, FOR ALL ROOMS IN CENTRAL BIBLE INSTITUTE ARE NOW RESERVED.** but write for other accommodation and save delay and possible confusion when you arrive. Address:

CENTRAL BIBLE INSTITUTE
SPRINGFIELD, MO.

GOOD NEWS

Be Sure

Telling about a jail service he held in Terminal Island Federal Prison in Southern California, Silas A. Thweatt, pastor of a Baptist church in San Pedro, said:

"I had delivered my sermon, 'Dying Like a Fool,' based on the text, 'Died Abner as a fool dieth.' Afterwards I asked the men—there were about seventy-five of them—if any felt the need of prayer.

"Al Capone, the one-time Chicago gang lord, among many others, raised his hand. We prayed for them. Then I asked, 'Do any of you men feel the need of a Saviour? If so stand to your feet, thus confessing the fact before your fellows.'

"Capone was the first one to respond. After he arose sixteen others followed his example. We prayed for them, and then closed the service by singing a hymn. The rules of the prison forbade our having any more definite understanding with the prisoners who arose."

Too often, as is illustrated by the prison rules to which Pastor Thweatt refers, prison keepers do not realize their vast responsibility either to the prisoners or to the public—to the prisoners to give them the best possible chance to get saved; to the public to do everything possible to make the social misfits in the prison over into good citizens.

Pastor Thweatt told the prisoners who felt their need for a Saviour to stand, "thus confessing the fact before your fellows," and Al Capone with sixteen others stood. It may be that at that instant every one of them became a child of God. Far be it from me to say he did not. There is a text that says: "Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God." Luke 12:8. Probably that is the text Pastor Thweatt had in mind.

But that text does not stand alone. It must be taken with all the rest of the Bible. Great harm is often done by taking a lone text and standing upon it, thoughtless of the other things the Bible says about the matter. If one is relying upon the fact that he has confessed and does confess Christ before men, he must know also that he believes in Jesus with his heart. Here is the text: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved." Rom. 10:9.

Do you *know* you are saved? If you own a home no doubt you took great pains to be sure your title is good. You got an abstract and hired a lawyer to make sure that the deed offered you would convey to you the title. That is the way wise men do. The more valuable the property purchased, the more careful they are, and the more pains they take to be sure.

But about their title to a mansion in the sky many are not so wise, indeed they are plain foolish. They join the church, are baptized, and partake of the Lord's Supper, and suppose that because they have done these things they are saved. There should be no guess work about one's salvation.

John says, "These things have I written unto you that believe on the name of the Son of God; that ye may *know* that ye have eternal life." 1 John 5:13. Not only do you know you are saved by the consciousness you have that you are a new creature (2 Cor. 5:17), but because you love all the brethren (1 John 3:14), because you feel no condemnation (Rom. 8:1), because you are led by the Spirit and not by your own wishes (Rom. 8:14), because the Spirit of God bears witness of the fact to your spirit (Rom. 8:16), etc. God has arranged many ways by which we may test ourselves. He wants us to be sure we are saved.

"Examine yourselves whether ye be in the faith." 2 Cor. 13:5.—C. E. R.

REPORTS FROM THE REAPERS

JACKSON, WYO.—June 11 we closed a revival which had been conducted by Evangelist and Mrs. L. C. Hodges, El Paso, Texas. In the 4 weeks of meetings, 7 were saved and 7 received the Baptism in the Holy Spirit. This is a new work and the gospel is almost a "new thing." Outsiders heard the Word and the revival spirit continues.—Owen Hodges, Pastor.

ST. JAMES, MINN.—We thank the Lord for the way He has been with us in a 3 weeks' campaign conducted by Evangelist and Mrs. O. E. Carter, of Worthington. Many were at the altar seeking Jesus as their personal Saviour. Two were filled with the Holy Spirit, according to Acts 2:4. Many others were definitely healed by the power of God. This has been the best campaign we have had these 3 years since we have been here.—C. W. Hart, Pastor.

HOUSTON, TEXAS—Evangelist Alton Parker recently conducted a successful revival at the Magnolia Park Assembly of God. Brother Parker is one of the best gospel preachers we have had the pleasure of hearing. He was made a real blessing. The church held their annual pastoral election on June 18. We have served the church for 13 years, and at this election they gave us an indefinite call. The future outlook for the church is good.—E. M. Yeats, Pastor.

