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The Wonderful Story of Sz Sham

Miss Blanche Appleby, at the Springfield Assembly

There is intense suffering at the present time in China. Three years of bad crops, merciless taxation, severe war, exploitation by bandits and uncontrolled armies, a locust pest, and no rain, are the seven plagues which have reduced to beggary more than four million people in seventy counties. Land which sold for about one hundred dollars per acre (U. S. currency) is now selling for four dollars and fifty cents per acre. And not only is the land being sold for a song, but young girls are being sold to concubinage or worse; the price running from four dollars to twenty-five dollars for a girl, depending on her youth and comeliness. Girl children, too young for work or vice, are often killed by their parents. During the winter months in Tsinan there were twenty-five thousand refugees being fed on one bowl of free gruel daily from the four charity kitchens, according to information received.

The Chinese do not know that salvation is by grace. They fully believe they must merit it, that they are saved through the good works they themselves do. Hence they go on long pilgrimages to worship sacred trees, and mountains, and idols. Tai Shan is one of the five sacred mountains of China. It is approximately 5300 feet above the sea level and there are 6300 stone steps leading to the "South Gate of Heaven." Along the way to the summit of this sacred mountain are numerous temples in which are hung mottoes that are clever counterfeits of the promises of God. For instance, one motto reads, "Whatever is asked will certainly be granted"; another, "Compassionate grace eternally protects." These temples are dark, dismal buildings in which are hideous idols, vile priests greedy for filthy lucre, incense urns and burners, prayer mats, and bells that are rung at the time of worship.

If tradition does not err, Tai Shan has been the objective of Chinese and Japanese pilgrims for four thousand years; pilgrims seeking to merit salvation, healing, and an eternal home. Some of them travel thousands of miles to reach the "South Gate of Heaven." Along the way

are dug-outs where the nights are spent while they are making the toilsome ascent of the 6300 stone stairs. Deep ravines are on either side. Confucius made this journey during his life time, and there is an archway and a temple erected to



Sz Sham, healed of blindness, and taught to read supernaturally

his memory. Confucius was a contemporary with Daniel and lived from 551 to 478 B. C. As the pilgrims climb upward the way grows more steep. But so zealous are some of the women (even with bound feet) that they leave the steps and climb up the last part of the rugged mountain on their hands and knees, clinging to the low shubbery with their hands, for this part of the ascent is exceedingly steep. Why do they do this? They trust the gods will see their bleeding hands and feet and will reckon it to them for merit.

The top is finally reached, and they stand before the arch which is called "South Gate of Heaven." Over this arch-

ed gate is a tower, with a steep ladder leading up to it, and at the top of the tower is the book of heaven. The weary climbers ascend the ladder and have their names inscribed in this book, showing that they are pilgrims on the rocky road to heaven. They expect this to be accredited to them as a great deed of merit, and they hope through it to obtain eternal life.

Satan seems to want to counterfeit what God does. He offers a salvation which is so nearly like God's salvation that thousands are deceived. There are multiplied thousands here in America who are going regularly to church (even going week nights to the testimony meetings), who talk about God and are very zealous in winning converts to their religion—but it is a "Bloodless" religion, a counterfeit of what God offers. He has a counterfeit "speaking in tongues"—in fact, most of the high and holy things of God are counterfeited by the devil. And there in China is the counterfeit "Book of life," a substitute for the Lamb's "Book of Life" in which are written the names of the saved.

Through the "South Gate of Heaven" the weary pilgrims, with burdened hearts seeking to obtain merit, healing, and eternal life, press on to the large idol temples that are erected on Tai Shan. One temple, which especially attracted my attention, contained the goddess of healing. She was a hideous idol, back in the rear of that dark, oppressive, mysterious place, and before her was an altar. Around the temple were banisters which kept the pilgrims from drawing near to the idol. (I could not help contrasting it with our loving God who bids us draw nigh in full assurance of faith.) Within the banisters were many tiny shoes about three inches long, from the bound feet of the Chinese women, and many coins that had been given as thank offerings for healing. For healing? Yes, Satan even imitates the Son of God in healing. The demon power back of these idols really heals some of the people—not all—and the Chinese never forget to return a few days later

(Continued on Page Eight)

From the Pentecostal Viewpoint

SORDID It is recorded that in the days **SUBSTITUTES** of Rehoboam, the son of Solomon, Shishak, king of Egypt, came up against Jerusalem and that when he took away the treasures of the house of the Lord he also took away all the shields of gold that Solomon had made. Rehoboam did not seem to be much disturbed by this loss, and made instead of the shields of gold similar ones of brass, so that when he went into the house of the Lord there was a maintaining of the same good appearance.

The church of to-day has been robbed of the Holy Ghost. And unfortunately there is no deep concern for the loss. While real Holy Ghost evangelism is on the wane there has arisen a superficial evangelism that resorts to all sorts of carnal devices, and alas, many prefer this sort of thing to the power of Pentecost. They think the brass is just as good, if not better than the gold. But there is a day coming when fire will reveal all man's work and it will be seen whether what is wrought is counted gold, silver and precious stones, or wood, hay and stubble.

GOD'S The writer was recently talking with **BEST** Pastor Stephen Jeffreys whose out and out Pentecostal ministry God has so greatly owned during the past fourteen years. Brother Jeffreys said, "I went one night to a certain meeting, but I could not go a second time. The Lord delivered me from the world when He made a new creature of me, and I felt out of place in the midst of that which savored so much of the thing out of which I had been delivered." Brother Jeffreys is proving that the preaching of the cross of Christ, in absolute reliance on the power of the Holy Ghost, is as effective today as it was in the first century. He does not want brass when God offers gold.

