

Darner Phillip B 648
Route 7 Harding Add
Ottumwa Iowa



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“They Shall Be All Taught of God”

John 6:45



Moses had to be hidden in the rock to behold the back parts of the Lord. Seek to be hidden in the Rock.

A great general has his plans for the battle prepared. They are not known to the rank and file. But they are made known to the officers who are close to him. Seek to be in the General's tent, in the tent of the Captain of your salvation.

Joshua had the plans of the Captain revealed to him. God has His plans and His times, and they are not known to the enemy. All the enemy knows is that his time is short.

Sudden destruction cometh. Lot was nearly in the sudden destruction. He was saved so as by fire—fire so near that he could smell it. God does not want you to be so near. Abraham was saved abundantly, with all his flocks as well. Saved with an abundant salvation! And God wants you to have an abundant salvation also. Abraham was saved that he might pass on the inheritance to Isaac. Abraham was saved with all the fullness of his possessions so that he could pass them on to Isaac. And Isaac shared them with Rebekah.

Do not enter the kingdom as paupers. So shall there be an abundant entrance. The Son said, “I and the children thou hast given me.” And He wants you to say the same.

“Who is this that cometh from Edom, with dyed garments from Bozrah? This that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save” (Isa. 63:1). He will come forth victorious, and as Victor will bring forth many glorious trophies of the spoil. Brands plucked from the burning! And He invites you to be co-laborers with Himself in plucking these brands from the burning.

Cast thy bread upon the waters in faith and you SHALL find it after many days. There is that scattereth and yet increaseth. When you scatter you are bound to gather the increase. Go forth weeping, bearing the precious seed, and you shall doubtless come again rejoicing, bringing your sheaves with you. He will multiply the seed sown. Do not look at the expense, the seeming loss and failure. In His kingdom there is no loss. That which is sent forth in faith is never lost. “Therefore be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord” (1 Cor. 15:58). This is the Word of the living God, though circumstances may seemingly contradict. Even the earth will pass away, but the Word of the living God abideth. He will shake all nations, but when the shaking takes place, the Word and the fruit of the Word will be the only things not shaken. There is no failure in the Lord.

Good
WHOSE BUILDER AND MAKER IS GOD

Elder D. H. McDowell, At The Springfield Assembly

Scripture reading: 2 Cor. 3:1-18. Text: 2 Cor. 5:16; 1 Peter 2:5.

As we look out over the world and try to diagnose spiritual conditions today, we sometimes wonder where we are headed; and if we were putting confidence in man or in the flesh we would say we were headed for the ash heap. But when we hush our own spirits and get alone with God in His Word, and look only at Him, we who are God's children see that we are headed another direction. And the outlook is glorious as we maintain the uplook.

In the outpouring of the Holy Spirit in Pentecostal fulness and power a conception came to our hearts that God was about ready to do a wonderful work, and I believe that the conception holds good. But some have been a trifle disappointed at what may seem to be the outcome. However, as we view the work and the conditions, and look into our own lives, we observe that it is running true to form. God knew what He would have to deal with when He started, and His foreknowledge apprised Him of all the difficulties and the conditions He would have to meet and overcome in order to make His covenant good with David and with His greater Son Jesus. God is so infinitely tied in eternal covenant with Christ that the thing cannot fail. It has to go through, and the victory is assured.

Looking at the methods God is employing today, we see a few things that are characteristic in all God's workings. God is not in a hurry as we are. We get in a tremendous hurry, we want things all done up right now; and if we cannot have it fixed now we become nervous and sometimes irritable, and begin to fuss at one another and place the blame at each other's door. God is not in a hurry; He always takes His time. If He would make an oak He consumes years in doing it. The coffin is longer than the cradle. God has something more definite and lasting in view than merely seeing us have a good time, or with a little good feeling for a moment. Those things are of a transitory nature and they are dependent on conditions round about us. How I feel may largely depend on my liver and its condition, and not perhaps on any spiritual condition in my heart. Today I may feel like running and leaping and praising the Lord, and tomorrow I may not feel that way. When we judge our salvation by the way we feel, then we manifest a vacillating, unstable state of mind and heart before those who are observing us.

If I am going to imitate the natural life of Christ I am up against a problem that puts the whole responsibility back on me for every act of mine. Christ did not come here and live for thirty-three years for the purpose of mapping out a line that His followers should step in, imitating Him, He came with the specific purpose of doing away with the sin question, nailing the flesh life to the cross, and then setting up in our hearts and lives a spiritual kingdom, putting something on the inside of our spiritual natures.

Outwardly we may not look any different from the world as it goes about its daily duties, but on the inside there is a difference. The aspirations are different, the hope and the vision is different, the outlook for the future is altogether different; so that we

move about in this present darkness with something in our hearts that is not dependent upon natural conditions, nor is it dependent upon our personal feelings and sensibilities. We are not striving to imitate Christ but we are yielding ourselves as instruments to the Holy Spirit that He may work in us that something that cannot help but be worked out.

In the 4th chapter of John we read of the woman who was known as a sinner. She did not have the vision of true living, but there was down in her heart something that looked forward to the coming of One who would teach them all things. She had hope in her heart. She had been drinking from Jacob's well, but obtaining only temporary satisfaction. She must always be coming again for more water. Jesus made His way to Sychar and sat on the well. After He had spoken of the living water this sinner, this Gentile woman, said, "Give me this water, that I thirst not, neither come hither to draw." Thus she specifically expressed the thing that Christ came to do. It was because the Jewish nation, in a figure, determined to prefer the water from Jacob's well—confined their attention to natural things and to commercialism—that eventually a veil was put over their eyes.

As the conversation proceeds this thought is unfolded—We know that Messiah is coming, and when He is come He will teach us all things. Christ did not speak to her in a parable or give her some dark saying as He did the Pharisees and Sadducees who were only asking questions in order to catch Him. That class of people receive nothing from the Lord. (If we are seeking knowledge and truth in order to have our head full that we may go out and show off how much we know, we won't get anything from the Lord. **BUT IF WE ARE HUNGRY FOR THE LORD THAT WE MIGHT BE BETTER REPRESENTATIVES OF HIM IN THIS WORLD**, the whole thing is open to us.) "It is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given" (Matt. 13:11).

God has a program. He does not, like some of us, run around in a hit and miss way. He is working with a definite aim in view and is accomplishing something to that end each day. So while we are looking at the work in general and see that it has not accomplished what it ought to have accomplished, we are only judging from our viewpoint. Everything that has life grows. From God's viewpoint the tree is growing; the tottering child just learning to walk will soon be following the chase or stand balanced on yonder lofty girder.

God is working among His people not so much along the line of letting us feel good. He is doing something in the way of character building right down in our innermost beings. God did not send the outpouring of the Holy Spirit into this world just to give us a lot of gifts to exhibit and play with, but He sent the Holy Ghost with these gifts to do something in the way of building our characters.

In the principal cities you will always find construction work going on. The first thing you know, you have to detour out into the street. Your ears are saluted with the grinding of machinery, and all you can see is men in work-begrimed overalls moving about

amid the rough boards, scaffolding and general litter. But go away for a year or so. When you return as you are passing up the avenue you stop and say, "What a wonderful building! Is this the building I passed a short time ago? What has happened to it?" They have finished the building, have taken away the scaffolding and cleaned up the place. Nine-tenths of us are looking at the Pentecostal scaffolding instead of looking at the finished building. The church is hid in God. While the process of finishing is in waiting, mortify your members which are upon the earth. Keep the natural man under, and allow the Holy Spirit to develop the spiritual man.

In 2 Cor. 3 Paul is drawing a contrast between the Old Testament and the New. The Old was written in tables of stone and was very exacting upon the worshippers. It could not by any means remove transgression, or take away sin; and yet when that Testament was given it was given with a manifestation of glory. The glory of the Lord appeared and Moses' face became illuminated. There was a certain amount of glory shone forth at the giving of the law because it was from God. God has not taken away the moral phase of His law nor set it aside; the standard is just as high today as when God gave it to Moses. But it is impossible to meet the requirements by the slaughtering of bullocks, or by keeping certain days, or by eating certain kinds of meat, or by wearing certain kinds of dress. So another Testament was needed.

The first Testament came with glory, so that when Moses came to speak to the people they could not "look to the end of that which" was going to be abolished. If that Testament came with glory, the second Testament also should come with glory. There is in the outpouring of the Holy Spirit a something latent in the heart of God that has not been manifested yet with the fulness that I believe God desires to manifest it, and that is the glory that should come along with the ministration of the Spirit. Have our faces ever shone so that we had to put a veil over them? Yet we are living in a dispensation when the glory of the Lord comes with much more glory than that which came with Moses. Stephen had it, and as they looked upon him they said he had "the face of an angel." I do not know what there was about Peter and John, but as they beheld them "they took knowledge of them, that they had been with Jesus." There is something about the manifestation of the Spirit within us that is being held back because of our personal ambition to be something, so that God cannot break out through us and shine, shine, shine, as He desires.

We get into discussions as to how God's people are going to be brought into a place of unity. We suggest a unity conference, and get the brethren together under one tent. One brother rises and says, "Brethren, I think the way to be unified is to see this particular phase of the doctrine." Another says, "We must pray and humble ourselves." Another will say, "God showed me something and I believe it is important, and the reason you brethren don't see it is because you are not willing to." And so we have many different programs for the healing and cure of God's people. But I think I see a little something in the Scripture that will bring unity. It is not going to come through our understanding doctrines alike. It is not going to come through the distributions of the gifts of the Holy Spirit in the church. But I do believe it is going to come by revelation and the manifestation of the glory of the Lord on His people. ("And the glory which thou gavest me I have given

them; THAT THEY MAY BE ONE, even as we are one" (John 17:22).) The glory of the Lord is the bonding element, the unifying element. The glory of the Lord somehow or other has a leveling power in it and smashes us all down to the same level, so that you cannot see a single head sticking up.

Run through the Scripture and every place where the glory of the Lord was manifested make a note of what happened. Everybody came down. That was so at the dedication of the tabernacle, at the dedication of Solomon's temple, in the life of Daniel, in the life of Paul, and every place that the Lord's glory appeared.

God is working along this line; and though we may not see everything we would like to see, God has given us hope. If we hope for that we see not, then do we with patience wait and pray for it. Instead of giving way to the pressure of conditions, as we are so prone to do, let us permit the Lord to instill into us faith in His unseen but potent hand. He is at the helm.

We sometimes get into a storm. Storms are not things that everybody likes; they look foreboding. There were some men in a boat, and the Master had been working and was weary. He lay down and went to sleep. So they started. We never start out under a commission from the Lord Jesus but what we meet opposition. The person who feels he will never have opposition has the wrong idea. The sooner you scrap that idea the more progress you are going to make. They started, and it was not very long until they ran into a storm. The waves were high and the boat was filling with water; some were bailing and others were pulling and rowing with all their might. One of them suggested, "I wonder if the Master knows what is going on, if He really has the interest in our welfare that He says He has. I will go and awake Him." This one walks over and asks Him, "Carest thou not that we perish? Don't you know what is going on around here?" Yes, He knew. They were riding true to form. You will never get to heaven unless you pass through storms. And you will never get through storms if you look at the waves and are overcome by the conditions that dash up against your bark. The Master spoke to the waves and there was a great calm. He then turned to the disciples and said, "O ye of little faith!" He did not blame the waves or the wind, but he blamed the brethren because they did not believe Him.