CLEBIT, OKLA.—We have enjoyed a 5 weeks' revival with Mr. and Mrs. Clifford Burkett as the evangelists. The first two weeks of the meeting the altar

was so crowded and there were so many getting saved or reclaimed that we could not tell just how many got through, but the number was around 100 saved or reclaimed, and about 100 received the Baptism as in Acts 2:4, of all ages from the Christ's Ambassadors age and upward. Brother Burkett's ministry proved a blessing to us. There have been 48 baptized in water.—R. V. Carter, Pastor.

GREENFIELD, MASS.—The Lord has given us a precious two-week campaign with F. Wesley Pope, originally of California, as the evangelist. A goodly number of new people came in during these services and were stirred by the ministry of our brother. Souls have been definitely saved and others have been encouraged in the way.

During the past year God has abundantly blessed us by adding to our number and prospering us spiritually and financially. We praise God for His faithfulness.—R. Vivian Fredrickson, Pastor.

BAUXITE, ARK.—Our summer Bible school, just closed, was conducted by Alene Hall, of Fayetteville, and Lenora Mizzles, of New Hope. The blessing of the Lord was upon the school from the beginning. Sister Hall's messages at night in sermon and song were very much appreciated by all who heard her. We are very grateful to the Lord for the way He is blessing in our church. Our young people are doing a great work for God. Last Sunday night each young person chose a day when he would pray for their services. Council brethren passing through will find a welcome.—J. C. Snyder, Pastor.

NEW YORK, N. Y.—Recently we closed our first English convention at Cooper Square Tabernacle (held under the auspices of First Ukrainian Evangelical Pentecostal Church), with Brother and Sister Willard C. Peirce as evangelists. We had blessed, refreshing services. A number of young people were saved, and quite a few returned to the Lord. God also baptized some in the Holy Spirit. The meetings were well attended, there being as many as 500 present. On Memorial Day we had as special speakers N. J. Poysti, of Russia, and A. I. Walker, of Belgian Congo. We feel this convention has given new spiritual impetus and life, especially among the young people.—Martin J. Busse, Young People's Leader.

SOUTH-EASTERN BIBLE INSTITUTE COMMENCEMENT

On May 29 and 30, the second class to be graduated from South-Eastern Bible Institute, held their commencement exercises. In spite of heavy rains the attendance was good and the blessing of the Lord rested upon the services.

The main speaker on Monday night was Marvin L. Smith, Superintendent of the Alabama District and President of the Bible school. The student speaker was James H. Standifer, president of the graduating class and of the student body. Tuesday night Marvin L. Smith was again the main speaker. The student speakers were Annie Belle Stephenson, salutatorian, and Mary M. Stribling, valedictorian. Songs by the school were interspersed both nights. The girls' quartet, "Throw a Line," was especially blessed and the power and presence of the Holy Spirit was manifested. This quartet was sung by the four members of the graduating class who are called to foreign service: Esther D. Coxo, to India; Sadie Martin, to Africa; Clio Strickland, to Hawaii; and Annie Beele Stephenson, to China.

South-Eastern Bible Institute, located at New Brockton, Ala., is the only Assemblies of God Bible school in the Southeast. It has been in operation four years. Fifteen of its first graduating class of 17 are actively engaged in the ministry. A tabernacle and men's dormitory is in process of construction to provide quarters for a larger student body, as we are planning for a bigger and better school next year, should the Lord tarry.—K. M. Gygax, Secretary-Treasurer.

COMING MEETINGS

Due to the fact that the Evangel is made up 14 days before the date which appears upon it, all notices should reach us 16 days before that date.

ROSWELL, N. MEX.—July 9—; Berl Dodd, Speaker.—J. P. Mason, Pastor.

GENERAL COUNCIL, Springfield, Mo., Sept. 7-14; preceded by Camp Meeting Aug. 30-Sept. 6.

CHETOPA, KANSAS—June 27—; Mark B. Paddock, Evangelist.—L. J. Hollis, Pastor.

AMARILLO, TEXAS—901 N. Pierce St., July 12-30; Chas. O. Neece, Evangelist.—E. R. Foster, Pastor.

PAMPA, TEXAS—July 9-30; George Hayes, Evangelist.—H. E. Comstock, Pastor.

WELLINGTON, TEXAS—July 18—; W. M. Stevens, Greely, Colo., Evangelist.—B. H. Givens, Pastor.

