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...Laughter...

By Lilian B. Yeomans, M.D.

(Preached in Bethel Temple, Los Angeles, Calif., Aug. 7th, 1927).

"God hath made me to laugh so that all that hear will laugh with me." Gen. 21:6.

When God has His way with us He makes us laugh so that all that hear will laugh with us. I do not mean a laugh that is mere sound, guffaw, roar, chuckle, giggle, grin, titter, smile, smirk, snicker, or simper; but real deep, whole-hearted jubilation coming from appropriation of the work accomplished for us when Christ died for our sins, rose for our justification, ascended on high and shed forth the Holy Ghost, baptizing us into His glorious body, so that this laugh is the overflow of divine life—"My cup runneth over," and the overflow is laughter that laughs.

GOD makes us laugh. The enemy generally causes people to weep, wail, lament, sob, whimper, whine, groan, grumble or grouch; but he can make people laugh too, a laugh that is sadder than any groan, the laugh of the fool. You may read about it in Ecclesiastes 7:6, where it is compared to the crackling of thorns under the pot, and described as vanity, that is emptiness, futility, hollowness. Like all Scripture comparisons this is perfectly apt, for when the thorns crackle merrily they are perishing, in the very act and article of destruction, and the fool laughs his hollow laugh on the brink of eternal doom.

But GOD makes people laugh, and this God-given laugh, like the crystal stream that flows from the virgin snows of the everlasting hills, is pure as the Source from whence it emanates—GOD. There is not one minor strain, one mournful cadence, one lingering regret, one hidden hurt, one subtle sneer, one unholy triumph, in it. Oh, I think a laugh with a sob back of it is the saddest thing in the world. How often I have seen patients going to the operating table with a smile, trying to be "good sports."

But God MAKES us to laugh. You

don't have to try to laugh because you think it is your duty. This laugh is the most uncontrollable, irrepressible, irresistible thing you ever experienced. I wonder if anybody here remembers how we used to have our photographs taken long, long, long ago? If not I will tell you how it was done. They used to adjust a steel bar to your spine, on the top of which was an iron arrangement into which they inserted your head, screwing it in securely so you couldn't escape. You felt as though you were going to be guillotined on the spot, and the black cloth thrown over the camera seemed like the judge's black cap. When you were all set the operator said "Smile please," in a sepulchral voice. It is just about as ghastly when they say, "Keep Smiling"; "The great big grin and the tilted chin are what is needed." "Pack your troubles in an iron chest, lock it, throw the key in the sea, and sit on the lid and laugh." That is the fool's laugh, the crackling of thorns under the pot. No; let God **make** you laugh, so fill you with Himself, His overflowing love, joy, and ecstasy that you can't help laughing, because you are an incarnate laugh.

A NEW SONG

My heart is singing all day long of Jesus—
In all this world I find no one like Him!
And when I think of all He did to save me,
At once, with contrite tears, my eyes grow dim.
I cannot understand how He could love me—
A sinner, poor and wretched, naked—blind!
By my heart's singing to the One above me,
I long to make Him known to all mankind.

My heart is singing all night long to Jesus—
And oft I bathe His feet with thankful tears,
For all that He endured and suffered for me.
When He blotted out the sins of bygone years!
I cannot understand His grace and mercy:
That He—the Son of God—should care for me!
But my heart's singing praises without ceasing,
There's none in heav'n or earth so dear as He.

My heart is singing day and night to Jesus,
For now His Spirit is abiding there:
He takes the things of Christ, revealing to me
The wondrous glories that with Him I'll share!
I cannot understand how He could love me
Enough to build—for even me—a place:
But well I know I'll sing His praise above me,
For some day I shall see Him face to face!
Mary A. Groesbeck.

Is that too strong? By God's command Abraham called the son God gave him, in whom the promised Seed was called, with whom the everlasting covenant was established, "LAUGHTER." "Thou shalt call his name LAUGHTER." Gen. 17:19. You also are an Isaac, child of Abraham by faith in Jesus Christ. Gal. 3:26, 29. Don't dare to call yourself out of your name. God named you "LAUGHTER." Don't dare to go round looking like Grief.

Well may the Isaacs laugh,
Well may the Isaacs laugh;
Heirs of all things, poised for flight,
As they laugh faith turns to sight,
Well may the Isaacs laugh.

See the cradle softly laid for the coming heir,
Everything is all prepared, food, and warmth
and care.

See the baby nestle close, wrapped in boundless
love.

Learn the lesson—You're that child,
Nurtured from above.

Child of promise, promise born, must be promise
fed.

Grasp the promise, 'tis your drink, and your
daily bread;
Simply take what love bestows, fathomless and
free.

Child of laughter, child of faith, Isaacs you
and me.

Child of promise, 'tis enough, laugh upon your
way.

Till all others laugh with you,
Shout, and sing, and play.

Simply take what love bestows, fathomless and
free,
Hallelujah! child of grace, Isaacs, you and me.

So it is not too much to say that we are to be divine laughter incarnate, for we are Isaacs. "He that sitteth in the heavens shall laugh" at anything and everything that would seek to frustrate His purposes and make void His eternal Word; and we, His children, resting securely on His promises, laugh with Him.

God hath made ME to laugh. All that is ME is to laugh so that all that hear will laugh with me. The Bible describes man as a trinity, spirit, soul, and body. 1 Thess. 5:23. Your spirit is to laugh. In Psalm 143:4, the Psalmist says his spirit is overwhelmed within him. But his spirit must laugh. How is it to be brought

(Continued on Page Five)

Christ the Cure

By B. M'Call Barbour

"God may have other words for other worlds; His word for this world is Christ." Christ is the cure!

The cure for what? For all the heritage of ills that human life is heir to. For the curse, the corruption, and the consequences of sin. For the inherent selfishness of the human heart. For the controversy between the creature and the Creator. For the conflict between man and man, nation and nation. For the conquering and the control of Satan. For all the crime, the cruelty, and the chaos of "this present evil world."

The cure for what? For the oppression of the weak, and for the domination by the strong. For the robbery of the righteous, and the injustice to the innocent. For the slander of the just, and the cruelty to the unoffending. For the misunderstanding of the faithful, and the persecution of the peaceful. For unkindness to our neighbor, and hatred to our foes. For the darkness of doubt, and the depression of despair. For the fear of the faint, and the failure of the fallen.

The cure for what? For weakness, weariness, and worry. For murmuring, meanness, and misery. For suffering, sadness, and sorrow. For restlessness, rudeness, and "rush." For temptation, trouble, and tears.

The cure for what? For strife in the heart and in the home; in society and in solitude; in church and in state; in the pulpit and in the pew. For the life that is self-centered, God-forgetful, and pleasure-loving. For the deep dissatisfaction of covetousness and discontent.

The cure for what? For all corruption—personal, communal, social, political, national, international, and religious. Christ is the cure!

Such are the conditions that the mass of men are needing to be saved from. Christ is the Saviour! Christ is the cure!

There are remedies innumerable that relieve. Christ only can release.

"If the Son therefore shall make you free, ye shall be free indeed." John 8:36.

However men may reason, the fact remains that man's greatest need is to "get right with God." Men—all men—everywhere, need to be saved. The divine declaration is universal:—"All have sinned, and come short of the glory of God." Rom. 3:23. Never, till the relationship between man and God is rectified, can there be rest to the heart, in the home, in the city or the state. Sin is the curse. Christ is the cure.

When the government of the individual and the nation is "upon His shoulder" (Isa. 9:6), when He is honored and exalted in the affections of the heart and in the affairs of the life, then righteous government shall prevail, and "the work of righteousness shall be peace; and the

effect of righteousness, quietness and assurance for ever." Isa. 32:17.

There is but one way to rightness with God—"I am the way." John 14:6. It is Christ who says it. The claim would be preposterous, indeed blasphemous, were it not that it is an unchallengeable fact. It is proved beyond all question when it is honestly put to the test. The claims of Christ are unimpeachable. Jesus saves! "Thou shalt call His name Jesus; for He shall save His people from their sins." Matt. 1:21.

Not unfrequently, men have failed to find the cure they sought, because they have not received "The Christ." They have accepted something less than the person of God's Son. Salvation to them has been an "it," a feeling, a sensation, an opinion, perhaps a pious platitude. "It" has failed to cure. Deceived in some subtle way, they have been blinded to the fact that God's great gift is none other than a person—"His Son." John 3:16. They have not accepted "Him," consequently the cure has not been effective. God's remedy is Christ. Nothing more than Christ is needed. Nothing less will do.

How simple is the divine statement:—"This is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and He that hath not the Son of God hath not life." 1 John 5:11-12.

"God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16. "As many as received Him, to them gave He power to

become the sons of God, even to them that believe on His name." John 1:12.

Now, faced by such divine facts, in all sincerity let us ask:—"Is it Christ we have received?"

Men may have mistaken God's bestowments, and may have been careless regarding His conditions. His statements, nevertheless, are amazing simple and plain. Let us record them once again. "God so loved the world, that He gave His only begotten son." "He that hath the Son hath life." "He that hath not the Son of God hath not life."

Clearly it is Christ Himself—the Person—who is the cure. To experience the cure we must appropriate, possess, and apply the person to our every personal need.

In this light, the explanation of Paul's experience becomes illuminative. We begin to see the meaning of his mystical words:—"I have been crucified with Christ, and it is no longer I that live, but Christ that lives in me; and the life which I now live in the body, I live through faith in the Son of God, who loved me, and gave Himself up to death on my behalf." Gal. 2:20 (Weymouth).

What a revelation is this! What a revolution is the result of receiving Christ into our hearts as our Saviour and our Lord. Henceforth He is to us the life. "For, with me, to live is Christ." Phil. 1:21, (Weymouth). Thus the "I" of selfishness and sin is lost sight of. And so "the cure" is wrought. Judicially, this marvelous mystery was accomplished on Calvary, where Christ was crucified for us, where we were crucified with Him.

Other "christs," and "cures," are professed to the world. But these are false (Matt. 24:24), the product of man's darkened and deranged imagination. "Jesus Christ . . . neither is their salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

"Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else." Isa. 45:22.

Christ, accepted as Saviour, and surrendered to as Lord and Master of the life, is the secret of "the cure."

Forever afterwards the trend, the tone, the tune, the touch of life is changed. "Therefore if any man be in Christ he is a new creature: old things are passed away; behold all things are become new." 2 Cor. 5:17. Life's pleasure is found in pleasing Christ. Its peace is the product of the indwelling presence of Christ. Its power is the appropriation of Christ. Its prosperity is in perpetually yielding to Christ. Its prospect is the promise of His coming and the looking for Christ.

Its perfection is in being like Christ—"Not I, but Christ." Gal. 2:20.

"Not I, but Christ, be honored, loved, exalted, Not I, but Christ, be seen, be known, be heard, Not I, but Christ, in every look and action, Not I, but Christ, in every thought and word, Not I, but Christ, no idle word e'er falling, Christ, only Christ, no needless bustling sound, Christ, only Christ, no self-importance bearing, Christ, only Christ, no trace of 'I' be found."

All life is changed, because, as Hudson Taylor has said, it is "an exchanged life." To take Christ is to let go self.

The Pentecostal Evangel

An Evangelical and Missionary Paper, advocating Salvation, Holy Living, Divine Healing, the Soon Coming of our Lord Jesus Christ, and the Reception of the Holy Spirit as He was originally received on the Day of Pentecost (Acts 2:4)

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"I take Thee, blessed Lord,
I give myself to Thee,
And Thou, accordi'g to Thy word,
Dost undertake for me."

"Idealistic!" "Mythical!" "Visionary!"
"Impracticable!" So some say. Others
question:—"Does it work?"

For objectors, facts are the best of all
confutations. The fact is, there are mul-
titudes, all the world over, who, from per-
sonal experience, can testify to the in-
controvertible fact that Christ is the cure.
It works! Every true conversion is a
demonstration of the miraculous and won-
der-working power of God, through Christ.
In some cases it would seem they are
more wonderful than others. All, how-
ever, are wonderful in some degree. All
are alike in this—the acceptance of Jesus
Christ as a personal and substitute Sav-
iour.

The conversion of Cyrus I. Scofield, of
world-wide fame as Editor of "The Sco-
field Bible," is a case in point. The story
of his being "born again" (John 3:3, 5, 7)
is one of the simplest of records. It is
a wonderful story of the power of Christ
to cure even those who are of great in-
tellectual ability, but who, nevertheless,
are fast fettered by the chains of vice
and sin.

The process of the conversion of this
intellectual giant may, to the cultured
mind, seem almost childish. It is not,
however, childish. It is child-like. There
is a world of difference between the terms.
To be child-like is an essential of God's
order for this stupendous change—this all-
important cure. Has He not said: "Ex-
cept ye be converted, and become as lit-
tle children, ye shall not enter into the
kingdom of heaven"? Matt. 23:3.

Cyrus I. Scofield, the man of superior
ability as a lawyer, became "a little child"
in simplicity of faith in God, and the ac-
ceptance of "His Son" Jesus Christ, as
his Saviour and his Lord.