John the Baptist got into a storm. He had stood on the banks of Jordan and proclaimed this wonderful Messiah; and before Herod's court had preached conviction on the King. When he got into the storm and the waves were beating and the boat was rocking and it seemed as though he was going to be swamped, he said, "Go ask Him if He is the Messiah. Tell Him John would like to know if He is the Christ." It is possible for us all to get into that dark hour when we get our blue glasses on and look out of dirty windows. Then we find the outlook is very gloomy. Christ did not say, "Go back and tell John I am the Messiah, the One he announced." Oh, no, no. "Go tell John the sick are healed, demons are cast out and the poor have the gospel preached to them. The works of the Messiah are being accomplished."

On that other trip across the sea the Lord did not go in a boat; He went up into the mountain. When they got into the midst of the sea, "the winds were contrary." Winds are always contrary to the person who is headed God's way. What was the natural con-

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Stanley H. Frodsham.....Editor
Chas. E. Robinson.....Associate Editor

"BLESSED ARE THE POOR IN SPIRIT"

Jessie Sage Robertson, Piedmont, Calif.

"Oh, to be nothing, nothing;
Only to lie at His feet,
A broken and emptied vessel,
For the Master's use made meet.
Broken, that so unhindered,
As forth to His service I go;
Emptied that He may fill me—
His life through me might flow."

Years ago in an eastern city, I heard a noted evangelist say, "I have no use for that hymn—'Oh, to be nothing.' I want to be something in my Master's vineyard." And because this good man said it, I thought it must be true, and straightway I fell to trying to be "SOMETHING" and "SOMEBODY."

I succeeded tolerably well. I was innocent of any wrong motive. I was thoroughly consecrated. I had publicly and privately, time and time again, yielded myself unreservedly to my Master. And as this place of honor and that one was given to me in His vineyard, it seemed only what I needed to expect. I accepted it as a matter of course. I never was conscious of being puffed up over it at all, only just satisfied that it was so, until unconsciously I felt that certain parts of the vineyard would certainly suffer if I was not there to look after them. I did not know that this was SOUL PRIDE then—I know it now, and how hideous it looks to me.

This bait of being "something for Jesus" looks so tempting that in our ambition to "spend and be spent" in His service, we undertake in our own strength, to accomplish that which WE feel must be attended to. Oh, the intricacies of OUR plannings; Oh, the heart burnings as WE long and yearn after souls. Oh, the strivings and contrivings; the scheming and the intriguing to get souls saved—just as if we loved them more than the Lord Jesus did, who gave His life for them.

Oh, when will we cease OUR "deadly doing," and let Him DO? Can't you trust Him to use you as He needs you? Do you not suppose He knows best just which instrument to use, and just when is the proper moment to use it? "Blessed are the poor in spirit, for theirs IS the Kingdom of God." Oh, don't you see it, dear one? Yield up YOUR efforts, YOUR longing for service and all that YOU possess, to the Holy Spirit. Let Him fill you with HIMSELF. Let Him use you or lay you aside as He wills. He knows best. This seems like yielding ourselves up to idleness, doesn't it? (Amidst all the bustling and rushing we are accustomed to in the midst of our church organizations, we find no time to wait for His infilling.)

Oh, may the Holy Spirit use me to arrest some honest heart, a heart that knows that truly over and

above all, their ONE desire is to do the Father's will and to be used for His glory alone. If such an one is reading these lines, will you stop long enough in your labors in the vineyard to be sure that you have been sent? That you are not trying to use the Holy Spirit, but that He is using you? Are you planning and asking God to bless and the Holy Spirit to guide you in carrying out YOUR plans? Or are you simply following in obedience, MOMENT BY MOMENT, HIS directions? Who has the responsibility, you or the Holy Spirit?

Let the Spirit Himself reveal your true position to you. Are you ambitious? Is your one thought to save men from hell? O beloved, this is beautiful, but it is not the highest end of service. The Lord Jesus came not to do His own will, but the will of the Father. He came not to glorify Himself, but to glorify the Father. Here is your standard. Are you seeking souls for their own sakes? Are you seeking souls for the sake of the stars in your crown? Are you seeking souls for the sake of any other thing save the glory of the Father? If you are, your motive is a wrong one. You may not be aware of it, but it is true. Oh, let the Holy Spirit have His rightful place in the work of saving souls. He will send you here and there just at the right moment with the right message to souls that shall be saved to glorify God. You have no responsibility whatever in the matter, excepting to obey Him implicitly. "Poor in spirit"—what can the poor in spirit do anyhow?—Nothing whatever. Simply wait to be filled and sent.

And when you are sent thus, the Holy Spirit being all knowledge and wisdom, will enrich your poverty, will so supply all your lack that He will CAUSE YOU to glorify God.

Blessed idleness! Blessed poverty!—that brings us where every act is governed by the Holy Spirit for the glory of God. Blessed poverty of spirit, that makes room for "the kingdom of God." Blessed, blessed paradox. Only the Holy Spirit can show us how blessed.

"Oh, to be nothing," nobody, if by being all that this may mean, your heavenly Father can use you to glorify Himself. If you are not, you are not yet in the place of richest fulness in Him alone. Can't YOU afford to be absolutely a non-entity among men? Jesus could. ("He made Himself of NO REPUTATION") . . . WHEREFORE God also hath highly exalted Him, and given Him a name which is above every name."

O beloved, he that will be great HERE will be the least THERE. But he that would be LEAST HERE, will He make GREAT in His Kingdom. You cannot become less than a cipher. Are you willing to become one? If you are, yours is the kingdom NOW. Is it hard to understand? Then hand yourself over unreservedly to the Holy Spirit. He will make you such an object-lesson to yourself that you cannot fail to understand, as He leads you step by step out of yourself and into Christ. You cannot understand it any other way. "A broken and emptied vessel," are you willing for this process? Do you draw back at such a humbling preparation for service? Then you cannot know His infilling.

There is only one way. If you would receive of Him in any other way, it means utter, utter failure to receive Himself. Even willingness to be "broken and emptied," when we are certain of filling for service, or desire the filling for active service, is not the highest attitude of a soul for service. "Willing should He require me, IN SILENCE to wait on Him still,"

is a greater test of our willingness to be "nothing," that He may be "all and in all."

Well do I remember when I came face to face with this phase of this truth. Was it possible, that He actually was going to set ME aside? He was closing up every avenue of usefulness apparently, and I had to face the possibility of absolute surrender to "silence." Nothing so awful in the way of absolute surrender to His will had yet been presented. Was I willing to be misunderstood, willing to be judged a laggard in all Christian work after such an active Christian life? ABSOLUTELY to be NOTHING and NOBODY and in silence to sit, if so be that He might use another instrument to better advantage? It was agony to me. Nothing so hard had come to me. I simply threw myself at my Saviour's feet, as my heart cried out in its agony: "Not my will, but Thine, I am willing to go to Africa, anywhere, be it near or far, yea, Lord, and to even WAIT IN SILENCE."

It just seemed like tearing my very heart out when I first met this condition of poverty, and I knew I must yield utterly. And I knew I was not equal to it in myself, so I simply let Him accomplish this in me, as I had every other thing. As I yielded my will to Him, He made me willing to yield even my service up utterly to His will, to be used or not to be used. Oh, the sweetness and rest that came, and with it the most blessed service I had ever known. Never had He committed so much into my keeping. Never had my words reached so many hearts, as when all unconscious of what He was accomplishing through me, I yielded utterly "to be nothing" and to "wait" on Him "in silence," ABSOLUTE SILENCE. There were no conditions, it was absolutely a yielding to utter silence, should this be His will. Thus He was leading me into abject poverty of spirit, that I might inherit His kingdom. "BLESSED are the POOR in spirit." Dear ones, you can never, never know HOW blessed till you let Him strip you of every atom of self and of self-reliance.

We must be emptied of everything pertaining to the first Adam, before the Holy Spirit can bring the kingdom of God within us. We cannot empty ourselves, of ourselves, it is an utter impossibility; more likely of accomplishment would it be to undertake to dip the ocean dry with a teaspoon. No, no, we cannot empty ourselves, but we can yield to ONE who can. The Holy Spirit was sent to do this work in you. Will you yield utterly and unreservedly all you are and have into His hands? He will then come in and make room for Himself and the kingdom He brings with Himself. He will push the old Adam nature off by a process so simple and so natural that before you know what He is doing, you have shed the old nature and are "a new creation in Christ Jesus." Just as the old dead and rustling leaves are pushed off by the new ones coming with the new life that comes with the warm rains and sunshine of springtime. No effort to drop the old; it just drops itself. The old leaves don't hinder the new ones coming out WHEN THEY ARE DEAD. You need not fear to let Him take complete control; there will be no failure. If the leaves aren't dead yet, why, He'll see to that, too. Jesus will cause the old carnal nature and all its fruits just to wither and dry up. And as the fruits of the Spirit appear the other old dried-up, good-for-nothing article just drops off—so naturally, so as a matter of course, that it never concerns you at all. Oh, how worse than wasted is the time spent in our trying to pull off the old fruit and leaves while they are in their green state. Then, too, we try

to pull this carnal fruit off of each other, hoping thereby to better the condition of ourselves and of others. What a mistake, but what a common one. Why do we not trust the Holy Spirit with the WHOLE process, the pulling off as well as the putting on? He knows how and we do not. Then the work would be more to the glory of God. By our bungling efforts, we are hindering the work in the unsaved as well as in ourselves. We are hindering the very thing we are trying to accomplish. And an unsaved, anxious soul, reasons thus: "If I get saved I'll have to give up this and that. I cannot go here or I cannot get there. I cannot consistently wear this and it will be out of place to wear that"—dreading the painful process of pulling off the old leaves and the old fruit before there is something better and sweeter to take their place. Oh, let us stop this playing at "sanctification," this sham "holiness." Let us quit our self-effort, and let Him, to whom our heavenly Father has committed the work, do it. He is just longing to do it for you. Won't you let Him? Then it will all come about so naturally, you will feel like shouting and praising God every step of the way—down as well as up. Every time the Holy Spirit leads us out into the "wilderness to be tempted of the devil," we may know that sure victory lies ahead. He will get the victory for us as He did for the Lord Jesus, by "THE SURE WORD OF GOD." This alone is "THE SWORD OF THE SPIRIT." He never uses any other. He got the victory for our Lord with it and He will use the same sword for us. And as we come through weary and weak it may be at times, in ourselves, angels will minister unto us and together we shall shout the victory which was gotten by "THE POWER OF HIS MIGHT," and we shall so know that there is no defeat in Him that all fear of the enemy shall vanish away and we shall glory in OUR WEAKNESS, that in it, HIS STRENGTH may be "MADE PERFECT." And glory and victory shall accrue to our blessed Lord Jesus and the redemption He wrought out for us on Calvary.

