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The Sin of Resisting the Holy Ghost

Evangelist A. G. Jeffries

"There is a sin unto death." 1 John 5:16. When man fell into sin and went away from God, he received a heart of lust, a heart of envy, a heart of murder, a heart of hatred, a heart as cold as ice, as hard as adamant, a heart where devils dance and hold high carnival. There is but one reconstructive agent in the universe that can rehabilitate and rebuild that heart, and that Being is called the Holy Ghost.

Way back yonder when Time was a baby, when Time had on its swaddling clothes, God said in Genesis 6:3, "My Spirit shall not always strive with man." What did He mean? That man was down and out. What did He mean? That the only reconstructive agent in the universe was, or is the Holy Spirit. What did He mean? That man had become so devilized that while the Holy Spirit would pull on him the man would pull back. The original word means to contend for a prize. "My Spirit shall not always contend for a prize," which means your soul. He meant that there would be a cessation of divine activities. Unless you yield to Him, He will leave you stranded and damned and wrecked and ruined forever. There never was a crime in this world like resisting the Holy Spirit.

Jesus states specifically in John 3:5 that salvation is impossible aside from the agency of the Holy Ghost. God states that the Holy Ghost can be grieved away; He will cease to strive and the work is done and done forever. No man, from righteous Abel unto this day, has ever found God except through the agency of the Holy Spirit.

I shall never forget thirty-six years ago, I went to an old-fashioned Southern Methodist meeting with a brown-eyed lass, not giving a cent in the world for the meeting, but the preacher took this text and started up the grade. He had not preached ten minutes until I took the fidgets and was restless and uneasy. I said to the girl, "He is the gloomiest fellow that I ever heard," but thank God, he knew his business. When the sermon was over, I was not as talkative on the

way home as I was coming, but I said, "We will hear him again to-morrow night." Of course it was more to be with the girl than to hear the preacher. That night I said, "Possibly he will give us something cheerful," but something cheerful was something we did not need, and to my blank astonishment he began drilling in the hole where he had left off the night before.

When he got through with the sermon I was feeling pretty bad. The old fellow was after oil and he got it. He kept on drilling in the same hole and that

night the drill dropped through into my heart and I said, "If this man is a man of God I am damned and wrecked and ruined and lost forever." The girl was nursing my hat. I was nursing a bouquet, and we were both on the road to hell. I threw the flowers down and struck for the altar. The meeting broke up with sixty-six sky-blue converts. Who did that? Thank God, the Holy Ghost drew me and magnetized me, and I had the good sense to act and got a good old case of 90-proof salvation.

The inertia in every soul is enough to damn it, and the volitional powers to yield are sufficient to save it. I had power to yield and I did yield, praise the Lord. You may sit back and go to hell like a lady or gentleman if you want to, but remember, God has given you power to yield if you will it so. He is pulling on you, but you have got the volitional power to say no and die and go to hell.

Another Scripture, John 16:8, "The Holy Ghost will convince the world of sin." Did you catch that? Here is one of the most stinging indictments against the human family in the Bible, that we will never be convinced of sin, the heinousness of sin, the ghastliness of sin, the blackness of sin, until shown us by the Holy Ghost.

I remember preaching in a western city, and when I arrived there somebody said, "Brother Jeffries, you have run into it now. There are eight churches and eight saloons in this town. The churches are dead and the saloons are alive; there are a hundred gamblers in this town and an equal number of harlots. You have run into it." I said, "Glory to God, I have a bale of hay and a tent and will stay as long as I am needed." After I had preached ten to fifteen days, the scarlet district began to turn out, and the gamblers began to turn out, but I could never get them to take seats. The girls came smoking their cigarettes and the gamblers their cigars.

The meeting ran on, and one awful night God came upon the scene and grip-

(Continued on Page Five)

"MY TIMES ARE IN THY HAND"

Psalm 31:15

Father, I know that all my life
Is portioned out for me;
The changes that are sure to come,
I do not fear to see;
I ask Thee for a present mind
Intent on pleasing Thee.

I ask Thee for a thankful love,
Through constant watching, wise,
To meet the glad with joyful smiles,
To wipe the weeping eyes,
A heart at leisure from itself,
To sooth and sympathize.

I would not have the restless will
That hurries to and fro,
Seeking for some great thing to do,
Or secret thing to know;
I would be dealt with as a child
And guided where to go.

Wherever in the world I am,
In whatso'er estate
I have a fellowship with hearts
To keep and cultivate;
A work of holy love to do
For Him on whom I wait.

I ask Thee for the daily strength,
To none that ask denied;
A mind to blend with outward life
While keeping at Thy side.
Content to fill a little space,
If Thou be glorified.

O Lord, Send Rain

"It is time to seek the Lord till He come and rain righteousness upon you." Hosea 10:12.

"Make this valley full of ditches. For thus saith the Lord, Ye shall not see wind, neither shall ye see rain; yet that valley shall be filled with water." 2 Ki. 3:16, 17.

"Ask ye of the Lord rain in the time of the latter rain." Zech. 10:1.

In my little book, "Praying to Change Things" are presented the rules, principles, and warnings which, if conformed to, will bring answers to prayer. That God will send rain in time of drought is sure, and in the added chapter entitled "Blazing a Prayer Trail" a detailed account is given of how an Oklahoma assembly in time of protracted drought got rain in answer to prayer, thirty one hours after they began to pray. If other congregations will pursue the course there described in time of severe drought they will get rain also.

Now this is all by way of introducing my subject. The thing I have in mind is the long drought our assemblies have been suffering under. As we pass back and forth, back and forth, across the field trying to break the clods, there seems to be such small success. Apparently the clods merely roll out of the way of the teeth of the harrow and all we are able to do is to stir up a dust making every one yet more uncomfortable.

Some of us can remember when the Lord sent the rain, dissolving the hard clods. Any little sermon would break up the hearts of sinners, softened by the rain. Our own hearts were tender and we found ourselves weeping freely with those who wept over their sins. Even if we found one not yet softened, his very dryness made us weep in tender compassion for him. How different it all is now. Sinners are so hard. They resist our most strenuous efforts. We are so dry. Our hearts are hard—dead, sometimes we almost think. Brethren, we are in desperate need of the showers of blessing. Oh, God, send us springs of water, even the upper and the nether springs. The valley is full of bones, and they are exceeding dry. They need the water of life, even rivers of water on the dry and thirsty land.

But I am not anything if I am not practical. For every need God has a supply. I say without fear of contradiction, and in all simplicity and earnestness, just as surely as God would send a physical rain on your community if you were in great need of it, so is He ready to send the spiritual rain upon you. But it is not at all unusual for saints to wait for the needed moisture, scanning the sky day after day discouraged, and even peevish perhaps, because the rain is delayed and the crops are cut short. With no one full of

faith and courage to take the lead they do not assemble to pray for rain, letting their cattle sometimes even die of thirst and the crops dry up in the field, just as if they had no God, or as if their God was One who would not answer prayer. It is even so in the matter of spiritual rain. With no one full of faith and courage to take the lead they wait and look and long for a revival. They may even allow themselves to become faultfinders, blaming each other, blaming the times, blaming the devil, blaming possibly even the pastor, and so grieving the gracious Lord with all their murmurings that the needed rain is delayed even longer yet.

The children of the community, yes the children of the saints with the rest, are passing through the years when it is so easy to get them blessedly saved but being daily hardened more and more by sin. How foolish it is not to cry for the rain to soften the hard hearts. Especially how foolish when in this time of the latter rain there is before us the pleading of the Lord Himself, that we pray for the rain in the time of the latter rain. The rain is what we need. When the Holy Spirit falls upon the community the saints begin to flourish. They confess their former backslidings, their bickerings and strife, and they go on with the Lord, rejoicing in the God of their salvation. The sinners feel strange and hitherto unknown urg-

ings toward God and a holy life moving within them. They begin to talk about being saved, even among themselves. They are easy to lead to Christ. Rain makes all the difference in the world in a community.

Awake my Brethren! Bestir yourselves! Call for the saints to come together to pray for rain. God is gracious. He waits to answer such a prayer. If you do not know how to proceed get my book on prayer and find out. There is nothing to keep you from success if you will come together and pray for rain according to the plain directions given. It is more certain that you can produce a splendid revival in your community by obeying the laws for prayer success than it would be that you could succeed in raising a good crop if you set out with all proper equipment and appliances to do that. Moreover he who would raise a crop must wait till the proper season comes around, but with the harvest of souls, **Now**, is always God's time.

But if you do not want to wait long enough to get copies of the book for the saints from the Publishing House, listen and I will tell you in brief how to do. If you follow the directions you will have a revival in your assembly.

1. Make sure, from the Word of God that it is the will of God to revive His work. This is easy from a hundred texts—from the whole plan of the Bible. The Lord wants to see the sinners in your community saved, and He wants to see your saints brightened up and pulsing with life and power. Praying for such things is praying in perfect accord with His revealed will. Hallelujah!

2. Agree with each other and before God that you will meet and pray for a spiritual downpour just as the widow went before the unjust judge, or the man went to his friend for the three loaves of bread, that is just as Jesus told them to tarry for the Baptism in the Holy Ghost—**until**. Let God see an unwavering determination in your hearts to wait before Him in concerted prayer, day after day, until He sends the rain.

3. Be very definite. Concentrate your praying. Use rifles rather than shotguns. Pray for just one thing. The widow wanted to be avenged of her adversary; and that is all she talked about. The friend wanted three loaves; he said nothing about other things. People who seek the Baptism as they should, concentrate every power of their being upon the single matter of receiving the Holy Ghost. Hold on to God with singleness of purpose, watch against double-mindedness and against wandering thoughts. Pray for God to send a deluge of rain upon you, upon the members of your families, upon the whole community. Do not be chary with your asking, but ask largely. You have a big God who wants to be asked for great things. It is a small thing with your God to send conviction upon your community to such an intolerable extent that men will not care whether they attend to business or not. They will want so badly to be saved.

4. Cleanse your hands. You are appearing before a king—before the King

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eternal. You need to be spotlessly arrayed. The blood of Jesus must completely envelop you. Get everything under the blood. This means deep, deep self-humiliation; it means heartrending confessions of faults before your brethren; it means searching diligently by the assistance of the Holy Spirit for everything in your life that is unbecoming of holiness and getting rid of it. When everything is under the blood the Father will smile upon you graciously, and you will have an assurance anew that you are accepted in the Beloved.

Will God send a revival to an assembly who will do thus? He will. Do not be one bit afraid to tell Him you will meet day after day and pray until He sends the rain. Do not be afraid He will delay so long that your power to continue will be worn out. Such a thought is a slander upon the loving kindness of your God. He will not suffer you to be tried beyond your ability to endure.

How many days will it take? I don't know. The Oklahoma congregation praying for physical rain set out to pray until the rain came. Probably no one thought it would come so quickly as it did. The second time we met, God gave the assurance of rain to the whole group so plainly that no one could ask for rain, but the high praises of God were shouted aloud, because the rain was coming. It is a very important part of the instructions about praying for a revival, that you let God see that you are absolutely fixed in your purpose to gather and pray for rain daily until the rain comes. So do not let it be anywhere in the back of your minds that your vows to God mean, really, that you will come together a couple of days or so.

"It is time to seek the Lord till He come and rain righteousness upon you." Do not wait for signs of revival before you begin digging your ditches. God told them to dig the ditches when there was not a sign anywhere that the water would fill them. Get yourselves ready for a revival. Remember those who, when they went to the church to pray for rain, took their raincoats along.

"Ask ye of the Lord rain in the time of the latter rain."—C. E. R.

BRINGING THEM IN

One of the most beautiful points in Mr. Moody's life was his extreme earnestness and fidelity in doing little things for God's work. Bishop McCabe says that on one occasion Moody heard him preach Christ to the people. At the close of the sermon Moody said: "Chaplain McCabe, I want you to preach that sermon in my Illinois Street Church to the poor sinners whom I will gather there for you." Moody held this service at midnight. When Bishop McCabe walked into the room with Mr. Moody, there was not a soul present. Moody said: "You sit down here, and I will go and get the audience." He went out on the street and in about a half hour returned, followed by a great crowd of toughs from the street. McCabe grew ecstatic as he told of the wonderful service held at midnight with these poor sinners. Moody was faithful over little, and God made him ruler over much.

The Uncharted Operations of the Spirit

We have what we call trade winds and they are all charted on our maps. They are the prevailing winds, but there are many other winds that are uncharted. Whoever charted a tornado? It makes its own chart. There are gentle trade winds; there are also hurricanes, tornadoes, blizzards and typhoons, and also hot and cold blasts.

The same in the spiritual realm; there are the gentle currents, the prevailing winds, the regular stream of salvation; and then there are the exceptions. The divine blast on the Day of Pentecost was one. "There came a sound from heaven as of a rushing mighty wind!" It filled all the house where they were sitting, and it overflowed and three thousand were swept into the kingdom.

Was the operation of the Spirit on the three thousand seen? It was heard coming upon the one hundred and twenty, and the crowd heard it coming out of the hundred and twenty. No one of the great crowd saw it enter. Prior to its entering the three thousand they cried out, "What shall we do?"