He has described himself, before his
conversion, as "a drunkard, a wreck, a
ruined and a hopeless man, who, despite
all his struggles, was fast bound in chains
of his own forging." This is the man
who accepted Christ, and whom Christ
cured and set free. This is the man who
became one of God's most honored serv-
ants, for the world-wide propagation of
His living and life-giving Word. The
story is invaluable as a witness to the power
of Christ to "cure." Here it is—

"In his St. Louis law office, one day,
M'Pheeters (a Christian friend of his own
age) came to see him. After talking a
while, M'Pheeters got up to go. With his
hand upon the door-knob, he turned and
faced Scofield, saying: 'For a long time
I have been wanting to ask you a ques-
tion that I have been afraid to ask, but
that I am going to ask now.'

"I never thought of you as afraid,"
said Scofield, in hearty friendship. "What
is your question?"

"I want to ask you why you are not
a Christian?" came the unexpected reply.

* * * * *

"The lawyer replied thoughtfully: 'Does
not the Bible say something about drunk-
ards having no place in heaven? I am
a hard drinker, M'Pheeters.'

"You haven't answered my question,
Scofield,' the other man replied. 'Why are
you not a Christian?'

"I have always been a nominal Epis-
copalian, you know,' said Scofield, 'but I
do not recall ever having been shown just
how to be a Christian. I do not know
how.'

"Now, M'Pheeters had his answer. He
drew up a chair, took a Testament out
of his pocket, and read passage after pas-
sage from the precious Good News, plain-
ly telling his friend how to be saved. 'Will
you accept the Lord Jesus Christ as your
Saviour?' he asked.

"I'm going to think about it,' said
Scofield.

"No you're not,' answered M'Pheeters,
'you've been thinking about it all your
life. Will you settle it now? Will you
believe on Christ now, and be saved?'

"The logical-minded, clear-thinking law-
yer liked clean-cut statements, and un-
equivocal questions and answers. After a
moment's thought he looked his friend
full in the face, and said quietly, 'I will.'

"The two men dropped down on their
knees together. Scofield told the Lord
Jesus Christ that he believed on Him as
his personal Saviour, and, before he arose
from his knees, he had been born again:
there was a new creation, old things had
passed away, behold, all things had become
new. Thomas S. M'Pheeters had been
used of God to lead C. I. Scofield to
Christ."

* * * * *

To emphasize the power of Christ to
cure, and to set the captive of sin free
from the fetters that enthrall, we tran-
scribe the following extract from a letter
written by C. I. Scofield himself to his
friend and biographer, C. G. Trumbull:

"Great opportunities had indeed been
given me, and for years I made them my
own. But, slowly, insidiously, the habit
of drink, all but universal, in the so-
ciety and among the men of my time
overmastered me."

He had no thought of Christ, other
than a vague respect; the survival of a
family influence. There was no hope that
in a church, sometime, he might hear,
and believe the Gospel, for he never went
to church. Then Jesus Christ took up
the case. Men were beginning to turn
away from him, but the Lord of glory
sought him. Through Thomas M'Pheeters,
a joyous, hopeful soul, Jesus Christ offer-
ed Himself to that wreck.

He continues: "It was a Bible conver-
sion. From a worn pocket Testament
M'Pheeters read to me the great gospel
passages, the great deliverance passages,
John 3:16; 10:28; Acts 13:38, 39, and the
like. And, when I asked, like the Philip-
pian jailer of old, 'What must I do to
be saved?' he just read them again, and
we knelt, and I received Jesus Christ as
my Saviour. And—oh! Trumbull, put it
into the story, put it big and plain—in-
stantly the chains were broken never to
be forged again—the passion for drink
was taken away. Put it 'Instantly,' dear
Trumbull. Make it plain. Don't say: 'He
strove with his drink-sin and came off vic-
tor.' He did nothing of the kind. Divine
power did it, wholly of grace. To Christ

be all the glory.—Yours in His love,
C. I. Scofield."

Verily, it is a wonderful story. He is
"a wonderful Saviour." "His name shall
be called Wonderful." Isa. 9:6.

Blessed fact, the story of C. I. Scofield
is just such as may be repeated, in the
experience of any soul, so bound "in the
chains of their own forging" as C. I.
Scofield was. Here is hope for every
soul fettered by the force of evil habit.
Is it the drink-habit, the smoking-habit,
the impure-habit, the swearing-habit, the
selfish-habit, the passionate-habit, the
murmuring-habit? Whatever it may be,
Christ is the cure!

"He can break every fetter,
He can set you free."

Does it work? Look again and see, and
wonder at the transformation of Miss
Christabel Pankhurst. That one-time
fiery, political advocate has been trans-
formed into a flaming herald of the cross.
"With all that natural skill with which
she pleaded for the enfranchisement of
women, she now warns, entreats and ex-
horts her compatriots to 'get right with
God.'" Of herself, since her conversion,
she writes:—

"One's life should surely teach one some
outstanding lesson. The lesson of my own
life, of my personal experience, and of
my observation of the history of our time,
is this: our personal need of Jesus Christ
and the world's need of Him. 'For other
foundation can no man lay than that is
laid, which is Jesus Christ.' 1 Cor. 3:11.
The world is in this evil, troubled con-
dition, because He is still away who alone
can give it wise, just, and righteous gov-
ernance. How true His word, true for
one and for all, for the individual, and
for the nations: 'Without Me ye can do
nothing.' John 15:15.

"What is the Righteousness and what
the Salvation of God? Not the abstract
'ideals' or 'principles' of which we hu-
mans talk! God does not offer us mere
lifeless abstractions. He offers a Person.
His Salvation is Jesus Christ. The great
promise of God is His Son."

In W. E. Gladstone's "The Impregnable
Rock of Holy Scripture," the question is
asked:—"Is there, or is there not, a deep
disease in the world? Are we as a race
whole, or are we profoundly sick?" As
answer, Mr. Gladstone says, "It is beyond
question that mankind is 'morally dis-
eased.'"

To this Miss Pankhurst adds:—

"For our disease of sin God offers this
cure, this great enfranchisement—that by
faith in Christ Jesus (that is by faith in
the atoning power of His sacrificial death
and His shed blood), we shall be set free
from sin and death, and actually be born
again, with a new and sinless nature un-
to a new and deathless life."

* * * * *

"What Christ meant by 'The Times of
the Gentiles,' it is imperative for every
statesman, for every citizen, to know. Be-
cause the term illuminates all history down
to this very day. Unless we realize that
we are living in and near the end of 'The
Times of the Gentiles,' we are necessar-

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Missionary Victories

BROTHER JOHN W. JUERGENSEN AT GENERAL COUNCIL

I am glad for the privilege of having a definite call to the mission field of Japan. I am glad that call is just as fresh in my soul to-day as it was the day I first stepped on the soil of Japan. I am not a bit tired of the Japanese people or the customs; on the contrary, I enjoy being among them. I was in Japan for over seven years, and I can say to you that I was only homesick once. Since coming to the homeland, I have been homesick for Japan. It was sickness that brought me away from there. For over a month I was hardly able to move my body; so I felt a change of climate was necessary.

When we went to Japan about 7 years ago, we had many difficulties to meet for we had a peculiar people to deal with. But after many trials and tests we arrived at a place where we, in a measure, understood the Japanese hearts, the Japanese people, and their language. The language is divided into four parts. Three parts are used in dealing with three different classes of people: One class of people who are below you, another class who are on the same level with you, and the third class who are above you. Then the fourth part is the language of the Bible, which is entirely different. In order to learn this, we have to be specially instructed along these lines. It is very difficult to speak the language.

When we first went to the field, we had a few native workers. They were hired and came from other denominations. If you have had any experience, you know that it is very hard to work with people who are not Pentecostal. Finally we found that these men were not saying or interpreting the words that we were saying. It is very unsatisfactory to preach the gospel through an interpreter. Sometimes we would have as high as thirty, thirty-five or forty people, and then something would happen and we would only have two or three left. It was all because of interpretation. After many such trials, I said, "There must be something wrong with the method we are using to bring salvation to the people. We dismissed some of the native workers, and then we got down on our knees and cried to God to give us a married man that would stay with us and not run when the battle got hot. God answered prayer, and in two or three weeks a young man came to us from another denomination, the Free Methodist, and he knew how to shout. We tried from the very beginning to train him in the Pentecostal way, but we found that one day he would believe what we said, and the next day he wouldn't believe it at all. Finally the Lord baptized him just the same as you people here receive the Holy Spirit. From that time we had a new beginning.

We have found that the best method is to train our own native workers.

One Sunday night I asked if there were any young people who wanted to surrender themselves to God for His service, but no one responded. However, a young man came to our home and said he wanted to serve God. We trained him for two years and it was the most blessed experience I ever had. My wife had the first session in the morning about nine o'clock, and I would follow at different hours. In the evening about six o'clock we would start out on our bicycles. We would stand in the open places and preach Jesus.

At one time we had four and another time five in our home who were training for service for God. We have a number of trained men in Pentecost to-day, who have received the Baptism in the Holy Spirit. I have found these men capable of taking care of the native church. I believe the Japanese people will be able to evangelize their own country.

We have 80,000,000 people in Japan. How many Pentecostal missionaries have we? Less than ten. Our mission stations are within twenty-five miles of Tokio, with one exception. In the small radius of twenty-five miles, eight or nine stations are located. The rest of the field is not touched. Will you not pray that more missionaries may be sent to Japan? The people do receive the gospel of Jesus Christ, but there is no one there to tell them. Pray that they may hear the gospel and be saved. Within a few minutes 100,000 lost their lives in the earthquake. Had they heard the gospel? Perhaps not all! Does not the Lord tell Christians who have received the gospel to go into all the world and preach it? That was not only said to missionaries, but to all who are Christians. Will you obey the call in sending it, or bringing it yourself, to the field of Japan? Make it a matter of prayer before it is too late.

SISTER ANNA BERG AT GENERAL COUNCIL

"And David longed, and said, Oh that one would give me drink of the water of the well of Bethlehem, which is by the gate." 2 Sam. 23:15. I am sure that most of us are familiar with what is contained in this scripture. David was away from home because of fighting that was going on, and there was a longing springing up in his soul. That is something that we all experience. When away from home, missionaries especially, sometimes have a longing for a drink of water from home. Nothing tastes so good as something from home. About three years ago I got a letter from my sister, Esther Hansen. It read: "O Anna, wouldn't it be nice to-day to be at home, sitting around the dinner table eating the good

things there?" When I received that letter she had already gone to Glory; so we will not have that privilege until we meet up there. But that is the longing that is in the hearts of people.

There is another longing in the hearts of men. God created man and in every man He placed a soul; but when sin came in, that soul was separated from God. However, the soul is never satisfied apart from its Creator. There is a longing in the heart for God. We find that longing wherever we go. No religion without salvation will satisfy the longing in the heart. Even in the dark heathen lands there is a longing, a hunger that perhaps has been stifled, but when they once hear the Word of God they are stirred and are not satisfied until they find Jesus Christ. The devil is trying to deceive the nations and is succeeding in many ways, but there is a longing in men's hearts for a drink of the water of Bethlehem.

When my husband and I went to Africa it was to answer that cry, "Oh, for a drink of the water of Bethlehem!" and to bring the story of the gospel of Christ Jesus and the water of life. When we go out to answer this cry, there are difficulties in the way, there are obstacles which must be overcome, but we have a mighty Captain and He gives us power. There were difficulties even in getting out to the field, but God brought us through. When we saw how the people were weighted down with darkness and fear and superstition, and saw the difficulties and obstacles, we said, "O Lord, how can we ever reach these people?" They knew nothing of the gospel we had come to bring them, nor of their need of salvation. I certainly know now that the gospel of Jesus Christ has power.

The heathen were just as low as could be. Many tribes had never seen a white woman before and, of course, I was a great curiosity to some of them. Many of the women were afraid and hid in the grass and did not show themselves until after we had passed. Children would run screaming into huts for fear of the white man. It seemed as though our efforts were useless. We tried to start a school where they had not had the gospel of Jesus before. At first we had only 12 boys. A boy whose mother had died, and who had been brought up by relatives, was the first to come to our school. He became a bright Christian. He was our first convert, and what a wonderful change there was in his life. He became one of our teachers in the school and also did some evangelistic work. Many of the natives round about marveled; they had never thought any one could live a life like that. They saw the change in his life and they knew there was power behind it. It was a wonderful time for us when we saw our first convert kneel before King Jesus. There had been no one to pray, just ourselves; no one to testify—just giving out the Word and no response. Now we had some one to pray with us.

God was working. Others were saved and began to follow the Lord Jesus, and hunger was created in their hearts. They

didn't before know they were hungry, but now they knew Jesus Christ satisfied; and when the heathen saw joy in the faces of the Christians, they, too, wanted to receive the joy of the Lord. Our school began to grow, but yet there were difficulties. We couldn't get any girls. Our hearts ached when we saw how they were bound in darkness. They were sold in marriage when children. They could not come to the school for fear of their parents. The parents were afraid we would get too much control of them. The richer a man is the more wives he has. My heart ached for these women and girls. To the missionaries, they were just as sweet as the little girls in America. I longed to take them in my arms and bring them to a place where they would not come into contact with wickedness. They would come every morning with their little berries or a few eggs, to exchange for a little salt. We would take their berries and give them the salt. They were so happy for they are very fond of salt, and over there it is hard to get. However, they would not stay for the school. Finally we started a sewing class, and in that way they began to come to the school. Before very long we had seventeen girls in school, and many of them had bright conversions and learned to know the Lord Jesus Christ as their own Saviour.