LONG PINE, NEBR.—July 9—; Geo. C. Klassen, Wellington, Colo., Evangelist. V. W. Weaver is pastor.—By Evangelist.

BUTLER, MO.—July 17—; J. L. Whitaker, of Bolivar, Evangelist.—Ray Ball, Pastor.

EUNICE, N. MEX.—July 16—; District Superintendent H. M. Reeves, Evangelist.—A. W. Harris.

ZWOLLE, LA.—July 2, for 2 weeks or longer; James Allen, Wesson, Ark., Evangelist.—R. C. Ayers, Pastor.

Schedule of Forthcoming Camp Meetings

District or Name	Location	Date	Main-Speakers	Particulars from
San Diego and Imperial Valley,	Pacific Beach, Calif.,	June 18—July 16,	Ben Hardin, E. E. Fullerton,	H. G. Miller, 1645 Orange Ave., National City, Calif.
Northern California,	St. Helena, Calif.,	June 27—July 16,	A. A. Wilson, L. R. Keys,	R. J. Thurmond, P. O. Box 398, St. Helena, Calif.
Alabama,	New Brockton, Ala.,	July 4—16,	Clyde C. Goree,	J. D. Stevens, Arifton, Ala.
Yellowstone,	Livingston, Mont.,	July 11—20,	D. H. McDowell, Myer Pearlman,	A. L. Chadwick, Deer Lodge, Mont.
Alberta, Sunnyside Camp,	Sylvan Lake, Alberta Can.,	July 11-23,	Arne Vick, W. H. Nagel,	Geo. R. Upton, 303 11th St. N. W., Calgary, Alberta, Can.
Tri-State and Western Missouri,	Joplin, Mo.,	July 13—23,	Wm. F. McPherson, Ralph M. Riggs,	S. K. Biffle, 2910 Joplin St., Joplin, Mo.
Eastern District,	Green Lane, Pa.,	July 14—Aug. 13,	E. S. Williams, Wm. F. McPherson, W. I. Evans, Allan A. Swift,	Vernon G. Gortner, Maranatha Pk., Green Lane, Pa.
Wyoming,	Glenrock, Wyo.,	July 16—23,	J. E. Austell,	V. L. Booher, Box 283, Glenrock, Wyo.
Western Oklahoma,	Elk City, Okla.,	July 17—27,	Minna Seaholm,	H. T. Owens, 5008 So. 32 W. Ave., Tulsa, Okla.
Good Samaritan Farm,	Hammondsville, Ohio,	July 20—30,	James Earls, W. E. Lindsey, Edna Koonce, Pansy Sample,	Good Samaritan Farm, Route 1, Hammondsville, Ohio.
Appalachian,	Richlands, Va.,	July 20—30,	F. C. Woodworth and Mrs. Woodworth,	A. H. Morrison, Berwind, W. Va.
Kansas,	Woodston-Alton,	July 20—30,	John W. Follette, Paul H. Ralstin,	V. G. Greisen, 1017 S. Market, Wichita, Kans.
Michigan,	Lake Odessa, Mich.,	July 21—30,	W. T. Gaston, Harry Steil, J. Narver Gortner,	D. G. Foote, 119 Heisterman, Bad Axe, Mich.
Oregon,	Turner, Ore.,	July 21—30,	Charles S. Price,	Chas. G. Weston, 1595 S. Capitol, Salem, Ore.
West Central,	Storm Lake, Iowa,	July 25—Aug. 6,	A. M. Alber, Otto J. Klink, Flem VanMeter, D. H. McDowell,	Chas. E. Long, Knoxville, Iowa, or Roy E. Scott, Mercer, Mo.
Rosebud Sectional, Living Waters,	Gregory, S. Dak., Between Cherry Tree and Cookport, Pa.,	July 27—Aug. 6, July 27—Aug. 13,	A. A. Wilson, Wm. B. McCafferty,	B. A. Parshal, Gregory, S. Dak. Chas. Eyer, 17 Jefferson, Roxbury, Johnstown, Pa.
Texas District,	Temple, Texas,	July 28—Aug. 6,	J. O. Savell, D. P. Holloway,	F. D. Davis, Route 1, Box 207-B, Ft. Worth, Texas, or R. E. Parten, 606 S. 23rd St., Temple, Texas.
Lakeshore Camp,	Cobourg, Ontario,	July 28—Aug. 13,	W. R. Steelberg, John W. Follette,	J. Montgomery, 202 Renfrew St., Pembroke, Ont.
Potomac,	Falling Waters, W. Va.,	July 28—Aug. 20,	Ben Hardin, Guy Shields,	Frank J. Wilfong, 1021 Fay St., Fairmont, W. Va.
Arizona,	Prescott, Ariz.	July 29—Aug. 6,	F. C. Woodworth and Mrs. Woodworth,	Chas. L. Elmes, Box 1929, Globe, Ariz.
Mississippi,	Meridian, Miss.,	July 30—Aug. 10,	Sanders Bros., Trio,	H. E. Simms, Box 141, Meridian, Miss.
Kansas,	Attica-Sharon, Kansas,	Aug. 3—13,	A. C. Bates,	V. G. Greisen, 1017 S. Market, Wichita, Kansas
Bristol,	Bristol, Va.,	Aug. 3—13,	A. G. Ward, Geo. Hayes, J. P. Kolenda,	W. T. Millsaps, Pentecostal Park, Bristol, Va.
Rocky Mountain,	Denver, Colo.,	Aug. 3—13,	J. D. Saunders,	J. E. Austell, 5700 S. Broadway, Littleton, Colo.
Wisconsin,	Camp Byron, near Fond du Lac,	Aug. 3—13,	Myer Pearlman, Harvey McAlister,	D. M. Carlson, 124 Oakland Ave., Oshkosh, Wis.
Nebraska,	York, Nebr.,	Aug. 10—20,	Allan A. Swift, Otto J. Klink,	A. M. Alber, 831 N. Kansas Ave., Hastings, Nebr.
Central Oklahoma,	Ada, Okla.,	Aug. 14—23,	D. H. McLaughlin,	H. T. Owens, 5008 So. 32 W. Ave., Tulsa, Okla.
New England,	Forestville, Conn.,	Aug. 16—27,	John W. Follette, L. L. Riley Myer Pearlman	Roy Smuland, 16 Lockwood Ter., West Hartford, Conn.
Snake River,	Fruitland, Idaho,	Aug. 18—27,		John E. Shaw, 621 E. Main St., Weiser, Idaho
General Council—Southern Mo.	Springfield, Mo.,	Aug. 30—Sept. 6,		Central Bible Institute, Springfield, Mo.