The word coming forth in the Spirit, and accepted by three thousand of the hearers, brought about an unseen yet tremendously real experience. Eternal life was brought unto them as a reality. Three thousand were born again into a new realm, a new kingdom. No one saw the operation.

There is no limit to the number upon whom the Spirit can operate through one individual. On the Day of Pentecost we see three thousand being operated on from the hundred and twenty, and subsequently five thousand being operated on from three—Peter, John and the lame man. What had the lame man to do with it? He was leaping and praising God and a receiver of life through Jesus of Nazareth. "One man of you shall chase a thousand." Here were three putting five thousand to flight. Acts 4:4.

"The wind bloweth where it listeth and thou hearest the sound thereof but canst not tell whence it cometh, and whither it goeth; so is everyone that is born of the Spirit." You cannot tell whence the wind comes or whither it goes, and you do not have to tell. Just get into the wind. You can understand the blowing of the wind. You say, "We have the wind from the Pacific, and feel it as it comes off the ocean." From whence did it start? You may say that a wind comes from the south or west or north, but can you understand all its circuits? In the same manner as the wind is continually moving, so is the Spirit of God moving continuously. Pray that He may move rapidly, strangely, demonstratively, yes, and if needs be, with the fury of a tornado.

When Paul and Silas were in the jail at Philippi there was an earthquake which caused the doors of the jail to fly open. The commotion in the atmospheric disturbance brought about a disturbance in the otherwise undisturbable man, the Roman jailer,

and he was soon on his knees before a prisoner. What did it? The unseen working, the breath, the wind, perturbed the inner man and he cried out, "What must I do to be saved?" There was an earthquake within as well as without. And Paul told him, "Believe on the Lord Jesus Christ and thou shalt be saved." He believed, and while no one saw the actual birth, they saw the life which resulted from the birth in the activity of the jailer when he took the prisoners to his home and washed their wounds and provided for them. A midnight lunch in exchange for stocks that midnight! Would you have liked to have heard the grace that Paul offered over the midnight lunch, and to have seen the face of the jailer and his wife and family as they sang a new song as Paul taught them to sing as he had sung?

How was it all brought about? An operation of the Spirit loosened the earth, loosened the doors, loosened the prisoners, loosened the jailer, and loosened praises. Thou canst not tell whence it cometh and whither it goeth, so is every one that is born of the Spirit.

Study, watch, learn, contemplate the operations of the Spirit. Do not think He is confined to one course like a trade wind. Expect the unusual. Amen.

HOPE FOR THE DEVIL'S CAST-AWAYS

The good news of salvation is for all. George Whitefield, standing in his tabernacle in London, and with a multitude gathered about him, cried out: "The Lord Jesus will take the devil's castaways!" Two poor abandoned wretches standing outside in the street heard him, as his silvery voice rang out on the air. Looking into each other's faces, they said: "That must mean you and me." They wept and rejoiced. They drew near and looked in at the door, at the face of the earnest messenger, the tears streaming from his eyes as he pleaded with the people to give their hearts to God. One of them wrote him a little note and sent it to him.

Later that day, as he sat at the table of Lady Huntington, who was his special friend, some one present said: "Mr. Whitefield, did you not go a little too far to-day when you said that the Lord would take the devil's castaways?"

Taking the note from his pocket, he gave it to the lady, and said: "Will you read that note aloud?"

She read: "Mr. Whitefield, two poor, lost women stood outside your tabernacle to-day and heard you say that the Lord would take the devil's castaways. We seized upon that as our last hope, and we write you this to tell you that we rejoice now in believing in Him, and from this good hour we shall endeavor to serve him who has done so much for us."

A FEDERATION OF NATIONS AGAINST GOD

Facts are slowly rising to the surface which portend a future such as the human race has never known. A missionary recently from Shanghai reports posters on the hoardings which he himself saw with the words—Down With God! Various Atheist organizations in American Colleges have chosen these as their names:—in Wisconsin, "The Circle of the Godless"; in Philadelphia, "God's Black Sheep"; in Los Angeles, "The Devil's Angels"; in Rochester, "The Damned Souls"; in North Dakota, "The Legion of the Damned," with a president entitled "His Satanic Majesty."

The official organ of the British National Secular Society says of our Lord:—"He was a controversial hooligan, and his speech was strong enough to blanch the face of a fishporter: he possessed a fearful temper; and there is grave suspicion that he gambled. We often wonder, prayerfully, how the Virgin behaved when the Ever-Blessed-Wielder-of-the-Jack-Plane used to bring this particular lady friend (Mary Magdalene) home to supper." On which the Christian Evidence Society says:—"We have refrained from printing far worse extracts. But the public attacks made upon all religion in the parks and other open spaces by atheist lecturers are for more blasphemous and vulgar than those made in the publications of atheist societies."

Now the Second Psalm portrays, in miniature, the coming storm. The Psalm opens abruptly: there is no prelude; and at once there breaks on the ear the tramp of gathering armies, the tumult of nations, the huge throb of universal rebellion. "Why"—cries the onlooker, in wonder and horror—"do the nations rage"—in frantic uproar—"and the peoples"—in all ranks and classes—"imagine a vain thing"—an impossibility, namely, the overthrow of the Throne of Jehovah? For they are set on nothing less. "The kings of the earth set themselves, and the rulers take counsel together, against the Lord (Jehovah) and against His Anointed (Christ)"—for all at last identify God and Christ as inseparable, and to be accepted, or opposed, together—"saying"—the inarticulate rage of the masses finds utterance in the studied atheisms of the 'intellectuals'—"Let us break their bands asunder, and cast away their cords from us" (Ps. 2:1).

The moral line of defense of the world maintained by the church. Lawlessness concentrates on smashing, as a prisoner snaps his handcuffs: let us be our own gods, let us have our own lynch laws, our own morality. It is an apostasy which is meditated, plotted; a universal conspiracy—they "counsel together"; a final resolve—they "set themselves;" articulate—"saying"; and furious—they "rage." The fundamental laws of every State will be

made studiously anti-Christian and deliberately God-defiant.

A medal was struck, which still survives, bearing the inscription:—"Diocletian, for having everywhere abolished the superstition of Christ." The final Roman Emperor will tread in his steps.

Zinovieff, a Jew, a master-spirit of Russia, in a Christmas appeal said:—"We will grapple with the Lord God in due season. We will vanquish Him in the highest heaven, and wherever He seeks refuge; and we shall subdue Him forever."

"The idea," says Martin Luther, "that the world is to be converted before the coming of Christ, comes from Satan."

The drama next shifts in a moment to heaven, and suddenly there speaks the great Opponent of the rebel nations. With the apostasy raging below, the throne is suddenly unveiled above. "He that sitteth in the heavens"—remaining seated, in the awful calm of God, in the repose of perfect power—"shall laugh: the Lord shall have them in derision." There is something very awful in this sudden portraiture of God. The mere thought that a universe founded deep on righteousness, a world stamped all over with retributive law, a throne of Deity which called all things out of nothing—that these can be overthrown by worms of the dust in the dust, is so absurd as to be laughable; as though a spider sought to shift Mount Everest, or a fly to roll earth out of her orbit: their very conscience is built on the decalogue they would destroy.

But the sublime comedy passes swiftly into dread tragedy. They who mock God will reap the mockery of God. Detecting the plots, unmasking the motives, measuring the atheisms on earth, Deity, serene, as the march of stars and suns, immovable with the immovability of Godhead, and regarding the apostasy as simply absurd, launches the last judgments with that Word which is itself creative. "Then"—after the patience of four thousand years—"shall He speak unto them in His wrath"—not now with Scriptures, but with judgments; not with His mouth, but with His arm—"and vex them"—'trouble' them, in the Great Tribulation—"with His sore displeasure." So the nations, after decreeing lawlessness, now hear the counter-decree of God. "Yet"—despite a world in arms, and because a world is in arms: the whole soul of the Psalm, says Luther, is in that 'yet'—"I"—emphatic: One against earth's millions, the Creator against the creature—"have set my King upon my holy hill of Zion": literally, as for Me, I have set my King upon Zion, the mount of my holiness. 'Zion' locates our Lord as a **King on earth**: so Jehovah's answer to a world's rebellion is a re-affirmation of Christ; and not a Christ in a distant heaven, but a

monarch actually present in Jerusalem, and so master of the world.

Into the drama now suddenly breaks a third voice, the voice of the Son of God, the Vox Humana in God's stupendous organ-music. "I will tell of the decree"—for He reigns, not by the will of man, but 'by the grace of God'; not as a usurper, but as the lawful Heir; by a decree which overrides and cancels all decrees of lower thrones: for "in its own times"—its appropriate season—"He shall show who is the blessed and only Potentate, the King of kings, and Lord of lords." 1 Tim. 6:15. The Lord Jesus fastens upon His resurrection as the seal, the proof, the initial act and all-embracing germ of His coming kingly power. "The Lord said"—spoke the decree once for all—"unto me, Thou art my Son"—Son, as no other is Son: for "this day"—therefore not in a dayless, dateless eternity, but in a given moment of time, which is cut up into days—"have I begotten thee"—out of the tomb: "ask of Me"—for the Lord's resurrection day was virtually, if not actually, His coronation day; and the 'asking' is for the nations, in an earthly throne: not the heavenly throne, which is His, not by asking, but by right—"and I will give Thee the nations"—for the ultimate salvation of the Gentiles lay buried deep in the Old Testament—"for Thine inheritance, and the uttermost parts of the earth"—for the Lord's empire will be the first and last to be universal in fact as well as in title—"for Thy possession."

And men must learn that it is as impossible to overthrow God on earth as it is to storm the stars. The scepter, which His enemies think is still the wooden reed He held in the judgment hall, becomes an iron staff in contact with which all earthly militarism is as brittle as china. This at once disproves all interpretations that apply the Psalm to the gospel age. **Now** He breaks no bruised reed: **then** He smashes (where wickedness compels) with blow on shattering blow. Whole nations must be destroyed rather than that Christ shall be dethroned: when God moves, even a Roman Empire is broken as suddenly, as easily, as irreparably as iron smashes earthenware.

The drama now closes in the voice of the Holy Ghost, in that final summary of appeal which must more and more be ours, in the only divine patriotism of the gospel age. "Now therefore"—in view of the fact that God will not allow Himself to be dethroned; in view of the hopeless futility of rebellion; in view of the irresistible decree already pronounced; in view of the empty tomb which proves a filled throne—"be wise, O ye kings; be instructed, ye judges of the earth"; learn from observation and Scripture and experience, if you are not wise enough to know it intuitively: "serve the Lord with fear, and rejoice with trembling: kiss the Son."

The kiss upon the hand, or upon the hem of the robe, is, to-day, as it always has been, the act of homage to kings: He is so gracious, so easily placated, that but a kiss will avert the coming wrath. Here we get once more the revelation of

the heart of God. The threatening of Jehovah is neither an impatient taunt nor a vindictive passion, but a revelation of danger in order to open up a golden offer of safety. "Swear fealty and homage to Him, submit to His government, take His yoke upon you, and give up yourselves to be governed by His laws, disposed of by His providence, and entirely devoted to His interest" (M. Henry).

So the Psalm closes with the never-varying, never-altered, never-ceasing alternative. One horn of the dilemma—"Kiss the Son, lest He be angry, and ye perish in the way, for His wrath will soon be kindled"; the other horn of the dilemma—"Blessed are all they that put their trust in Him."

Thus everything turns upon The Son. **To sin against the Son, is to sin against the remedy, to destroy the Mediator, to cast off the bands that save as well as the bands that irk, and to be buried beneath the debris of a ruined world.** How fearful the final prayer—"Hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb, and from the great day of His wrath is come" (Rev. 6:16). To be truly wise is to know our danger in time. "Blessed are all they that find refuge in Him": blessed every way and blessed always! As one of the greatest of the Judges of the Earth has said:—"I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go" (Abraham Lincoln).

THE SIN OF RESISTING THE HOLY SPIRIT

(Continued from Page One)

ped everything on the ground. Those Magdalenes slipped in and took the back seats, the gamblers tossed their cigars out in the weeds and sat down. When I called for mourners, five of those Magdalenes came down with their silk skirts swishing, threw up their jewel-bespangled hands and cried from the bottom of their souls and said, "God Almighty, never until to-night have we felt the enormity of our crime, selling our bodies for beer and bread." All those poor heart-broken girls cried from the bottom of their souls, and Jesus swung His chariot low and liberated five of them, thank God! One of them to-night is in Los Angeles fishing men and women out of the cesspools of hell.

I spoke of the gamblers—among them was a little crippled gambler who had suffered from white swelling—one of his feet was drawn up from the toe and turned almost backward, the other was drawn up from the heel so he could not touch his toe to the ground. I stayed in the town a month and the gamblers picked up a pretty good acquaintance with me. The gamblers came to me and said, "Brother Jeffries, we wish that little crippled gambler was dead; he is the meanest little devil that ever lived. He won't play fair, he strikes us with his crutches; he is just a little contorted knot of humanity so we cannot hit him."