WHAT IS THE He was telling us that he **SECRET?** went to spend a few days with some Welsh Pentecostal saints who were worshiping in an upper room over a discarded saloon. There were only about a half dozen saints to begin with but God began to work and in a few days the meeting had to be held in a church that could hold more, and the revival grew until the largest church in the town, which held 2500, was crowded out every night, and large numbers were being brought from death unto life and from powerlessness to Pentecost. One morning Brother Jeffreys had a deputation of five ministers wait on him. They said, "We want to know the secret of your power. Our churches are as dead as can be, and when we try to put on an evangelistic campaign the thing dies on our hands. And in the end we are worse off than in the beginning." Brother Jeffreys said, "Brethren, the secret of my power is simply this, I have received the Baptism of the Holy Ghost just as the disciples did on the Day of Pentecost. You too can receive a like experience."

THIS IS Those ministers were hungry and **THAT** said, "Could you not arrange some special vestry service where we could seek the Baptism of the Spirit?" "No,"

said Brother Jeffreys, "but you can come along and tarry with the rest of the crowd who are waiting on God each morning in the little upper room over the discarded saloon." One of the ministers said, "I think I am hungry enough to do this." Another said, "I think I am too." The following morning three of those five ministers, clothed with their fine long preacher coats, were stretched out on the dusty floor of that upper room receiving the Acts 2:4 experience, and the other two received later. "There is a great work going on in that place to-day," said Brother Jeffreys. As Andrew Murray puts it, "We need the power of God for the work of God."

PENTECOSTAL This same truth was brought **POWER** forth in an editorial in the last issue of *Wonderful Word*, in which there are set forth some timely comments on the book, "Peter, the Fisherman Philosopher," written by the dean of the Bible Institute of Los Angeles. (We greatly fear that this institution is departing from the out-and-out soul saving work which once characterized it, and is substituting the educational for the evangelistic.) This editorial says: "Peter was a fisherman but not a philosopher. Peter was not who he was because of philosophy. There was another cause. Peter got at Pentecost the power that distinguished him. Before Pentecost Peter was a failure. After Pentecost he was a factor. Before Pentecost he could not face a little maid. After Pentecost he faced all men. Before Pentecost he cursed. After Pentecost he convinced. There was a new and different Peter. He was not the product of philosophy. Pentecost and One who came on that day did everything for

Peter. Philosophy had no part in his transformation, nor any place in his conversation. He *was* and he *said* because of Pentecost. When he boldly said, 'Ye men of Israel,' he said it not under the persuasion of philosophy but under the power of Pentecost. He stood there not as the 'fisherman philosopher' but as the Pentecostalized fisherman preacher."

PENTECOST, NOT This editorial continues, **PHILOSOPHY** "Philosophy is just what Paul calls it—vain. Philosophy has given the world nothing. Peter got all he got from the Holy Spirit by revelation. We do not need imagination when we have revelation. A New Covenant preacher, and this is what Peter was, does not need philosophy, he has a divine revelation which is as high above philosophy as the heavens are above the earth. There is such a mistaken idea among preachers that they must make a show of scholarship. No! It is not great thinkers the church needs but great believers."

THE BEST The Pentecostal way does not **PLACE** meet with the approval of the religious world of to-day. They prefer the philosophic and the fanciful to that which is one hundred per cent supernatural. But it is the supernatural we need. We must not be content with brass when God wants to restore the gold. While we can never cease to praise the Lord for the measure of the supernatural we have seen during the past twenty years or so, we have many leagues to travel yet to get back to that which is described in the first five chapters of the Acts. But, praise God, we have the same Head of the church to-day as of old; His power has never waned one iota, and God has given Him to be our Leader and Commander.

In describing how Pentecost came to Valparaiso, Chili, Dr. Hoover said, "We got down, then further down, until at last we found ourselves prostrate on our faces at the bottom rung of the ladder. Then God moved in with a great revival." The world often says, "There is plenty of room at the top." We are not so sure of this, for so many seek the highest seats in the synagogue. But this we do know, there is plenty of room for all of us on our faces at the bottom rung of the ladder. Worms are in their right place when they are hidden under the soil, and are always in danger when they seek a higher position. Who can tell what reserves of divine power will be released if we will but plow our way down to the lowest place of all?—S. H. F.

Strange as it may seem, nevertheless it is a fact that the honeybee makes her honey from exactly the same nectar from which the hermit spider distills one of the deadliest poisons known. So the saint's life can be a savor of life to some and a savor of death to others.

To receive love's kind caressing,
Kindest thought and fullest blessing,
Is a joy most sweet to know.
But the secret of true living
Is the blessedness of giving
From a full heart's overflow.

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Spiritual Rain Needed

By Albert Weaver

One morning recently before rising, when in communion with the Lord, He said to me:

"I want all My people now to seek My face."

As I remained in this position and frame of mind, He indicated to me His wish to pour out the Holy Spirit on all His people as a preparation for His coming. This will surpass all previous outpourings in scope, power and manifestation.

Before leaving the Holy Land in April, there had been a drouth and all vegetation was drooping and in need of rain. Much of the grain was quite high, but as yet not headed. Finally rain came and everything took on a new appearance, and vegetation seemed to go forward to maturity with leaps and bounds. This gladdened the heart of all the people, and especially of the tillers of the soil. I said as I saw what had taken place:

"Is this not beautiful? Now I understand what is meant in the Scriptures by the Latter Rain, its necessity, and place in the physical world."