Then my heart ached for the women. If I could only reach the women. Quite a number of young men had confessed Christ as their Saviour, but it was so hard to reach the women.

After we had been on the field about a year and a half, a little white girl came under our care. When Agnes was just three weeks old her mother died, and she was taken care of by another missionary and his wife. But both of these missionaries died also. We were on the station at the same time, and she was a blessing and a surprise from the time she came into our home; and oh, what a blessing she was in the gospel work. Now a new ministry was opened up for me among the women. They would come just to see the baby, to see that white child. They compared her with their own children. Their children had no clothing except the body cloth, and they were tied on the backs of the women with a skin or bark of a tree. When they came to see the child, we were able to give them the gospel.

The women are so slow of understanding. It seemed the gospel would never enter their hearts. One day as I was talking to the women, I noticed that one was watching me very closely and seemed very much interested. Finally she came closer and at last reached out and touched the toe of my shoe. I asked her what she wanted. She wanted to know whether I had five toes as they had or no toes at all.

After a while the gospel began to penetrate their hearts. One morning when I went out to see the women, they did not go away as they had been doing. I talked to them, explaining the gospel, and four women came up and said, they had come for us to pray with them. Of course I was only too glad to pray with

them and give them the story of Jesus. The women from the villages began to come in too, and we had as many as thirty or forty women for morning prayer service. God blessedly worked in their hearts.

I remember one instance which did so much in winning the hearts of the people. One of our workmen had gone off and wouldn't come back. Word reached us that he was sick and his wife had died and left their little baby. The tribes have no love for each other; and when this poor woman died, no one would bury her. Her last words had been that she was glad to go, but she had wanted to come home to the missionaries. However, she went home to glory. Her baby lay across her dead body, and no one would care for it or bury her. Some soldiers, passing through the village, had ordered a grave dug, and had her buried. We sent carriers after the sick man and brought him back to our village, also the baby. The child was dying of starvation. I was provoked and asked why some one did not give the child something to eat, as it was dying for want of food. I asked some of the native women who had a child of their own, to take it and nurse it. They only smiled at me and said that if they did that their own child would die. Oh, there is superstition on every hand. Finally we got a Christian woman who had a child, to nurse the baby. I told her that God would take care of her own child if she would do this, so she consented. But the child was too weak to take food. We had to get some condensed milk. Only once in a while can we get goat's milk. I cared for the child myself for a time and then turned it over to a native woman. The child began to pick up and grow stronger. Just think, the child lived after drinking milk that had come from America (condensed milk)!

Jesus Christ loves the people of the world. As I listen to the natives carrying on in the night, the sound rings in my ears, "Oh, for a drink of the water of the well of Bethlehem." They are lifting up their hands for help, they are hungry, but they do not know for what. Christ died to save them, He wants you and me to bring them this water of life that they may be set free. Before I left the field there was a large company of men and women who were praying, and God is using them to bring the gospel to others. Pray for the work in the Belgian Congo. There were three mighty men willing to risk their lives in order to give a drink of water to the king. Do you not love Jesus Christ as much as these three men loved their king? Do you not love lost souls? Oh, use me to bring a drink of the water of life to the dying!

LAUGHTER

(Continued from Page One)

about? He remembers the days of old, he meditates on all God's works, (v. 5), he muses on the works of God's hands; he stretches out his hands to God, (v. 6), and God causes him to hear His loving-kindness, and quickens him; turns his mourning into dancing, takes away his

sackcloth, girds him with gladness, gives him beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness. "My spirit hath rejoiced in God my Saviour." Luke 1:47.

Is your soul cast down? Are you filled with vague forebodings, nameless fears, carking cares, endless worries? Your soul must laugh. Psalm 42 tells us how David talked to his soul under similar circumstances. "Why art thou cast down, O my soul? * * * Hope thou in God: for I shall yet praise Him for the help of His countenance." (v. 5). Oh, how this divine laughter will clear the cobwebs away! God will make you laugh in every faculty and power of your psychical being so that all that hear will laugh with you.

Spirit and soul, is there any more to "ME"?

The other day I went to the dressmaker to be fitted. It is always an ordeal and I endeavor to lose myself in meditation while she does her worst. But my senses were suddenly recalled by a sharp jab which caused me to exclaim "Ouch!"

"What's the matter?" from the dressmaker who had just driven a long pin into my shrinking flesh.

"The matter is that that's ME." I replied, ungrammatically.

God undertakes to make me, every bit of me, laugh so that all that hear will laugh with me. Oh, for a laugh that will vibrate in the very marrow of our bones to-day!

You say "I need a pill; my liver is sluggish, my stomach, intestines, glands—Oh yes, It's my glands, they're responsible for everything these days—are not functioning properly. I need something."

Yes, you need something. You need a great, big, faith-inspired, God-given laugh. A laugh that will clear your brain, steady your heart's action, stir up your liver, house clean your entire system, send living lightnings flashing along your nerve trunks, and make the corpuscles dance in your veins and arteries. This laugh is nothing less than God's omnipotence released in your being by faith.

Faith, mighty faith, the promise sees,
And looks to God alone;
Laughs at impossibilities,
And cries, "The work is done."

God will make you laugh if you will believe His word without addition or subtraction. Perhaps some one says "I thought you were to speak on the ministry of divine healing." That's what I am speaking about, for this laugh is contagious, and that is the ministry of divine healing.

I can remember when children who had chicken-pox, or even measles, used to be sent round as missionaries to give it to other children so they might have it and "get over it." I am by no means recommending this method in connection with diseases, but I do urge you to catch this contagious laugh and then run round so others will catch it. If they really catch it they'll never get over it.

Do you inquire, "How am I to catch it?" Just believe God and, believing, rejoice, believing, rejoice, believing, rejoice. 1 Peter 1:8. Isn't that simple enough? How did Sarah catch this laugh? What was the joke? She laughed because God

spoke a Word that was life from the dead. "Life from the dead is in that Word, 'Tis immortality."

Sarah's womb was dead but she received life in that dead organ to conceive seed, to bud, and blossom, and bloom, and produce a seed that multiplied, and multiplies, and shall multiply, as the stars of the heavens, and as the sands of the seashore for multitude. Something to laugh about for sure! "Sing, O barren, thou that didst not bear; break forth into singing and cry aloud, thou that didst not travail with child." Isa. 54:1.

The healing ministry consists in bringing the quickening Word of God to bear on souls and bodies in which the death process is working—disease is death begun, a death process. With the contagious laugh of triumph over all that opposes itself against God and His will as revealed in His Word, you are to cry, "Ye shall not die but live and declare the works of the Lord." And those who hear will laugh with you.

Surely it is a LAUGHING MATTER that though our sins were red as scarlet they have become as white as snow: it is a LAUGHING MATTER that we, who

once were far off, have been brought nigh by the blood of Christ; it is a LAUGHING MATTER that by grace we are saved, through faith, not of works; it is a LAUGHING MATTER that He is able to keep that which we have committed to Him against that day; it is a LAUGHING MATTER that He is coming again to receive us unto Himself; it is a LAUGHING MATTER that we are going to be forever with the Lord; it is a LAUGHING MATTER that He forgives all our iniquities, and heals all our diseases, acute, chronic, old-fashioned liver complaint and new fangled ailments that have only just been discovered. Some of these new ones are just old ones dressed up in new and horrific names. Thank God, however horrible their names, they are only diseases after all, and God heals all diseases so we are safe.

If you are in a dark place just make the air vibrant with heavenly laughter and you will get into the sunshine if God has to send an earthquake as he did to Paul and Silas at Philippi. They laughed and soon had the jailer and all his family laughing with them. Well may the Isaacs LAUGH!

Paul never intended to have anything to do with this Man called Jesus, but God was working. God has been working with us and has brought us to this place. It is marvelous! Oh! the vision of God, the wonderful manifestation which God has for Israel.

I have one purpose in my heart, and it is surely God's plan for me, that I want you to see that Jesus Christ is the greatest manifestation in all the world, and His power is unequalled, but there is only one way to minister it. I want you to notice that these people, after they had seen Paul working wonders by this power, began on a natural line. I see it is necessary for me if I want to do anything for God, I must get the knowledge of God, I must get the vision of God, I cannot work on my own. It must be a divine revelation of the Son of God. It must be that. I can see as clearly as anything that Paul in his mad pursuit had to be stopped in the way, and after he was stopped in the way and had the vision from heaven and that light from heaven, instantly he realized that he had been working the wrong way. And as soon as ever the power of the Holy Ghost fell upon him, he began in the way in which God wanted him to go. And it was wonderful how he had to suffer to come into the way. It is broken spirits, it is truer lives and it is being driven into a corner as if some strange thing had happened, that is, surely the way to get to know the way of God.

Paul had not any power to use the name of Jesus as he did use it, only as he had to go through the privations and the difficulties, and even when all things seemed as though shipwrecked, God stood by him and made him know that there was something behind all the time that was with him, and able to carry him through, and bring out that for which his heart was all the time longing. Unconsciously he seemed to be so filled with the Holy Ghost that all that was needed was just the bringing of the aprons and the handkerchiefs and sending them forth. I can imagine these people looking on and seeing him and saying, "But it is all in the name, don't you notice that when he sends the handkerchiefs and the aprons he says, 'In the name of the Lord Jesus I command that evil to come out.'?"

These people had been looking round and watching, and they thought, "It is only the name, that is all that is needed," and so these men said, "We will do the same." These vagabond Jews, those seven sons of Sceva, were determined to make this thing answer, and they came to the place where that man had been for years possessed with an evil power, and as they entered in they said, "We adjure thee in the name of Jesus to come out." The demons said, "Jesus we know, and Paul we know, but who are ye?" and this evil power leaped upon them and tore their things off their backs, and they went out naked and wounded. It was the name, only they did not understand it. Oh, that God should help us to understand the name! It is the name, oh! it is still the name, but you must understand there is the ministry of the name, there is something in the name that makes the whole world charmed. It is the Holy Spirit back of the min-

The Pentecostal Power

Evangelist Smith Wigglesworth

Bible Reading Acts 19:1-20

This is a wonderful reading, it has many things in it which indicate to us that there was something more marvelous about it than human power, and when I think about Pentecost I am astonished from day to day because of its mightiness, of its wonderfulness and how the glory overshadows it. I think sometimes about these things and they make me feel we have only just touched it. Truly it is so, but we must thank God that we have touched it. We must not give in because we have only touched. Whatever God has done in the past, His name is still the same. When hearts are burdened and they come face to face with the need of the day, they look into God's Word and it brings in a propeller of power or an anointing that makes you know He has truly visited. It was a wonderful day when Jesus left the glory. I can imagine all the angels and God the Father and all heaven so wonderfully stirred that day when the angels were sent to tell that wonderful story: "Peace on earth and good will to men." It was a glorious day when they beheld the Babe for the first time and God was looking on. What happened after that day and until He was 30 years old I suppose it would take a big book to put it all in. It was a working up to a great climax.

I know that Pentecost in my life is a working up to a climax, it is not all done in a day. There are many waters and all kinds of times until we get to the real summit of everything. The power of God is here to prevail. God is with us. The mother of Jesus hid a lot of things in her heart. The time came when it was made

manifest at Jordan that Jesus was the Son of God. Oh, how beautifully it was made known! It had to be made known first to one that was full of the vision of God. The vision comes to those who are full. Did it ever strike you we cannot be too full for a vision, we cannot have too much of God? The more of God, then the visions begin. When God has you in His own plan, what a change, how things operate. You wonder, you see things in a new light. And how God is being glorified as you yield from day to day, and the Spirit seems to lay hold of you and bring you on. Yes, it is pressing on, and then He gives us touches of His wonderful power, manifestations of the glory of these things and indications of greater things to follow, and these days which we are living in now speak of better days. How wonderful!

Where should we have been to-day if we had stopped short, if we had not fulfilled the vision which God gave us? I am thinking about that time when Christ sent the Spirit; and Paul did not know much about that, his heart was stirred, his eyes were dim, he was going to put the whole thing to an end in a short time, and Jesus was looking on. We can scarcely understand the whole process only as God seems to show us, when He gets us into His plan and works with us little by little. We are all amazed that we are amongst the "tongues people," it is altogether out of order according to the natural. Some of us would have never been in this Pentecostal movement had we not been drawn, but God has a wonderful way of drawing us. Paul never intended to be among the disciples,

istry, it is the knowledge of Him, it is the ministry of the knowledge of Him, and I can understand it is only that.

I want to speak about the ministry of the knowledge; it is important. God help us to see. I am satisfied with two things; one is this, I am satisfied it is the knowledge of the Blood of Jesus Christ to-day, and the knowledge of His perfect holiness. I am perfectly cleansed from all sin and made holy in the knowledge of His holiness. I am satisfied to-day that as I know Him, and the knowledge of His power, and the Christ that is manifested, and the power that worketh in me to minister as I am ministering only in the knowledge of it, it is effective, so that it brings out the very thing which the word of God says it will do, in the ministry of which, as I know it, it has power over all evil powers by its effectual working in that way. I minister to-day in the power of the knowledge of the ministry of it, and beyond that there is a certain sense that I overcome the world according to my faith in Him, and I am more than conqueror over everything just in the knowledge that I have of Him being over everything, as crowned by the Father to bring everything into subjection.