Every night that little gambler came down to the meeting. There was a little bench and the little gambler would take

that seat, put his crutches across his lap and hear the sermon. I saw for days that the Holy Ghost was striving with him, and one night when the altar was filled and the lightning strokes of glory were coming thick and fast, I saw the gambler weeping. I walked out of the tent, out to the tree where he was and laid my hand on his shoulder. I said, "Darling boy, it strikes me you need God." He said, "Preacher, I need something I haven't got." I picked up his crutches and went into the tent. He was crippled so badly he couldn't kneel, so he placed his crutches by the mourner's bench and sat down. I laid my hands on his little devilled head and held them there until salvation came down and glory crowned the mercyseat. When the glory struck him, he said, "Preacher, kneel down, I can't get up, I want to hug you," and I did.

About two nights later the little gambler came down to the altar and sat on the altar. He said, "Preacher, I want to be wholly sanctified, I want the Baptism of the Holy Ghost." I blessed God and said, "I will stick to you," and laid my hands on his head, and he received the Holy Ghost. Then, the strangest thing I ever knew in my life took place. He was supporting a widowed mother by gambling; had no other resources under heaven. God never moved a temptation to keep a man from falling! God never moved a saloon to keep men from drunkenness; He proposes to meet the issue with grace. God knew that the temptation for gambling would come back when the pinch came, when poverty came. God knew he could not do manual labor, and the little fellow on the night he received the Holy Ghost took sick and went to bed. In my evening prayer (Christians will understand me) the Lord said, "I will hold him down, if you will keep him up until he goes." After the meeting I kept sending him money.

The last post office order I sent him was for \$13.30, and the last letter I received from him said, "Brother Jeffries, when the money order fell on my breast I couldn't help shouting a while before I read your letter." The next letter was from his mother and said that little Sammy had died shouting and had gone home to glory. What did that? The Holy Ghost convinced him of sin. You know and I know he could have resisted and said, "No," and die in his sins, but remember, the Holy Ghost will turn pressure on enough for you to yield under it and no more; otherwise salvation would be compulsory. We are all Calvinistic enough to believe that God would knock the whole world down and make them be saved, but where would the glory be? Where would human free agency come in? I say the Holy Ghost strives sufficiently for you to yield and if you do not, He then, as I shall show later, leaves you and the work is done and done forever.

Another scripture, Heb. 2:7: "To-day if you hear His voice, harden not your hearts." To illustrate, take a piece of sealing wax, such as our wives and daughters used before the self-sealing Mason jars came in, hold it to the light and it

will melt readily. Let it cool off, try it again and it takes one and three-fourths degrees more heat to melt the second time. Let it cool off, try it again and it takes three and seven-tenths more heat to melt it the third time. Let it cool off and it takes five and a half more degrees to melt it the fourth time. I can repeat the process until it would lay all night on a white-heated stove and not melt at all. Why? The melting qualities have been burned out of it. Pneumatology teaches that there are molecules in the spiritual realm as well as in the natural world. The conscience is composed of such particles. Under conviction, these particles are brought to a state of feverish excitement and guilty restlessness. If the soul does not yield while under this pressure, there will come a cooling off, and it will take a greater conviction to bring that soul even up to a state of former seriousness. This may be repeated until by this process of calcination the conscience may be entirely burned out. See Eph. 4:19; Rom. 1:28; 1 Tim. 4:2.

If there is a doctor here, he will bear me out in this statement, that if any man has ever had brain fever real bad he will never have the mental acumen and mental penetration that he had before, because the molecules of the brain have been greatly impaired. If ever he has it the second time, it will be a wonder if he is not a mental imbecile. Every time you get convicted and do not yield, it burns out part of your territory and you are bound to act on a lesser conviction than you did before, because you have not the territory for God to work on. If you do not yield the second time, you have lost more territory, and the conviction must be limited in proportion to the territory burned out. I know of men who would write their check for \$10,000 if they could feel once more what they formerly felt; I know of women who would give their jewelry and wardrobes if they could feel again what they once felt. I tell you the Holy Ghost has given every man in this world, and is giving every man, a more than fair chance for his soul.

Now, there are two ways to commit this sin. One is gradually, as the conviction weakens like the wax hardening under the heat until every molecule is burned out. The other is, God may turn on one man more pressure in one hour than He has turned on another man in forty years, and the man may commit it in ten minutes; while another man has not committed it in forty years.

Preaching way down at Corrigan, Texas, in a Methodist church, on one occasion, the pastor and I were walking out one morning to the church, when an old man rode out of the pines, dismounted and nervously tied his little mule to a dogwood bush. The preacher said, "Look! I'll guarantee that old man hasn't been in church for forty years. He is an old timber thief and a hog thief. He will swear a man into the penitentiary to get him out of the country. He is the meanest man this country has ever had to deal with. What do you suppose ever brought him to the church?" I said, "I don't know

(Continued on Page Thirteen)

Are the Gifts of the Holy Spirit for To-day?

Pastor Donald Gee, Edinburgh, Scotland

Why not? The burden of proof surely lies with those who say, "No," rather than with those who say, "Yes." There is nothing in Scripture, reason or experience to make us believe that the Gifts of the Spirit are not for to-day—every one of them.

What are some of the arguments usually advanced as to why the supernatural gifts which characterized the Church in the First Century should not be expected in the 20th?

1. "The Lord withdrew these manifestations of His Spirit at the close of the Apostolic Age."

On what authority, we ask, is this daring assertion foisted on the Christian Church? Certainly not on the authority of the New Testament. There is not one line of it to indicate any intention of God to withdraw these Gifts. On the contrary we read that "The gifts and calling of God are without repentance" (Rom. 11:29); that "Jesus Christ" is "the same yesterday and to-day and for ever" (Heb. 13:8); and that the risen Lord who worked with His first followers confirming His Word with signs following (Mark 16:20) is also with them "even unto the end of the age" (Matt. 28:20). If we are going to whittle down the New Testament pattern for Christian experience to suit our own experience or our own opinions, then where are we going to stop?

There is just one passage sometimes quoted that seems for a moment to give color to the supposition that some of the Gifts of the Spirit are not for to-day. It is the statement in 1 Cor. 13:8, that "Whether there be tongues they shall cease." It is funny that people always fasten on "Tongues," and ignore the fact that "Prophecy" and "Knowledge" are included; these folk usually have a superabundance of the latter, and would very strongly repudiate that it had "vanished away" in their case!

But this passage is plainly referring to "when that which is perfect is come" (v. 10), and does not refer to "NOW," when we see through a glass darkly; but to "THEN," when we shall see face to face (ver. 12). As a matter of fact that whole passage strongly proves that we should expect Spiritual Gifts to remain right up till the end of this age, because their Divine purpose will not be achieved until that which IS PERFECT is come. It will be generally agreed that this is not yet.

2. "But History proves that they ceased with the Apostolic Age."

This statement is both true and false. As a matter of fact it can be truthfully affirmed that History proves nothing of the sort, rather the reverse.

There is an element of truth in it, inasmuch that there was a great diminution of these Gifts not only after the Apostolic Age, but probably even towards its close. This was not because the Lord withdrew

them; but, to quote John Wesley, "Because the love of many, almost of all Christians so-called, was waxed cold. . . . This was the real cause why the extraordinary gifts of the Holy Ghost were no longer to be found in the Christian Church." It is a significant fact that in times of Revival all through Church History they have re-appeared in some form or other. One word here. It is surely a serious thing to accuse God of *withdrawing* these Gifts if the real fact is that the Church *lost* them through lukewarmness!

But actually speaking the statement is historically false. The Gifts have never entirely ceased. Irenaeus, Tertullian, Chrysostom, Augustine, all refer to these Gifts as being still existent in their own times. Even during the dark Middle Ages they appeared among the persecuted Waldenses and Albigenses. Then on, among the Jansenists, the early Quakers, the so-called "French" prophets, the early Methodists, down to the "Irvingite" Church of the 19th century. There are many isolated saints alive to-day who had speaking with tongues and other manifestations of the Holy Spirit long before the present great outpouring that began about 1900.

3. "The New Testament canon is now completed, and so inspired ministry through Spiritual Gifts is no longer needed—we have the Written Word."

Such an argument rests upon a complete misconception of the true nature and purpose of the Gifts of the Spirit. It assumes that in the early Church utterances through these Gifts had all the authority of the Scripture, but the New Testament utterly disproves such an idea. The Early Church is consistently found always appealing to the Scriptures of the Old Testament (NEVER to their own "prophets" be it noted), for support for all doctrine and final settlement in every dispute. (Acts 2:16; 15:15; etc.). The "prophecy of Scripture" provided (2 Peter 1:20) a totally different level of authority to the spiritual gifts among them, and it does so still.

The purpose of Spiritual Gifts will be dealt with in a later study (D. V.), but sufficient to state here that they were given neither to provide the New Testament, nor fill the gap while it was being written. Their purpose was auxiliary and distinct, and rightly used in their proper sphere they are as valuable and needed to-day as ever.

4. "But they are no longer needed to-day, because the World is now convinced of the truth of Christianity."

Is such an argument soberly advanced? Even in nominally Christian lands there are multitudes of unbelievers. Is the Church of to-day to depend only on intellectual and oratorical appeals for the victory of the Gospel? Apparently this is assumed to be the case, judging from the training given our ministers in the Theological Col-

leges. Such weapons have their legitimate and valuable place we admit, but there are multitudes who will never be moved and opened to the Gospel except by the manifestation of supernatural power. They are panting for it in full view of a powerless Church.

That the healing of the sick, etc., *does* have great power to arouse the indifferent, convict of sin, attract to the Gospel, and lead to genuine conversions is proved by the phenomenal way crowds are being attracted where such ministry is being given. They also clothe regular meetings of assemblies with such a sense of the reality and presence of the living God that an entirely new enthusiasm is being kindled among Christians who are tasting these things. Is not this necessary and valuable?

In the great heathen lands the missionary is facing almost identical conditions to those of the early apostles. Surely it must be admitted that here, at least, the Gifts of the Spirit will form an invaluable aid to the Messenger of the Cross. But if their reality and value on the mission field be admitted, then the argument vanishes that they are "not for to-day"!

5. "But if these Gifts are for to-day, then why are they not manifested and possessed by our great Church Leaders?"

For various regrettable reasons. In cases where they have apostatized from the simplicity of the Gospel, and the truth as it is in Jesus, where the Fundamentals of the Christian Faith are no longer believed in—then one could hardly expect the Holy Spirit to be manifesting His Presence in this way in such lives.

Where leaders are still happily sound in the Faith "once for all delivered to the saints" they may still be in a strangely inconsistent position of absolute unbelief where Spiritual Gifts are concerned; they neither want them, expect them, nor believe that they can have them. The principle therefore infallibly applies—"according to your faith be it unto you." God is not out forcing these things on unbelief. In some sad cases the price needed to be paid has been judged too heavy, and the bitter opposition that follows is often only the attempt of a condemning conscience to excuse not following in a pathway to which at one time God clearly called.

Among some of God's most spiritual and devoted children there is a strangely perverted and exaggerated dread of demon power and spiritual deception. As though the Lord left the man sincerely seeking a closer walk with Himself to become the sport of the fiends of hell! Such should ponder Luke 11:11-13. They appear to prefer no experience of the supernatural at all, lest it should prove wrong. They forget that there are plain tests for the supernatural given in the New Testament within the reach of every believer, and that a spirit of fear is specially deprecated. It has been Satan's master-stroke to so raise fears of deception that he is thereby able to keep many of God's dear children out of their inheritance on this line. The saddest part is that he has actually found tools for this work among some of the finest Christian teachers of the hour. Even after years in which to prove if there was anything of Satan in some of the ex-

periences God's children have enjoyed—yet fear and prejudice still do their deadly work.

There are absolutely no valid reasons why the Church should not be fully enjoying to-day the possession and exercise of every Gift of the Spirit. We heartily praise God for those that have been in large measure restored to their normal place among us. There is still "land to be possessed." We must press on for more, remembering that the courage of faith will be needed. Since the land is well within the divinely appointed boundaries however, we can have every confidence that our God will yet cause us, by His infinite grace, to fully inherit.

WHY I BELIEVE IN THE BIBLE

D. H. McDowell

1. Because it is practical. To be practical it must serve a common purpose, viz., meet the requirement of every living person. The Bible does not address itself to a clique or clan but is universal in its appeal. It holds the remedy and the only solution of man's ills and problems.

2. Because it is reasonable. It teaches us about a Supreme Being. This is a reasonable thing for every right-minded person to believe. Behind all the activities of a living universe there must be a great and wonderful Person, full of wisdom and power. It speaks of facts which are capable of demonstration in our everyday lives. It does not ask us to do unreasonable things, but the promises of reward for obedience are reasonable and easily understood.

3. Because it is reliable. It can be depended upon. No one need fear being disappointed by obeying the Bible. No one who has ever trusted in this book has ever been able to report that it had failed to bring the results promised by it.