Yours in Him, that "HIS STRENGTH" may be "MADE PERFECT IN WEAKNESS," and Christ be "ALL AND IN ALL." Till He come.

KNOWLEDGE

There are some things we know, and we know that we know them; but the more I know, the more I know that I don't know anything I do know yet as I ought to, or expect to know it; and there is so much that I do not know, that I feel that I don't know how to properly make known what little I do know.—J. T. B.

"I will wear a crown of glory,
When I get home;
I will sing the wondrous story,
When I get home;
The Saviour there will meet me,
Will be the first to greet me,
And by His side will seat me,
When I get home."

Jesus delights to have His people gather to pray, and always attends such a meeting (Matt. 18:20). But the devil also is a regular attendant at such meetings. He seeks to spoil by inducing sleepiness, absent-mindedness and haste. Sometimes one, sometimes the other. Another of his favorite plans is to get people to praying at each other, enumerating each other's faults, failings or frailties in prayer. Let us watch the devil on all these lines. "What I say unto you I say unto all, Watch" (Mark 13:37).—C. E. R.

TITHING

Tithing was universally practiced among heathen nations of antiquity. In all history we do not find any nation devoted to any deity and failing to pay the tithe; such disgrace is reserved for Christian nations.

Christian people declare the Bible to be their only rule of faith and practice, yet in matter of Christian finance, many have ignored its plain teachings and have tried every substitute that man has devised, and as a result, every department of Christian activity is suffering for lack of funds.

The Old Testament contains the best system of Church Support ever devised. God has revealed no other financial plan than the payment of the tithe as an expression of our **debt** to Him, and free-will offerings expressing our **love** and gratitude.

God's laws are universal. They apply to all times and all places. They are equally binding upon the Gentile and the Jew, the Roman and the American, the African and the Chinese. These laws do not create duties, they define them. They are the very essence of justice, kindness and good-will toward men. The more we study them, and the better we understand them, the more fully do we realize that they are enacted for our best good and highest development, physically, morally and spiritually.

It is a well recognized principle of law that when a law has once been in force, and the conditions which called it forth still exist, the law is binding until it is repealed. The law of tithing has never been repealed and was never in greater demand than at the present time.

The law of the tithe, like the law of the Sabbath, was not instituted for the benefit of others, but for ourselves. God does not require the tithe just to keep the treasury full, but to win us from selfishness and covetousness, which were the bane of the Church in both the Old and New Testament times.

The supreme purpose of the tithe is to develop character and test our loyalty to God. The payment of the tithe when there is no compulsion and no pressure brought to bear, when it is a matter of clear conscience between yourself and God, will develop in you those sterling qualities that will make you worth while in the Kingdom.

The Bible designates two sources of revenue, tithes and free-will offerings. The tithe is the Lord's, whether we keep it or pay it to Him, not because He needs it in His business, but because it is dishonest to keep what does not belong to us.

The tithe is our just **debt** to God and should be paid promptly and cheerfully like any other debt. God has no need of our money (seeing all is His), but requires His share just to remind us that

we are in partnership with Him. Just as the tribute money paid to Caesar was a recognition of his authority, so the tithe is a recognition of God's interest in every dollar we receive.

God has furnished us the capital, has given us health, strength and opportunity to use it; has allowed us 90 per cent of the profit for ourselves, but in our selfishness we have over-looked the fact that He has reserved a tenth for the express purpose of financing the Kingdom on earth.

We acknowledge that God has placed on this globe a kingdom called the Kingdom of God. Is it conceivable that He has brought such an organization into existence and has never thought about financing it, but has thrown it out into the world a waif to be sustained or neglected as men see fit?

If God does not require the tithe to be paid into His treasury, then it follows that the Kingdom on earth has no financial foundation at all; it is just left to our impulse and feeling in the matter.

The True Church should be the dispenser of religion and a ready source of help to the needy, instead she is a beggar, her frantic efforts to raise money are distressing; her debts are multiplied. Until her membership returns to God's system she must always be a beggar appealing for alms.

God is not honored by the money given at Church Fairs, Bazaars and Suppers. He is honored only by the voluntary offerings of His people. The world does not read the Bible, it reads Christians and judges Christianity by its followers. Concerts, oyster suppers, and all "Catch-penny" methods are belittling to the Church, dishonoring to God, and contemptible in the eyes of the world. A good evidence of divine origin of the Church is that it is able to stand such methods of support and that it still survives.

Imagine the President of the United States and the Committee on Ways and Means sending out little jugs and barrels with slots in them, mite-boxes, buttons with their pictures on them, to catch pennies to meet the fiscal needs of the Government of the United States!

Imagine the different states and counties holding fairs, festivals, apron sales, concerts and ice-cream socials, with women asked to cook and stew, that each community might get enough money to pay their regular expenses. Such a method would disgrace any state or county, they are belittling and shameful; yet this is the way many Christians are trying to finance the Kingdom of God on earth.

The tithe system is the only one spoken of in the Bible. It is worthy of God, of Christ, and the nature of the Kingdom. Its history is dignified. It is found in the law, the prophets and the Gospel.

It has God, Abraham, Jacob, Moses, the reformers and the prophets of the Old Testament, and Jesus and the Apostles of the New Testament as its endorsers. In the words of Bishop McCabe, "Other systems may succeed, God's cannot fail."

Tithing establishes equality among God's people, the smallest weekly offerings of the poor are just as highly valued in God's sight as the large gifts by the rich. No excuse can free a man from his obligation.

Tithing leaves no ground for excuse, it has the fullest regard for a man of limited income, and simply asks that he tithe as he receives.

Tithing compels system in finance and saves its cost by cultivating thrift and economy. Another effect is that a man conducts his business in a different spirit, and with a loftier motive, his companionship with God becomes real.

If the tithe is the Lord's, what shall we do with it? Why, pay Him as soon as possible and get our unworthy hands off of it. The spent dollar is the one that is hard to give to God.

Tithing Christians are cheerful, hopeful and happy. They are the most active and enthusiastic workers in the Church, Sabbath School and Missionary Societies.

The adoption of the tithing system will mean new and larger views of our Christian privileges. It has changed the attitude of entire families to the great missionary enterprise which is dear to the heart of Christ. Before its adoption, the Missionary cause with its frequent appeals for help often caused irritation. Men will not give much when they find no pleasure in giving. After its adoption the family realized that in giving from the tithe box they are spending God's money in His stead and so they give gladly.

"How much owest thou the Lord?" If you have been honest with everyone but your Creator, if you have failed to pay your tithes, if you have money that rightly belongs to the Kingdom, ask God to guide you in making restitution. Ask Him to give you the love and courage without further delay to use in the service of the King. God will respect you for an honest man, and you will respect yourself.

After all, the highest compensation from tithing is spiritual; when you have paid your tithe, your mind is free from all doubt on the subject and your heart is free to engage in other forms of Christian service.

All God's promises are conditional. When you are living right before God in other matters, and are paying your tithe cheerfully and regularly, you know you are doing your duty, meeting the conditions, and can rely on the promise.

"Offer unto God Thanksgiving, and pay thy vow unto the Most High; and call on me in the day of thy trouble; I will deliver thee, and thou shalt glorify me" (Psa. 50:14).—C. Vernon Fox, M. D.

Send for a copy of Brother Kerr's book, "Waters in the Desert." It is most helpful. Fifty cents postpaid.

Homely Things from a Pastor's Diary

Chas. E. Robinson

Friday, May 2. It has been raining most of the day today, but about one o'clock I got into my rain coat and rubbers and with an umbrella to protect my Bible I started out to be with my people. Sparkman folks are no different from the sheep of other pastures. If the shepherd fails to go among them day after day the flock will suffer great loss. It is impossible to succeed by seeing them only at feeding time at the church. The strays will be too far away and the hurt ones will be dead before a shepherd of that kind even learns they are strayed or hurt. A sheep is a curious thing. He is so easily led to stray away and so likely to get hurt by wolves, that a pastor who is not an hireling will be on the go a great part of the time, among the sheep.

I hadn't heard a word to give me any concern about any of the sheep, but that does not spell anything, as I have found out many times before. I found it out again today.

The first stop I made was at Brother Simon's to see that he was not forgetting his work as nursing father to little Joe Jones who was saved when I went to pray for his healing a few days ago. This work of being nursing father is new on this charge, and I have kept up with it pretty close to get best results. Brother Simon had understood well, however, and had taken great pains with Joe. He had talked with him a little every time he saw him, and lovingly counseled him about the things to do and the things to avoid. He had made a point of speaking to him and treating him with special consideration at every service and was doing his best to make Joe really like him. He prayed for him whenever he prayed. I praised him heartily for his work and urged him to keep right on in the same way. I have two other men who are nursing fathers to Joe and I am to see them to-morrow. Joe of course doesn't know anything about their being asked to be nursing fathers to him. He just thinks they are the best friends he ever met. Joe is coming on fine.

Inquiring about how they held family worship I found that one of the girls did not enjoy the morning and evening prayer time. She was a good girl, and when I found she did not like family prayer I tried to find out the reason. Knowing how it is in many families, my first question brought out the reason. Brother Simons had been praying at his folks. He was so eager to have them all do well that in his prayers he would mention their faults and ask God to help them. I have known people foolish enough to do that way in public service. I spoke to him about it very gently for I knew he meant only to do good, but I was real plain in what I said too. It is right to be plain, for if you but hint at something, possibly you will not be understood, or perhaps mis-understood. He saw the

justice of what I said and he will ask his daughter to forgive him, and will do so no more. I do thank God for the privilege of being a pastor to such humble and teachable men as Brother Simons.

One fine thing about pastoral visiting in the rain is that the men are likely to be at home and people are not busy. I found out that several had not understood just what I was meaning last Sunday in my message from Ephesians 1: 13-14. They thought I meant a man would not get to heaven unless he had received the Holy Ghost Baptism. I hardly ever go out among the saints but what I get an important idea about my message for the next Sunday. Finding out what people are talking about gives me a chance to guide them in the very matter in which they are making up their minds. It is a lot easier to help people make up their minds right than it is when they have made them up wrong, to get them to change their minds. I'll show them next Sunday that the Baptism is the earnest, or that which is given us to make sure that the bargain we have made with Jesus to go with Him to heaven, will be actually carried through.

SPEAKS PERFECT CHINESE.

Elder Schwab of Wesley Temple, Winnipeg, Manitoba, sends us this news in a recent letter:

"You remember little Dolly, whom you said was such an inspiration to you at the children's meetings on Saturday afternoon. She was in the prayer room very earnestly praying. She apparently has never been very satisfied in regard to the Baptism with the Holy Spirit, and whilst she was engaged in prayer, all of a sudden she started to pray in another language. Harry Mah, one of our Chinese Crusader boys, was right close by her, when all of a sudden we noticed him staring at her with his eyes and mouth wide open, and in a few moments he turned round and said to me, 'She is speaking in Chinese.' I said, 'What is she saying?' He said, 'She says that Jesus is coming again; get ready.' He said she continued to speak in Chinese for a considerable time, when all of a sudden she started singing. Harry says, 'Listen! She is singing a Chinese song, one that I have learned in the Chinese Y. M. C. A.' He was full of excitement, and said, 'I have never heard a foreigner speak such good Chinese.'