It comes in the Holy Land just at the end of the rainy season, which is from November to May, at the time the grain most needs the rain, to cause it to ripen for the harvest.

I suppose there never was a time when there were more God-fearing, spiritually-minded and benevolent people on earth than now, notwithstanding all the wickedness that abounds. And was there ever a time when spiritual rain was more needed, and when more was said about the need of the outpouring of the Spirit of God.

But if there is to be an outpouring of the Spirit there must first not only be a need but a recognized need; and this must be individual as well as collective. We, His people, must see and feel our own need, as well as a universal need; then seek to prepare the way for this to be supplied.

Some years ago there was a great drouth in the Holy Land, and as a last resort, when the natives became desperate many of them, especially the Jews and Mohammedans, I am told, went out into the fields and implored God to send rain. God heard and answered by sending a copious shower thereby saving the crops and giving sustenance to the people for the following year. If He hears and answers in the case of temporal needs, how much more will He do so for spiritual ones if we are desperately in earnest as were these people in the Holy Land.

Revivals are always in order if conditions are right. We who

have lived through some of the past revivals cannot forget them. What an uplift they have been to God's people; and what a bless-

ing these outpourings were to all the world in their ingathering of souls, directly and indirectly. The downpour of the Spirit however that awaits us now and is so much needed, we believe, is to develop and ripen God's spiritual grain, His people. It will be of short duration, but surpass all previous revivals and great outpourings of the Spirit.

Would this not have a tremendous effect upon the unsaved, and result in a great ingathering of souls, as on the day of Pentecost?

The world at large has lost sight of God and has to a great extent become materialistic and atheistic, and has very little conviction concerning God's claims. Lawlessness indifference and a letting down in Christian fundamentals and morals, largely prevails. This may be due to the low standard of Christian life as lived by representatives of the cross of Christ.

What a tremendous effect the former rain on the day of Pentecost had upon the world, the saints prepared the way for it, by giving heed to Christ's command to tarry before Him and to seek His face. Its effect was tremendous upon saint and sinner, and we feel its power to this day.

Can it not be so again? If so, we His people must see the need individually, desire it, and prepare the way. Who among God's people would not envy the experience of the one hundred and twenty in the Upper Room in Jerusalem, and what followed?

Some may ask the question: What preparation is necessary? The Spirit of God only can reveal this to each one. As Christ humbled Himself, so must we, if we are to know His mind, our own condition, and conditions in general. God will be enquired of. True He knows and understands our needs before we ask Him, but this seems to be one of His irrevocable laws. The need now for an outpouring of the Spirit upon God's spiritual grain is urgent.

We are in the great apostasy, and a spiritual drouth is visible everywhere. Often has it been said of late, by individuals and by peoples, "We love your Christ, but we have no use for your Christianity." This is caused no doubt, by a lack of the Christ life, by conformity to the world, and by a lack of transformation to the will of God, in those who profess to follow Him.

If we are to have this blessed manifestation of the Spirit upon the church, we must admit our failure to come up to God's standards, and to our privileges in the gospel. Is not the need then, that we His people be much in prayer, individually and collectively, in private and in public humbling of ourselves and in fasting if necessary, until God hears and answers? Said Elijah after believing prayer, "There is a sound of abundance of rain." God grant that it may be so now.

LOVE

1 John 4:7 to 12

*One eventide at close of day, when all
The lights were low, I, in my weary wand'ring
Had paused beneath a lattice window sill,
When lo! I heard the murmur of a maiden's
Voice in prayer. I listened, and my heart was
Strangely stirred. These strange sweet words then
caught mine*

*Ear. "O Love," she cried, then paused; "O Love that
Will not let me go; My Lord; My Love, to
Thee I yield my all. Do Thou possess me
With Thyself; for Thou art Love. 'Twas Love the
Priceless gift you gave for me. Could I do
Aught but yield my all to Thee? Thou loved'st me
So; enough to die on Calvary for
Me. O Love; take me, my all, 'twill ne'er repay
What Thou dost give to me; Thyself;
And Thou art Love. Thou dost abide for me,
And I for Thee will e'er abide. Thy banner
Over me is Love. To Thine embrace I
Love to yield. Nor could I leave Thee. I would
Not if I might. My Lord; My Love; My Christ."*

*With bated breath I softly crept away
From out the shadows of that sacred shrine.
My slumbering heart awakened; its utmost depths
Was reached. For many a weary year the question
Oft I'd asked, "But is there such a thing as
Perfect Love, that's void of self; if so, then
Tell me where?" The answer just as oft had
Come, "It never, never can be found; nowhere
On earth does perfect, selfless love abound."
But Oh! Eureka! I have found it, listening
In the shadows to a maiden's prayer. I
Found that Love is God, and God is Love; that
He so Loved, that Love produced a Son from
Out the bosom of His Love; and Him He
Gave, that whosoever unto Him believed
Should never more be lost; but in His Love
Be saved, and in that Love for evermore
Be safe. O Matchless LOVE. O Priceless Gift.
The Love of God no pen nor tongue can e'er
Express its depth; or know its height; or span
Its lengths; nor is there any measure that
Can know the breadth of LOVE; amazing LOVE
That only in God's Son is found. For Love
Is God. And in the gift of His own Son
God gave Himself; 'twas all He had to give
To save a lost and ruined world from death.*