4. Because it is durable. One need not fear that the Bible will become out of date or antiquated as regards its truths and value. It has and always will rank at the top of the list as the greatest of literary works, topping them all like the highest mountain tops and towers above the ant hill at its base. It has outlasted every other work of literature in point of usefulness and value as well as being more of an asset in the daily life of thousands than any other book. Had any other work been persecuted and fought against as this book has, it would have passed out of existence long ere this. But this book is indestructible and, like His people Israel in Egyptian bondage, "the more they persecuted them, the more they prospered and grew."

5. Because it is indispensable. The world cannot get along without the Bible any more than it can get on without sunlight. Some folk might think that Science can create synthetic sunlight as well as synthetic other things. They are having a fine time with their synthetic religion and synthetic food-stuffs. The sun can not well be dispensed with. Neither may we dispense with the Word of God, the Bible, without becoming dead, withered and lifeless. We need the violet rays of the Sun of Righteousness in this world of darkness and sin and we get this through contact with the Bible.

6. Because it is indisputable. There has been plenty of disputing over the Bible, but

no argument has ever been offered that has not been exploded and disproved. To condemn the Bible without trying it is like condemning a table loaded with all the finest foods obtainable without trying them.

The Bible is an authority of the first water and makes no apologies for its claims. It is like old Mt. Shasta, whitecapped and beaming with ten million crystals sparkling in the sunlight, with his base on earth and head towering into the heavens away above the clouds. Does old Shasta apologize for being something authentic in mountains? No he just stands there and we behold with wonder and amazement. We might criticize him and make all kinds of objections to his claims, but he stands there proof against the finest debate to his claims as a mountain of some authority. So the Bible.

Do as you like about it; there it stands a memorial of all time, depicting and describing the characters of the greatest men the world has ever known, laying down achievements unmatched by any other men in the history of nations. Dispute this if you can, but facts are stubborn.

7. Because it is virile. The Bible has a soul—a living soul. There is a breath and an atmosphere that pervades the book all the way through which is common only to the Bible, and it is capable of transmitting life, hope and vigor to all who trust in its message. It is honest, dealing out the truth impartially. It is straight, going right to the root of matters. It is loving, sympathetic and merciful, calling us higher and offering an outlook more lofty and lasting than any other hope the human heart has ever conceived.

8. It is individual. No other book like it. It has one message. (1) Concerning man, his creation and fall. (2) Concerning sin, the disease of the whole race. (3) Concerning redemption, the only adequate remedy.

It carries a message of ONE MAN. From the first book right through in type, shadow, portrait and direct statement, as well as by revelation to men on earth, it deals with the character and personality of the greatest of men, THE MAN CHRIST JESUS. O, what a wonderful Man, the Son of Man, the son of God, the Immanuel, the Redeemer, the Advocate and High Priest and the glorious coming Lord and King. It transmits His life and Spirit to every believer and prepares one for a higher and nobler career not only in this life but in that which is to come.

IN THE WAR ZONE

Marie Stephany

It seems as if we have been isolated from the rest of the world for we didn't get any mail for six weeks and we haven't heard from the coast for a long time. The war has been raging in this province for the last two months and the fighting is only about 100 miles from here. With all this we have found the Lord's grace sufficient and He has supplied us with wonderful peace. I am sure we couldn't enjoy any more peace if we were right home in America. Because, in the will of God, there is peace no matter where we are. To be in His will means that we are abiding in Him and in Him there is no darkness or discouragement.

The tent meetings just closed a few days

ago as it got too cold to continue. There was snow falling the very day that we brought the tent home. There have been some very blessed conversions, however, especially one woman in one of the villages. This woman's father was a Christian, but before he was saved he married her into a heathen family. She never had had an experience of salvation herself, but she saw her father's changed life and for years she has longed to know her father's God, but it seemed there was no way for her to learn about Him. How good the Lord was to have us take the tent right to her village.

Of course, some of her friends believe that we foreigners gave her some foreign medicine that has so marvelously changed her. One of them said to her, "Can't you get me a little of that medicine? for I would like to be changed like you are." This gave her an opportunity to tell her friend that it was just to believe on the Lord Jesus and it is His power that changes one's heart.

Last week we were in that village and held a meeting there. It was surprising to see the crowd that came out and the attention they gave to the gospel. Of course, many of them came out of curiosity, to see the foreigner. For many of them this was their first time to see a foreigner. They also came to see one of the evangelists who when he was preaching one day while the tent was there, suddenly fell over on the ground sick. Of course, they thought we would take out his eyes and heart and make medicine of them, since they thought he was dead. To their surprise, this evangelist came back to their village to preach to them and he still had his eyes and of course must have his heart as he was still alive. So there is a little spark of light here and there, but it seems like a drop in the bucket, for the need is so great. Please keep on praying for us and the work and those who have been lately saved.

A CHILD'S DEFINITION OF A BACKSLIDER

A minister's little girl and her playmate were talking. "Do you know what a backslider is?" the former questioned. "Yes, it is a person that used to be a Christian that isn't," said the playmate promptly. "But what do you s'pose makes them call them backsliders?" "Oh, you see, when people are good they go to church and sit up in front. When they get a little tired of being good they slide back a seat, and keep on sliding, till they get clean back to the door. After awhile they slide clear out, and never come to church at all."

THE PINK WRAPPER

If the Evangel comes in a pink wrapper this week, it means that your Evangel subscription expires with the next issue of the Evangel. Please send in your renewal at once. We do not want to lose you from our Evangel fellowship, as we believe our paper will be a blessing to you, and your renewal will be a great help to us at this time.

HOW GOD SENT ME FIFTY THOUSAND DOLLARS

A True Story for Young and Old

In my early life I was brought up in the strict Catholic faith. My mother was left alone with two little girls. When I was five years old, she returned to her old home. It was there at my grandmother's knee that I first learned to say my Catholic prayers. We were quite poor, and my dear mother worked early and late with her skilled hands at the dressmaking business, leaving in the morning before my sister and I were awake, and coming home after we were tucked in bed by the faithful grandmother, so we seldom got to see her except on Sundays. After I was six years old grandmother entered us as pupils in the day school of the convent. I was quite shy of the nuns and their queer dresses, but soon learned to love and trust them. When I was nine years old my grandmother died, so after that my sister and I were entered as boarders in the convent and for three full years, during vacation as well as the school year, we were behind the high board fence, never seeing or knowing what was on the outside, except on Sunday when we marched to Church a few blocks away with the rest of the boarders.

A great change came into my life when I was twelve years old. My mother took a position as housekeeper on a big farm. How happy we were to be with our faithful little mother, and what wonders we saw out in the big wide world. I remember the day we arrived at the big farm in the month of August. The orchard of harvest apples were all over the ground. My, I thought to myself, this must be heaven! We seldom ever had any fruit at the convent. I was so starved for fruit, that many a time as I saw a day pupil throw an apple core away, I would watch my chance to pick it up when no one was watching and eat it up with relish. And now to be standing with apples all over the ground, made my little heart leap with joy.

At the supper table that night there was a currant pie on the table; my eyes were on it, and I could hardly wait until it was passed around, but when it did arrive it was so sour I could hardly eat it. That was my first piece of pie that I had ever eaten, so far as I could remember. The next day the old cook left and my little mother took up her duties, and she proved to be as skillful in the kitchen and in the art of cooking as she was in the dressmaking shop. So we had no more sour pies after that. I soon learned to work and help mother, and how I did enjoy everything, the baby chicks, the baby pigs, calves, horses, and the ducks on the pond. What a wonderful world I had been transplanted into, like a bird out of a prison cage.

I went back to the convent school when I was sixteen years old to take up the High School work. My mother married the owner of the farm, and we were no longer poor. God's hand was upon us. Somehow I felt the touch of God upon me in those early

days, as I knelt at my bedside at night and said the prayer my grandmother had taught me, and also used to examine my conscience each night to see what I had done wrong during the day. Did I tell a lie today? Did I disobey my mother, etc., and then ask God to forgive me and help me to do better tomorrow. Once a month I would go to confession and the next morning to communion.

While fasting God used to touch me with His Spirit at those times, and I felt I should surrender my life to Him and enter the convent and be a nun. So I decided as soon as school was finished I would enter the convent and be a nun the rest of my life, but God had other plans for this life of mine. Praise His Name! I was now eighteen years old. Three months before the closing of school I was called home on account of the serious illness of my mother. She was in poor health for a number of years after that. My strong love for my little mother kept me at her side. During this time my stepfather rented his farm and we moved into a very small town. I taught in a country school near by, and there met the man that later on I married. He was not a Catholic. When he asked me to marry him, I said that I would if he would be a Catholic. He said he would if I could convince him it was the true Church. I thought I could, but in the two years of our courtship I failed to do so. I loved him dearly, and saw the noble, manly character he possessed. I decided to marry him on certain conditions. He was going to take me on a farm,—he would have to provide a horse and buggy for me to go to church, and if God blessed us with children I had a full right to bring them up in the Catholic faith. He agreed to this, so we were to be married quietly by the Catholic priest in the parsonage. As he was an unbeliever, we could not be married in the Church.

The morning of my wedding I went to confession, mass and communion,—my sweetheart was also there. In the confessional, the priest asked me many personal questions, gave me such shameful advice, and aroused such indignation within my soul that I have never set foot in the Catholic Church since that day. I had put the Church on such a high pinnacle, that I did not want my husband to know about this, so kept it to myself. I had never before had anything out of the way said to me in the confessional.

On our return home from our wedding trip, my husband gave me a new buggy and horse, for my use to go to church. Every Sunday he would ask, "Do you want your horse hitched up to go to Church today?" and every Sunday I would tell a lie, and say that I did not feel very well and would stay at home. Well, time went on and I was married a year and a half. I had a six month's old baby boy. I was longing to have him baptized in the Catholic Church.

I still loved my church and thought it was all right. It was only that drunken priest; if he was removed and a new priest would only come, I would go to church.

It was springtime and I was cleaning house. I decided to take all the books out of the book case and dust the shelves. On the top shelf was a big thick book, and as I reached up for it, it fell out of my hands open on the floor. I picked it up and began to read the open pages. One page after another fascinated me with its contents. It was like a balm to my starved spiritual soul. I said, "Oh, this man has a broken heart too,—he loved the Catholic church just as I do." I decided I was going to read this book. I hid it in my work basket, and afternoons I was reading that instead of doing my patching. If I heard my husband's step, I covered the book and commenced darning a sock. Before I was married my husband had asked me to read this book, but I refused. I was not ready for it then, but I was now, and day after day as I read with no one to argue with me, the scales began to fall off my eyes.

The name of this book is "Fifty Years in the Church of Rome" by Father Chenequy. The truth began to sink in and I saw Christ in a new light. It was not the Catholic church that saved me, it was the Christ, the Crucified One. For one month I read this book on the sly. A great revolution was going on within me, and at last I decided to have a talk with my husband and see if he would not take Raymond to the Congregational Church on children's day and have him baptized, with his sister's baby. His sister had married a Christian. I was decided that my son should never be a Catholic. When I told my husband this news, it so melted him that the tears rolled down his cheeks, and he said, "I will be baptized with him, too." He ran out into the garden to tell his mother, and she wept too, and said "I will be baptized with you too." So the following Sunday, the grandmother, son and grandson entered into a new contract with the Lord, with not very much light, but enough to be saved.

I refused to join the church yet. I had been taught that it was a mortal sin to step into a Protestant church, even to the funeral of your best friend. So it meant much for me to even go to the Protestant church. I was stepping up out of a great darkness and superstition into marvelous light, but slowly. I said I would go to Church with my husband, but not join the Church. When my second baby came and I had him baptized, I felt free to enter in and take the Protestant faith. In the meantime the fetters of superstition were gradually falling off and the light beaming into my hungry heart. Slowly, step by step, I have walked the past thirty years, ever getting on higher ground, having great faith in God.

My little mother took up Christian Science. She tried to teach it to me, and I read the book through, but was too stupid to get any sense out of it. Later on I discovered my little mother had a false light. Oh, how I did pray that she might find the true Light. For fifteen years I prayed. That prayer was rewarded with the answer, and when she was 75 years old, the true Light dawned in. The Lord showed me a big octopus

had my mother, and year after year his tentacles were lifted off her and at last only one held her, and she crawled out from its hold. She was baptized by immersion at 75 years of age, burnt her "Science and Health" book and all other literature. She lived to be 85, just dying this last January. Many times, during the past few years, since she has been with me in my Missionary Rest Home work, she would say, "Daughter, these are the happiest days of my life." We had such sweet fellowship together. A phone call would come to pray for some one that was sick and I would say, "Come, Mother, there is a call for prayer," and we would kneel down together at the phone and blend our request together at the Father's throne for the needy one, and He would hear our call, for soon the answer would come either by phone or letter.

In the year 1900 my husband met instant death in an accident. That night as I bathed my pillow with tears, all I could say was, "Thy will be done." I said it over and over again and asked God to help me to raise my two little boys (five and seven years old) that they might grow up to be God-fearing men and a blessing to the community. As I looked back that night on the eight years of happy married life, I was comforted as I thought that not once did my husband and I give each other a cross word as we traveled life's journey. In a few months I left the farm and went back to my old home, with my mother and stepfather. In the fall of the same year I left for California, on account of the serious condition of my eldest son's health.