"After the after-meeting was over, he questioned her, and wanted to know if she had ever heard anyone sing that Chinese hymn, but the girl did not know a word of Chinese. Then Harry started to sing the same hymn himself, which he had learned at the Y. M. C. A. You can rest assured that this proved a great blessing to everyone present, to see God confirming His Word in such a way."—Revival Broadcast.

PENTECOSTAL WORK IN EUROPE

"A great revival," writes Brother Schmidt, "is taking place in London, England. The halls are crowded and in some meetings more have to be turned away than are inside. In Germany there is a very desperate need for real Holy Ghost work. Everything is so formal and 'buttoned.' A great desire is found among people for the Baptism of the Holy Ghost, but they have no such thing as tarrying meetings. In a convention in Berlin, God gave much blessing, some received the Baptism right in the meeting. May the Lord give a new Pentecostal revival in Germany."

PENTECOSTAL YOUNG PEOPLE AT WORK.

The Full Gospel Assembly, Washington, D. C., has the joy of sending in a report of a three weeks' Revival Campaign conducted by its Young Gospel Crusaders at Cedarville, Md., which was truly remarkable. From 10 to 20 young workers under the captaincy of J. A. McCambridge made the trip nightly in autos, a distance of 25 miles. The meetings were held in a Methodist church which had been closed for years, except for some Sunday services held by local workers. The presence of God was manifest from the first, and as I made the trip during free nights from the Washington work, was impressed with the intense hunger of the people for the real gospel. The church was soon packed with many standing, and the altars were filled with seekers. The power of God fell and the slain were many, while the countryside was stirred and many came long distances to see this glorious visitation from the Lord. Healings were wrought, a large number saved and some 25 or more filled with the Spirit as "at the beginning", and there was great joy among all. One Catholic young man saved one night was baptized the next, and his father thinking to stop him locked his clothes up, but he came in his work suit with his face aglow with happiness. One girl who attended the meetings, was talking to another about them in the public school, when the Lord baptized her, and the teacher being alarmed sent for a doctor. He pronounced her all right. Hallelujah. A large motor caravan of the converts will come to Washington for a Sunday at the Assembly, to praise the Lord together, and tell what wonders the Saviour has wrought. Truly the harvest is ripe. To Him be the glory!—H. L. Collier, Pastor, Full Gospel Assembly, Washington, D. C.

DAYTON, ORE.—Pastor Thomas Griffin and wife write: "We closed a two weeks' meeting at Sheridan, Ore., and have taken charge of two places, Dayton and Newberg, which are eight miles apart. Now we have opened another place, McMinnville, and the Spirit of the Lord is in our midst. We request the prayers of all the Evangel readers, and especially for the perfect deliverance of a little five-year-old girl that we have prayed for, who the doctors said had arthritis. She is much better, but not perfectly delivered. Three young people were at the altar seeking the Lord Sunday night."

YOUNG PEOPLE'S MEETING

Subject: Words, Good and Bad.

Speech is the product of the tongue, but it proceeds from the heart (Matt. 12:34). Thus a man's words show the kind of heart the speaker has (Matt. 7:16-20). Therefore it is by our words that our salvation or our damnation is determined (Matt. 12:35-37). Out of the heart are the issues of life, and those issues come forth over the tongue (Prov. 4:23-24). A man may in his heart feel good and hence think he is good, but if he has an unbridled tongue he should from that know that he has deceived his own heart (James 1:26). A tongue is bridled or unbridled according to whether a man who thinks himself saved is actually so or is deceived (Luke 6:45). The words of Jesus were so striking that men sent to arrest him were awed into slinking away into their lairs (John 7:46). When strangers hear **you** speak, do they feel and perhaps say, "That sounds like a Christian talking?" Do they? They should (Matt. 7:20).

1. **Many words.** The wise man said, "In the multitude of words there wanteth not sin" (Prov. 10:19). The great talker is a light thinker and so knows little. Such a boy very soon tells all he knows, and so must either repeat himself, or stop talking or tell something he doesn't know. Thus many are betrayed into telling lies. It is this running off at the mouth that causes much of the tale-bearing, tattling, busy-bodily, fault finding and grumbling that is going about.

2. **Uncivil words.** "A soft answer turneth away wrath: but grievous words stir up anger" (Prov. 15:1). If Nabal had kept a civil tongue in his head he would have gotten on much better (1 Sam. 25:10-38). The rough words of Rehoboam cost him and all Israel unspeakable chagrin, pain and loss (1 Ki. 12:12-19). Have you learned yet, my dear, to give the soft answer instead of the harsh one that it so easy to think of? If not, begin taking lessons to-day.

3. **Truthful words.** In the fifteenth Psalm we find that he that "speaketh the truth in his heart . . . shall never be moved". In speaking of Jesus, Peter said, "Neither was guile found in his mouth" (1 Pet. 2:22). If you promise something which later on it turns out very hard to do and yet doing it brings honor from God (Ps. 15:4), don't fail right here. A minister even may be betrayed into promising to hold a service and then fail to do it. How is it with you, dear? Look back on your life for a week or so. Have you spoken true words and such words only?

4. **Hasty words.** "Seest thou a man that is hasty in his words? there is more hope of a fool than of him" (Prov. 29:20). It is not strange then that we are warned and exhorted to be "slow to speak" (Jas. 1:19). But it is natural to

any courageous soul to answer quickly especially if we are placed under irritating circumstances. This old man or natural man must be put off (Eph. 4:22). Put off the anger, wrath and malice. Paul found he had to die every day. (1 Cor. 15:31). It takes fortitude and earnest effort to succeed in the Christian race.

"Must I be carried to the skies
On flow'ry beds of ease,
While others fought to win the prize,
And sailed through bloody seas?
No. I must fight if I would reign,
Increase my courage, Lord,
I'll bear the toil, endure the pain,
Supported by Thy Word."

5. **Joyous words.** God said, "In Isaac (laughter) shall thy seed be called" (Gen. 21:12). Our salvation brings great joy, and we "rejoice with joy unspeakable" (1 Peter 1:8). When Zaccheus came down he received Jesus "joyfully" (Luke 19:6). When Philip held the great revival in Samaria "there was great joy in that city" (Acts 8:8). A heart that is full of joy will give forth joyous speech. So if we think we are saints and yet our speech is sad and our faces downcast, it is time to see what is the matter. If the trials are hard, remember God says to "rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy" (1 Peter 4:13).

6. **Praising words.** "I will bless the Lord at all times; His praise shall continually be in my mouth" (Ps. 34:1). There is nothing else in the entire list so often commanded by God as that we praise. When the feelings run high it is easy, but when destruction seems imminent praise is not so easy. It does not show much if you praise God when you are being made glad. Some **sinner**s do that. But if you praise Him when the times are evil, it is a sign you are saved. Paul and Silas, their feelings outraged, their ministry hindered, their liberty taken away, their backs bleeding from the scourge, their legs aching from the constraint of the stocks, their bodies exhausted from needed rest, their nostrils assailed by the stench of a Roman jail, sang praises unto God. God was pleased, greatly pleased. He was so much pleased that at His invincible word the earth shook, the prison walls trembled, the doors flew open, the shackles fell off and a revival broke out (Acts 16:25). People are often behind on their praises. How is it with you, dear?

7. **Harmful words.** "They cried, saying, Crucify him, crucify him (Luke 23:21). A little later in derision and void of pity they cried out "Hail, King of the Jews" (Mark 15:18). Oh, the hurt of harmful words! We have all felt it. Telling of someone's sin or failure; false accusation; slighting words; envious words; covetous or stingy words; tempting words; unclean words; profane words, so many kinds of

harmful words there are, and how they do hurt us and grieve God. Get your heart really full of love and such words will not come forth.

8. **Idle Words.** Jesus said, "I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment" (Matt. 12:36). This is a very solemn scripture. The word used by Jesus was *argos*, meaning inactive and so by implication lazy or useless. This, you see is a negative scripture, telling us what we must not do and affixing the penalty. There is a positive scripture that mates it—"Let your speech be always with grace, seasoned with salt" (Col. 4:6).

There is eternal destiny in words.

C. E. R.

A WONDROUS DELIVERANCE

Dr. Howard Rahter of Harrisburg, Pa., tells of the miraculous deliverance of his little son John, from what would have been a fatal automobile accident.

Little John was hit by a Ford Delivery truck just as he was gaining the curb. His beloved parents were waiting for him to come to dinner when the word came that he was in the hospital. The parents rushed to the hospital where they found him bleeding from the ears, nose and mouth. The Doctor's experience led him to know that there was a serious fracture. He was placed in bed and the surgeons were called, but the case seemed hopeless. He had a compound fracture through the base and lost cerebral spinal fluid through the left ear for five days.

The Doctor began to call on God for the lad's recovery as soon as he saw how serious the case was, knowing that the child was beyond human aid. He had others pray and the God and Father of our Lord Jesus Christ heard the cry and sent the answer. The Doctor says that it has been clearly demonstrated to all that God answers prayer.

Saints, let us unite in thanking God for this remarkable deliverance and pray that God's richest blessing shall be upon Dr. Rahter and his family.

In the Fellowship of Jesus,

D. H. McDowell

HEALED OF APPENDICITIS AND BOIL

On October 30, 1924, I was taken with appendicitis when I got home from church and could hardly get out of the car. Sister Humphreys anointed and prayed over me and the Lord healed me instantly. On July 28 I had a big boil as large as a dollar. Sister Miller prayed for me one night and the next morning the Lord had healed me. It was gone. Praise His Holy Name. Jesus Christ the same Yesterday, today and forever." Heb. 13:8—Ella Mae Brewer, 465 California St. Gridley, Calif.

HEALED OF TUBERCULOSIS

I want to praise God for His great mercy toward me, saving my soul and healing my body of tuberculosis. Two doctors have recently examined my lungs and pronounced them sound. This miracle God did for me a year ago. Bless His name.—Clarence Draeger, 41 Dale St., Oshkosh, Wisconsin.