*And now from out my heart, I oft repeat
The maiden's prayer. O Love that will not let
Me go; to Thee I yield my all. Do Thou
Possess me with Thyself; for Thou art LOVE,
And LOVE IS LIFE. MY LORD. MY LOVE.
MY CHRIST.*

*O Perfect Love I found in Christ,
The Love that's deep, and rich, and wide.
Love loved me when in deepest sin,
Love sought, Love found, Love took me in
To His great heart of LOVE.*

*O Perfect Love I found in Christ,
The Love I long had yearned to find.
No other Love can e'er compare
With this most Perfect Love, most rare,
That's ONLY found in Christ.*

*This Perfect Love none can destroy,
'Tis found in Christ without alloy.
Secure I'll rest within His Love,
Until He comes in clouds above,
And takes me to Himself.*

Cecilia M. Barton

Tongues and Interpretation of Tongues

Pastor Donald Gee, Melbourne, Australia

So much has been written concerning the gift of tongues during the last 20 years that one almost despairs of writing anything fresh. All we need at the moment, however, is to present the essential facts concerning this mysterious gift of the Spirit. Our purpose is to study speaking with tongues purely as one of the gifts of the Holy Spirit set by God within the Church, and made useful therein by its companion-gift, that of "interpretation of tongues."

We do not propose dealing in this study with speaking with tongues as the initial evidence of the Baptism in the Holy Ghost, (Acts 10:46, etc.). It should always be clearly remembered that there is a distinction between tongues as a "Sign," and tongues as a "Gift." The former is for "all," (Acts 2:4); the latter is not for "all." 1 Cor. 12:30. It is a mistake not to expect all to speak with tongues when receiving a personal, scriptural, Pentecostal experience; it is an equal mistake to unreasonably expect all to speak with tongues as a matter of exercising a recognized gift in the Church. Failure to recognize this scriptural distinction has badly vitiated that which some gifted teachers have written upon this subject.

The Real Nature of the Gift of Tongues.

After thorough analysis of all the scriptural material at our disposal for defining this we may summarize it as: The power of utterance in languages unknown to the speaker, given to certain individuals in the Church by the Spirit of God, and capable of "interpretation" by means of an equally supernatural gift, in order that these utterances may thereby become intelligible to the Assembly.

There is generally speaking no question of interpreting these ecstatic utterances given to believers upon their first receiving the Baptism of the Holy Spirit, as this is not an exercise to the *gift* of tongues, and such utterances usually contain nothing of particular purpose to the assembly.

We may as well point out here that the mere fact of an equally supernatural gift of the Holy Spirit being required to interpret utterances by the gift of tongues into a recognized language proves conclusively that the gift of tongues is *not* an ordinary rational knowledge and use of foreign languages, as has been hastily assumed by some who wish to avoid the supernatural. If this were so, then interpretation would also proceed on natural lines without any particular anointing of the Spirit being necessary; indeed the task could even be undertaken by an infidel.

The Place of these Gifts in the Church.

When these two gifts are operating together in the Church they are the equivalent of prophesying (1 Cor. 14:5) and provide a channel for inspired utterance by the Spirit of God.

As a gift for exercise in general meetings of the Assembly it is essential that the gift of tongues shall be always accompanied by the gift of interpretation of tongues (verses 5, 13, 27, 28). This does not

apply to its use in the private sphere of personal communion and prayer, which we dealt with in a previous study; (note verses 2, 14, 18).

A question might reasonably be asked as to what benefit are these two gifts in Assembly meetings if after all they are only equivalent to the gift of prophecy. In verses 21 and 22 Paul gives at least one clear reason why speaking with tongues can sometimes fill a unique place of usefulness. It is a "SIGN" to them that believe not. The mysterious, and openly supernatural character of the gift of tongues is especially calculated to arrest some individuals as a plain token that the Holy Spirit Himself is seeking to speak through the human vessel. Prophecy, through being in a familiar tongue, might pass unnoticed. "With men of other tongues . . . will I speak to this people, saith the Lord." Such a sign needs immediate ministry through other gifts to follow it up however, as on the Day of Pentecost; (see also verse 24). It is a warning-beacon, a danger-signal,—but nothing more: other gifts must appeal to the heart and the will.

As a means of edification to believers it must be remembered that these two gifts are always equal to prophecy, but believers should not normally require a continual "sign" of such a supernatural character, and therefore the more direct method of prophecy is more in keeping with their spiritual status, and as such is recommended by Paul. *Why "Tongues" needed regulating at Corinth.*

It is wise to note here and now the reasons for Paul's apparent discouragement of speaking with tongues in the Assembly at Corinth, because these have been frequently exaggerated and misapplied.

They were two-fold: (a) that there was *too much* speaking with tongues in the meetings at Corinth: (b) that there was speaking with tongues in the meetings without interpretation.

We purpose dealing with these abuses more fully in a further study D. V.: sufficient to note that for the first,—Paul stated a limit to the number who should publicly speak with tongues in one meeting (v. 27); and for the second, he insisted upon interpretation being always given (v. 28).

After laying down these rules however, he emphatically states that speaking with tongues is not to be forbidden (v. 39), lest his precepts should be misunderstood as an intention to quench this manifestation of the Spirit altogether. All he pleaded for was *balance*. It is a pity that some Christian leaders to-day do not approach this gift in the same spirit.