Shouting won't do it, but there is a lubrication about it which is gloriously felt within and brings it into perfect harmony with the will of God, but it is not in the shout, and yet we cannot help but shout, but it is in the ministry of the knowledge that He is Lord over all demons, all powers of wickedness. (Message in tongues and interpretation):—"The Holy One which anointed Jesus is so abiding by the Spirit in the one that is clothed upon to use the Name till the glory is manifested and the demons flee, they cannot stand the glory of the manifestation of the Spirit which is manifest."

So I am realizing that Paul went about clothed in the Spirit. This was wonderful. His body was full of virtue? No!! He sent forth handkerchiefs from his body and aprons from his body, and when they touched the needy they were healed and demons were cast out. Virtue in his body? No! Virtue in Jesus, by the ministry of faith in the name of Jesus through the power of the unction of the Holy Ghost in Paul. (Message in tongues and interpretation.) The liberty of the Spirit bringeth the office.

It is an office, it is a position, it is a place of rest, of faith. Sometimes the demon powers are dealt with very differently, not all the same way; but the ministry of the Spirit by which it is ministered by the power of the word "Jesus" never fails to accomplish the purpose for which the one in charge has wisdom or discernment to see, because along with the Spirit of ministry there comes the revelation of the need of the needy one that is bound.

So differently the Spirit ministers the name of Jesus. I see it continually happening. I see those things answer and all the time the Lord is building up a structure of His own power by a living faith in the knowledge of the sovereignty of the name of Jesus. If I turn to John's Gospel I get the whole thing practically in a nutshell. To know Thee, O God, and

Jesus Christ whom Thou hast sent, is eternal life. We must have the knowledge and power of God and the knowledge of Jesus Christ, the embodiment of God, to be clothed upon with God, God in human flesh. I see there are those who have come into line, they are possessed with the blessed Christ, and the power of the Baptism which is the revelation of the Christ of God within, and it is so evidently in the person who is baptized and the Christ is so plainly abiding that the moment he is confronted with evil, instantly he is sensitive of the position of this confronting, and he is able to deal accordingly.

The difference between the sons of Sceva and Paul is this: They said "It is only using the word." How many people only use the word, how many times people are defeated because they think it is just the word, how many people have been broken-hearted because it did not answer when they used the word. If I read into my text this afternoon this, "He that believeth shall speak in tongues, he that believeth shall cast out devils, he that believeth shall lay hands on the sick," if I read this into my text, on the surface of it it seems exactly easy, but you must understand this, there are volumes to be applied to the word believe. To believe is to believe in the need of the majesty of the glory of the power, which is all power, which brings all other powers into subjection.

And what is belief? Sum it up in a few sentences. To believe is to have the knowledge of Him in whom you believe, it is not to believe in the word Jesus, but to believe in the nature, to believe in the vision, for all power is given unto Him, and greater is He that is within thee in the revelation of faith than he that is in the world, and so I say to you, do not be discouraged if every demon has not gone out. The very moment you have gone, do not think there is an end of it. What we have to do is to see this, that if it had only been using the name those evil powers would have gone out in that name by the sons of Sceva. It is not that. It is the virtue of the power of the Holy Ghost, with the revelation of the Deity of our Christ of glory, where all power is given unto Him, and in the knowledge of Christ, in the faith of what He is, demons must surrender, demons must go out, and I say it reverently, these bodies of ours are so constructed by God that we may be filled with that divine revelation of the Son of God till it is manifest to the devils you go to and they have to go. The Master is in, they see the Master. Jesus I know, and Paul I know. The ministry of the Master! How we need to get to know Him till within us we are full of the manifestation of the King over all demons.

Brothers and sisters, my heart is full. The depths of my yearnings are for the Pentecostal people. My cry is that we will not miss the opportunity of the Baptism of the Holy Ghost, that Christ may be manifested in the human till every power of evil will be subject to the Christ which is manifested in you. The devils know. Two important things are before me. To master the situation of myself. You are not going to meet devils if you cannot master yourself, because you soon find the

devil bigger than yourself, and it is only when you are subdued that Christ is enthroned and the embodiment of the Spirit is so gloriously covering the human life that Jesus is glorified to the full. So first it is the losing of ourself and then it is the incoming of Another; it is the glorifying of Him which is to fulfill all things and when He gets lives He can do it. When He gets lives that will so yield themselves to God, God will be delighted to allow the Christ to be so manifested in you, that it will be no difficulty for the devil to know who you are.

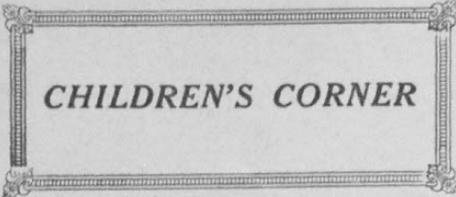
I am satisfied that Pentecost is to re-establish God in human flesh. Do I need to say it again? The power of the Holy Ghost has to come to be enthroned in the human life so it does not matter what state we are in. Christ is manifested in the place where devils are, the place where religious devils are, the place where a false religion and unbelief is, the place where a formal religion has taken the place of holiness and righteousness. You have need to have holiness, the righteousness and Spirit of the Master, so that in every walk of life everything that is not like our Lord Jesus will have to depart and that is what is needed today. I ask you in the Holy Ghost to seek the place where He is in power. "Jesus I know, Paul I know but who are ye?" May God stamp it upon us for the devil is not afraid of you. May the Holy Ghost make us today terrors of evil doers, for the Holy Ghost came into us to judge the world of sin, of unbelief, of righteousness, and that is the purpose of the Holy Ghost. The devils will know us, and Jesus will know us.

GOD'S UNFAILING MERCY

I want to praise the Lord for bringing me back to Himself. Some years ago God saved me, but I drifted away, and moved to another part of the state. My wife was converted and pleaded with me to get right with God, but to no avail. I had no use for God's people and never went to church. My wife would go to Church and I would go to a ball game, fishing, or work just for spite. Things went on this way for two or three years. One day as I was driving cattle my horse fell with me. The man I was helping said he thought that I and the horse were dead. He called his wife and they worked over me a while and I regained consciousness. I felt that I had almost gone into the presence of God unprepared.

That fall I was working on a railroad bridge. I was up on the pier when my bar slipped loose and threw me head first some feet on a pile of lumber. The men got me out on the bank and worked awhile with me, then took me two miles to a doctor, who finally brought me back to consciousness. I was again pronounced badly hurt. The doctor said I might get well and I might not. That put me to thinking. I came back to God, and I know that He saves me now, and I intend to go the rest of the way with Him. Praise His name.—Robert Owen, White City, Kansas.

I will put none of these diseases upon thee. . . . for I am the Lord that healeth thee. Ex. 15:26.



CHILDREN'S CORNER

WE AIN'T GOT NO BIBLE AT OUR HOUSE

W. W. Bradshank, missionary of the American School Union, had the following experience in the mountains of Kentucky.

One day a boy asked me to ride with him. He told me that he was hauling the mail to the next village, and that he was paid \$12.00 a month for his work.

"How do you spend your money?" I asked.

"Well, I help support my mother and sister, and the balance I am saving to buy me a rifle."

"A rifle," I exclaimed, "what do you want with it?"

"The day I get it I am going to kill old man Yelvington. If he should die, I am going to shoot his oldest son, and if he jumps the country, I will kill the next."

"What in the world do you mean, my boy?" I asked in amazement.

He replied, "Just what I tell you. Old man Yelvington killed my father and the day of the funeral I swore I would fix him. I have nearly enough money to get the rifle, and when I do, something is going to drop over yonder; you know what the law of revenge is."

I was nearly speechless with astonishment. "My young friend," said I kindly, "don't you know if you kill that man you will have to fly from your home, go to prison, or be hanged? Do you know what an awful thing murder is? What does God's Word say about it?"

He answered, "We ain't got no Bible at our house."

I talked earnestly and tenderly with him, bringing out the Gospel rule of forgiveness. He was deeply moved, and tears were in his eyes. Before we parted he promised to give up the dreadful plans. I took a Bible from my bag, wrote his name in it, and gave it to him.

Some months after it was the means of his conversion; also that of his mother and sister.

That little Bible saved the old man's life, it saved our state a murder trial, it saved a boy from becoming a criminal, and it all cost twenty-five cents. One good book, one kind word, often saves a life from the downward career.—Sel.

LIGHT

(Written by one who spends her days in a wheel chair)

You count His cross heavy?
I count it light.
You count the way dark?
I know it is bright.
You count the way dreary?
I tell you 'tis cheery,
For Christ is the Way,
The Truth and the Life.

—Edna Fay Patton

CHRIST THE CURE

(Continued from Page Three)

ily in the dark regarding every national and international problem, and in complete ignorance as to the future of the world."

* * * * *

"Very significant is the tendency, observable in part of the religious field, to ignore and finally to deny the Deity of Jesus Christ; to aim at some conglomerate religion which shall include everything, and leave out nothing—except Jesus Christ and Him crucified, Him risen from the dead, Him ascended to the Father, Him now seated at the Father's right hand, and Him reappearing, as He promised, in visible majesty."

* * * * *

"Human methods of abolishing war will end in the Battle of Armageddon! But the divine Prince of Peace will succeed where humanity fails. Under His rule 'nation shall not lift up sword against nation; neither shall they learn war any more!'"

With keen, spiritual discernment, all honor for world-betterment is ascribed to Christ, the world's only and universal cure. She says:—

"Far from Christianity being an imitation, or adaptation of other religions, it is other religions that are fragmentary imitations and adaptations of Christianity. But they all leave out the essential truth of the Son of God dying to make atonement for ungodly and sinful humanity. They all leave out the Cross."

Now, what have we to say to this? What happened to C. I. Scofield and to Christabel Pankhurst, is just what happens every day. It is the miracle of God's redeeming and regenerating grace, manifested in the lives of all who believe His word, and receive Jesus Christ as their Saviour and their Lord.

As has already been indicated, Christ is the cure for the miseries and the maladies of the individual. But further, He is also the world's great cure. Its only cure!

"The world has nearly run its course. It has got beyond human statesmanship. Its only hope is Christ." So says Miss Pankhurst, and it is true.

"To preach Christ," says Dr. Thomas Chalmers, "is the only effective way of preaching morality."

The hope of world-betterment is shut up to Christ, and His coming again. He is coming in the air to claim the Blood-bought members of His body. Then, He is coming back to earth to set up His kingdom, and to establish righteous rule. Isa 32:1; Psa. 72. Then, "the work of righteousness shall be peace." Isa. 32:17.

Jesus is coming His saints to release;
Coming to give this warring earth peace;
Sinning, and sighing, and sorrow shall cease
Jesus is coming again!"

Meantime, we must go on. The pilgrim path must be pursued. We are encouraged in our patience and perseverance by "the Blessed Hope" (Titus 2:13) that He may come to-day, and receive us to Himself. John 14:1-3. Then we shall be "forever with the Lord." 1 Thess. 4:13-18.

With such a cure, Omnipotent and

Universal, and offered free to all, how comes it that men, in multitudes, are still sunk in their selfishness and sin, and this poor world drives onward to its doom? There can be but one satisfactory answer. Men still refuse the Christ—the Son of God. They still reject the cure.

Water may be at hand to quench the wayworn traveler's thirst. What if he will not take? Bread may abound to appease the hunger of the fainting frame. What if it be refused? Light may be lavished on the path of life, to lead our every step aright. What if we close our eyes and will not walk therein? Well—what?

The cure for all life's sin and sorrow, its burden and its blight, its trials and its tears, its weariness and its worry, is stored in Christ. But, what if men refuse to take the cure? What if the cry is still reverberating through the world:—"Away with Him!" "Not this man but Barabbas!" Luke 23:18.

Satan, the arch-deceiver, is abroad. His devices are more subtle than ever to seduce men to accept some other remedy than Christ.

Let us beware! It is not taking pledges, nor making resolutions; not by stopping hurtful habits, nor by joining religious communities, that any cure, that is deep and effectual, can be achieved. These may all be done, and the doers of them perish in the end. But—we shall "never perish" (John 10:28) if Christ, the Son of God, is our accepted Saviour and Lord.

"That soul, though all Hell should endeavor to shake,
He'll never, no never, no never forsake!"

Now, the world may continue to reject Christ, as its all-sufficient cure. It is open still, however, for the individual to accept God's gracious offer of Himself, in the person of His Son. "Behold, I stand at the door and knock. If any man hear My voice, and open the door, I will come in to him, and sup with him, and he with Me." Rev. 3:20.

"I will come in to him!" Oh, weary soul, distressed, distracted, harassed, helpless, hopeless, crushed, corrupted, and incurable, it is to you this message comes:—"I will come in—." Will you open your heart's door? Will you receive Him, the Son of God, Christ who is the cure?

And, what a "cure" He is! Through Christ—the past, however sinful, is forever blotted out through His most precious blood. Through Christ's indwelling, by His Spirit, the temptations and the trials of the daily life are overcome. Through Christ—the future is lit up with the prospect of life set free from the limitations of this earthly scene, to be "forever with the Lord." 1 Thess 4:18.

He cures for He becomes our very life. "I am the life." John 14:6. "Christ, who is our life." Col. 3:4. Consider it! Meditate upon it! Reckon on it! Increasingly believe it! Continually enjoy it! "Christ our Life!" Not to be imitated, but to be appropriated and possessed. Not to be copied, but to be reproduced and expressed, by His own indwelling presence and power. Truly, this is an "exchanged life."