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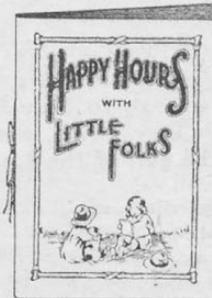
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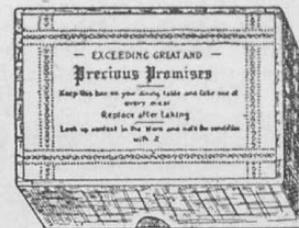
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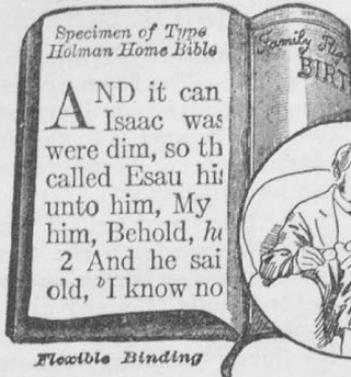
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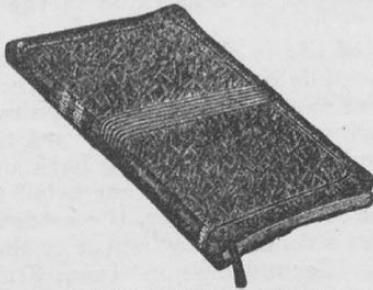
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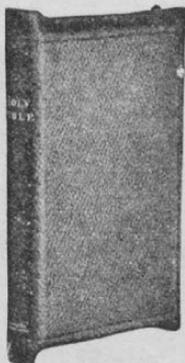
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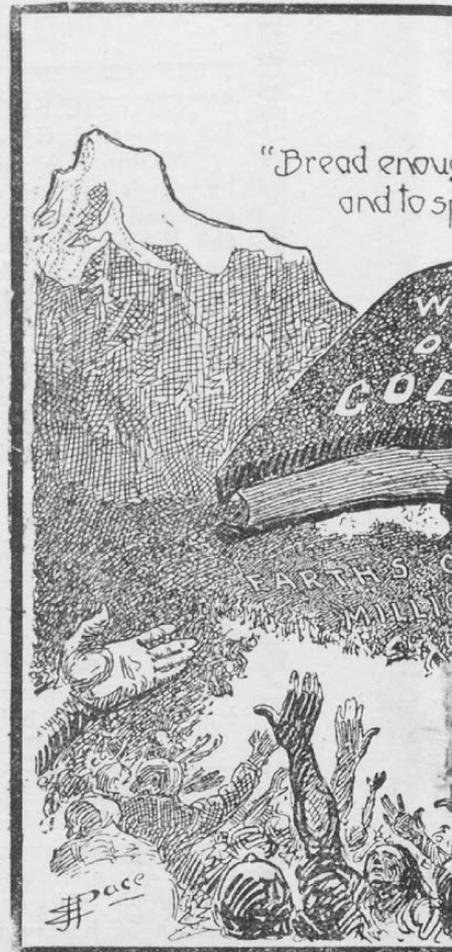
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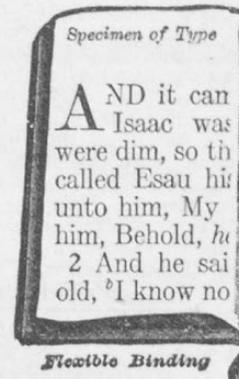
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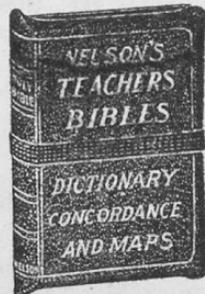
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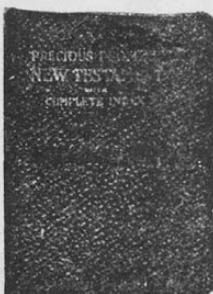
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13 Howbeit Jē'sus but they thought tē taking of rest in slee
14 Then said Jē'su Lāz'a-rūs is dead:
15 And I am glad was not there, to t lieve; nevertheless le
16 Then said Thō Did'y-mūs, unto hi us also go, that we r
17 Then when Jē that he had lam ir

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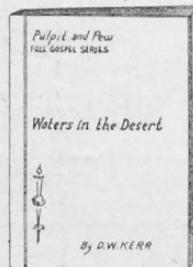
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Their clothes showed the pinch of poverty, yet they were neat, and a look of intelligence showed their home training.

As they entered their humble home a weak, gentle voice said:

"Charlie, is it you, my son? Come here."

Charlie went to the bed on which his mother lay.

"What success—no work yet?"

"No, mother, none; no one wants a boy. Dot and I have gone over the city but it is no use; we must starve or beg."

"We went from store to store, until tired. Coming to a church, we went in. We heard the preacher say, 'Cast thy bread upon the waters,' and I thought it would be better to give to poor people like us."

"You did not understand him, Charlie," and she explained to him what it meant.

Little Dot said, "Mother, does it mean that it will come back a big loaf?"

"Yes, my dear, it means what we give to the Lord will be given back increased a hundredfold."

Dot said nothing but seemed thoughtful all afternoon.

In the evening Charlie made a hot drink for his mother. After each had eaten a slice of bread there was only one slice left in the cupboard, and no money to buy more.

After Charlie had gone out, Dot went to the cupboard and took the slice of bread and went out. Her mother was asleep.

Dot did not know where to find the water, and asked a gentleman, "Please, sir, where is the water?"

The gentleman said, "Do you mean the river, my dear?"

"Yes, sir," replied Dot.

"What takes a little girl like you to the river on such a cold day? You had better go home."

"No, sir, I must throw the bread on the water first, so we will get more," and on she went.

The gentleman's curiosity was aroused and he followed the blue-eyed girl at a distance.

Dot soon got to the river. The gentleman was close beside her, hidden behind a wood pile.

Dot took the slice of bread and prayed, "Please, God, this is all the bread we've got. We have none for breakfast, but if it isn't too long till the hundred slices come back, maybe Charlie can get some money to buy some. Send it to Dotty Horn, in Thomas Alley, for Jesus' sake. Amen." And then she cast the bread on the water of the river.

To say that the gentleman was affected would not describe his feelings. He wiped

the tears from his eyes and followed Dot home.

When near home, she was met by Charlie who was hunting her. She was soon clasped in her mother's arms. In reply to mother's inquiries, she told where she had been, ending with, "I just thought as we had only one slice of bread, I would go and throw it on the river, and we would get the hundred slices after a while."

Her mother's eyes filled with tears. She could not find it in her heart to chide her for her simple faith, although she knew the cupboard was empty and there was no one to provide more for the morrow.

"Don't cry, mother," said Dot. "God will send it sure, the preacher said He would."

Soon Charlie lit the lamp and sat by the bed to read the customary chapter of the Bible before going to bed. He had just begun when a knock was heard at the door. Before he could get up to open it, a man entered and placed a large basket on the floor and a letter on the table, and, stepping out, returned with a bag of flour. To the astonishment of all, the man departed without saying a word.

Running to the door, Charlie looked for the man but could not see him. He examined the basket, which was labeled, "For Dotty Horn, her bread from the water." Opening it, he found bread, a chicken, and a lot of groceries. He then read the letter. It was addressed, "Master Charles Horn," and said he was appointed messenger boy in the store of John Lennox and Company.

There were fervent thanksgivings to God in that humble home that night. Their benefactor, the gentleman who had followed Dot, had made inquiry concerning the family from the near neighbors, and resolved that such sublime faith should not go unrewarded.

Charlie is a partner in the firm now. His mother is well, and they both attribute their prosperity to Dot's faith. "All things, whatsoever ye shall ask in prayer, believing, ye shall receive" (Matt. 21:22).—Young People's Guide.

THE OTHERS WERE SORRY.

A Sunday school teacher wished to show his class how free the gift of God is. He took a silver watch from his pocket and offered it to the eldest boy in the class.

"It's yours, if you will take it."

The little fellow sat and grinned at the teacher. He thought he was joking. The teacher offered it to the next boy, and said:

"Take that watch: it is yours."

The little fellow thought he would be laughed at, if he held out his hand, and therefore he sat still. In the same way the teacher went nearly around the class; but not one of them would accept

the proffered gift. At length he came to the smallest boy. When the watch was offered to the little fellow, he took it and put it into his pocket. All the class laughed at him.

"I am thankful, my boy," said the teacher, "that you believe my word. The watch is yours. Take good care of it. Wind it up every night."

The rest of the class looked on in amazement; and one of them said:

"Teacher, you don't mean that he hasn't to give it back to you?"

"No," said the teacher, "he hasn't to give it back to me. It is his own now."

"Oh-h-h! if I had only known that, wouldn't I have taken it!"—Moody.

GOD ANSWERS PRAYER.

(Extract from a letter.)

"We arrived in New York City and had been there two days when I was pick-pocketed in the Hudson Terminal Building. My wallet was taken from my inside coat pocket and I did not notice it until I was ready to leave the building a half hour later. I notified the Building Police and other authorities, but they gave me no hope of its recovery because they had no clew to work on. Fortunately the only money I had was in another pocket, and I did not have any money in the wallet, but I did have all my valuable papers such as my Council Credentials, Clergy Books, etc. There was nothing that was of any value to anyone else, but everything was of great value to me. When I explained this to the police they just said, 'Well, you will most likely find them at the bottom of the Hudson River by now.' I then realized there was no possible help from man, so I asked the Lord in earnest prayer to return them to me.

"Seventeen days later, while holding services in North Bergen, N. J., the mail carrier delivered to me my wallet, unwrapped, and in just the same condition in which I had last seen it and all of the contents were intact. I asked the carrier where he had gotten it and he read to me from a letter, which I had to sign, that the wallet had been found in a mail box in Los Angeles, California. It was delivered to the postmaster in Los Angeles, who in turn forwarded it back to Brooklyn, N. Y. From Brooklyn it went to New York City; from New York City it went to North Bergen, and reached me safely without even a cent of postage being charged for its delivery.

How did the wallet get in the mail box in Los Angeles? And how did it get all the way back to New York, unwrapped, without losing any of its contents? Well, God knows. One thing that I know is THAT GOD ANSWERS PRAYER.—Evangelist L. Vere Elliott.

VERY FINE FOR CHRISTMAS

If you will get fourteen-year-old Jennie for Christmas, Mrs. Walton's delightful 264 page book, A Peep Behind the Scenes, \$1 postpaid, it should make Jennie a better girl and the entire family will read it also with the greatest delight. At least that is what I think. Send to Gospel Publishing House.—C. E. R.

MISSIONARY DEPARTMENT

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

OUR MEXICAN WORK

The Missionary Secretary has just returned from a trip to Mexico, visiting some of our Missions in Mexico and attending the Latin-American Convention at Laredo. Twenty-nine Mexican preachers and sixteen delegates were in attendance. The meetings were of a very fine order of spirituality and the sweetest spirit of fellowship prevailed among the brethren. The singing was most inspiring, the prayer service always brought down the power of God, and the messages were both most spiritual, helpful and instructive. The preachers were all moved to go deeper in God, to realize a higher state in their Christian attainment and greater efficiency in their service for the Master.

The business sessions were characterized by a spirit of sweetness, tenderness and encouragement. Hopefulness for the future and expectancy of much success in the future was ever evident. The reports of the various district directors were most encouraging. In some of the Districts, many new stations have been opened up to the Gospel.

On Thursday evening a very impressive Ordination service was held, when eight of the native brethren were ordained to the full gospel ministry, two brothers and a sister licensed and one sister ordained a deaconess. To look into the faces of these native brethren was most inspiring. It makes one think. Behold, what God has wrought in them and what they are now doing for God and their kinsfolk!

Only recently the native pastor at Monterey, Mexico, where we visited, baptized fifty-two converts in water. Of this number one received the Baptism in the Holy Spirit while in the water. The work here is most encouraging.