We have said above that the Church should not "normally" require the exercise of these "Sign-Gifts" in great abundance; but by "normal" we mean New Testament Christian experience, not present-day. Probably one reason why there has been apparently an excessive manifestation and exercise of the gift of tongues during the past 20 years has been the *abnormal* spirit-

ual condition of a Church that has drifted tremendously from New Testament standards, and in nothing more than in its denial of the supernatural. Tongues have been needed again as a "sign," even in the Church: and in addition to this there has been the inevitable emphasis always placed upon a neglected truth or experience when it is first restored.

Those who exercise these gifts are exhorted to seek that they "may excel" to the edification of the Church. That is to say they can be exercised in such maturity, order, and love that there shall be nothing repellant in their nature, or likely to cause an unnecessary stumbling-block to any one. When thus exercised these gifts are singularly beautiful, and we trust that familiarity will never weaken our personal sense of awe and wonderment when the Spirit of God is truly manifesting His Presence in the Assembly in this way. These gifts bring the very atmosphere of heaven with them. *The Gift of "Interpretation of Tongues."*

The gift of "interpretation of tongues" is essential to the profitable use of the gift of tongues in the Assembly (1 Cor. 14:5), and all those who speak publicly in tongues are directed to definitely pray for the gift of interpretation also (v. 13). This ensures the possibility of the gift always being able to be used for profit. As a general rule it is apparently better that only one should interpret in one meeting for the two or three who may give utterances in tongues (v. 27). It does not follow that at all meetings of the Assembly the same one should interpret, and the Scriptures nowhere speak of an office of "interpreter." Reason and prudence command that generally speaking however the gift of interpretation should be restricted to "proved" individuals, and especially in larger and more responsible gatherings.

The purpose of the gift of interpretation is to render ecstatic and inspired utterances by the Spirit which have come forth in a tongue unknown to the vast majority present, available to the general understanding of all, by repeating them distinctly in the ordinary language of the people assembled.

It is possible to *feel* in spirit the glow and uplift or burden of an utterance in an unknown tongue, but the purpose of the gift of interpretation is to make this available to the understanding also, in order that others may intelligently and rationally take part in the speaker's revelation, exaltation, or prayer, etc. It is always good that our *whole* being should take part in religious exercises, and not just one part of us. God wants the love of heart and soul, of mind and strength.

The Nature of the Gift of Interpretation.

In many ways it will readily be seen that the spiritual gift of interpretation of tongues performs the same purpose as ordinary natural interpretation from one language to another, such as any of us are familiar with who have had to speak in foreign countries where we did not know the language, or have heard a foreign speaker being interpreted in our own land.

Yet this spiritual gift is really vastly different both in its nature and in its mode of operation to ordinary interpreting. Like all these other gifts we have been consid-

ering, it is supernatural, and comes directly from the Holy Spirit. It does not imply the slightest natural knowledge by the interpreter of the language spoken in tongues; and it logically follows that the interpretation is received, not so much by close attention to the words of the one speaking in tongues, as by a close concentration in spirit upon the Lord, who alone gives the interpretation. The words are given by *revelation* and follow the rules of prophecy and all inspired utterance, coming either by vision, by burden, or by suggestion, just as the Lord may choose.

There will probably be an immediate response to the utterance in tongues in the spirit of the believer whom the Lord desires to use for the interpretation. Such response will doubtless be governed also by the depth and purity of the speaking in tongues; and not less by the spiritual condition of the interpreter. It must obviously be possible to possess a spiritual gift and yet be out of touch with the Lord (1 Cor. 13:1): in which case the ready and beautiful exercise of the gift will be sadly hindered and marred.

These Gifts Are Distinctive of This Dispensation.

These are the only two gifts of the Holy Spirit which we never find manifested in some way or other in the Old Testament.

It is true that something similar to the gift of interpretation is found in the power given to men like Joseph (Gen. 40:41) and Daniel (Dan. 4:5) to interpret visions and dreams. But the gift is not really the same.

Neither do these gifts ever appear to have been manifested in our Lord's earthly ministry. (His utterances such as in Mark 7:34, or 15:34, are merely quoted in the Aramaic instead of in Greek, and are not in any sense speaking in an "unknown tongue" such as is meant in 1 Cor. 14.)

The gift of tongues, and its accompanying gift of interpretation would appear to have been specially reserved by God to mark the Church dispensation of grace. This adds very greatly to the significance of this phenomenon on the Day of Pentecost, when the present dispensation was ushered in. God was doing a "new thing," and it was accompanied by a new sign, and a new manifestation of the Eternal Spirit.

The Holy Spirit had been upon the earth for centuries before Pentecost, manifesting Himself through various chosen vessels as He came upon them for special purposes. He had been "with them," but now He was going to be "in them." John 14:17. He came in a new way, to fill every one that would receive Him, right away to those "who are afar off, even as many as the Lord our God shall call." Acts 2:39. His fullness that came upon each one of the company alike in the Upper Room was attested by a manifestation, and that manifestation chosen by Divine Wisdom was the use of those vocal organs so often used to work Satanic mischief. Jas. 3:6. The sovereignty that revealed itself at Babel revealed itself again at Pentecost. It represented the complete triumph at least momentarily, and potentially ultimately, of Redeeming Grace over the whole being. The flag of the Victor was flung up, as it were,

upon the most significant part of the captured soul—that which Bunyan in his "Holy War" quaintly calls "Mouth Gate."

Even the very absurdity, to the human reason, of the gift of tongues is clothed with a divine intention. The abasement of all pride of intellect which its exercise ne-

cessitates proves more than ever the victory of grace.

It is God's unique Sign-Gift, reserved for this present dispensation in which we live. Is it any wonder therefore that we stand unflinchingly for its continuance until that which is perfect is come in the New Age when we shall see Him "face to face"?