SUNDAY SCHOOL WORK IN LOUISIANA

Miss Margaret Miller

Louisiana is a large field with many unimproved possibilities. May I tell you something of what we are doing and what we are striving to do.



We place much emphasis on Sunday School work. Sunday Schools are of vast importance. In them are developed ninety per cent of our Christian workers.

Since it is impossible for the State Sunday School Superintendent to attend all the rallies, sectional workers are appointed, so giving them a very important task.

Workers are stirred and encouraged at the rally as they contemplate the wonderful possibilities of their respective offices. At business sessions, called at odd times during the rally, for teachers and Sunday School superintendents, achievements, lost opportunities, and the problems confronting each School are heard about and discussed.

Some teachers have little or no teaching equipment, no knowledge of their pupils' needs. Some, strange as it may seem, merely read the lesson leaflet in class and ask the questions on the leaflet.

The workers are the ones who make the Sunday School what it is. Their position is as important as that of pastor. Workers and pastor both have a place to fill, a vital duty to discharge—souls to win.

Have you realized your responsibility in your Sunday School? in your section? or in your State? Are you doing your utmost to boost the Sunday School?

ELGIN, ILL.—Watch City Tabernacle, National St., July 12-30; Jack and Esther Martz, Reading, Pa., Singing Evangelists.—Geo. Clark, Pastor.

COTTER, ARK.—July 2-; Vashti Robinson Burch and Maxeen Barnes, Evangelists. H. B. Laws is pastor.—By Evangelists.

PARAGOULD, ARK.—Full Gospel Tabernacle, East Lake St., July 16, for 2 weeks or longer; Evangelist and Mrs. Jack Pope.—Alfred A. Bradley, Pastor.

SHERMAN, TEXAS—Deeper Life and Divine Healing Revival, July 19—August 6; W. S. Barham, of Dallas, Evangelist.—Leonard Norville, Pastor.

COLDSRING, TEXAS—North End Houston Sectional Camp Meeting; July 16, for 2 weeks.—W. W. Hall, Secretary, Box 21, Conroe, Texas.

NEW LONDON, MINN.—Tent meeting, across from post office; July 11, for several weeks; Clarence H. Jenson, of Alexandria, Evangelist.—O. W. Klingsheim, Pastor.