(Continued on Page Seventeen)

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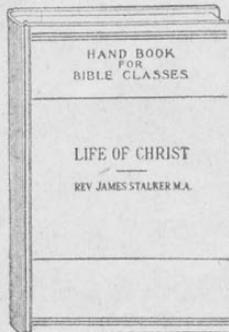
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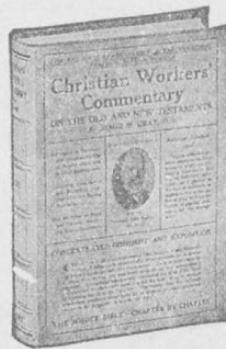
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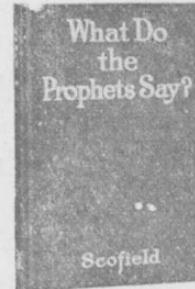
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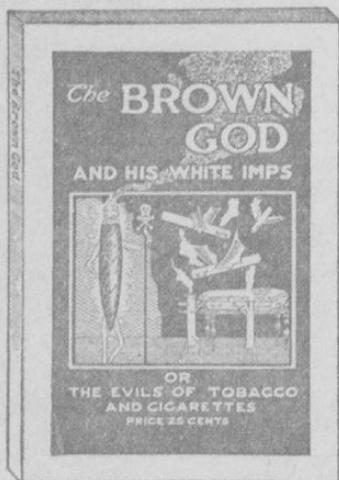
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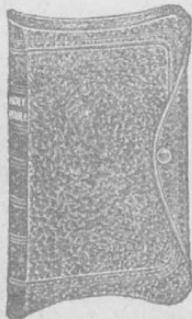
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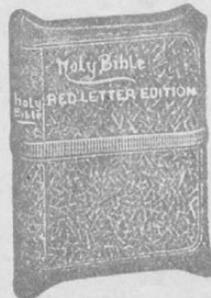
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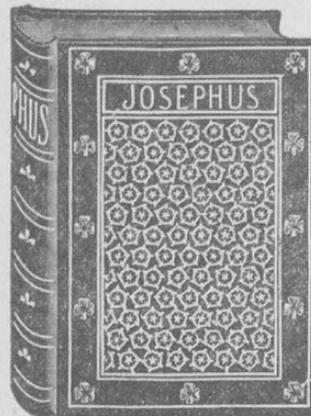
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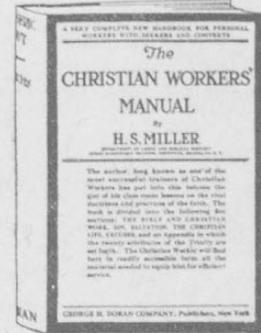
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which are most surely
among us,
2 Even as they deliver
unto us, which from te
ning were eyewitness
ministers of the word;
3 It seemed good to
having had perfect unde
of all things from the
to write unto thee in ord
excellent Theophilus,
4 That thou mightest h
certainty of those things,
thou hast been instructe
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of Herod, the
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ST. MATTHEW 2 *The three wise men*

carrying away into EGYPT
Jehonarefourteen genera-
tions; and from the carry-
ing away into Babylonia
unto Christ are fourteen
generations.
18 ¶ Now the birth of
Jehsus Christ was on this
wise: When as his moth-
er Mary was espoused to
Jehseph, before they

ing interpreted is, God
with us.
24 Then Jehseph being
raised from sleep did as
the angel of the Lord had
bidden him, and took
unto him his wife:
25 And knew her not till
she had brought forth
her firstborn son; and he
called his name JEH'SUS.

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17 ¶ From that time Jehsus began to preach, and to say, "Repent: for the kingdom of heaven is at

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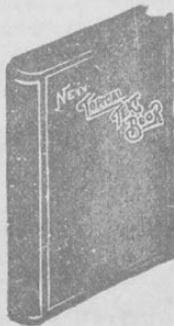
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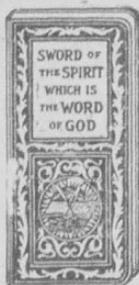
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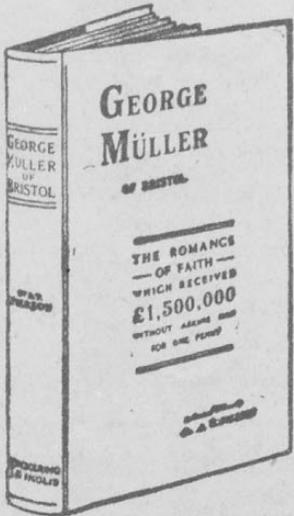
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CHRIST THE CURE

(Continued from Page Eight)

When? Now! "That Christ may dwell in your hearts by faith." Eph. 3:17.

Where? "That the life of Jesus might be made manifest in our mortal flesh." 2 Cor. 4:10-11.

How? "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave Himself for me." Gal. 2:20.

"Christ liveth in me." This will mean preservation midst all pressure, grace under grievances, patience in provocation, calmness in conflict, kindness under cruelty, confidence in calamity, peacefulness in perplexity, triumph in trial, gladness in gloom. Surely, this is "cure"!

No longer shall we need to sigh or cry for holiness. He will be unto us holiness. He, the Holy One, within us, will be our life. 1 Cor. 1:30.

"Christ liveth in me" will mean a life of victory for ourselves; a life of continuous benefaction for others; a life of glorifying God; a life of defeating "the world, the devil, and the flesh." Surely, this is "cure"!

"Christ liveth in me!" Mystery it may appear. Blessed experience it is!

And now, permit a word of personal appeal. God's purpose is that we should be like Christ Rom. 8:29. Have you, my friend, been "cured"? Has the unchristlikeness of your natural character and conduct been "exchanged" for "Christ the cure"?

Have you been cleansed from sin, by the precious blood of Christ? Have you been clarified in daily life by His indwelling Spirit? Have you been softened, sweetened, and sanctified? Have you been "cured" of all that is contrary in the life to Him?

If not, it is still our blessed privilege to proffer to you "Christ the cure." It is still your opportunity to appropriate Him. We affectionately commend you to "take Christ"!

"Then come to Christ, oh, come to-day,
The Father, Son, and Spirit say.
The Bride repeats the call.
His blood will cleanse your guilty stains,
His love will soothe your weary pains,
For Christ is all in all."

AMONG THE JEWS

Dr. MacDonald Webster of Edinburgh, who has been the leading speaker at a congress of Jews held in Budapest, recently stated that of 4000 cases of Jewish converts that he had handled, all had been won to Christ by the kindness of Christians, save in two cases only. Arguments about the Messiah take second or third rank, while the fruit of the Spirit in Christian lives make a profound as well as the primary impression. In a questionnaire given to converts here in America, where 120 reported on the influences which led them to Christ, the same gracious thing was given as the bridge which spanned the chasm, viz., Christian kindness.

Recently an "Alliance for the Reconciliation of the Peoples" (Jews and Gentiles) has been formed by some Jews in

Hamburg, Germany. They very vehemently reject rabbinism and the tradition of the elders. In a manifesto they say, "Heavy is the burden on our Jewish brethren of the millennium-long false traditions of our wise men. The reading of the New Testament is strictly forbidden our brethren. The Messiah's idea is, to the overwhelming majority, a sealed mystery. Name us the prophet, ye blind leaders of the blind, predicted by Moses, who has brought it to pass that millions and millions of men have found their way to the God of Israel, if it be not the humble Son of the man of Nazareth, whom our ancestors in their ignorance of the truth allowed Pilate to crucify. Answer the question, ye scribes and teachers of present day Israel. Or do ye no longer believe in Moses?" It is a significant sign of the times that Jews who have not yet accepted the whole truth of Christianity should send forth a manifesto of this character. There is evidence of life in the once withered fig tree.

SOUTH HACKNEY, ENGLAND

A gracious time of blessing has been experienced at Hampden Chapel as a result of a week of prayer July 11-16, followed by a 2 weeks' campaign conducted by Sisters M. F. Ayers (of Australia) and L. F. Quitsch (of America). The absence of sensationalism was most marked, and the Word was preached in simplicity. Attendance increased night by night. Several sinners were brought to the Lord, backsliders restored to active service and the saints were generally edified and strengthened. The campaign was concluded with a three days' convention, these sisters again ministering. The pastor, Mr. A. Howard Carter, led the meetings. Forty persons were filled with the Holy Ghost during the convention.

These sisters are open for calls for meetings now in this country and may be addressed at 316 Elgin Ave., Forest Park, Ill.

MANY AILMENTS HEALED

After a sickness of nearly eight years' duration, during which time I acquired nearly every ailment common to mankind, and spent a great deal of money for medicines, hospital bills, and doctors' fees, all of which did me no good, I finally became convinced that God alone could restore me to health. I had been much interested in Pentecostal teaching for quite a while, and finally decided to be prayed for according to James 5:14. About this time I read in the Pentecostal Evangel of a young girl who, being paralyzed from birth, had been perfectly restored to health and the use of her body as God intends for us all, and the agent in God's hands was Elder David D. Lewis of Massillon, Ohio. He was holding meetings there at that time. I lost no time in going to him, and God met me in a wonderful way as He will meet every one who will make the surrender and claim His promises. I was completely healed of chronic indigestion, constipation, anemia, sugar diabetes, prostate gland trouble, extreme nervousness, heart weakness, and neuralgia in every part of

my body. I was unable to do even the lightest kind of work, and had no pleasure in life, in fact I was so miserable that words fail to express my condition. But praise be to God, I am fully restored to the use of every faculty rightfully mine. I am as strong as I ever was and my digestion is perfect. All praise be unto God.—Chas. P. Shriver, Ashland, Ohio, R. F. D. 5.

(This man was prayed for in May, 1926. Now he is deacon in the church and has power with God.—Elder David D. Lewis.)

HE TOOK MY PLACE

During the Civil War it became necessary to draft men into the army. Heads of families as well as young men were compelled to leave home. A certain man who had a wife and several children was called upon to fight for his country. Of course, the thought of leaving his loved ones caused him sorrow, but he felt that he must obey his country's orders.

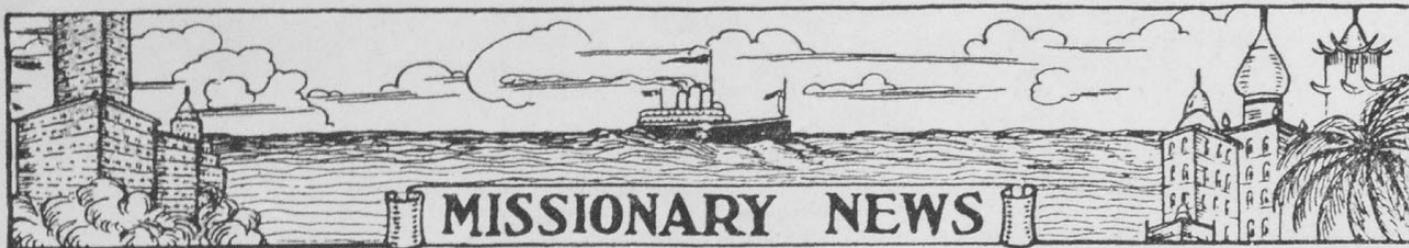
Seeing his circumstances, a young neighbor man who had no family decided to take the older man's place; so he went to him and said, "I have decided to go as your substitute. If I am killed, there will be no one to suffer because of my death." Of course, the older man was pleased, and thanked his neighbor for the kind offer.

The young man went to war. A year or two later he was brought home from battle, fatally wounded. After his death he was buried a few hundred feet from the older man's home. Often the older man would climb up the hillside to the young man's grave, and there would weep and weep. A stranger passing by one day noticed his grief, and thus addressed him: "A very dear friend of yours must be buried here." The only reply was, "He took my place. He took my place." The old man's heart was softened as he realized the self-sacrifice of his neighbor, who had taken his place and was killed in place of him.

Did you ever stop to think of how Jesus took our place? We were all doomed to die for the penalty of our sins. Jesus said to His Father: "I will go down to the world and die for the people. They are doomed to die; but I will take their place." He died on Calvary for you and for me. He took our place. Ought we not to appreciate His love and kindness by giving Him our hearts, and serving Him all the days of our life? Let us love the One who "took our place."—Sel.

If your life is dark, then walk by faith; and God is pledged to keep you as safe as if you could understand everything.—Horace Bushnell.

It should be our determination, in the name and strength of God, to fight against the propensity to be troubled, and vexed, and cross, and murmuring, for all of us know what a disagreeable thing it is. I do not wonder that God is angry with murmurers, and it is not very surprising if we also get vexed with them.—Charles Haddon Spurgeon.



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The Chastagners

SAILING FOR FRENCH SUDAN

Brother and Sister Emile Chastagner who have had a blessed ministry in the west are now expecting to sail, with their little son John, for the French Sudan, leaving New York on S. S. "Humhaw" of the American-West African Line on November 30th.

Sister Sara Coxe is sailing for India on "S. S. City of Calcutta" leaving New York on November 16th. She is also taking with her, Sisters Evelyn Leighton, Bernice Andrews, Gladys Koch, and Agnes Craggs.