Revival in India

Mollie Baird

I can report a revival that I witnessed in Nawabganj, Gonda, one of our oldest Pentecostal works in India. You will see how wonderfully God gave the harvest after years and years of seed-sowing by faithful missionaries. Mrs. E. B. Harvey is in charge of this work, having as coworkers, Mr. and Mrs. Joseph Sugar and a Miss Howell.

Miss Howell felt led to go to Nawabganj in March. Through an interpreter she gave the Pentecostal message. This mission is called Sharannugar (City of Refuge). It is a home for widows, and the worst sort of folks flock there for protection. Also in connection with this work is a large boys' school.

After much preaching, the Spirit began to work, and many were slain of the Lord. During the month more than thirty people received the Baptism in the Spirit and spake in tongues. God, through tongues and interpretation, uncovered sin in a remarkable way. The Spirit often called out names of those committing horrible sins. Often there were sins revealed that no one but the person guilty and God alone knew, and through the Spirit they were revealed. The whole congregation wept and confessed sins for days, read the Word and straightened up their lives.

One day the whole church got upon their knees, without being told, as the Book of Jeremiah, was read. For five and one half hours they read out loud together this book, and then, oh you should have seen the power fall that night. Another day they read Hebrews together in the same way. Big boys, little boys, proud teachers, women, girls, all sought and found God in His saving and baptizing power.

Those who had received, went about over the church and made others pray. Any one found sitting around gazing on the crowd, was promptly turned to the wall by their comrades and told to pray, so all around the walls these seekers were seen. If they wouldn't pray, then a bunch gathered about and prayed until God put conviction on. They refused to have any one sitting idly by and gossiping. (A thing that has crippled many an altar service in U. S. A.) No missionary instructed the boys what to do; they moved as they felt the Spirit move. At first the teachers were too proud to sit on the floor with the boys, but when God got after them, He leveled them, and you would see such unity between teacher and boy. The meetings lasted the month through. They prayed day and night. One day fourteen received the Holy Spirit. Just to merely read the words

"Glory" and "Hallelujah" was a signal for the whole congregation to break forth in volumes of praises.

I went down to the meeting and as I got off the train (at least one-fourth mile away), the shouts of praise were audible. I told the Indian ladies that the meeting was on but they said, "No, it is food time," but I said, "No, that is shouting." Ah! I recognized the joyful sound, even if I had not heard it for over a year. What so rejoiced my heart was to see those young men, teachers and old women receive. Of course, all the tiny children got through. One dear little fellow, about 7 years old, was lying prostrate for hours, after the Lord began to speak. He was talking Chinese and the interpretation would come. It seemed his little heart would break, as he pointed his little finger and cried out, "Repent, repent, repent."

Finally, after calling his little friends to repentance, he singled out one person, and called his name. He said, "Repent at once, you steal chappaties (a kind of bread) from the Memsahib (Mrs. Harvey) and tell her lies." We knew this little fellow was really in the Spirit. His name was Kompta which means fearful, trembling. When he was baptized in water he asked for a new name, and so he was called "Elisha."

Brother Sugar baptized in water some 35 or 40. The power was great there, and often it seemed that both Brother Sugar and the candidates would fall in the water. Before closing this, I want to say that my dear old preacher, who is about 50 years old, received the Holy Spirit too. All of our workers are much stirred up and are seeking God.

I had been discouraged because our Indian Christians seemed so dry and lifeless in their spiritual life. I often remembered the joyful faces of our dear Mexican people, and wondered why the Indians were so. I was told it was their quiet disposition. Well, praise God, when the Holy Spirit comes, it changes our quiet dispositions, and Indians are just like other folks.

"Praise the Lord, the gospel still has the power of God to break the fetters of habit and chains of sin."

The opportunity of a lifetime must be seized during the lifetime of the opportunity.—C. E. Newlin.

There is nothing God can not do through men, if they will not touch the glory.

Is Evolution an Established Fact?*

By Dr. A. P. Gouthey

(Concluded from last issue)

Just how God created the worlds, and all that is therein, we may never fully know until we reach a world where we have clearer vision than we have here, but that He *did* create all things according to a definite, well-ordered plan and finally create man in His own image, there is not the slightest doubt. On this issue we may challenge the world, and be absolutely sure that not a scrap of scientific evidence can be produced to prove the contrary.

In closing, I make my apology for delivering this lecture, and for sending it out now in printed form.

I am frequently asked: "Why do you not just preach the gospel, and trust the Holy Spirit to do His work in the hearts of men?" "Why spend time with evolution and the materialistic philosophies of the day?" My answer is, "If the foundations are destroyed what can the righteous do?" I have no fear that these scientists (?) will destroy the Bible, but I am sure that they have already destroyed the confidence of thousands in the Bible as the inspired, and authoritative word of God, and by so doing have made it impossible to reach them with the word of God. The Word is said to be the "sword of the Spirit." When we no longer think of it as the inspired word of God, how will the Holy Spirit wield it effectively upon the conscience? He cannot. He is robbed of His weapon. The Bible will mean no more to us than any other book, and therefore will not speak with authority. Without a word of authority it is impossible to involve the conscience, and if we cannot involve the conscience it is impossible to enforce any law, hence finally this "evolution business" involves the stability of government itself.