Through wrong investment I lost a good share of the money left me by my husband. It was necessary for me to take my boys out of High School or go to work myself, so I decided to go to work myself, and leased a fifty-room house in Los Angeles. I carried that on for eight years, turning it into a home for working women. This was God's school for me. I had always been sheltered in my own home, and did not know how the other half of the world was living. I did not know the struggles of the working girl. I had much to learn, and through the grace of God helping me to stick in hard places, as it truly was a hard place, working very hard, having from forty to fifty women under my care, many of whom were out of work and could not meet their room rent. I could not turn them out as I was interested in their souls, so month after month when bills were all paid, there was nothing left for my labor, but I took it cheerfully and believed this scripture, that "all things work together for good," for I loved Him.

I lost my youngest son, eighteen years old, while in this Home. The United States went to war and my oldest son went to France as an aviator. All these sorrows drove me closer to the everlasting arms and I had to lean very heavily on them. I was surrounded with so much sorrow, with the troubles of the working girls, but through it all I grew so strong spiritually and such abounding health was flowing through me continually that I was able to be a blessing to many and a channel for the Holy Spirit.

I was looking over the evening paper and saw where the U. S. Government paid \$100,000.00 for Arrowhead Hotel for a rest home for the gassed soldiers. This was only one

of many other large Rest Homes the Government was providing for the wounded and sick soldiers. But I caught a vision through it. As I had prayed many times for a Rest Home for the soldiers of the Cross, I looked up to God and said, "Why, you are greater than the U. S. Government and they are providing rest homes for their soldiers." I threw the paper down and dropped on my knees with the biggest vision I ever caught of God, through the great thing the U. S. was doing, and asked God for fifty thousand dollars for a Rest Home for His soldiers of the Cross. And God filled my heart with a burning faith, and I was so sure it would come that if it had dropped from heaven in a sack, I would not have been surprised.

I sold out my business in three months and started the home for the single missionaries on Pasadena Avenue. For five years I told the Lord every morning with uplifted hands, that He was greater than the U. S. Government. I knew He would send the \$50,000.00. Praise God, it came at last through an oil well on a piece of unimproved ground I owned. They had to drill over 4000 feet before oil came. The oil company were on the verge a couple of times of giving it up, although I never said a word to them. I knew they could not quit, for God was back of this thing. I waited patiently for many months, when one day the startling news came that a gusher of 5,000 barrels a day came in. I soon had my fifty thousand dollars, and at once the oil well sanded in, and when the Company cleaned it out, no more oil came forth, only salt water. I believe now if I had asked for \$100,000.00 or \$200,000.00 the oil well would have pumped to that amount. We limit God with our little faith.

The big miracle now was how God kept me steady and kept me true to the vision He gave me, and accomplished the work that the money was sent for. Many high-powered salesmen came to my door and tried to interest me in investments. They would try to make you believe water ran up hill, but I refused to be moved, and told them the first fifty thousand dollars belonged to the Lord. After that, if more came, I would think about investing. I know they concluded I had a few screws loose, but I did not care. I had a single eye for the work I set out to do. The result is we have a dozen furnished cottages where missionaries, with their little families, may come and rest while home on furlough.—Mrs. Jennie Suppes Glendale, Calif.

TEXAS MEETING

Brother J. L. Russell, Waco, Tex., writes: "The church here secured Brother W. A. Marshall and Brother Alber to hold us a meeting a few weeks ago. Revival fires have been burning for months, and from the beginning of the meeting, souls plunged into the 'Fountain,' coming forth 'whiter than snow,' dancing and speaking in other tongues. Ten or 12 received water baptism; some 15 or 20 Sunday school children were wonderfully saved and some received the Baptism with the Holy Spirit. Some received healing, and 24 were welcomed into the fellowship of the church. The revival spirit continues."

QUENCHED THE VIOLENCE OF FIRE

One Thanksgiving night God sent His angels and watched over our little chapel building in Hachioji, Japan and saved it from fire. Eight houses on the main street in front of the church burned to the ground. These buildings, in front of the church—old shacks most of them, were part of them not more than four feet away from the church building. From these buildings adjoining, the church caught fire. Two window frames and part of the weatherboarding started to burn—but the firemen soon put it out. It would have been a natural thing for the inside of the church to be ruined by water from the fire-engine pump, but there was **no damage** done inside the church from water, smoke or flames. This is marvelous in our eyes.

It was only in June of this year that the Lord enabled us to remodel this building and put it in proper shape for a church building and all inside is new; new floors, new ceilings, new walls, new plaster and new benches, etc., and is a very attractive place of worship—and God did not permit the flames, water nor smoke to leave their mark on the inside of the building.

We know this is only one more added evidence of His marvelous kindness and of His protecting hand that stayed the violence of the flames and saved the church with all in it. The little chapel stands in the burnt district a testimony to the delivering power of God.

The Japanese are saying "fushigi desu ne"—a strange thing. Some who are not believers have said to me, "It is a miracle of your God that the church was not burned." One of our Christians, a young man who has not been able to come to meetings for some time said that his faith had grown cold and weak—but when he saw the church had been saved from fire—he said, "My faith has again become like fire," and he gave a small offering toward the repairing of the burned places.

We have had a real thanksgiving in our hearts every day because of His manifested goodness. We desire the prayers of God's people for the work in Hachioji and for ourselves.—Jessie Wengler.

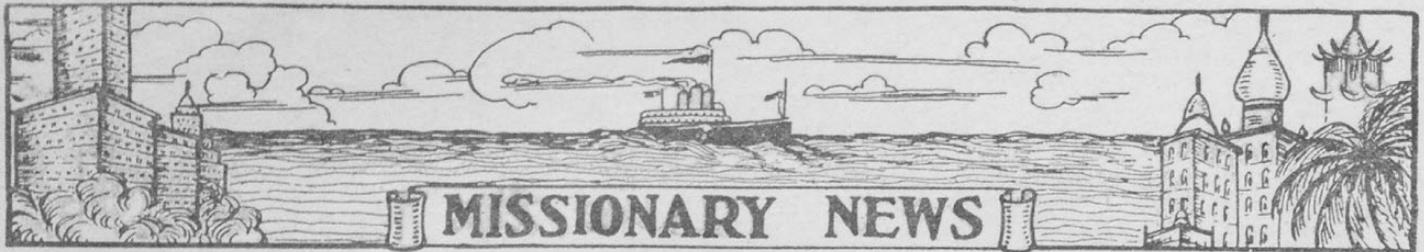
THE AVALANCHE

Professor Amos R. Wells uses this telling illustration: "Sometimes a mountain avalanche is so delicately poised that the vibration of a voice will bring it down. Many an avalanche of sorrow has been brought down by a hasty word." Carelessness in word and action may result in the shipwreck not only of one but of many lives.

SATIN BOOKMARKS

We are glad to call attention to the artistic bookmarks made by Miss Susie M. Scott, 3066 W. Ave., 35, Los Angeles, Calif.

Miss Scott has been a cripple for more than twenty years, and this work is her main support. She is glad to fill orders by return mail, at the above address.



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

ON THE TIBETAN BORDER

W. E. Simpson

I had a very good trip this summer, having been out in all, a little over three months. My principal object was to reach the Golok tribes. They are the wildest people probably in all Tibet. Only once have they been conquered and that was by the Kansu Moslems in 1921. But now they have rebelled again and still retain their independence. This district has practically never before been visited by a white man. But the Lord is willing that all men should come to a knowledge of salvation and at least have a chance to hear the gospel story, so this year He opened the way and I was able to enter where no man has ever been before with the message of salvation. I had letters of introduction from the Labrang authorities to the three most important chiefs of the Goloks and because of this and because the Lord had opened their hearts, I was quite hospitably received. I was able to give away quite a quantity of books and tell quite a large number of people of the way of salvation. So while conditions in China are dark indeed for the cause of Christ, still away out in the Tibetan wilds new doors are still opening for us to enter in the name of Jesus.

I had quite a safe trip, meeting robbers only once, as compared with five or six times last year. In other ways we felt the protecting hand of our Lord upon us. In one place we had just passed by a cliff by about one hundred yards when the face of the precipice collapsed and a rock avalanche of tons and tons of huge boulders came roaring down over the road. I tremble to think what would have happened if we had been just one minute later. Three successive streams that we had to ford were in flood and our whole caravan, yak, horses, and we ourselves had to swim over them. We had to cross the Yellow River no less than six times, our caravan animals swimming each time, but through it all we suffered not a single mishap. I do praise God for His protecting care over us.

I have been home now for a couple of weeks and have been attending to various

matters that were waiting for my return, as well as preaching the gospel as occasion affords. The Kansu-Tibetan Border is rather a lonely place at the present time. Instead of over a hundred missionaries in Kansu, there are now only five or six and these separated by five or six days' journey. I have not seen the face of a white man for nearly six months, that is, since I said good-bye to Brother Plymire in Tangar as he was starting out on his long journey across northern Tibet in last May. The people, more especially the authorities, are rather unfriendly, although there has been an improvement in their attitude towards us during the past few months. We are made to rely entirely on the Lord at present as human help is far off. But I can praise His name that He will never leave

about five or six thousand, whose inhabitants have never heard the name of Jesus. In saying this, we take no notice of smaller villages of from 500 to 5000 people. In such places it is very rare to find any Christian work whatever. Even those missionaries who call themselves "country workers," probably most of them live in towns of twenty thousand or more. How are the country people of Japan to have the opportunity of salvation?

Let us look at the Pentecostal work in Japan. The bulk of the missionaries are in the large city of Tokyo; only one is in a smaller place, the city of Hachioji, a place of 50,000.

When the Lord led me back to Japan as a Pentecostal missionary; I first served as a substitute for the missionary in Hachioji. When I left there, the Lord

led me to Tachikawa, a town of ten thousand people. All my life as a Baptist missionary, I was in the big city of Tokyo; and it was not at all pleasing to the old man, to settle down in what I considered a small town.

But there was no Christian work of any kind in the town. When I first walked around the town to investigate, I asked a little girl who seemed friendly, if there was any Christian Sunday school there. She looked puzzled, and finally said, "Oh, you mean that new kind of a dance!" This town

is less than an hour's ride from the center of Tokyo.

At first I could not understand why God had sent me to such a small place. But since He has given me such a vision of the possibilities of country evangelism from this center, I realize that more can be done here than even in the corner of a large city. This is a junction of railroads, and fast electric lines in four directions. Also there are many auto bus lines that run into the villages which are off the railroad. There are endless possibilities to get by easy transportation to towns and villages in all directions. Some are as large as this one, some only slightly smaller. Almost all are entirely unevangelized; only two of the larger towns have one little sleepy denominational church in them.



Crossing a river in West China Photo by J. H. Chenoweth

us nor forsake us. He is always near by to help in any extremity. I hope that we have already passed through the worst of the times in China and that conditions will steadily improve from now on.

COUNTRY EVANGELISM IN JAPAN

It is a fact acknowledged by missionaries of all denominations in Japan, that the country villages and towns are largely unevangelized. Large cities like Tokyo, Yokohama, Osaka, Kobe, and Kyoto, may almost be said to be overchurched. Smaller cities like Sendai, Morioka, Shizuoka, Nagoya, Hiroshima, and Tokuoka, have their full share of churches. Towns of fifty thousand or more have each four or five churches.

But Japan has many towns of ten thousand without the gospel; and villages of

There is the opportunity; also the means of access; also the necessary workers in the students of our Woman's Bible School. Why then do we not immediately go out and evangelize these towns? Dear friends, it is **lack of money** which hinders us. We have already started work in two places within walking distance (that is, an hour's walk away). Both places could be reached by train; but mostly the girls have to walk because we haven't the carfare to give them. Sometimes they come home very tired. More distant places become inaccessible for lack of carfare.

Now does it not touch the hearts of God's children to think that the people of these smaller places cannot know of Christ, because of the lack of a few cents carfare each week? Whenever we do go out to such a place, and preach the Gospel on the street, the people flock about us in large numbers, and listen attentively and respectfully. For this work, we need money for carfare, for a small house in each place (as we cannot always do the work on the street); and for Sunday school cards and tracts, Bibles and hymn-books. We could use any Bible picture rolls or cards that you might have to send to us. From ten to thirty dollars in each place (according to the size and extent of the work done) would cover the necessary expenses.

Will not all who read these words pray that God will some way open the way for this work, that many lost ones may hear of Christ's blessed salvation?

Harriett Dithridge

3833 Sakae cho, Tachikawa, Tokyofu, Japan.

DISTRIBUTION OF NOVEMBER, 1927, MISSIONARY CONTRIBUTIONS

An asterisk (*) indicates entire amount has been designated. A dagger (†) indicates part of the amount has been designated, and the balance made up by the Treasurer from undesignated funds. It will be noted that a large percentage of the money sent to missionaries is designated for them and accordingly is forwarded exactly in accordance with the wishes of the donors. The balance of undesignated money is divided according to the individual needs of each missionary, taking into consideration Mission Station expenses as well as the number in the family, if married.