Much of the success of the Mexican work is due to the wise, genial, helpful cheerful and encouraging leadership of the superintendent, Brother H. C. Ball. His heart is deeply interested in the Mexicans. He loves them and they love him. We, too, were very much drawn to them. They are an appreciative and wholesouled people.

These people bear the marks of oppression. Somewhere, sometime back, their lot was forlorn. Hardship and ill-fate seemed to be their only expectation. One day the Gospel of Christ came to them. The bands of sin were broken and like a prison-caged bird they accepted Christ, took their flight in the fulness of light and they are now all aglow with the ethereal aroma of celestial hope.

The future of the Mexican work is hopeful. Many large cities in Mexico are still unevangelized. The doors are open. They await our entrance. "Bien, venida," welcome, come. Mexico needs missionaries, and then, most of all she needs trained

Mexican workers. In other words, to be frank, we need a Mexican Bible Training School, located either at San Antonio, Texas or some other suitable and strategic point to train men for the native Mexican Ministry. This project affords an opportunity for a safe investment of your money, or legacy that will bring big dividends.

The investment of your money in such a project would insure not only the security of the investment but would guarantee big spiritual dividends throughout all eternity. Should Jesus tarry, the results would increase ten fold in less than ten years. We therefore, beseech you brethren, in the love of Jesus, and by the mercies of God, that you invest your money in Missionary Bible Training Schools for future native workers. It is our greatest need in missions today and the most prolific and profitable form of missionary enterprise. Write the Missionary Secretary for full information.

Yours for Missions

William M. Faux
Missionary Secretary

POLAND

In Poland there is much need of consecrated, equipped and well prepared workers, able to give their lives and manifest the Spirit of Christ. Young forces have to be fitted for the Polish work if it is to prosper. The Jehovah-Jireh is sufficient for all these needs. Pray much for Poland.

Martin Kvamme writes from Tientsin, China:—

"During the last three months we have had much to praise the Lord for. We did not go away for the summer and the Lord has wonderfully supplied us with the needed strength for the hot weather. Our meetings have been well attended during the warm weather and God has been working amongst us. Lately some have come through to the Baptism in the Holy Spirit and others have been much under the power. From now on until the Chinese new year is our best part of the year to do gospel work in a city like Tientsin. We wish to have you dear ones at home especially remember us in prayer during this time. Because of the present trouble in China, the people in general are very sceptical. However we are looking to the Lord for a mighty outpouring of the Holy Spirit upon these dear Chinese people, and a mighty renewed blessing of spiritual power and strength in the Lord upon our lives. These are truly days when we missionaries need to be 'Filled with God' if we shall expect to see any results from our work in this land."

A COMMENDABLE EXAMPLE

Sister Nettie D. Nichols writes from Ningpo, China: "We workers use the mornings for prayer and study of the Word, and in the afternoons and evenings we have meetings. The enemy is strongly opposing, but God is giving the victory. May God give the mighty revival we have been praying for so long. Many souls are at the altar each service and God's power is present. It is only God who can so subdue the heathen that they will sit quiet and listen to God's messages as they go forth. It is precious to see some of them get down on their faces before God when the altar call is given. Pray for us."

WORK IN LIBERIA

Brother F. A. Knoll writes: "Before we left Cape Palmas two boys came to us and wanted us to take them, so they might live for God. They came from about seven day's journey in the interior. Oh, that we had about twenty men to carry the Gospel to these tribes who are begging for someone to come and tell them about God. We are so happy to be here in the work. I believe that we are just in the place where God wants us. He is already manifesting His power. We have a real blessed time, and the Lord is giving me real liberty in teaching His Word to these people. We have taken over the station where Miss Kirsch and Miss Golan were before they left last February. Most of the boys had left when there was no missionary, so we started with four last Friday. We brought two boys with us when we came, now we have thirteen and I am looking for a lot more. I expect we will get more than we can provide for."

A REVIVAL IN CEYLON.

Sister Lillian Doll Maltby writes:—

"We are praising God for the revival that has come to Kandy at this time of the opening of the work. We have just had a convention and seven were immersed and confessed Christ in water baptism. A spirit of confession and restitution worked great results, for which we praise God. Two received the Baptism of the Holy Spirit and others are still contending for the place of real hunger for God.

"God is working and is bringing in workers. There are also blessed healings. The workers come from good families and have stepped out into the faith life with us. They receive no salaries. We have them living with us. We believe that the faith life is the only true way in which to bring out these young workers.

"Pray for us that at this time of revival and quickening His will may be carried out, and that in all things, Jesus may have the preeminence."

FURLOUGH NEEDED

Brother and Sister Hindle are much in need of a furlough. They have been on the field for eight years, and recently passed through the sad experience of losing their little daughter. Pray for them that their return fare may be forthcoming.

PENTECOSTAL WORK CONTINUES

Brother J. E. Perdue writes from South Chira: "Robert Morrison had to contend with much in the earlier days, and we who are forced to set aside for a period can take advantage of this present situation to get a better grip on the Lord so that when the doors open to us we may then enter in a different manner than before. This hidden ministry will bring greater results than we know of, and the inquiries brought forth show that underneath this anti-Christian movement is a deeper desire to know the truth. The Gospel is being looked into in a greater measure and the hope is expressed that when the tide turns and the Reds lose power we will see a greater awakening on the part of the Chinese in this province.

"Miss L. Schultz has a blind woman who is staying at the Ming Saam. This woman had a wonderful experience in receiving the Baptism of the Spirit as we teach it. When this trouble arose she returned to the school for the blind at Canton, and has spoken to all possible there about this experience. The result is that a goodly number have received and about twenty five others are tarrying. Such a thing could not go without notice. Dr. Niles, the one in charge, went up to Canton with the intent of putting an end to this business. The day after, she became very ill and had to return to Hong Kong by the next boat. We do not care to pass judgment, but we are confident that the Lord permitted it, for no one can put his hand on the Lord's work without suffering for it. This is only another case of what the Lord can do with a native believer, and we feel that this evil in the land will turn to a blessing in many lives. We take courage as we hear what the Lord is doing in different places in China. The foreigner has been forced to withdraw and the Chinese must lean heavily on the everlasting arms."

SCHOOL BOOKS

A missionary in Liberia, West Africa, upon reaching the mission station assigned them, found hardly any books for their schoolwork. They need three dozen Primers, one dozen first readers, one dozen Second Readers, one half dozen Third Readers, one half dozen Fourth Readers, three Fifth and Sixth Readers, some Geographies, six Grammars, several Physiologies, and some Arithmetics. If any one could supply the above books it would be greatly appreciated. They should be strongly wrapped and addressed to F. A. Knoll, in care of Pentecostal Mission, Cape Palmas, Liberia, West Africa. There is no duty on educational books.

THE PORTO RICO WORK

Brother Frank Finkenbinder writes from Aibonito, Porto Rico:

"I hope that something definite may be done for our Chapel in Ponce. Brother Lugo has now moved to Ponce again and is leading that work. I went to Ponce once when he was away with the idea of taking up that work, but the climate there was too hard for us and we were compelled to come back here again. But there is a splendid work there and now that Brother Lugo is there it will con-

tinue to increase. We are still asking Father that He supply the need.

"Our work here now is going on very nicely, there are some three persons that are seeking the Baptism of the Holy Spirit and out in the out-station that I referred to, last Saturday night, I believe that there were at least fifty present and a majority were men and young men. God is working and we are believing for a mighty outpouring before very long."

HALVING THE INFANT

Our preachers are greatly roused over the Romanist pretensions. The R. C.'s make their old high-handed demand that fifty per cent of the children should be mechanically given to them like so many chattles. They who are mere new-arrival upstarts—handed over to them! We who have taught them unto the second and third generation of the same tribe! To see those young trees of the Lord's planting uprooted by "temporal power" trickery! How would you like it? But these young Protestants know their Bibles, and this very half-and-half hoax makes them blaze out with the old Solomon story of the halving of the baby. "Yes," say they, "and who wanted to halve the innocent infant? Who indeed, if not the one who hated the poor baby?" No, they who so love young Africa, they do not want to see it torn in two by those who love them not. Love hates division. This brazen fifty-fifty demand of the R. C.'s makes one recall the papish patter about the unity of The Church. And now, when they come on the scene, all they try to do is to disintegrate and desolate.—Dan Crawford.

HAPPY IN THE WORK.

Sister Serena M. Hodges, who recently left for Jerusalem, writes:—

"I truly was glad to see the shores of Palestine and happier still to have a very warm welcome awaiting me. Sister Brown and Brother Samuel met me in Jaffa and piloted me safely home. I really can say "home" for already I feel quite at home, even though I have not as yet accustomed myself to my duties. I shall be very glad when I have slipped into my place and feel that I am doing my share of the work.

"Miss Brown has very lovingly taken me around and I am truly seeing the Holy Land. I wanted very much to go up on the Mount of Olives and think about the change that is soon to take place there. It truly makes God seem a little nearer as we visit these places.

"We have a converted Mohammedan here at the mission for a two weeks' series of meetings. God is blessing and we are praying for an outpouring of His Spirit. Will you pray with us that the results of these meetings may be the beginning of a greater work for God."

FOREIGN MISSIONS CONTRIBUTIONS

November 13 to 19 inclusive

This does not include offerings sent in for the expense of the Foreign Missions Department.

- \$.40 Mrs J M Maple Shade N J; .50 Mrs J R Elton Wis; .50 Mrs E A H St Clair Mo; .92 Boys Junior Class Humboldt Kans
- 1.00 Mrs I San Francisco Calif; Mrs C F H Sutter, Ill; Mrs L A San Francisco, Calif; Mrs. E I M Des Moines Iowa; I R Sturgis S Dak; P H L Chandler Texas; Mrs H B Graceville, Fla; 1.25 Miss E E U Great Bend Kans; 1.55 Mrs M G Bluffsprings Fla