Many of our best thinkers, in both Church and State believe our institutions to be thus threatened at this moment. That their fears are well founded can be shown, I think, by a careful study of such facts as one finds presented in the following taken from the *Literary Digest* for April 21, 1923:

"Ignorance of the Bible is often astounding, and a most flagrant instance is reported of a body of students of the University of North Dakota. Eight quotations from the Bible were asked of 139 students, we are told, and only eight and one-half per cent of the students passed an average of seventy-five per cent, the average for the whole body being less than forty per cent. As analyzed by the *Watchman Examiner* (Baptist) from an article in the *Journal of Education* by Professor Vernon P. Squires, the examination figures show that

"Seven per cent could not name a book of the Old Testament, and less than fifty per cent could give ten books of the Old Testament. And some doubt as to this is caused by the spelling of some of the books, such as Deuteromy, Deuteromoty, Deuteromeny, Goshua, Salmis, Nehimiah, Joob, Jobe. Fourteen named "Hezekiah" as one of the Books of Moses.

"Among original ideas were the mentioning of Old Testament books, "Paul," "Timothy," "Titus," "1 and 2 Romans," "Philis-

tines" and "Xerxes." The answers in regard to the New Testament were still more unsatisfactory. Twelve—eight and one-half per cent—were unable to mention a single book; only forty-six—thirty-three and one one-third per cent—mentioned ten, as requested. Five put Samuel in the New Testament, three the Psalms, three Ruth, and two Esther. One mentioned "1 and 2 Judges." Seventeen mentioned "Paul" or St. Paul, or Paul's. Three suggested Simon, two Jacob. There was the mention of Thelesians, Phillipi, Thomas, Lazarus, and Samson Agonistes.'

"We are weighed and found wanting."

Also the following taken from the Associated Press News under date of October 18, 1927:

"Lack of religious knowledge among high-school and college students, evil influences affecting children by virtue of modern ideals and apparent lack of proper environment in many homes, were deplored by Rev. C. A. Wendell, instructor in the Minneapolis Lutheran University, in an address before the seventeenth annual conference of the association of English churches of the Augustana Synod of North America. The conference closed a four-day session here to-day.

"Reverend Wendell stated results of a test, conducted among thirty-nine high-school students, revealed that:

"Two said that Adam built the ark; one declared Eve was the mother of God; three believed the Ten Commandments were given on the Mount of Olives; seven asserted Jerusalem is in Egypt; and six said the prodigal son failed to return to his father."

Also the following taken from the *Literary Digest* for December 2, 1922, under the caption "Woman Losing God at College." The *Digest* is quoting from Mary Briarly's "In His Own Image":

"The modern university knows but one god, the scientific spirit, and teaches that 'evolution is a fact and God a possibility.'

"These conclusions were reached by the writer during a study of the psychological effects of certain tendencies in modern university training. Mary Briarly, we are told in a biographical note, is the pseudonym of an author living in Salt Lake City, the wife of a well-known judge. She first began studying the educational problem in the interests of her three children, the youngest of whom has completed her sophomore year in college, and has helped to verify some of her mother's data. Science, continues the writer, is striving to explain all spiritual cravings, love, reverence, friendship—all human tenderness—in terms of physical reaction, so that 'every human longing, from the desire for immortality to the mother's love for her child, has been classed as either self-preservation or sex. Judged by its effect on the undergraduate student, the modern college course is an almost continuous propaganda for materialism. Here and there some professor who still believes he has a soul tries to reconcile Darwinism with a Creator, or mechanistic psychology with immortality. But the usual academic dictum is that the relating of these theories to reli-

gion and character must be left to the individual.' And the consequence:

"The majority of college graduates take the easy course of leaving such problems unsolved. They begin life strongly tinged with materialism, not knowing what they believe as to the existence of God or as to what moral teachings are really obligatory. And despite the popular depreciation of the modern home, statistics would reveal that a large percentage of these students entered college with a more or less definite religious creed of some kind, and with very definite moral ideals—whether they lived up to them or not. . . .

"Youth, it is asserted, has been taught that adaptation to environment is man's highest law, and woman is being instructed that 'there is no God to protect her, that no righteousness on her part can help her, she must control environment or be controlled according to Nature's law.' And in a last analysis, says the writer, 'this is merely the law of the jungle energized by human intelligence.' As she views it, then, it is a case of man's materialistic concepts overriding woman's religious and emotional instincts, leaving her to 'follow her primitive impulses armored with the full panoply of science.' Adaptation to environment has become the keynote of living. Conscience has been taught to be a delusion, and obligation to God is being replaced by a 'species of noblesse oblige.' . . . The church is a refining agency, the family the most practical method of caring for children so far devised; no existing human institution is conceded any quality of permanence. For better or worse, education is discarding both authority and the spiritual."

With authority in the discard, how shall we hope to have regard for law? Are not we getting exactly what we might look for? Some of us think so, and we trace responsibility to the same source as does Mary Briarly and a host of other deep and serious thinkers.

It is impossible to enforce law unless back of law we have authority. A revival of religion which will put God into the American conscience and consciousness is the most urgent need of the hour. The government itself could well afford to set aside large sums of money for such evangelism. Money thus appropriated would bring the largest returns of any appropriation now being considered by Congress.

If the present attitude of lawlessness continues, neither life, nor property, nor liberty will be guaranteed to any of us.

The slogan of "my personal rights" will become the battle-cry of the selfish mob who have been educated in the materialistic philosophy that desire fulfilled is the only true religion, failure to get what we want the only hell, and evolved man the only deity.