Four new missionaries for the field. Sister Andrews will be locating in South India and the others at the work at Chupra under Sister Coxe. Sisters Bernice Andrews and Agnes Craggs, received their Missionary appointment some months ago. Sister Andrews is a graduate of Beulah Bible School. We believe that all these new workers will prove a real help in the work of the Lord on the foreign field.

PROGRESS IN SOUTH AFRICA

John S. Richards

The women's meetings, general services and Sunday school are always well attended. At the day school we have an average of about 30 children. This should really be doubled, but the parents have not yet learned the value of education. Sad to say, they are usually roaming up and down the streets in a drunken condition, and pay very little attention to their children in any way. Sometimes the language of these drunken parents is so vile that we shudder to meet them and yet these little ones live continually under such surroundings. We long to snatch them away and put them in a different atmosphere, but we cannot even compel them to attend school without the parents' consent. How much we need an outpouring

of God's Spirit upon us and upon these needy hearts all around us.

At Robinson and Randfontein the work goes on, but our hands are so full that we are not able to get out there as often as is needful to shepherd the flock properly. We try to go every other Sunday, for one service and Sunday school in each place; Robinson in the morning, and Randfontein in the afternoon. It is real touching to see the little tots waiting for us out in the field near the railway station. When they see us coming, they race wildly to carry our bags and coats. Sometimes, before we reach the church, we have as many as 125 little ones following us; some of them clothed neatly, others half dressed and some draped only in sunshine. We long to be able to go out to them each week and are hoping to arrange for that in the near future.

At the native hospital, we have had some very blessed fruit for our labors. Recently one young woman was sweetly saved while she was ill with typhoid fever. Another young girl was healed and a week afterward came back to tell us that she had been saved, as well. The work of grace in her heart was the result of reading a tract we had given her. She also told us that the same tract had been the means of causing her mother to see her need of God. Praise His name! It makes our hearts glad to see His Holy Spirit bringing conviction and blessing upon needy souls.

A MISSIONARY'S VIEWPOINT

"Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation."

We ought to close down trying to compete with old established missions in the towns and cities and get the gospel to the untouched parts. The Pentecostal message is a pioneer gospel and we ought to use it as such. We need men and material suitable for pioneer work to get the gospel into all the world for a witness and thus prepare the way for the return of the Lord Jesus. Our greatest failure, as a people, has been lack of "team work." We either have not learned to pull together, or we refuse to try. Without in anyway belittling our experience as Spirit-filled people, we are only members of a body and as such we have a duty to function, not merely as individuals, but for the body as a whole. I suggest too, that some of us like Ahimaaz have been too keen to run, even though we had "no tidings ready." We cannot trade on the reputation of a name in the mission field.

We must have a message of what we have seen and know. The devil is still wise enough to distinguish between the sons of Sceva and the Pauls. Unless we know God personally we shall break down under the strain. Methods alone will not make missions a success. We must have men, and men who have knelt at the feet of the Crucified and been knighted by the King of kings. There has been a tendency to keep the best of our men and women for home work and discourage them from going to the foreign field. The mission field work demands the best and only the best. People who have touched God, been set alight by the divine spark, caught fire, become ablaze and gone forth as a flame for God. Such men only are church builders. We cannot make up in material, method, or money, what we are short in the man. Men are God's methods.

Yes, we need a new revival. The church has got past Acts 2:4, but she is slow getting to Acts 4:31. We must press on. But we must guard against discouragement. Stumbling stones can in the power of the Spirit be made stepping stones and if we have ears to hear, obstacles can become oracles of God. Let us get out of the smoke, live in the fire and enjoy the company and communion of the "Fourth."—J. S.

MISSIONARY APPOINTMENTS

Baltic Provinces

Mr. A. L. Clause formerly pastor of the Full Gospel Pentecostal Church, Cuyahoga Falls, Ohio, has been granted appointment for missionary work in the Baltic Provinces. Brother Clause was born in Germany and speaks the German language, so is well qualified to labor in this field. He expects to sail for Europe at an early date.

Ceylon

Mrs. Winne P. Kneeland whose husband was killed in the world war, has been appointed for service as a missionary in Ceylon. Sister Kneeland graduated from the Southern California Bible Institute in 1927 and has since engaged in successful evangelistic and pioneer work for the gospel. She expects to sail for the field the latter part of November.

India

Mr. and Mrs. Harvey J. Butler, have been appointed for missionary work in Purulia, India, and are looking to the Lord to supply the need for their fare so that they may leave for the field at an early date.

Brother and Sister Butler both studied at the Missionary Training School at Nyack, and have also engaged in pastoral

and evangelistic ministry. For a considerable number of years the Lord has called our brother and sister for service on the foreign field, and eventually He baptized them both in the Holy Ghost and set His seal upon the time of their going, which they believe is this fall.

Evelyn Leighton who has studied at Elim Bible Training School, and also at Beulah Heights has received appointment for India. She will be sailing with Miss Sara Coxe Nov. 16th.

Gladys Koch a graduate of Beulah Heights Bible School has also received appointment for service in India.

Both Sister Leighton and Sister Koch are highly recommended and we believe a profitable ministry awaits them in their new field of labor for the Master.

PENTECOST IN INDIA

Marguerite M. Flint

As I sit down to write you this morning, I am tempted to wish for the "tongues of men and of angels,"—to better tell you and the friends in the homeland the glories of Pentecost as we are seeing it in Bettiah these days. For the first time in my experience in India, I have seen with my own eyes a literal fulfilling of Acts 2—"The day of Pentecost was fully come!" Since the first of this month sixteen of our little flock have received the Baptism of the Spirit, making thirty-five in all of our Indian Christians in Bettiah at this time who have received and are to-day walking in the Spirit, praise God. And the remaining twenty-five adults are earnestly seeking, as well as a dozen or two of the smaller girls who are really too small to be encouraged much. And yet even as I write that, I am rebuked, as one ten-year-old girl received a beautiful Baptism this week.

What I want to tell you of at this time is the precious downpour of the Latter Rain that fell on us Thursday. Right from the first of the month the Lord has put hunger on the hearts of the people here, which has seemed to increase daily. For the past week there has been the continual sound of prayer, "as the voice of many waters," going up from every house on the place, out in the school, in the teacher's quarters, at the preacher's houses, and in the back where the old people live. Sunday last was a precious day and two more girls came through into the fullness of the Spirit and prayer continued. Thursday as we gathered for our mid-week prayer, I was conscious of His presence in a special way. We had reached Acts 3 in our study, and there was a sweet response in Spirit from every side as we spoke. I noticed some of the girls sitting with eyes closed and faces radiant. At the close of the Bible study I asked all to stand and sing a chorus of victory while the small girls marched out, as tarrying meetings are not all a joy for babies packed in tight lines cross legged on the floor. And as there seemed to be a spirit of overflowing joy in the atmosphere, I suggested that one verse and the chorus be repeated and that we all clap our hands for victory as we sang. We had never done that in the meetings and a few smiled. But by the time the chorus

was started, the glory of God literally filled the place and things were clear out of our hands. No one knew when Miss Walthers stopped playing and dropped on her knees by the piano, and for a full half hour they sang on clapping all the time. It was then the dancing in the Spirit fell on the school girls, something we have never had before in all the showers God has blessed us with in the past. First one of the girls, about fifteen years of age, danced out of her place in the line and went up and down the aisles, between the lines of standing girls, as light on her feet and as beautifully in the Spirit as you would care to see, eyes closed, arms held gracefully above her head and her face shining with a glory not of earth. She has only known the fullness of the Spirit a week, but more absolute abandonment to the Spirit I have never seen. And the Spirit fell. Eight girls received the full Pentecostal Baptism in about thirty minutes, no effort at all, no praying with or for them, no one prostrated, in every case but two the tongues and dancing in the Spirit came simultaneously. As Miss Walthers said to me later, "There seemed such a lightness of Spirit on the whole assembly, it seemed as though the Rapture had come." And the ministry among the girls was beautiful to see. Every one who had previously received, some who have not seemed to be at all in the Spirit for a long time, all came at once under the Spirit. We watched our little Kripa, a slender bit of a girl about thirteen years old, and so far as we could see the child was on her feet three hours and a half, light and free, dancing from one child to another, singing or speaking in other tongues, laying her quivering little hand on the head of one, on the cheek of another, then off into a corner all by herself, lost in praise and adoration. At one time six of the girls were given a sweet little song in the Spirit, two singing it in other tongues and the rest in Hindi. We could not catch it all, but they sang the words absolutely together as one voice in perfect harmony, and it was a song of praise to Jesus, King and Baptizer in the Holy Spirit. The meeting was so absolutely in the hands of God and every one so conscious of Him, that several afterward said they were in heaven, not in Bettiah at all. Hallelujah. And it lasts! Quarreling is a thing quite forgotten in the boarding these days, and when you have seventy school girls shut in a small walled-in compound seven days in a week and find perfect love and harmony, it is of God.

Groups of girls gather to pray, others to study the Bible, and some of the older girls are now asking for permission to go out in bands after school hours to carry the gospel to the village girls and women. Praise God for Pentecost! I wish friends at home who do not believe in the Latter Rain and in the speaking in other tongues could have been with us Thursday, when at least fifteen little Indian school girls were all dancing in the Spirit, singing in the Spirit and talking in tongues in utter and beautiful abandonment to the Spirit of God. It was a

bit of heaven on earth. Hallelujah! "Salvation belongeth unto the Lord; thy blessing is upon thy people."

Kindly pray with us that He may have His own way and that this, His gracious visitation, may also be the means of many coming into the Kingdom. The feeling between Hindu and Mohammedan continues very bitter, Bettiah needs God, so does all India.

SAVED IN PRISON

Brother John W. Curtis, 1048 Troup Ave., Kansas City, Kans., writes: "The Lord is wonderfully blessing in the jail services here which the writer has been conducting for about 3 years. Many boys have been saved and are going on with God though behind the prison walls of the state penitentiary. We also visit the homes of the different boys and invite the members of the family to our church services. Sometimes a father is in jail and his family have no support, and we are called upon for help. A welcome would be extended to any colaborer in this work for the Master."

VIOLET OR SUNFLOWER CHRISTIANS?

A man of God said, "I like best of all that definition of humility that traces the meaning to the etymology—humus, 'ground,' i. e. 'Humility, not rising far above the ground.' I like to think of the exquisite trailing arbutus, always half hidden, or the lowly violet, in contrast with the tall and brazen sunflower."

Another man of God, when spoken to about this illustration, added that the little violet was always looking up, and the sunflower, once up, turned its face downward, as if despising the lowlier flora all about it.

In his revealing book on humility Andrew Murray says that pride is the basal sin out of which all other sins emerge. It was lack of humility which fathered sin in the universe. Satan's heart was lifted up because of pride—this exquisite Lucifer, as he then was, "Light-bearer," wanted to be as God, and it resulted in his downfall, and outcasting from glory. It was the same sin that caused the fall of man and sent the virus of original sin pulsing through the veins of all of Adam's and Eve's children throughout the generations, for Satan's lie to our first parents led them to believe that by disobeying God they should "become as gods" or God.

Pride ever since has been idolatry—self-worship.—Christ Life.

God is ever delighted with souls that dare to put Him to the test, and venture upon His boundless power and grace.

OPEN FOR CALLS.—As pastor. Have had seven years' experience in the work of the Lord. In fellowship with the General Council.—Elisha B. Hosanna, 801 Jackson St., Gary, Ind.

WANTED.—The address of A. B. Freeborn, Pentecostal minister. Any information will be gratefully received.—Wm. Bishop, 2050—5th Ave. West, Vancouver, B. C.

WANTED.—A Spirit-filled Pentecostal girl or woman, by a teacher of children's Bible classes, organizer of V. B. S. and children's church meetings. No experience necessary, only a desire to study the Word and win souls. For further information write Mrs. Angie Marvin, Hubbell, Neb.

In the Whiten'd Harvest Fields

ANSWERED PRAYER

Pastor J. S. Sarmas, Joliet, Ill., writes: "In answer to three weeks of every-night prayer meetings prior to our revival, the Lord gave us a gracious visitation. Evangelist J. E. Lowe of Danville, Ill., was with us for three weeks. A great number were saved and healed, some were baptized in the Spirit and 12 baptized in water."

NEW ASSEMBLY

Brother Roy E. Crane writes: "The Lord greatly blessed in our meeting conducted at Parma, Mo., in September. Five were saved and one received the Holy Spirit as in Acts 2:4. We are opening up a new work at Sikeston. We have 24 names on the roll of a new assembly since Council meeting at Willow Springs, and all have the Baptism except one."

THE SABBATH QUESTION

In assemblies where this question has been presented by those advocating the keeping of Sabbath, there is sometimes seemingly a need for competent help. We are authorized to announce that Elder Matthew Larson, 1215 S. 2nd St., Arkansas City, Kansas, will be able to respond to some calls for help of this kind, and we believe he is well qualified. He was a minister among the Adventists for some forty years, but he now is baptized in the Spirit.

GOOD NEWS FROM NEW ENGLAND

Secretary R. H. Norton writes from Somerville, Mass.: "The New England District Council has been fortunate in recently adding to its fellowship the Pentecostal Church of Quincy, Mass., under the leadership of its pastor, F. A. Kelly, whose efforts have been fruitful in gathering together an assembly of earnest Christian workers, many of whom have already received the Baptism in the Holy Spirit. In an impressive service on Oct. 2, Brother Kelly baptized nine members and the outlook is encouraging for a very successful work."