- 2.00 G P S Hamilton Mont; P T Salinas Calif; M O L Everett, Wash; R L B La Junta Colo; Mrs J M W Fresno Calif; S S Bethel Chandler Texas; Mr & Mrs W A T Mead, Colo; W H C Milton Fla; 2.10 J O A Grande Rode Ore; 2.25 V D Springfield Mo; 2.50 S S Moreland, Ark; 2.52 Valley Grove S S Tulsa Okla; 2.57 S S Blytheville Ark
 - 3.00 Mrs M M Alhambro Calif; Mrs M L D Live Oak Calif; J S Firth Idaho; 37th St Church Austin Texas; Mrs L M S Santa Barbara Calif; Mrs R L R Etna Pa; Mrs R D V C Minot, N Dak; 3.50 Mrs E W Densmore Kans; Rev S A R Grafton Ill
 - 4.00 S S N Canaan N H; E M Cyril Okla; W A M & wife Pasadena Texas; 4.31 Assembly of God S S Drumright Okla; 4.48 S S Gooding Idaho
 - 5.00 Mrs E E Y & Son Minter Ala; Mr & Mrs O S New Woodstock N Y; Mrs R J C Knotville Iowa; Assembly Ostrander Ohio; Mrs S K Waldron Ark; K R Buckeye Ia; J W S Springfield Mo; Mrs C S Perth Amboy N J; G H M Vici Okla; W M K Stacomb Ala; Mrs C S W Ft Wayne Ind; Mrs B R White Hall Ark Mrs H G H Los Angeles Calif; M W R Ludlow, Colo; Mrs V A H Denver Colo; Mrs H S West Unity Ohio; Assembly Pasadena Calif; Mrs F S Poteau Okla; Mr & Mrs L S B Coffeyville Kans; J A F Avant Okla; D M Marion Ind; W W R Tulsa Okla; A Friend El Paso Texas; Mrs J S Redding Iowa; J H S Longview Wash; Miss A B Newark N J; Assembly of God by Mrs B Terre Haute Ind; Mrs C A H Ventura Calif; Mrs T C Osgood Ind
 - 6.00 T J K Brookings S Dak; C H B Oswego Ill; Mehida Pent'l Assembly Canaan N H; H S Union City Ind; A Friend St Louis Mo; 6.50 S S Grand Prairie Texas
 - 7.55 S S Stonewall Miss; 7.57 Glad Tidings Assembly Colusa Calif; 8.00 S A J & J D J Noma Fla; G W P Farmersville Texas; 9.50 Miss M B Rowlett Texas
 - 10.00 Mr P Ft Worth Texas; Mr W P Lysander N Y; Mrs M H E Newark N J; S S Fund Swatelle Calif; J D C Kinston Ala; Mrs L F Vallejo Calif; O V Westby Mont; Mrs A J & E O B Confield Ohio; Miss I A Q New Britain Conn; Mrs C L B Tigona N Dak; S S Layove Wis; C S Covington Va; J W G & I G Turkie Ark; L L R & V R Russellville Ark; Small Children of S S Eagle Bend, Minn; S S Gueda Springs Kans; D P H Mobile Ala; Miss C A G Long Island N Y; Mrs L S Goliad Texas; F L Eldon Iowa; 10.45 Full Gospel Assembly Lancaster Calif; 10.90 Mrs E M M San Diego Calif
 - 11.00 A G Scramton Pa; 11.95 South Bellingham Mission S Bellingham Wash; 12.00 Assembly of God Church Ewing Mo; 12.50 S S Port Lavaca Texas; 13.50 Assembly Bethel Arton Ala
 - 14.00 Pent'l Assembly & S S Bellingham Wash; W A H Toledo Ohio; 14.23 Assembly & S S Percy Ill 14.61 S S Ft Smith Ark
 - 15.00 P P Long Beach Calif; C S Port Huron Mich C S B Onalaska Wash; R C G Clarissa Minn; Assembly of God & S S Minot N Dak; 16.00 Assembly Fallentimber Pa; Assembly West Laurel Miss; 17.25 Glad Tidings Tab Reading Pa 18.00 J B K Pontiac Mich; 18.27 Emmanuel Chapel S S Whittier Calif
 - 20.00 Mrs J T Inglewood Calif; Mr & Mrs A M B Dancy Wis; Pent'l Church Oxford Pa; 20.50 Mrs C J Owasso Okla; 21.51 Full Gospel Assembly York Pa; 22.76 Full Gospel Assembly Tulare Calif; 24.75 Mrs C I L Bemidji Minn
 - 25.00 H H M Washongal Wash; Assembly Mattoon Ill; J A B Rumney Depot N H; 27.52 Assembly of God Wilton N Dak
 - 30.00 E F MacD Wellington Wash; 33.50 Y P U of F G Granite City Ill; 34.00 Bethel Chapel Glendale Calif; 36.00 Pent'l Church of Christ St Louis Mo; 37.00 Glad Tidings Assembly Bradford, Pa; 38.00 Assembly & S S Millvale Pa
 - 340.00 Assembly Lithia Fla; Missionary Soc of S C Bible School Los Angles Calif; Bethel Temple San Bernardino Calif; F W H Brooklyn N Y; 41.13 7th & Riverview Ave Assembly Kansas City Kans; 48.48 Upper Room Mission San Jose Calif;
 - 50.00 Mr E M R Blackie Canada; H K B Brinkley Ark; 51.17 Assembly German Branch Elizabeth, New Jersey; 54.57 Assembly Wood River Ill; 70.00 V G J Oakland Calif; 80.00 Mr & Mrs W S Hankinson, N Dak
 - 100.00 Assembly Turlock Calif; 122.00 Assembly Wilkes-Barre Pa; 130.00 Pent'l Tab New Castle Pa; 163.00 Full Gospel Assembly Washington D C; 164.46 Gospel Tab San Diego Calif; 202.50 Assembly Dallas Texas; 244.85 Bethel Temple Cincinnati Ohio; 365.00 Glad Tidings Tab New York N Y
- | | |
|---|-------------|
| Total amount minus \$327.78 amount given direct | \$3040.55 |
| Amount previously reported | 7586.76 |
| Total amount to date | \$10,627.31 |
- HOME MISSION CONTRIBUTIONS**
November 13 to 19 inclusive
- \$.50 Mrs E A H St Clair Mo
- | | |
|----------------------------|--------|
| Total amount | \$.50 |
| Amount previously reported | 18.18 |
| Amount to date | 18.68 |

Do you want a good book for your children? Send for a copy of "Happy Hour with the Little Folks." Price 50 cent

THE WORK AND WORKERS

BROKEN ARROW, OKLA.—Pastor T. S. Miles writes: "We just closed a meeting here. Brother M. Kullman and wife have been with us in a two week's meeting in which 10 were saved and 5 filled with the Holy Ghost. The saints are encouraged, and we are praying for a mighty outpouring of the Latter Rain."

BOWLING GREEN, OHIO.—This is the third week of a Revival at Bowling Green, Ohio; conviction is falling and people are receiving the blessed Latter Rain. There is a lovely Assembly here in charge of Sister W. P. Korb and God's blessing rests upon it. The saints are on fire for God and are going on with Him.—Evang. V. K. Fries.

MISSISSIPPI DISTRICT COUNCIL.

Brother S. C. Johnson of Tallapoosa, Ga., writes: "This Council convened in Laurel, November 1. Sunday and Monday were given to devotional and evangelistic services. It was the verdict of all that it was the best Mississippi Council we have ever experienced. Love and unity prevailed throughout the entire session. Brother D. P. Holloway preceded the Council with a tent meeting through which saints were revived and souls saved. The Council was well attended. Delegates came from New Orleans and beyond; others from Alabama. Our Chairman, Brother J. O. Savell, having removed to Alabama, it was thought that he could not be with us, but through urgent request he came. The Council proved their appreciation of his faithful services through a free will offering. He being now out of this district, Brother D. P. Holloway, who has so successfully labored in Mississippi and Alabama several years, was elected Chairman, and Brother W. M. Stevens, one of our most zealous pastors, succeeded our dear Brother Noles as Secretary. It is understood that Chairman D. P. Holloway is to give himself wholly to work within the district, and that the Council is to stand behind him financially. He anticipates going to the foreign field within a year, hence the Council heartily endorsed him as a foreign missionary, and pledged themselves to support him financially while in the foreign land. A few hundred dollars were subscribed for foreign missions. Brother Elzie, a candidate for foreign missions, was with us. His experience and talks were appreciated.

"Sunday noon, the opening day, despite the fact that it was raining we enjoyed the greatest outpouring of the Holy Spirit that we have witnessed for several years. The evangelistic services each night were wonderful. Messages were given that will never be forgotten, especially those by Chairman Holloway and Ex-Chairman Savell. And the writer had an experience of a life

time. In the first part of the meeting he had become so hoarse till at times it was embarrassing to try to talk. Hence when requested to preach Thursday night it seemed unreasonable, but Chairman Holloway said, "We will pray for you." **God answered.** The voice was sustained in talking fifty-five minutes. And as was the case every night, the altar was filled with earnest seekers, and a brother and a sister who had sought the Baptism for several years received. "This God honoring Council adjourned to meet at Biloxi the second Tuesday in August, 1926, D. V."

HUMBOLDT, KANS.—Pastor O. Davidson writes: "Have just closed a union revival, the churches were the Assembly of God, Presbyterian, Christian, and M. F. Church. We praise the Lord for the fellowship of the ministers. We also want to praise the Lord for the privilege of presenting Jesus as a Saviour, Baptizer, Healer and Coming King. Hallelujah! Our first night meeting in our home church, one soul was reclaimed. Good crowds and good spirit."

KINGSPORT, TENN.—Pastor A. J. Kennedy reports: "A successful meeting conducted by Sister P. Harrell of Montezuma, Ind., closed Nov. 1st with 87 conversions. Some received the Baptism in the Holy Ghost and fire. Numerous cases of healing were wrought through prayer. Blinded eyes received sight, deaf received hearing, paralyzed were made to leap and walk, women in the last stages of T. B. arose from the cots on which they had been carried to the meeting and walked out of the tent, deaf and dumb were made to speak and hear. A good refreshing time was enjoyed by the saints and many unbelievers were convinced that the Lord Jesus is the same yesterday, today, and forever."

LOS ANGELES, CALIF.—Evangelist Ben F. Smith writes, "Just closed a 3-week's meeting in Victoria Hall. While there the Lord blessed in a wonderful way; 40 or 50 were saved and 20 odd received the Baptism as in Acts 2:4. Had three Evangelistic campaigns covering Eureka, Rohnerville, and San Francisco, the Lord blessing in a wonderful way. To God we give all the glory. I am in fellowship with the General Council and want to make an evangelistic tour of the east. I will be open to any desiring my help. Address me at 2921, 22nd St., Sacramento Calif."

THE NEW CHURCH AT PHOENIX, ARIZONA.

About two years ago, Elder John Eiting, State Presbyter of Arizona and New Mexico, came to Phoenix and said he had been led of God to come to Phoenix to organize and establish an Assembly of God church.

How our hearts were lifted up and filled with praise, as we had long prayed for and looked forward to a Council church, and now God had really answered prayer in sending Brother Eiting to us.

In the home of one of the saints the Assembly of God church was born and organized with twenty charter members.

The work grew under Brother Eiting until he was called back to his work at Douglas, Arizona, when Brother M. M. Pinson took charge of the work and became our pastor. The infant church soon outgrew the building we were using and preparations were made to buy lots, which we did, and plan for the new church.

Another good revival was held last spring under the leadership of Brother Oscar Berryhill who is now the pastor.

There are a number of different branches of Pentecost in Phoenix, but this is the first organized work. The enemy has bitterly opposed from the beginning, but we are standing in the gap and believing God will keep His hand upon this work and that it shall ever be a clean work standing and contending for General Council principles and free from fanaticism.

We heartily invite all Council ministers to co-operate with us when they come this way.—E. E. O.



New Church at Phoenix, Arizona

WHOSE BUILDER AND MAKER IS GOD

(Continued from Page Three)

clusion? "John, do you suppose that we were right in starting this way? Do you suppose the Master knew He was sending us out alone and that this storm is coming? Do you suppose He is interested in our welfare? If He is, why did He send us out in the teeth of a gale like this? It is a question if we will ever get back to the other side." Perhaps Thomas said, "Let's turn around and go back." But they were too far out. Going back would be worse than going ahead because in turning they would swamp the boat. They had to breast the waves and cut right through them with all their strength.