AFRICA

†H. A. Barney & family, Congo	\$ 85.00
*Ruth Bender, Liberia	55.00
*Grace Bowie, Sierra Leone	52.50
*Florence L. Brisbin, Liberia	60.00
*Jennie Carlson, Sierra Leone (N. workers \$120)	172.50
†Emile Chastagner, Sudan	90.00
*Carrie Chawner, Transvaal	25.00
*Emily DeGroat, furlough	20.00
*Bertha Dommermuth, Liberia	50.00
*C. W. Doney, furlough (Mis. Sta. Exp. \$150)	196.60
*Philip Elsea, Liberia	38.00
†Jessie Eustace, Liberia	40.00
†Ada Gollan, Liberia (Native worker \$10)	50.00
*John R. Hardt, Congo	165.00
*Hannah James, Transvaal	41.00
*Eric Johnson, Congo	35.00
*Katherine Kirsch, furlough	20.00
†Mrs. Edith Knoll, Liberia	40.00
*Anna Gittings, Congo	50.00
†Mary Martin, Liberia (Mis. Sta. Exp. \$40, N. workers \$15)	105.00
*Martha Neeley, Liberia	25.00
*John Perkins, furlough (N. workers \$30)	133.00
†A. H. Post, Egypt	65.00
†H. E. Randall, Egypt	100.00
*Mrs. Anna Richards, Transvaal	72.52
†John Richards, Transvaal (N. workers \$18)	113.00
†Roy Scott, Egypt	150.00
Egyptian work & workers	200.00
Egyptian paper	20.00
Ira G. Shakley, furlough	40.00
†Lloyd Shirer, Sudan (Mis. Sta. Exp. \$145.00)	240.00
†Wycliffe M. Smith, furlough	30.00
†Lillian Trasher, Egypt, (orphanage \$40.19)	146.00
†Anna E. Turney, Transvaal	70.00
*Grace VanScott, Liberia	50.00
†Alva I. Walker, Congo (Mis. Sta. Exp.	

\$96.63	196.63
†Arthur E. Wilson, Sudan (Mis. Sta. Exp. \$2.00)	88.00

CHINA

Gerda Adolfsen, furlough	20.00
Grace E. Agar, furlough	20.00
*L. M. Anglin & orphanage	905.62
Blanche R. Appleby, furlough (N. worker \$36)	56.00
Fred Baltan (Mis. Sta. Exp. \$10)	130.00
†B. T. Bard	100.60
J. C. Beruldsen, furlough	40.00
†Percy Bristow (Mis. Sta. Exp. \$16)	130.00
*Katherine Clause	60.00
Mrs. Ruth D. Cook, furlough	20.00
Lloyd G. Creamer	50.00
*Emma Daechert	50.00
Edwin Elliott, furlough	40.00
*Pauline G. Ferm, furlough	50.00
H. E. Hansen, furlough (Mis. Sta. Exp. \$55)	100.00
Thomas Hindle, furlough	60.00
†Cecil Jackson	75.00
†Geo. M. Kelley (Mis. Sta. Exp. \$60; N. workers \$15)	225.00
†Martin Kvamme (Mis. Sta. Exp. \$70; N. workers \$60)	230.00
Mattie Ledbetter, furlough	20.00
*Mary Lewer, furlough	50.00
†Willia B. Lowther, furlough (N. workers \$25)	45.00
Herman Mader, furlough	40.00
Lillian B. Marston	40.00
*Mae Mayo, furlough	25.00
†Bella Miltscher, furlough	40.00
*J. C. Morrison, furlough	63.00
†Nettie D. Nichols (Mis. Sta. Exp. \$8.50)	58.50
Grace P. Nicholson	40.00
†Ralph Phillips	100.00
*Mary K. Rasmussen	48.70
†W. E. Simpson (Mis. Sta. Exp. \$20; N. workers \$50)	115.00
†W. W. Simpson (Mis. Sta. Exp. \$435.00)	515.00
Geo. Slager, furlough (Mis. Sta. Exp. \$15; N. workers \$20)	75.00
†Marie Stephany (Mis. Sta. Exp. \$20; N. workers \$13)	101.00
*Alice F. Stewart	20.00
*Anna Weber	50.00
*Elizabeth Weidman	50.00
*Ruth Weidman	50.00
Clara J. Wyns (Mis. Sta. Exp. \$25)	65.00
Anna Ziese	40.00
†South China work & workers	325.50

INDIA

Anna Anderson, furlough†	20.00
*Bernice Andrews	50.00
†Almyra Aston (N. workers \$3)	58.00
*Aston orphanage	91.51
Olga J. Aston, furlough	20.00
†Mollie Baird	65.00
J. E. Barrick, furlough (Mis. Sta. Exp. \$60)	110.00
Christian Beckdahl	100.00
†J. H. Boyce (Mis. Sta. Exp. \$50)	150.00
*Thomas Brook	50.00
†John Burgess (N. workers \$36)	76.00
†Walter Clifford (Mis. Sta. Exp. \$25)	125.00
†Robert F. Cook (Mis. Sta. Exp. \$30)	130.00
Blossom Cook	30.00
*Katherine Cooke	3.00
Barbara Cox	50.00
†Sara Cox (Mis. Sta. Exp. \$10)	145.80
*Agnes Craggs	100.00
Lillian Denney	50.00
Edith Dutton	40.00
*Sophia Erhardt	50.00
A. Andrew Erickson	50.00
†Marguerite Flint (Mis. Sta. Exp. \$54; N. workers \$20)	165.00
Bessie Gager	50.00
†Laura Gardner	50.00
Hattie Hacker (Mis. Sta. Exp. \$20)	70.00
*Hedvig Hansen	66.00
†Esther Harvey (Mis. Sta. Exp. \$95)	145.00
Anna Helmbrecht, furlough (Mis. Sta. Exp. \$30)	50.00
†Maynard Ketcham	40.00
*Ethel King	65.00
†Gladys Koch	100.00
*Bernice Lee	50.00
*Evelyn Leighton	50.00
*Robert McClay	100.00
†Christine McLeod (Mis. Sta. Exp. \$10)	60.00
Dick Mahaffey	80.00
*Herbert Maltby	25.00
*Fred Merian (3 months' allowance; N. worker \$15)	390.00
†J. I. Mueller, furlough (Mis. Sta. Exp. \$200)	240.00
*Lydia E. Nelson	75.00
*Katheryn Nethery	50.00
†Frank Nicodem (Mis. Sta. Exp. \$30)	160.00
Leonor Parker, furlough	20.00
Mattie Personous	80.00
Lydia Rediger, furlough	20.00
†Violetta D. Schoonmaker (Mis. Sta. Exp. \$32; N. worker \$30)	212.00
*Nellie Snyder	47.00
*Hettie Steffens	58.00
†Thomas Stoddart (Mis. Sta. Exp. \$20)	70.00
Joseph Sugar	100.00
†Niels P. Thomsen (N. workers \$36)	136.00
K. A. Timrud	110.00
*Edna Wagenknecht	40.00
*Hilda Wagenknecht	40.00
*George Waggoner	50.00
*Harry Waggoner (Leper work \$21.00)	85.90
*Grace Walthers	5.00

JAPAN

†Gordon R. Bender (Mis. Sta. Exp. \$155)	225.00
†Harriett Dithridge (Mis. Sta. Exp. \$50)	114.00
†C. F. Juergensen (Mis. Sta. Exp. \$15)	105.00
*Agnes Juergensen	35.00
*Marie Juergensen	74.70
†J. W. Juergensen, furlough (Mis. Sta. Exp. \$50)	95.00
*Mae Straub	205.20
Mary Taylor	45.00
†Jessie Wengler	45.00

SOUTH AMERICA

†Forrest G. Barker (Mis. Sta. Exp. \$5.66)	114.79
*H. W. Cragin (N. worker \$24)	124.00
†Lief Erickson	73.00
†J. R. Hurlburt (Mis. Sta. Exp. \$35)	115.00
†Alice Wood	40.00

MEXICAN MISSIONS

H. C. Ball	100.00
*Mabel Bax	20.67
George E. Blaisdell	90.00
H. May Kelty	25.00
Alice Luce	25.00
*F. Nevarez	40.00
Richard J. Williams	55.00
Ralph D. Williams	55.00
La Luz	20.00
*Co-laborers	4.00
*Latin-American Institute	20.00
†Mexican workers—Border	125.00
†Mexican workers—Mexico	200.00
California work	75.00
*Mexican truck	2.00

MISCELLANEOUS

†Anna Adams, Palestine	50.00
†Elizabeth Brown, Palestine (Mis. Sta. Exp. \$55)	95.00
*Anna Bukczynska, Poland (Mis. Sta. Exp. \$6)	56.00
†B. H. Caudie, Fiji Islands	150.00
*Ferdinand Ewald, Poland	109.00
Frank Finkenbinder, furlough	25.00
*Frank Fischer, Hawaiian Islands	200.00
*William Fuchs, Palestine	120.00
*A. M. Heeteby, Fiji Islands	56.15
Pearl Hewitt, furlough	20.00
†John Howe, Porto Rico	20.00
†Lena Smith Howe (Mis. Sta. Exp. \$10)	60.00
†John L. Lugo, Porto Rico	100.00
Porto Rican work & workers	165.00
†Yumna G. Malick, Syria (Mis. Sta. Exp. \$50)	155.00
*Harry Mamalis, Greece	41.45
*Nicholas Nikoloff, Bulgaria	60.00
†Ruth Pemberton, B. W. I. (sent thru Canada)	50.00
*Russian & E. European Mission	43.30
*Chas. Personous, Alaska	35.00
†Laura Radford, Palestine (Mis. Sta. Exp. \$11)	46.00
*David Raroha, Hungary	43.00
†B. A. Schoeneich, Central America (Mis. Sta. Exp. \$101)	205.00
†Clara Siemens, B. W. I. (Sent thru Canada)	55.00
†J. E. Varonaeff, Russia	90.00
*John Warton, Persia (N. workers \$67)	252.00

OFFERINGS FOR NON-COUNCIL MISSIONARIES

Spencer May	70.00;	Cyril Chase	25.00;	Ivan Kauffman	5.00;	
Josephine Planter	13.00;	D. Engstrom	5.00;	A. Salter	43.00;	
E. Lawler	15.00;	L. Kraeger	and Rest Home	7.00;	V. Atchinak	5.00;
G. F. Bender	1.00;	A. Winger	1.00;	Mary Drogmiller	5.01;	
E. K. Beach	2.00;	H. Becker	50.70;	J. E. Norton	13.00;	
W. K. Norton	57.00;	F. Simpson	3.00;	W. M. Turner	165.16;	
Adolf Wieneke	50.00;	Grace Martin	3.00;	G. S. Lundgren	5.00;	
W. Erickson	16.00;	J. E. Morrison	5.00;	J. McCric	3.00;	
Paul Anis	5.00;	Otto Keller	5.00;	J. Salter	4.00;	
W. DuPlooy	20.00;	Emma Wick	10.00;	J. Feurstein	16.00.	
Total amount missionaries allowances	\$17,385.00	Missionary Rest Home (Matron 1.00)	52.00	Fares, Buildings, Etc.	1,193.64	
Shortage in November Funds	1,000.63	Credited to Special Accounts	694.68	Cables and Telegraphic Money Tfrs.	77.03	

TOTAL RECEIPTS FOR DECEMBER \$20,402.98

IS THERE A CALL HERE?

In the United States there is one ordained minister to every 594 people; in Africa there is one to every 82,152 people; in Korea there is one to every 123,711 people; in Japan there is one to every 172,538 people; in India there is one to every 321,448 people; in China there is one to every 476,462 people. There are 1,557 principal cities in China unoccupied by missionaries. The vastness of the call seems to be beyond our powers of comprehension. Certainly it is beyond any adequate response on our part as yet.—From The Outlook of Missions.

In the Whiten'd Harvest Fields

REFRESHING SHOWERS

Pastor S. W. Noles, Laurel, Miss., writes: "The West Laurel assembly has enjoyed a wonderful refreshing from the presence of the Lord under the ministry of Evangelist Stephen Vander Merwe. Some were saved, 12 or 15 received the Holy Ghost."

WORD FROM NEW MEXICO

Brother Oscar Nelson, Silver City, New Mexico, writes: "We have held meetings in a dozen towns around here while we have been in New Mexico. About 13 souls have been baptized with the Holy Ghost in Silver City during the last 3 months."

ARKANSAS REVIVAL

Pastor Geo. S. Koontz, Hartford, Ark., writes: "We are glad to report victory in Hartford. We have just closed a two weeks' meeting with Brother R. E. Gilliam, evangelist. About 30 were saved and 15 received the Baptism with the Holy Spirit. Our Sunday school has almost doubled in the last 5 months and the assembly is growing."