FT. SMITH, ARK.—New Bethel Assembly of God; July 9, for 3 weeks or longer; Evangelist Doreen Justus and coworker, Loraine Oliver.—Ottie E. Gaugh, Pastor.

CHELSEA, MASS.—Tent meeting; July 9, for 3 weeks or longer; L. K. Dodge, Washington, D. C., Evangelist.—J. Earl Douglass, Pastor.

WINTERS, TEXAS—July 16, for 2 weeks or longer; Evangelist E. C. Tobey and two daughters, Portales, N. Mex.—Earl E. Pendergrass, Pastor.

MACON, MO.—Tent Meetings, July 9.—Nearby churches asked to co-operate. This is a new field.—Jack Gibbs, Evangelist.

CROOKSTON, MINN.—Gospel Tabernacle; July 9, for 2 weeks or longer; Barfoot Brothers, of Ontario, Evangelists.—Carl O. Swanson, Pastor.

RIGGINS, IDAHO—High School Auditorium, July 2-; Evangelist and Mrs. G. O. Baker, Lincoln, Nebr.—Kelly Campbell, Pastor.

SULLIVAN, MO.—C. A. Revival; July 9, for 2 weeks or longer; Benson Sisters Trio, of Kennett, Evangelists.—Earl J. Hance, Pastor.

CAPE GIRARDEAU, MO.—1202 S. Sprigg, July 9-; Percy and Dorothy King, "King's Musical Messengers," Niagara Falls, N. Y.—R. M. Crenshaw, Pastor.

CHICAGO, ILL.—2715 North Ave., Personal Evangelism Campaign, July 9—Aug. 31. Services every night except Monday and Saturday, 7:00 on street corner, 8:00 in tabernacle.—J. Robert Ashcroft, Pastor.

NASHVILLE, TENN.—Tent revival, 11th and Boscobel; July 9, for 3 weeks or longer; Mr. and Mrs. Carl W. Barnes, Springfield, Mo., Evangelist and Singer.—J. Lewis McIntosh, Pastor.

SPOKANE, WASH.—Tent Cathedral meetings; July 9, for 3 weeks; Evangelist and Mrs. C. M. Ward and Richard Orchard, Minneapolis, Minn., Speakers.—W. J. Lewis, Pastor, Glad Tidings Temple.

ALLENTOWN, PA.—Tent Meeting, June 29-; Evangelist and Mrs. Wm. Gunderson, speakers the first 2 weeks. Council ministers passing through invited to stop and help us.—E. C. Conrad, Pastor.

BROADCAST TACOMA, WASH.—station KMO, 1330 kilos., "Bread of Life" every Monday, Wednesday, Friday, 8:45 a. m., immediately following "Haven of Rest" program. Auspices Pentecostal Tabernacle.—Harry J. Steil, Pastor.

BROADCAST DALLAS, TEXAS—Assembly of God Fellowship Hour, Mondays 10:30-11:00 p. m., Station KRLD, 1040 kilos., by remote control from Peak and Garland Church Sponsored by churches in Dallas.—Milton R. Summers, 925 Sunset Ave.

DALLAS, TEXAS—Brush Arbor Camp Meeting, 9 miles northwest of Dallas, "Union Bowers Community," Aug. 1-13. Mr. and Mrs. Vernon M. Murray, Texas Singing Evangelists, Evening Speakers. C. F. Murray, Song Leader.—For Campaign Committee, by Evangelist Murray.

OREGON DISTRICT CONVENTION TURNER, ORE.—Oregon District Convention, July 18-20, in the Turner Church. Camp Grounds open on the 17th. For information write Charles G. Weston, District Superintendent, 1595 S. Capitol St, Salem, Ore., or Atwood Foster, Secretary, Cottage Grove, Ore.

WISCONSIN AND NORTHERN MICHIGAN DISTRICT COUNCIL The sixth annual District Council meeting, Wisconsin and Northern Michigan District, will convene Aug. 3-5, at Camp Byron, about 10 miles south of Fond du Lac. For information write D. M. Carlson, District Secretary, 124 Oakland Ave., Oshkosh, Wis.

APPALACHIAN DISTRICT COUNCIL RICHLANDS, VA.—Appalachian District Council, July 27-29, during camp meeting. All churches in the District urged to send their ministers and delegates to this Council. Dining hall and lunch stand; plenty of camping space; rooms in private homes. Write A. H. Morrison, Chairman Camp Meeting Committee, Berwind, W. Va., or W. E. Lindsey, Secretary, Amonate, Va.—M. B. Hampton, District Superintendent, West Graham, Va.