FORWARD MOVE AT NAPA

Pastor Paul B. Franklin writes from Napa, Calif.: "Our crowds are increasing and the power and blessing of God rests upon the people. The first Fellowship Meeting of the North Bay District, above San Francisco, was held Oct. 10, at Santa Rosa. Every one was pleasantly surprised to see the full house. It was a glorious meeting. The next Fellowship Meeting will be held in Napa at the Full Gospel Mission, 713 Brown St., Nov. 11, afternoon and evening meetings. All ministers and assemblies are invited. I should like to get in touch with the brethren in the East, and especially in Nebraska—my home state."

NEW CHURCH DEDICATED

Evangelist Elsie M. Baker writes: "We have been having a wonderful time in the Lord at Oraville, Ill., during the past three weeks. A number were saved, four men received the Baptism with the Holy Spirit, and the altar was filled each evening with seekers. Brother Kortkamp dedicated the new church last Sunday."

SAINTS ENCOURAGED

Pastor W. D. Taylor writes from Elgin, Texas: "Brother Albert Ott conducted a revival for us in which the Lord blessed. Several were saved and some were reclaimed. The saints are greatly encouraged. Any of the Council brethren passing through will be cordially welcomed by our assembly."

POWER FALLS IN OKLAHOMA

Secretary G. H. Flickinger writes from Drumright, Okla.: "The Lord is working. Brother W. H. Whelchel held a 4 weeks' meeting here, assisted by Brother and Sister Portell and Brother and Sister Jerrell. The power of God was manifest in the saving of 29 souls. Twenty-six received the Baptism with the Holy Spirit and 23 were baptized in water."

FLORIDA CAMP MEETING

Brother Sam. C. Perry writes: "The Florida state camp convening at Durant, Oct. 6 to 16, was a great success. Brother McDowell brought the messages. The long altars were repeatedly filled with earnest seekers—some for salvation, some for Pentecost, and others for healing. God met us there. It was a great time. Great crowds, great preaching, great singing, great praying and praising and great blessing. To God be all the glory."

TEXAS MEETINGS

Evangelists Loraine and Jennie Busby write: "We have just closed a 5 days' meeting at Lancaster, Texas—a new field where there is no Pentecostal work. God was with us. Numbers came to us saying, 'Is this what they call "Pentecost"?' If **this** is Pentecost, we believe in it.' Numbers knelt at the altar praying for a revival. Two were wonderfully brought to God; one of these, we believe will become a powerful preacher. We are now preaching every night in the cottage services in connection with Brother Bowley's church at Dallas. The cottages are over crowded each night and the power is falling. Three were wonderfully baptized in the Holy Spirit this week and others are earnestly seeking the Lord. All the Dallas assemblies are represented in these cottage meetings, also earnest workers from the Pentecostal Italian Mission and other denominations. All are in one accord and God works."

REVIVAL SPIRIT

Brother Oscar Davidson writes from Humboldt, Kansas: "We have enjoyed almost a continual revival for the last year or two. While there have been times when things looked very discouraging, yet all the time there has been a spirit of revival. God has blessed us not only spiritually, but financially. We have just finished and dedicated our new church with a seating capacity of four hundred and fifty. This will be a means of reaching more people than we have ever been able to reach before. The Kansas District Council is to convene here November 21 to 26. We started special meetings Oct. 23 which will last until that time. God has already started blessing us, but we are expecting greater blessings."

GERMAN COUNCIL MEETING

Secretary C. W. Loenser writes: "The German branch of the Assemblies of God held its conference this year at Akron, Ohio. The time of council fellowship, and ministry spent at the German Pentecostal Church there proved to be very profitable to the ministers who had come from various sections of the country, as well as to the local church. The officers were re-elected for another year. Brother Peter Jegl of Chicago was ordained. Various needs of the different phases of the work were weighed before the Lord in brotherly counsel. Deeply conscious of our own weakness and inability to meet the great opportunities which God has placed before us, we consecrated ourselves again for service and sacrifice to the Lord of the harvest."

IOWA TENT MEETING

Evangelist Bessie Downing writes: "After much prayer for the leading of the Spirit I went to Haydock, Iowa, without any money or place to hold services. The Lord opened the way for us to have the Community Church two weeks, then sent Brother and Sister Peter F. Kruse with their gospel tent, which was packed to capacity, with crowds on the outside. Sinners were convicted, 37 were saved. Among the number saved was a woman about 65 years of age, also a man about 75, 2 Catholics and 2 unbelievers. Three were saved after the revival closed. Thirty-five were baptized in water. The first baptismal service was a wonderful scene; hundreds of people stood on the banks as 28 converts were immersed. One received the Holy Ghost as in Acts 2:4 and others were under the power of the Spirit. A brick building was given the new assembly which is now equipped for services. Sister Nellie Cox has agreed to take charge of the work as pastor."

TRIP THROUGH N. E. TRANSVAAL A. Chawner

We have just returned from a three weeks' trip into the far interior of the Thonga Tribe. This is a journey we have desired to take for some time past. Having heard that there were over one hundred thousand Thongas living in Northern Transvaal, and not having been able to reach this great needy tribe in Portuguese East Africa, owing to the unfavorable attitude of the Portuguese officials, we

felt that God would have us commence work among the great number of the tribe inhabiting Northern Transvaal; and later on as He opens the way, reach those beyond.

Northeastern Transvaal is the wildest part of South Africa. The only white men generally traveling through that part are hunters, native labor recruiters, and government officials. Knowing that the rainy season was not far off we obtained provisions and made hasty preparations for a trip into this wild region. The roads were very bad, in fact, in some places they could not be called roads; they were simply trails between the trees and through the bush. Descending the banks of the rivers and rivulets was by no means an easy task, the trail being in many places nothing more than a native footpath which landed us very often in ruts and holes.

As we journeyed, we passed through a very densely populated area. The first thirty miles of our journey was through country inhabited mostly by the Pedi Tribe. After that we began to see more Thonga villages; and across the Klein Letaba River we found the country very thickly populated, and all the people Thongas. As we went we saw more and more villages on every side. We continued on northeast through one chief's area after another. Every evening as we stretched out our canvas covering and sat down around the fire to eat our evening meal, we could see the smoke rising from the numerous little villages throughout the valley. As it grew dark the drums could be heard on every side. These are the sounds that accompany the dances, witchcraft performances, and other heathen practices. Our hearts burned within us as we thought of the darkness of these people. "May God use us to bring them glad tidings of deliverance," was and is the cry of our hearts. Nearly every evening some would come from a near-by village and talk with us and our native helper around the fire.

We passed numbers of natives with their packs going to and coming from the gold mines 400 miles southwest. Many of them were going from their homes in Portuguese East Africa. We also passed quite a few native recruiting camps where these natives rest during the nights of their journey. Natives transporting corn on pack-donkeys passed us here and there; and we noticed high log enclosures by the side of the trail, in which the donkeys are placed at night to keep them safe from the lions. The farther east we traveled: the more wild the country became. One night as we sat talking around the fire, hvenas came through the trees and stood just a few yards away. We crossed through the country of the chiefs Tshikundu and Mhinga, through the great Shingwedzi Game Reserve (a large stretch of country in which the government prohibits hunting) into the Malonga and Makomben Hills. Finally we entered Makuleka's country. The natives ran out from every village to see the car; they had never seen a car before, as ours was the first to cross into that country. We climbed a high hill to a little mud structure which is a trading post for lion and

leopard skins. There was not even a white man there. We slept there that night and were entertained by the forest music—lions' roaring.

Standing on this high hill and looking a few miles over the valley northward we could see across the great Limpopo River, the territory of Southern Rhodesia. Then looking a few miles eastward we could see the confluence of the Limpopo and Pafuri rivers and over them Portuguese East Africa. We were reminded of our past efforts in trying to open work in that closed territory. We pray God may enable us to extend our work from this side and reach its needy people in days to come. Just as we were leaving there a call came from Southern Rhodesia asking us to send them a messenger to teach them. We could not go on to them then; however please pray with us that we may be able to either send them a native evangelist or go ourselves before long.

We found a fine spot for a mission station. There is a stretch of land belonging to a white man who started farming there, but it being so far (50 miles) from the railway, he left. On the land there is a small two-roomed mud house with grass roof. It is badly in need of repair, especially the roof. Nevertheless we thank God for this. We believe it is His provision for us. The owner has agreed to rent it to us. It is certainly a fine site for a mission station; right in the midst of a very thick population. In every direction there are villages and within fifteen miles east we can reach twenty thousand people. Beyond that, there are thousands upon thousands. There is not one missionary among this great number. The opportunities are wonderful. It is truly a wide open door. Please pray with us that God will supply the means for building and establishing the work, and give us the strength and health to go ahead.

SAVED, HEALED, FILLED

For about 15 years I had been suffering with gallstones and went to the hospital for an operation. I was three and a half hours on the operating table. They sent for the priest and he anointed me according to their faith. A hemorrhage started which they said was like opening a faucet. The doctors began to pack me with gauze but the hemorrhage did not stop. A little boy I had reared was out in the hall, and he kneeled down and cried out to God to spare me, and at once the hemorrhage stopped and I saw Jesus walking in and out among the doctors and nurses, and right then He saved my soul and healed my body. I knew then it was Jesus who paid the debt and that He bore all my sins on the Cross. They said I couldn't live, but I grew stronger day by day, and in 19 days was at home, but very weak. I was calling on Jesus the best I knew. My husband and I went out in the mountains testifying that Jesus can save and heal, and all the time I kept going to the church I was accustomed to go to.

One night the Lord gave me a vision. My boy and I were out in a field and large hailstones were beating down on

us. All at once a bright light shone all around us and Jesus was standing on a large white mountain, very white and glistening. We cried out to Him and He turned and pointed north. We walked along that way and heard the most beautiful music I had ever heard. We came to two doors and as we came up they opened and we saw a large body of people standing with their hands uplifted praising God. I didn't understand what it was but I knew it was from the Lord. I had never before heard any one say, "Praise the Lord." I kept praying and asking the Lord to lead me to that place. It would take too long to tell how the Lord led us about from one city to another, until as we were going out one Sunday we heard that same singing. We began to walk faster and faster and before we knew it we were running and, oh, glory to God, there were the two doors, and they seemed to open and there were the same people I had seen in the vision with their hands up praising God. The mission was so crowded we could just get in and we sat in the last seat. They dismissed and when we got outside my husband said, "Did you ever see anything more beautiful than that place?" I told him I never had and that it was the glory of God.

We came back that night to service and there was such a hunger in my soul. I had never seen an altar call and I wondered what they were going up to the altar for. So I used to get down at home and pray and say to the Lord, "Whatever it is that these people have, give it to me too." One afternoon in the praise service the power fell and the Lord baptized me in the Holy Ghost as I sat there in the seat. My husband didn't know what was the matter with me. The pastor of the mission came down and said to him, "That is the Holy Ghost speaking." My husband said, "I don't know, but I know she doesn't speak anything but English and some German." Two nights after, my husband went to the altar and received the promise of the Father, and the Lord sent us out to witness for Him, bless His sweet name.—Mrs. Bessie Taylor, 213 Hughes St., Pontiac, Mich.

TOBACCO CRAVING REMOVED

For 25 years before I was healed I had been a slave to tobacco. I had quit once for six months but the craving remained. The night I was healed I heard a man named Long testify this way: "When Christ saved my soul, He said, 'Long, you will have to quit chewing, smoking, gambling and all your evil habits.' Then I said, 'Lord, I can't do it unless you take the desire away. Just take away the desire so I can quit.' I felt that I was delivered and I was." When I heard that testimony I went home and fell on my knees reminding the Lord of what He had done for Long, and asking Him to do the same for me. In an instant the desire was gone and to this day it has never returned, although 12 years have passed.—A. W. Gottwald, Towner, N. D.

OPEN FOR CALLS.—As lecturer on Daniel and Revelation compared, made from chart.—Friedrick W. Child, 270 N. Avenue, Los Angeles, Calif.

OPEN FOR CALLS.—Evangelistic work preferred, but would take a pastorate if definitely led of the Lord.—Joe H. Woolridge, Box 261, Thayer, Mo.

WANTED.—Missionaries who happen to be in Philadelphia or in the vicinity are cordially invited to spend the Sunday with us at the Latter Rain Gospel Mission, 6103 Hazel Ave., W. Philadelphia. We will entertain them if arrangements are made in time by addressing this writer.—Peter Sivas, 5654 Hazel Ave., Philadelphia, Pa.

Forthcoming Meetings

LAS CRUCES, NEW MEXICO.—Gideon O. DeMerchant and E. Ralph Foster will conduct a tent campaign here Nov. 3-20.

PUXICO, MO.—Old-time revival, Oct. 29 to Nov. 19. Evangelist W. E. Thurmond and party in charge.—Roy P. Foster, pastor, Box 172.

GRAND RAPIDS, MICH.—Sister Hattie Hammond of Williamsport, Md., will hold revival services at the Assembly of God Church, 645 Front Ave., Nov. 23 to Dec. 18.—Pastor D. G. Scott.

EVANGELIST SMITH WIGGLESWORTH'S MEETINGS.—Bakersfield, Calif., Oct. 11 to 16; Fresno, Calif., Oct. 18 to 23; San Francisco, Calif., Oct. 26 to Nov. 6. Later, Denver and New York City.