FIVE MONTHS' EVANGELISTIC TOUR

Brother Otto J. Klink, Miami, Fla., writes: "Brother James Thompson and myself have just returned from a five months' evangelistic tour. We held meetings in Clarendon, Ark., Enterprise, Ala., and Tallahassee, Fla. In Tallahassee the governor of Florida came to our meetings twice. Pray for our campaign in Homestead, Fla."

HOLINESS SAINTS BAPTIZED

Evangelist Andrew Russell, Richmond, Mo., writes: "We are in a revival at Richmond, and the Lord is saving souls and filling believers with the Holy Ghost according to Acts 2:4. Three saints that belonged to the Holiness Church received the Baptism. Any minister in fellowship with the General Council, who may be passing by, would be cordially welcomed by us."

AKRON CONVENTION

Pastor C. A. McKinney, Akron, Ohio, writes: "We have just closed a 3 days' convention with Pastor T. B. Barratt of Christiana, Norway. The meeting was a blessing to all of us. The Norwegian and Swedish brethren gathered with us to greet Pastor Barratt and his wife and to hear of the great things that God has been doing in their country. Souls were saved and baptized with the Holy Spirit and many were healed. Our Brother Barratt was also used in song, and through the musical rendering of some of the well known melodies on the piano."

NEBRASKA REVIVAL

Pastor H. J. Ketner, Big Springs, Nebr., writes: "Evangelist Floyd C. Woodworth of Pueblo, Colo., just closed a 3 weeks' meeting with us, and we praise God for the way He met with us from time to time. Some were saved, backsliders were reclaimed and two received the Baptism with the Holy Spirit. Saints were drawn closer to God and sick bodies were healed."

PRACTICAL CHRISTIANITY

At a rally meeting in Houston, Tex., Dec. 6, the following report was given of the women's work in five Councils of the southeast section of Texas and New Mexico. They distributed over 4000 tracts, over 700 papers and quarterlies, visited the sick and imprisoned, gave garments and meals to the needy, sent 291 garments to the foreign fields, and raised \$66.86 for foreign missions. They are also supporting two native preachers and one native Bible woman on the foreign field.

SIGNS FOLLOWING

Sister Ida Coates, Sharon, Okla., writes: "We praise God for the way He is working in this little town. With the help of one family, Brother Ben Hornbecks, we started a revival here last April. This was the first time the real Pentecostal message was preached in its fullness here. Several stepped out of the Methodist church into Pentecost. God began talking to their hearts about a building. One little 'mother in Israel' who had not received the Baptism then, but has since, surprised me by saying she would start the building fund at \$1000.00. On Oct. 2, we had an all-day meeting and praised God for the erection of a nice \$3000.00 mission, 30x50, made of tile and oriental stucco. Brother and Sister Glenn Millard of Oakwood were with us and had charge of the services. During a two weeks' meeting in November conducted by the pastor, assisted by Mrs. Jennie V. Harper, 6 were filled with the Holy Ghost. Since then several have been saved and filled with the Spirit. A sweet spirit of unity and co-operation exists among us, and God is confirming His Word with signs following. A sister who had been bedfast for several months, suffering from cancer, was healed instantly and has not missed many services in two months."

BRIEF MENTION

Sister Charity Howell reports a fine all-day Christmas meeting and says their new church will soon be completed at Pelham, Ga. They have called Brother C. M. Henderson as pastor. Pastor R. A. Wilson writes hopefully of the good prospects before the assembly at Sunny-side, Wash.

GENERAL COUNCIL FELLOWSHIP

The following names were added to our ministerial list in the month of December, 1927:

Ark, Albert R., Flemington, W. Va.
Ingle, Tom, Muskogee, Okla.
Irving, Estelle R., Portland, Maine
Law, John H., Cape Girardeau, Mo.
Russell, Andrew, Richmond, Mo.
Scharnick, Reinhold, Mosinee, Wis.

The following names were removed from our ministerial list in the month of December, 1927:

Delarre, Antonio (Deceased) Douglas, Ariz.
Goben, John, (Withdrew) Los Angeles, Calif.
Hilbourn, O. M., So. Norfolk, Va.
Powell, Mrs. Lola (Withdrew) Laurel, Miss.
Says, John H. (Withdrew) Zion, Ill.

GROWING CHURCH

Brother Louis Dunzy writes: "The Assembly of God church at Wetumka, Okla., has enjoyed many blessings from God during the past year. Many souls have been saved and received into our fellowship. The church house has been enlarged from a small box house to framed building 40x60, and same was dedicated to the Master's use on Christmas Day. Brother H. H. Trusty preached the dedication sermon. Short talks were made by near-by pastors. Saints served dinner on the grounds. The Lord gave us a wonderful day. Pastor A. P. Bryon preached all through the holidays. We extend a hearty welcome to the Council preachers to come by and preach for us any time."

REVIVAL AT FORT WORTH, TEXAS

On December 4, Brother J. J. Grubbs began a real old-fashioned Pentecostal revival in the large basement of the new church just completed, the auditorium not being quite ready. Souls were saved and filled with the Spirit in every service for two weeks and on December 18 we had the formal opening and moved into the auditorium with great victory. Brother H. M. Cadwalder preached the opening address at the morning service. We also had the Texico Bible School faculty and the larger part of the student body with us for the day and after an old-fashioned basket dinner served in the basement, we began the afternoon service at 2:30 p. m. with Brother Finis Dake, principal of the school, in charge. Brother Harned, another member of the faculty, was called on to speak and this aged pilgrim set the whole assembly ablaze for God.

A number of other visiting ministers were present; namely, Brother Ward, Secretary of the District Council, Frank House, Evangelist Davis, Robert Griffin. Sister Dake, Sister Cadwalder and "Mother" Howard were also present.

Our new church is a brick veneer 60x70; has a seating capacity of about seven hundred fifty in auditorium with basement full size. We have prayer rooms, rest rooms and baptistry and can take care of about seven hundred in Sunday school. The Lord has done great things for us, whereof we are glad.—E. L. Newby, pastor.

THE SIN OF RESISTING THE HOLY SPIRIT

(Continued from Page Five)

anything about the old man." He took his old walking-stick and came, pump, pump, down the aisle of the church, sat down on the front seat, put his stick under his chin, and during the sermon he looked up and said, "God Almighty, I guess I'm the meanest old man that ever lived, but if You will take me, I will be very much obliged to You." And God wonderfully saved that old man at eighty-two years of age. Now catch this—a man of eighty years is as easily saved as a girl of twelve, if his conscience has not been burned out. The whole thing depends upon how much territory you have lost and what has been the insult to the Holy Ghost.

In the same revival, we were guests of a merchant, Ben Calise; you will catch that is French, of course. Calise had come out of Louisiana over into Texas. His mother had died and his father, an old gentleman of seventy-eight, was living with him. They were Catholics, but the old gentleman attended the meeting regularly. Every night his face got darker and darker and I saw that God was pulling on him. One morning early he came to my room and said, "I am ready to join the church this morning." I said, "Why, father?" He answered, "When I first heard you preach, I began to feel dreadfully bad and it got worse and worse. There were not any priests in town so I thought I would pray for myself. I went to praying at ten last night and prayed until two this morning. And at two o'clock the room lit up as light as an arc light and the prettiest man I ever saw walked up and touched me. I never got so happy in my life. He had holes in His hands, holes in His feet, and when He pulled His robe to one side, I saw a hole in His side." As mean as that old Catholic was, he yielded, thank God, on the first opportunity.

But now I will swing to the antipodes. One night, near the city of Bonham, Texas, three young men rode out of town, came in and took back seats. They were nice boys, and during the sermon one said, "I've got to do one of three things. I've got to go to the mourners' bench, fall dead between the seats or get out of here." (The devil will always help his own.) One boy said, "Let's get out of here." He went out, leaned up against his saddle and said, "Boys, you don't know how God is pulling on me to-night. I never felt this way before. Boys, I ought to go back and go to that mourners' bench. Boys, I tell you, God is pulling on me." The boys threw him in his saddle and said, "Let's go home."

Out into the September breezes they went; that was on Saturday night, and on Monday night, two nights later, he died in awful agony. He called the same boys around him and said, "Boys, you don't know that you helped to damn me the other night, but you did. I am not going to ask God to save me now. There never was a mortal that insulted the Holy Ghost like I did the other night. I am going to die now and go to hell and never ask God to save me, for He pulled on me

strong enough the other night to save a hundred men." Then he screamed, "Bind me, devils, and take me," and died in awful agony. Hear me, he committed this sin in twenty-five minutes. The insult is proportioned to the amount of conviction—I mean the insult to the Holy Ghost is measured by your resistance. I feel that some one may go over the falls to-night.

One night in a camp meeting of six or eight thousand people, an old man, with hair as white as snow, came down to the altar, his old knees cracked as he walked. I said, "Father, what do you want?" "I would like to be saved," he answered. "Have you any conviction?" "None whatever, sir." "How came you here?" "I have a mental conception of a spiritual defect. I know I must be lost if what you say is true, though I do not feel it." I sat down by his side and said, "Did you ever have any conviction?" "O God, yes, fifty-five years ago. My father was a Cumberland Presbyterian; we were well-to-do people. My father called two preachers to the church to hold a meeting, and it seemed to me that I would die if I did not give my heart to God during that meeting. On one Sunday afternoon, I went to the fodder loft and fought the thing back. Something said I was too young to get religion. (Anything to drag your soul down to hell.) Something said, 'You will have to break with the boys.' I had fought the thing back, and about an hour before sundown I looked between the logs and said, 'Now, I have got to go down, fodder the cattle and feed the horses.' I rolled up my sleeves and said to the Holy Ghost, 'I will not have religion during this meeting,' and something snapped, like the uncaging of a bird, and said, 'Good day, sin.'" And then he said, "Preacher, I have never felt a religious impulse from that minute to this."

What is the sin against Jesus Christ? Is it not rejecting Him as Saviour? What is the sin against the Holy Ghost? Is it not saying no to His ultimatum? He offers His ultimatum to every soul sometime in life. When He offered it to that old man, he rejected it. He went back, fell in his seat and died later and went out into the dark. So you can go too far with this thing.

I preached this sermon one night in eastern Texas, the house was full, the yard was full, the windows were full, and there was hardly standing room. The next morning two men came down to get some brick. One was pitching them up to the man on the wagon and he was receiving them. The man on the ground turned and looked down a while and the other said, "What are you thinking about?" "I'm thinking about that sermon last night," he answered. "Well, what do you think about it?" "That man is right about it. I committed this damnable sin about sixteen years ago." When you commit it gradually, like the wax burning out, you will enjoy the sensual life, but when you commit it instantly, you will always know you have done it.

The man said, "I have lived in hell sixteen years. I had never been a church-

goer in my life, but the Methodists were holding a revival in town, and I went down one night. There must have been seventy-five shouting at one time. I had a difficulty with a man in the neighborhood and wouldn't make up with him. Don't tell me a sinner can't hear the Holy Ghost speak; I heard Him, as plainly as I ever heard my mother's voice, say, "If you will go and fix it up with that man to-morrow, I will save you both." I said I would do it, so the next morning I bridled and saddled my horse and was in the act of mounting, when something said, "You are just afraid of him." (This was the old devil. Millions are in hell to-night, having been led there by the devil simply calling them cowards.) I led the horse back in the lot. I went to church again that night and I heard the same voice, though not half as plain, "If you will go and fix it up with that man, I will save you both." I began to get scared, for I knew the voice was receding and was leaving, possibly forever. I said I would do it, so I got my horses and was in the act of mounting, when something said, "He has wronged you." (The old devil is resourceful; if he can't win on one argument, he will on the other.) I said the man had really wronged me, so turned my horse back in the lot and went back to church that night for the last time. There must have been a hundred shouting that night. I heard that voice and I knew I would never hear it again until eternity, if I disobeyed that time. "If you will go and fix it up with that man, I will save you both." I put in the most wretched night of my life. Early next morning I saddled my horse again and say, you may laugh if you want to, but I could not mount. (Do you know that you can give your will power away to the devil until you cannot act? I have heard people say, "I wanted to come to the altar, but could not get up to save my life.") I started back to the lot and something said, 'good-bye.' Hell rolled in my breast and I have lived in hell for sixteen years and will go there when I die. The man is right. I committed that sin and I know when I did it."

Right there is the philosophy of suicide, that is why so many people are taking their own lives. The Holy Spirit had ceased to strive; that is why they are swallowing carbolic acid, blowing out their brains, etc., to get rid of misery, and yet they leap into ten thousand times worse woes. There may be a state of mental agony, with no disposition to get to God. See Rev. 16:9.

God is on your track; you cannot sin against Him with impunity. Where is that man that God is pulling on right now? Will you not yield to His offers of mercy?—Latter Rain Evangel.

STUDY THE WORD

Disraeli once remarked that he had noticed that those who had the most information generally reach the highest places!

It is true in the work of God. Study the Word! and you will know God better, know men better, and know yourself better.—Full Gospel Rescue Journal.