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TEXAS SPECIAL TRAIN TO THE GENERAL COUNCIL

Leaves Houston via Dallas, September 5, returning from General Council September 14. Special half fare party rate in effect. Those desiring to leave from Dallas write P. V. Chamless, Box 807, Electra, Texas.

MONTANA DISTRICT COUNCIL LIVINGSTON, MONT.

Third annual Montana District Council, Yellowstone Camp Meeting, northern entrance to Yellowstone Park, July 12-13. Tents, cots and rooms can be secured. Meals on grounds in cafeteria style.

GENERAL COUNCIL—SOUTHERN MISSOURI CAMP MEETING

The Southern Missouri District is uniting its Camp Meeting with the General Council Camp Meeting to be held on Central Bible Institute campus, Springfield, Mo., Aug. 30-Sept. 6. This will be a great General Council gathering, celebrating the 25th anniversary of the forming of the General Council.

FELLOWSHIP MEETINGS, S. S. AND C. A. RALLIES

BENTONVILLE, ARK.—Joint C. A. Rally, Ozark Section, High School Auditorium, night of July 17.—C. E. Haddock, Pastor, 306 S. E. 2nd St.

CHICAGO, ILL.—Young People's Pentecostal Fellowship Rally, July 29, 7:30, at Lakeview Assembly of God, 3142 N. Racine Ave. Thomas Zimmerman, Erwin F. Erdmann, and others, Speakers.

OPEN FOR CALLS Evangelistic

Lillian Powell, 1224 Race St., Cincinnati, Ohio—"In evangelistic work over 12 years. Member of General Council; play piano, piano-acordion. Special singing. Accompanied by mother who is a children's worker, and little niece who quotes scriptures. References."

Mrs. John L. Ferriotti, 704 Rilling St., Houston, Texas—"I have resigned the pastorate at Levita, Texas."

David R. Craig, 3902 Highland, Kansas City, Mo.—"Have been in evangelistic and supply pastoral work. My wife and I play instruments and sing; I do the preaching. Am licensed minister, have had some Bible school training. References: L. R. Sturgis, 3429 Michigan, Kansas City, Mo.; Harvey Dunn, Senath, Mo.; Homer Foley, 802 Locust St., Pleasant Hill, Mo."

MISCELLANEOUS NOTICES

NEW ADDRESS—Route 1, Box 207-B, Ft. Worth, Texas.—F. D. Davis, Superintendent, Texas District.

NEW ADDRESS—Route 1, Box 373-F, Redondo Beach, Calif. "We have resigned the pastorate at Willowbrook, and are

again in the evangelistic field."—Evangelist and Mrs. Robert Perryman.

NEW ADDRESS—B-185 W. Okla. "We have accepted the pastorate here. Council brethren passing this way are invited to stop over with us."—Oscar H. Bolen.

WANTED—To get in touch with a Czechoslovakian preacher to conduct evangelistic meetings, or to take over a pastorate temporarily.—Pastor L. Huba, 484 East 74th St., New York, N. Y.

MISSIONARY CONTRIBUTIONS

June 21-27 Inclusive

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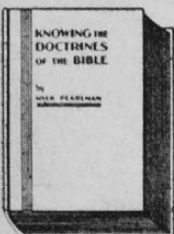
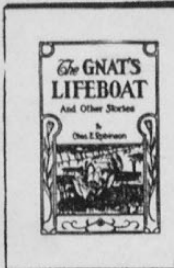
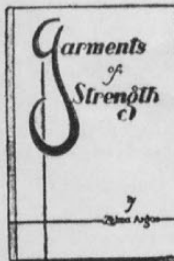
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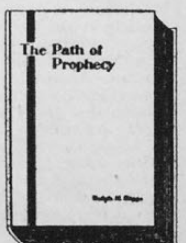
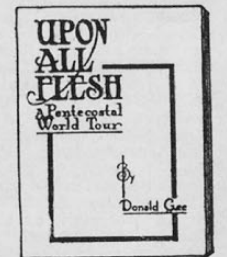
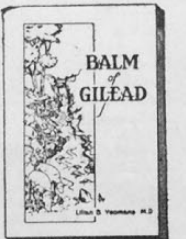
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