KENNETT, MO.—A. Watson Argue, the Canadian evangelist will be in Kennett, at the Assembly of God Church, for a 15 days' revival beginning Nov. 8. Service each evening at 7:30.—Pastor S. K. Biffle.

CORRY, PA.—Evangelistic services will be held at First Pentecostal Church, 8 W. Main St., every night Oct. 30, to Nov. 27. All-day rally Thanksgiving Day. Rev. J. A. McCambridge, Cheltenham, Md., will be in charge.—R. N. Miller, pastor.

JASONVILLE, IND.—Third State Convention of Christ's Ambassadors, Nov. 24-27, Assembly of God church, Cor. Main and Parke Ave. All planning to come should communicate with Mrs. C. B. Cushman, Jasonville.—Edw. Miller, secretary.

CALIFORNIA MEETINGS.—Flows, Nov. 6-20; Coalinga, Nov. 22 to Dec. 6. To be conducted by Evangelist Frederick W. Child, chart lecturer on "Daniel and Revelation compared" John H. Kennedy, radio gospel singer in charge of music.

SAN ANTONIO, TEXAS.—Eleventh Annual Session Latin American Convention, Assemblies of God, in Temple Cristiano, El Paso and South Cibola Streets, Nov. 15-18. Take the Guadalupe street car to South Cibola St., then walk one block north. All are welcome.—H. C. Ball, Supt.

DENVER, COLO.—Evangelist Smith Wigglesworth is to hold services Nov. 9-13, Thursday and Friday 10 a. m., assembly hall 2-d and Broadway, all evening and Sunday services in Tramway Auditorium 14th and Arapahoe.—Geo. L. Rose, 1907 S. Clarkson.

FREELAND, PA.—Evangelist Harvey McAlister of Eastern Canada will conduct a campaign under the auspices of the Full Gospel Assembly in the Grand Opera House, corner Ridge & Luzerne Sts., Oct. 30 to Nov. 13, inclusive.—J. G. Jones, pastor.

BOWLING GREEN, OHIO.—Special revival services will be conducted at the Pentecostal church, Nov. 1-13. T. W. Wellard the Scotch evangelist, in charge. The sick will be prayed for each Friday. For further information, write, Pastor Corb, 126 Ada Ave., Bowling Green, Ohio.

SAN FRANCISCO, CALIF.—Evangelist J. Edgar Freeman will conduct revival services at Glad Tidings Tabernacle, beginning Nov. 2, continuing indefinitely. At the close of this meeting he will go to Oakland, Calif., after which he will be open for calls. Permanent address on the coast—839 13th St., Oakland, Calif.

BATH, N. Y.—Thanksgiving Convention will be held at Full Gospel Mission, 16 W. Steuben St., Nov. 24-27. Services at 10:30 a. m., 3:00 p. m., 7:30 p. m. Thanksgiving Day and Sunday; Friday and Saturday, 7:30 p. m. Special speakers, Brother and Sister A. L. Slocum, India, Brother and Sister F. O. Finkenbinder, Porto Rico Mrs. Ruth D. Cook, China, Evangelist A. J. Jenkins. Entertainment will be provided for all. If you are planning to come, write us so we can secure rooms, etc.—Nellie Eiband, Sec'y, 115 E. William St.

OUTRAY, COLORADO.—The Morton sisters, assisted by Miss Silyl Day, pianist, will begin a month's campaign in Presbyterian Church, Oct. 20.

HARTFORD, CONN.—Evangelist R. M. Shearer of Ohio will conduct a campaign at the Bethany Pentecostal Assembly, 1138 Windsor Ave., Nov. 6-30. Meetings every night at 7:45 except Monday. Sunday services 3:30 and 7:30 p. m.—Pastor C. H. Meyer.

BEAVER FALLS, PA.—Evangelistic campaign Pentecost Church, 27th St. & 9th Ave., Nov. 9-27, Evangelist Wm. A. Coxie in charge. Services every night except Saturday at 7:45. Three services on Sunday—10:30 a. m.; 2:30 and 7:30 p. m.—Glean D. Jones, pastor.

TULSA, OKLA.—Special evangelistic meetings in Full Gospel Tabernacle will begin Nov. 1, continuing 3 weeks or longer, as the Lord leads. Evangelist Ben Hardin of Chicago, in charge. Song service in charge of Fay Williamson, of Denver, Colo.—Pastor Geo. E. Smith, 510 So. Peoria Ave.

WEST PLAINS, MO.—Christ's Ambassadors Thanksgiving Rally will be held here Nov. 23-24. All day services Thanksgiving—basket dinner, parade. Officers of Southern Missouri Christ's Ambassadors are expected. Surrounding assemblies expected to cooperate. Visitors will be entertained.—B. E. Hillman.

MUSKOGON, MICH.—Evangelist J. Clark Soules Byesville, Ohio will conduct evangelistic campaign at Gospel Tabernacle, Nov. 6-27. Meetings every night at 7:45 and Sundays at 3:00 p. m. Take Jackson St. bus to end of line and walk one block east. For further information write Marcus Horness, pastor, 911 Southern Ave.

BUTLER, N. J.—Evangelist H. H. Moss will conduct a full-zonal revival in the First Baptist Church of Butler, Nov. 6-20. Meetings every night except Monday at 7:30; Sunday services at 10:30 a. m. and 7:30 p. m. A special young people's rally will be held on Saturday, Nov. 19. For further information write Pastor Leo S. Starnier, Lock Box 143, Butler, N. J.

GLENDALE, CALIFORNIA.—Evangelistic campaign, Bethel Chapel corner Chevy Chase and E. Harvard, T. B. Lennon converted Irish Roman Catholic in charge—starts Nov. 1. Services every night except Mondays. Afternoon services Tuesdays and Thursdays. Morning services Wednesdays, Sundays 11:00, 3:00, 7:30.—Arthur Prosham pastor.

TULSA, OKLA.—There will be a two days' Fellowship meeting at Full Gospel Tabernacle, E. 5th St. & Peoria Ave., beginning Nov. 29. We are expecting some of the brethren from Springfield to be present. Those who have been actively engaged in the work of the Lord for six months a day at least, may make application in person. For further particulars, address James Hutsell, Slick, Okla.

ENID, OKLA.—Southwestern Bible School now open, is endorsed by Oklahoma District Council and purposes to work in harmony with all the other Assembly of God forces in the field. Eight teachers standing for the Pentecostal testimony, constitute the faculty. All desiring better knowledge of the Word or thorough training for Christian work, should send for bulletin.—P. C. Nelson, president, 316 E. Cherokee, Enid, Okla.

TEXAS-NEW MEXICO Sectional Conventions will be held as follows: Pasadena, Tex., Oct. 11-12; Beaumont, Tex., Oct. 15-16; Murchison, Tex., Oct. 19-20; Dallas, Tex., Nov. 1-2, (at Brother Dumas church); San Antonio, Tex., at Brother Wilder's church 17-18; Lamesa, Tex., Nov. 21-22, Roswell, New Mex., Nov. 24-25; Amarillo, Tex., Nov. 29-30; Burkburnett, Tex., Dec. 2-3; De Leon, Tex., Dec. 10-11.—Hugh M. Cadwalder.

HUMBOLDT, KANSAS.—The tenth annual meeting of the Kansas District Council will convene here Nov. 21-25. All ministers are urged to be present. Assemblies should send two lay delegates. Rooms and one daily meal will be furnished free by the local church. Sunday school workers are urged to be present, also Christ's Ambassadors. District superintendents are cordially invited. At this meeting the State Sunday school banner will be awarded.—Fred Vogler, district superintendent.

FOREIGN MISSIONS CONTRIBUTIONS

O. t. 21-31, inclusive
All personal offerings amount to \$3,090.37.
1.32 Childress Chapel Assemblies of God S S
Monette Ark
2.09 Inkerman Pent'l Prayer Circle Inkerman
Pittsboro Pa
2.00 Assembly of God S S Woodward Okla
2.00 Inkerman Pe't'l Prayer Meeting Inkerman
Pittsboro Pa
2.00 Assembly Union Mo

2.20 Assembly of God Savanna Okla
2.32 Pent'l Church Roanoke Okla
2.50 Assembly of God Decatur Ill
2.75 Christ's Ambassadors Band Magnolia Park
Houston Texas
2.80 Sunday School Gilmour Ind
3.00 Prunedale Assembly Salinas Calif
3.00 Assembly of God Cottage Grove Ore
3.00 Assembly Philadelphia Missouri
3.25 Full Gospel S S Burbank Calif
3.00 Victor Assembly Eagle Rock Mo
4.00 Pe't'l Assembly Holister Calif
4.00 Intermediate S S Class Minot N Dak
4.50 Christ's Ambassadors Dorrance Kans
5.00 Assembly of God Springfield Mo
5.00 Assembly of God Perry Ia
5.00 Ass'mbly Holtville Calif
5.00 Full Gospel Church Milwaukee Wis
5.21 Pent'l Prayer Band Fallemtimber Pa
5.50 Hull Woods Assembly Greenwood Texas
5.50 Assembly of God Elhington Mo
5.75 Assembly of God Trinidad Colo
6.00 Methodist Group Hammond Ind
6.00 Assembly of God Lawrence Kans
6.00 Assembly of God Elk City Okla
6.00 Assembly of God Birthday offering Wetumka
Okla
6.00 District Council of Texas & New Mexico
6.20 West Laurel Assembly Laurel Miss
6.40 Full Gospel Mission Danbury Conn
6.91 Assembly of God Church Yoakum Texas
7.00 Assembly of God River Rouge Mich
7.45 Farmers' Mills Mission Carmel N Y
7.50 Bible Assembly Home Gardens Calif
10.00 Evangel Pub House Chicago Ill
10.00 Bethany Home Richmond Va
10.00 Assembly of God S S Rush Springs Okla
10.00 You g People's Class of Wasco Calif
10.00 Glad Tidings Tabernacle St Charles Mo
13.00 Assembly Quincy Mo
15.01 Assembly Nelsonville Mo
10.05 Assembly of God & Young People Pe Ell
Wash
10.14 Woody Assembly Bloomington Nebr
13.25 Full Gospel Assembly Minot N Dak
10.50 First Glad Tidings Mission Oroville Calif
11.75 Enterprise Assembly Enterprise Ala
12.00 Assembly Mission Band Sherburn Minn
12.45 8th Ave., Pent'l Church Gary, Ind
13.00 Mehida Pent'l Assembly Canaan N H
13.00 Pent'l Mission Philadelphia Pa
13.40 Pent'l Bethel Mission Modesto Calif
13.50 Full Gospel Assembly Dayton Ore
13.35 Full Gospel Mission Palo Alto Calif
13.61 Bethel Chapel Assembly Emden Mo
17.44 Latter Rain Gospel Mission W Philadelphia
Pa
20.88 Full Gospel Assembly Louisville Ohio
21.00 United Pent'l Church Bridgeport Conn
23.00 Pe't'l Full Gospel Mission Michigan City
Ind
25.00 Assembly of God S S Miles City Mont
25.00 Pent'l Assembly Witherbee N Y
25.50 Pent'l Prayer Band Assembly of God Allen-
town Pa
27.00 A Group of Friends Bradford Pa
23.41 Full Gospel Assembly Tulare Calif
30.00 Pe't'l Church Knoxville Pa
31.75 Christ's Ambassadors of Oklahoma
33.00 Gospel Chapel Olympia Wash
33.30 Assembly Brookfield Mo
37.10 Bethel Pe't'l Assembly Ju-eau Alaska
37.57 Gospel Tabernacle S S Alton Ill
40.00 Christ's Ambassadors Tulsa Okla
41.04 Glad Tidings Assembly & S S E St Louis
Ill
42.50 Missionary Soc of S California Bible School
4.00 S W Va W W Va & E Ky District Council
50.00 Pent'l Gospel Assembly Millvale Pa
50.00 Pent'l Bible Class Avoca Pa
53.00 Assemblies of God Medi a Ohio
53.10 Pe't'l Assembly Bellingham Wash
60.00 Pent'l Gospel Tab S S Tulsa Okla
65.00 Pe't'l Assemblies of Canada
65.00 Pleasant Grove Camp Meeting Durant Fla
73.00 Pe't'l Tab Tacoma Wash
73.89 Full Gospel Tabernacle Tulsa Okla
79.00 Full Gospel Tab Tulsa Okla
83.50 Christian Assembly Cincinnati Ohio
110.00 Bethel Temple Chicago Ill
142.00 Assembly Wilmington, Del
153.00 Pent'l Mission Peckville Pa
171.65 Gospel Tabernacle San Diego Calif
205.00 Pe't'l Church Akron Ohio
233.23 Potomac District Council
317.00 Pe't'l Assembly of God Scranton Pa
335.00 Bethel Tab Assembly of God German Branch
Milwaukee Wis
600.00 Glad Tidings Tab New York N Y
605.43 The Pent'l Church Cleveland Ohio
1054.37 Bethel Temple Los Angeles Calif
Total amount reported minus \$1,558.77 amount
given direct and designated for expenses \$7,171.52
Amount previously reported13,128.67

Total amount for October\$20,300.19

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O. t. 21-31st, inclusive
1.00 F E S Erick Okla; 1.50 M M F Wichita
Falls Texas; 1.75 A B M Louisville Ky; 2.00
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