ORPHANAGE AND SCHOOL IN SYRIA

Yumna G. Malick

I am thankful to say God is still marching in our midst, praise His name. Yesterday, one of our boys came to me with a heavenly glow around his face. "I have had an unusual experience this morning," he said. "I was reading in my Bible about the fourfold restitution. This took me back in memory three years ago when entering into a grocery store, I helped myself to a few palm dates which I never paid for. I dreaded going to make things right now, but God gave me victory. Have just been to the store and made amends. The grocery man was both astonished and very pleased to hear my explanation." "Is there anything troubling you now?" I asked. "Yes," was the answer, "I have a bad spirit which I wish to get rid of. It is this, I hate to have anybody outside my family see me do any domestic work. It is a wrong spirit I know." "Let us bring the matter before the Lord," I suggested. So we both knelt down, asked God to give deliverance and fill him with His own Holy Spirit. I wish you would pray for the young man.

The school and orphanage are being much blessed. I am very thankful to all the donors that are contributing to this needy branch in the work. One Jew wanted me to take his daughter in, free, of course, as he is very poor, but I could not do it, although I think bringing up a Jewish girl in the Christian faith is a good investment for the Lord.

The day I am writing this letter three girls have been saved at our institute, and testified to the change Jesus wrought in their hearts because they believed and accepted Him. The institute is a great responsibility, but labor and money put into it is not in vain. It is bearing fruit.

LODZ, POLAND

We have just closed a ten days' campaign in Lodz, with Brother H. Hedberg from Sweden as the evangelist. First, a great deal of curiosity was aroused, and then many souls were stirred to seek that which satisfies. Some were gloriously saved, and many who had never heard the message of the Latter Rain before began to pray for the Baptism of the Holy Spirit. But in the prayer service between the meetings the last Sunday when the Lord began to manifest Himself, some of them got frightened and ran out; but they came back again and said, "It is all so strange." One girl was bubbling over with joy as she told me she had never before had such a wonderful Sunday. Another small girl of about six years received the Baptism in her home, and in the meetings her mother was healed of a large goiter. Others were healed of nervousness, gout, gallstones, rheumatism of thirty years' standing, stomach trouble, etc. The hall was so full the last Sunday that several had to stand in the afternoon service. The work is still being blessed of the Lord and we are glad that Brother Clause has arrived just in time to gather up the results of the campaign.—Ferdinand Ewald.

NOTICE.—Brother Stephen Robertson's address is changed to 54 W. Walnut St., Pasadena, Calif.

Forthcoming Meetings

NORWOOD, MASS.—Beginning on Jan. 7, 1928, we will hold Saturday evening services at 7:45 in Fraternity Hall, Oddfellows Bldg., in the center of the town.—Eino Hayes.

MORRILTON, ARK.—There will be a fellowship meeting here the 5th Sunday in January, 1928. Pastors and evangelists invited to come and bring their members.—R. E. Gilliam, pastor.

WATERTOWN, N. Y.—A. Watson Argue, Canadian evangelist, will conduct a revival campaign at the Full Gospel Tabernacle Jan. 15 to Feb. 5.—Pastor John B. Jacobs, 248 High St.

GRAFTON, W. VA.—The Schaeffer evangelistic party will begin a revival in the Full Gospel Church of the Assemblies of God, beginning Jan. 8, 1928.—Herbert Kelchner, pastor.

WILKES-BARRE, PA.—Evangelist Chas. A. Shreve will conduct evangelistic meetings at First Pentecostal Church, 280 Parrish St., Jan. 8-22.—Pastor Byron D. Jones, 79 Mary St., Asbury, Pa.

SULLIVAN, MO.—A revival conducted by Brother B. E. Hillman, West Plains, Mo., will begin with the 5th Fellowship Meeting in January.—Pastor Stanley J. Miller.

WHISTLER, ALA.—There will be a Fellowship Meeting here the fifth Sunday in January, 1928. All pastors are invited to come and bring their members. Dinner will be served on the ground.—Veny L. Clark, pastor.

BYESVILLE, OHIO.—Evangelistic campaign Jan. 19, to Feb. 5, at the Assembly of God Tabernacle, Cor. W. Main and South 7th St., Evangelist J. Clark Soules in charge. Services Sunday afternoon and each night.—Raymond T. Kimble, Treas., R. 10, Cambridge, O.

NOTICE.—Texas conventions will be held: At Saratoga, Jan. 28-29; Houston, Jan. 31-Feb. 1; Austin, Feb. 8-9; Frankston, Feb. 15-16; Cleburne, Feb. 22-23. Announcements for other sections will be given later.—District Superintendent Hugh M. Cadwalder.

TULSA, OKLA.—Special evangelistic services at Full Gospel Tabernacle, 5th & Peoria Sts., each night, continuing through January. Sister Mamie Keel of Olympia, Wash., in charge, assisted by Brother and Sister Williamson, gospel singers of Denver, Colo., and Brother Fred W. Henry, Radio KVOO artist; blind pianist at the piano.—O. E. French, secretary.

KNOXVILLE, TENN.—Our next fifth Sunday Fellowship Meeting will convene at the Assembly of God Church, 219 W. Scott St., Knoxville, Tenn., Jan. 27-29. We invite all that are in reach of Knoxville to attend this meeting. The assembly of Knoxville has promised free entertainment. For further information, write Pastor R. L. Wilker, 1515 Madine St., Knoxville, Tenn., or District Superintendent A. T. Hickman, Elm St., Cairo, Ill.

PUXICO, MO.—The ministers of Southern Missouri District are urged to attend "Prayer and Bible Convention" Jan. 24-27, inclusive. Entertainment furnished by the assembly. All the presbyters are expected. Time and place for next District Council will be determined. Those who desire next Council to convene with your church, may bring invitations. For further information write, Pastor Roy P. Foster, Puxico, Mo., or A. A. Wilson, District Superintendent, Dexter, Mo.

OLNEY, TEX.—Fifth Sunday meeting, January, 1928, at the Assembly of God church, located two blocks south of G. T. & W. R. R. Station. The meeting will begin Friday night, continuing over Sunday night. All brethren in the North West Texas District, please be here, and we cordially invite the brethren from the neighboring districts to come. For further information write; Pastor C. H. Mason, Olney, Tex., or R. L. Steger, Vernon, Tex.

WASHINGTON, D. C.—An evangelistic campaign will be conducted by A. Watson Argue, Feb. 12 to March 4, at the Full Gospel Tabernacle, North Capitol and K Sts. Services Sundays and every night except Saturday. The full gospel message and the ministry of Christian healing will be the features of the meeting. A limited number of rooms free to pastors; others can be obtained at reasonable rates. For further information address Pastor Harry L. Collier, North Capitol & K Sts., Washington, D. C.

OPEN FOR CALLS.—As pastor. Have had 12 years' experience in pastoral work. In full fellowship with General Council. Have a wife and one son. Reference, Elder H. W. Kline, 509 Third St., N. W., Washington, D. C.—Elder H. V. Lawson, Davis, W. Va.

WANTED.—A Spirit-filled preacher in fellowship with the Council to take the pastorate of two assemblies 7 miles apart—Yellville and Flip-pin, Ark. Write Ran Hurst, deacon, Yellville, Ark.

OPEN FOR CALLS.—As pastor or evangelist. Can go anywhere the Lord leads. In fellowship with General Council.—R. E. Lister, 407 S. Market, Caldwell, Kansas.

NOTICE.—Daniel Lewis, who has been pastor of the Assembly of God Mission, 226 E. 5th St., Tyler, Tex., for the past 10 months, is resigning the pastorate to go into evangelistic work, in which he will be assisted by Milton L. Fauss of Houston, Tex. A. C. Bates of Portales, presbyter for the State of New Mexico, will have the oversight of the church until a permanent pastor is called. Anyone feeling led this way should communicate with him.

WANTED.—An experienced evangelist to hold a campaign in a new field. Town is situated on the main railroad through Nevada—about 4000 inhabitants—accessible to any one going east or west. A large hall is now available in center of business district. Will furnish house and groceries and give full charge of offerings. Only evangelists in fellowship with the General Assemblies are solicited.—Missionaries Warren A. and Mrs. Anderson, Elko, Nev.

FOR SALE.—In Springfield, Mo., 6 room stone and stucco house with full size basement having cement floor; good furnace; laundry chute; built-in cabinets in kitchen; double garage with cement floor, chicken coop; good location; paved street, all improvements paid for. For further information write J. W. Bostrom, 310 N. Alabama Ave., Okmulgee, Okla.

FOREIGN MISSIONS CONTRIBUTIONS

Jan. 1-5th inclusive	
All personal offerings amount to	\$2,177.44.
1.00	Assembly of God S S Humboldt Kans
1.05	Assembly of God S S Booneville Ark
1.25	Assembly of God S S Paris Ill
1.55	Assembly of God Potet Texas
2.10	Pent'l S S Davenport Okla
2.75	Assembly of God S S Senat Mo
3.35	Sunday School Seadrift Texas
4.31	Assembly Great Falls Mont
5.00	Full Gospel Assembly Washington D C
5.00	Prunedale Assembly Salinas Calif
5.00	Assembly of God S S Roswell New Mexico
5.01	N Pierce St Assembly of God Amarillo Texas
5.40	Assembly of God S S Shawnee Okla
6.00	Full Gospel Assembly S S Inglewood Calif
6.00	Mexican Women's Missionary Council San Antonio Texas
7.40	Assembly of God Guthrie Okla
8.20	Full Gospel Tab 5th & Peoria Sts Tulsa Okla
8.34	Assembly of God Vernon Okla
9.62	Full Gospel Assembly Louisville Ohio
10.00	Christ's Ambassadors Wesson Ark
10.50	Assembly of God Coldwater Kans
11.00	Full Gospel Mission Williston N Dak
12.50	Bazine Assembly Bazine Kans
12.84	Assembly of God S S Picher Okla
13.30	Elk St Assembly Eureka Springs Ark
15.00	Sunny Slope & Sterling Community Assembly Sterling Okla
15.20	Full Gospel Mission S S Sawtelle Calif
16.00	Christian Assembly S S Zion Ill
16.03	Assembly of God Sunnyside Wash
16.75	The "Landing Assembly" Anguilla Miss
17.00	Prairie Lee S S Ingalls Kans
18.00	Assembly of God S S Minneapolis Minn
18.14	Full Gospel Tab 5th & Peoria Sts Tulsa Okla
19.31	Assembly of God Chickasha Okla
20.42	Pent'l S S Percy Ill
23.91	Full Gospel Tab Meckling S Dak
25.00	Pent'l Mission S S Auburn Wash
25.00	Pent'l Assembly Witherbee N Y
25.00	Pent'l Assembly Jamestown N Y
26.00	A Group of Friends Bradford Pa
27.12	Pent'l Church of God New Haven Conn
27.68	Young Peoples' Union Full Gospel Tab Granite City Ill
32.00	Assembly of God Bethel Church Quincy Ill
33.82	Pent'l S S Russellville Ark
33.83	Church of Four Square Gospel & S S Long Branch N J
34.58	Assembly of God Church & S S Topeka Kans
40.00	Assembly of God Church Bartlesville Okla
45.00	Pent'l Assemblies of Canada
46.75	Bethel Temple Assembly San Bernardino, Calif
50.00	Glad Tidings Tabernacle New York N Y
50.00	Full Gospel Tabernacle Los Angeles Calif
55.00	Bethel Chapel Glendale Calif
60.00	Christian & Missionary Alliance Church Richmond Va
64.05	Gospel Tabernacle San Diego Calif
86.00	Christian Assembly Cincinnati Ohio
100.00	Glad Tidings Assembly of God Oakland Calif
135.00	Bethany Pent'l Assembly Springfield, Mass
140.00	Full Gospel Assembly Washington D C
150.00	Pent'l Church Jeannette Pa
191.00	Pent'l Assembly of God Scranton Pa
1023.50	Bethel Temple Los Angeles Calif
Total amount reported minus \$802.52 amount given direct and designated for expenses	\$4,255.48
HOME MISSIONS CONTRIBUTIONS	
Jan. 1-5, inclusive	
1.00	Mrs J S Newport Ky; 1.00 W I Grubbs Ark;
Total amount reported	\$2.00

TWO NEW PENTECOSTAL BOOKS

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In view of the fast approaching end of this age, and His soon Coming, the Lord Jesus Christ is depending on YOU to put forth every effort in bringing the Gospel to needy hearts. This does not call you to leave home and loved ones, nor to give up your work, or make any demand upon you except for some of your spare time. Can you match your consecration with that of the missionaries? You are debtor to those whom you can reach.

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The Pentecostal Evangel is a sixteen page paper published and sent out fifty times each year. It is now ministering to about thirty thousand homes in all parts of the world. Some of the special features are

Spiritual Sermons

by men and women of God whose ministry is being blessed in a special way.

A Children's Story

each week delights the little folks and teaches definite Gospel truths.

Missionary News and Information

from hundreds of missionaries in all parts of the world acquaints the reader with the needs of the field and the work that is being done.

Surveys of World Events

by the editor keep the readers informed regarding the progress of world happenings as they prepare the way for the Coming of the Lord and the end of the age.

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from the best Pentecostal Bible schools gives intimate pictures of the

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