Where was the Lord? He was up in the mountain praying. Still He had His eyes on that little boat down there. When it came to the crisis, He would say, "It is about time for me to go on the scene." And down He comes. He walks right out over all those troublous, foreboding conditions and says, "It is I, be not afraid." God would have us to get our eyes on Him as never before, and allow the Holy Spirit to build up into our hearts a spiritual structure that neither storms nor natural circumstances can upset.

Do you think God put Job in the Bible just to fill up space? I wonder how many gifts Job had? I don't know. I am a believer in the gifts too; but gifts have to have a background in order to become effective. That man Job can be looked upon as a type of the church or of an individual Christian, or a type of the plan and purpose of God over which there is a tremendous controversy in the heavens.

Satan himself is constantly contending against God's people. There are times when God makes a statement concerning one of His saints, and the devil is right there to say he does not believe it. When God testified concerning Job the devil complained, "I don't believe he is a perfect man and one that fears God and escheweth evil under all circumstances. You have coddled him, and built him a big house, and made him wealthy, and there is not a thing his heart desires but what you have given it to him. He is the big chief of the town and everybody bows when they meet him. He never has had trial or test. You have a hedge built all around him. Anybody would serve you and love you for that; but you take away his greatness and possessions and see what he will do. He will curse you. Take all his gifts away from him and he will curse you." The Lord says, "Behold, all that he hath is in thy power; only upon himself put not forth thine hand."

When the devil gets license he soon makes havoc of our stuff. When Job's house was all broken up, his children dead, his cattle destroyed, his buildings in flames, and all his possessions a pile of ashes around his feet, what did he do? I see him look over the whole situation, and then he falls on his face saying, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." So the devil got the first black eye, and it was pretty nearly shut.

So Satan comes round to the next meeting and the Lord sees his eye all shut up like that and says, "Hast thou con-

sidered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? And still he holdeth fast his integrity." "Yes, I heard it; but a man will give the last thing for his life. You touch his life and he will curse you." "Behold he is in thine hand; but save his life."

So Satan came in and took Job's health away—smote him with boils. The next thing Job was scraping himself with a potsherd and sitting alone in an ash heap. No explanation from God! No interpretation of what he was passing through! No little side conference with the Lord! His wife comes around and looks at him. She says, "Dost thou still retain thine integrity? Curse God and die." His three Pentecostal friends come around and sit down and say in substance, "Well I thought so. You have been sticking your head up around us here for a while, but I tell you the Lord has brought you down at last. You can hide things from us, but you cannot hide things from God. There is something awful under there somewhere. You had better confess your sin."

To sum up Job's condition. 1. He lost his earthly possessions. 2. He lost the fellowship of his bosom companion. 3. He lost the blessing of physical health. 4. He lost the communion of spiritual friends. 5. He was denied the manifestation of the inward presence of the Lord. 6. He was denied any explanation concerning the crisis, through which he was passing. He was in the dark; in the midst of one of the most terrific storms a man has ever passed through and lived. Conditions became so awful that he cursed the day he was born. He cursed the man that announced the tidings of his birth. In all this Job sinned not against the Lord, nor charged God foolishly.

Then he says, as the clouds get thicker and darker, "I wish I knew where I could find Him. If I could only find Him, if my vision would let me through to the Creator, would He argue with me with His great strength? No, He would put strength within me. I would put my complaint before Him as I used to do. If I go forward for Him, He is not there; backward, and I cannot find Him." Then when the clouds get still darker and heavier, he gives his testimony. In the darkness of his experience, when his life is hanging by a slender thread ready to snap, with his natural life reduced to ashes in the darkest hour of his life he says, "I know that my Redeemer liveth and that he shall stand in the latter day upon the earth. And though after my skin worms consume this body, yet in my flesh shall I see God" (Job 19:25,26).

Satan did not put in an appearance at the third meeting. God will let him come in on us time and again, but there is a place where Satan has to stop; and when he leaves you you cannot see him for dust God is allowing things to happen and is putting us through the mill. He lets the steam roller come along and flatten us out, and makes us feel as though we never know anything. Well, we don't. God is clipping here, cutting back there, shaving off our precious things. What for? To keep back the superfluous

growth and to keep us from getting in a rut and spoiling the thing for which He planned us.

I believe that "all things work together for good". Whatever happens to us, He is behind it. Our Pentecostal friends can gather round and criticize, and say it is this cause or that cause; but God has a great supreme cause behind everything and loves us too much to hurt us. Shortly after I received the Baptism in the Spirit I entered a severe test at the hands of my spiritual friends, partly because of my lack of consistency and lack of knowledge. I went to my room all discouraged, and said, "Lord, what does this mean? And the Lord said, "No man shall set on thee to hurt thee" (Acts 18:10). If anybody seeks to harm us it is for our good and it won't hurt us. God wants to put His glory upon us, the manifestation of the Holy Spirit through these vessels of clay.

Some day the work will be finished. The Scaffolding will be torn down. The debris will be cleared away. The landscape gardeners shall have finished the decorations and then the work God has been and is doing shall stand out. A perfect Building! A work of Art, of splendor and beauty! An eternal habitation of God through the Spirit! Then shall three worlds see "what God hath wrought."

Be encouraged. The work is running true to form. Let us keep our eyes off the waves, the storms and trials; off the Scaffolding and confusion while the work goes on. God sees. He is working. Let us look at Him, take courage and BELIEVE.

DARDANELLE, ARK. — Brother Frank L. Adcock and wife write: "We have just closed a three weeks' meeting at Hodge School House in Logan Co. God blessed and wonderfully saved two souls, and three were baptized with the Holy Ghost and spoke in tongues as in Acts 2:4. Sister Fannie Payne helped us in the meeting, and God wonderfully blessed her in preaching the Word."

BROTHER McDOWELL IN THE EAST.

Good reports are coming from the East of the Lord's gracious working through the ministry of Brother David H. McDowell. At the time of this publication being set, he is in New York, and in a letter just received he says, "God is blessing this trip, and the meetings have been filled with the manifestation of His presence wherever we have gone. I spoke last night with much help from the dear Lord. There were several saved and quite a number received the Baptism, among them a Methodist preacher who had come in for the first time. He ran to the tarrying room, and God met him." Brother McDowell is going to Brooklyn for two weeks and then may stop at Jeannette, Pa. He requests special prayer that the good hand of the Lord may continue upon him in his ministry.

A Promise or Comfort Box is an excellent present, 35 cents each, \$3.75 a doz.

Forthcoming Meetings

GOODING IDAHO.—Will conduct a return campaign in the Gooding Roller Skating rink seating 1,500, Dec. 6-20.—A. Watson Argue.

SIDNEY, OHIO.—Nov. 22nd to Dec. 13th. City-wide campaign to be conducted in the large Armory by Evangelist Louise Nankivell and Chorister Alfred Nankivell of Chicago.—Chas. C. Shie, Pastor.

HORNELL, N. Y.—Full Gospel Revival Meetings will be held at the Pentecostal Chapel, corner of Sheldon Street and Madison Ave., December 1 to 13. Evangelist L. A. Hill, of Lancaster, Pa., will be in charge. We ask God's children everywhere to pray with us for a mighty revival in Hornell.—Pastor Ray S. Armstrong.

ST. LOUIS, MO.—Pastor Georgie Bowie, of the Cleveland Ohio, Assembly of God, will be with us in our first convention, Nov. 29th to Dec. 6th inclusive, at 3621 Washington Ave, St. Louis, Mo. Services on Sundays, 11 a. m., 3 o'clock and 8 o'clock p. m. weekdays at 2:30 p. m. and 8 p. m. "Come and dine."—Morse H. Markley, Pastor Full Gospel Assembly.

THIRTY-FIRST ANNUAL THANKSGIVING CONVENTION, PHILADELPHIA, PA.

Highway Mission Tabernacle will hold its thirty-first annual Thanksgiving Convention in their new church, corner of Nineteenth and Green Streets, Philadelphia, Pa., November 22 to December 6, inclusive. It is with pleasure that we are able to announce that Evangelist J. S. McConnell and Brother Joseph Tunmore will be the invited workers. Meetings will be held twice daily during the week, 2:30 and 8:00 p. m. Sundays 10:30 a. m., 3:30 and 7:30 p. m. Visitors wishing assistance in securing entertainment should write to Mrs. Charles Reinhardt, 2338 Nicholas Street, who will gladly assist in securing such at the best possible rates.

TENNESSEE BIBLE CONVENTION, Dec. 15 to 20, 1925. As Tennessee is now a part of our District, we are very glad to welcome them into our blessed fellowship of Southern Missouri District Council. Our First Bible Convention with the State of Tennessee will be held with the Assembly at Sharrion, Tenn., December 15 to 20, 1925. We will be very glad to have all the ministers of Tennessee to be at this Bible Convention that is those that are in fellowship with the Council work. The Presbytery will be there to examine applicants for Ordination and License. Those desiring to come in with us at this Convention write to the Chairman for an Application Blank. Let the ministers of Southern Missouri and Tennessee District announce this in their meetings. Food and bedding will be provided free at this convention.—J. E. Spence, Chairman, Willow Springs, Mo.

GREAT INTERNATIONAL GLAD TIDINGS CONVENTION at 1441-1471 Ellis Street, San Francisco, Calif., November 29 to December 21, 1925. This holy convocation will meet in the new Glad Tidings Temple and Bible Institute. The Auditorium will seat 2,500, and has a capacity of 3,000. Three hundred voices, plus a forty piece orchestra, under the leadership of Brother G. P. Andrews, will furnish rare music. The Radio Broadcasting Station K G T T, will also be in operation during the Convention carrying this fourfold message in sermon and song to thousands beyond our Temple. Revival fires are burning and the power of God is falling. You cannot afford to miss this wonderful event. Evangelist Charles A. Shreve of Washington, D. C., will be the chief speaker, supported by a large staff of able ministers, students, and workers. Come and hear the soul-stirring messages, live testimonies, and wonderful music for the Lord hath prepared a feast of fat things. Come for all things are ready. Come to hear God speak. Come to hear from Heaven.—Pastor R. J. Craig, Evangelist M. R. Tatman, Conveners. For further particulars write or wire Secretary O. C. Smith, 1536 Ellis St., San Francisco, Calif.

OPEN FOR CALLS

Expect to leave Granite, Okla. about Dec. 15th, and would like to get in touch with anyone in this state who is in need of a pastor or help in an assembly, or to open up a work in a new field. We came here from Texas, and are not acquainted in Okla. I am in fellowship with the Council.—Elmer E. Gore, R. 2, Granite, Okla.

Open for a pastoral call in the Northwest District: Have just closed 17 months of ministry at Hillsboro, Ore. Reference, Brother Frank Gray, Tacoma, Wash., and in full fellowship with General Council. Address: W. G. Lyon, Box 97, Winlock, Wash.

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