There is no such thing as "personal rights" where the highest good of the group is involved, and this question of keeping God in the conscience of the nation, so that law, order, and religion may be maintained, involves the highest good of the group; therefore it is a question to be dealt with by way of the altar of prayer, the public school and legislature. Congress and state legislatures may not "pass the buck" to the church, and the church may not "pass the buck" to legislature, but both must recognize the responsibility and work out the problem. Ministers

who will not be true to the Bible as the authoritative word of God must be made to go. School teachers who will not be true to the Christian principles of our government must be dismissed. Politicians who play with our sacred ideals must be sent to the brush by voters who love God more than party, and the fundamental thing of government more than power. Tax-payers, who make our institutions possible, must be made to understand that these institutions are ours to preserve, and not the playthings of pseudo-

scientists who seem to have little to do only protect their "academic freedom," even though it damn our youth and destroy the government.

We must have a revival of faith in the Word of God, which will climax in definite Christian experience and fellowship with the Infinite, or see Western Civilization go the way of Rome. Many of our best thinkers feel that we have already gone too far. The next few years, if our Lord delays His coming, will tell.

people thought when they saw the large plane, for the first time in history, flying over these ice mountains, coming to their help. The Good Shepherd found what was lost and there was great rejoicing. Praise God!

Preaching Under Difficulties

The Lord wonderfully opened the way for me to give out the copies of the Pentecostal Messenger that I carried and to give my personal testimony. At Spitzbergen I had an opportunity of speaking—rather trying to speak—to one of the women natives and her two daughters. They were part Eskimo and part Norwegian. I tried to explain about Jesus and His love but it was done by signs of the hands and looking up to heaven, not being able to speak their language. I know God was pleased because the Spirit of the Lord came down, like a mighty wind, and we fell down on the snow, four of us, and received a blessing through prayer. It was seventeen below zero but I felt like a furnace. Praise God! Later I got in touch with these people by an interpreter, and on my arrival in Washington I sent them Bibles in the Norwegian language, hoping some day to hear from them, or to meet them in heaven.

The Eskimo Looks to the Sea for His Livelihood

Man would be hard pressed to support himself in the far North if it were not for the mammals of the sea. The Eskimo turns to the ocean for food for himself and for his dogs. From the walrus he gets meat and tools of the chase; from the seals and the bears he gets meat and clothing, and from the narwhal or sea unicorn he gets meat and the sinews which serve the women as thread.

The life of a man in this Polar land is harsh and strenuous. The animals on which he depends for food travel far and are often beyond his reach. In darkness he spends the dreary winter and only for a few short months does summer vary the scene of ice and snow. Nature seldom bestows less upon man on earth, yet nowhere has she more honest, more unselfish, or more contented children.

The Eskimos are short in stature as are the Chinese and Japanese and resemble them somewhat. The women are short and plump; the men are small of stature but very muscular and hardy. On rare occasions when the dirt on their skins gets too thick for comfort, they may remove the outer layer of it with a little fish oil. Imagine the smell. As for tooth brushes they are unknown!

The little worries which we meet each day May lie as stumbling-blocks across our way,

Or we may make them stepping-stones to be

Of grace, O Christ, to Thee.—Mrs. A. E. Hamilton.

As soon as we acknowledge our ignorance, we can be taught.

Over the North Pole

Written by Thomas A. Hewson, chief commissariat officer "S. S. Chantier," North Pole Expedition, 1926.

Commander Byrd carried Scripture portions and full gospel literature in the first flight over the North Pole. Miracles of God's power are incidents of the famous expedition.

"The loneliness of the place; the terror of the thing, beggars description.

"So brilliantly illuminated by the midnight sun, made doubly light and clear by the reflection from the snow-capped mountains; yet so full of darkness to those natives, without the knowledge of the right.

"When light becomes darkness, how great is that darkness. Dear, blessed Lord, let the simple message left with those people in that far off frozen land, be acceptable in Thy sight—and let them understand, is my earnest prayer."

The above sentences are copied out of a letter written to Assistant Superintendent David H. McDowell, by Brother Hewson, who is a member of the Full Gospel Tabernacle in Washington, D. C., having received the Baptism in the Holy Spirit just before starting for the Pole. They are thrilling words giving at least some notion of the appalling wastes of ice and snow, swept by high winds, and made perilous by extreme cold. We have obtained for our readers the following items of interest concerning this famous trip, written by Brother Hewson:

My Vision at Sea

Before the flight one day I was in my state room writing in my log book. Falling into a doze or sleep I saw very clearly the beautiful heavens open and the angels descending. They were very close together and one was pointing to the extreme north; the other was anxiously looking, as if in search of something. There was no earth below, or water, but something that looked like crystal, and which I took to be ice, or the Polar Sea. Speaking to Commander Byrd about the vision I told him we were surely in God's will, because I had promised to carry His message to the ends of the earth. The Commander said, "I have never paid much attention to visions or dreams although I've heard about them; but Hewson, I have faith in the Lord."

After the flight and when Commander Byrd had thoroughly rested, he spoke to me for a few quiet moments, and among many other complimentary remarks about my services and loyalty, he said very earn-

estly, "I must remark again, Hewson, your vision came true and it is constantly before me. You have certainly done your bit towards this expedition."

I said, "Well, Commander, you see we are in God's will and we must give Him the glory for His guidance."

He said, "That's so, Hewson."

Before we started it was said that we had one chance in fifteen hundred. Well, praise God, with our faith and trust in Jesus, we accomplished our mission and all our men came home safe and sound, and Commander Byrd and Lieutenant Bennet were the first and only men in the world to fly over the North Pole in an air plane.

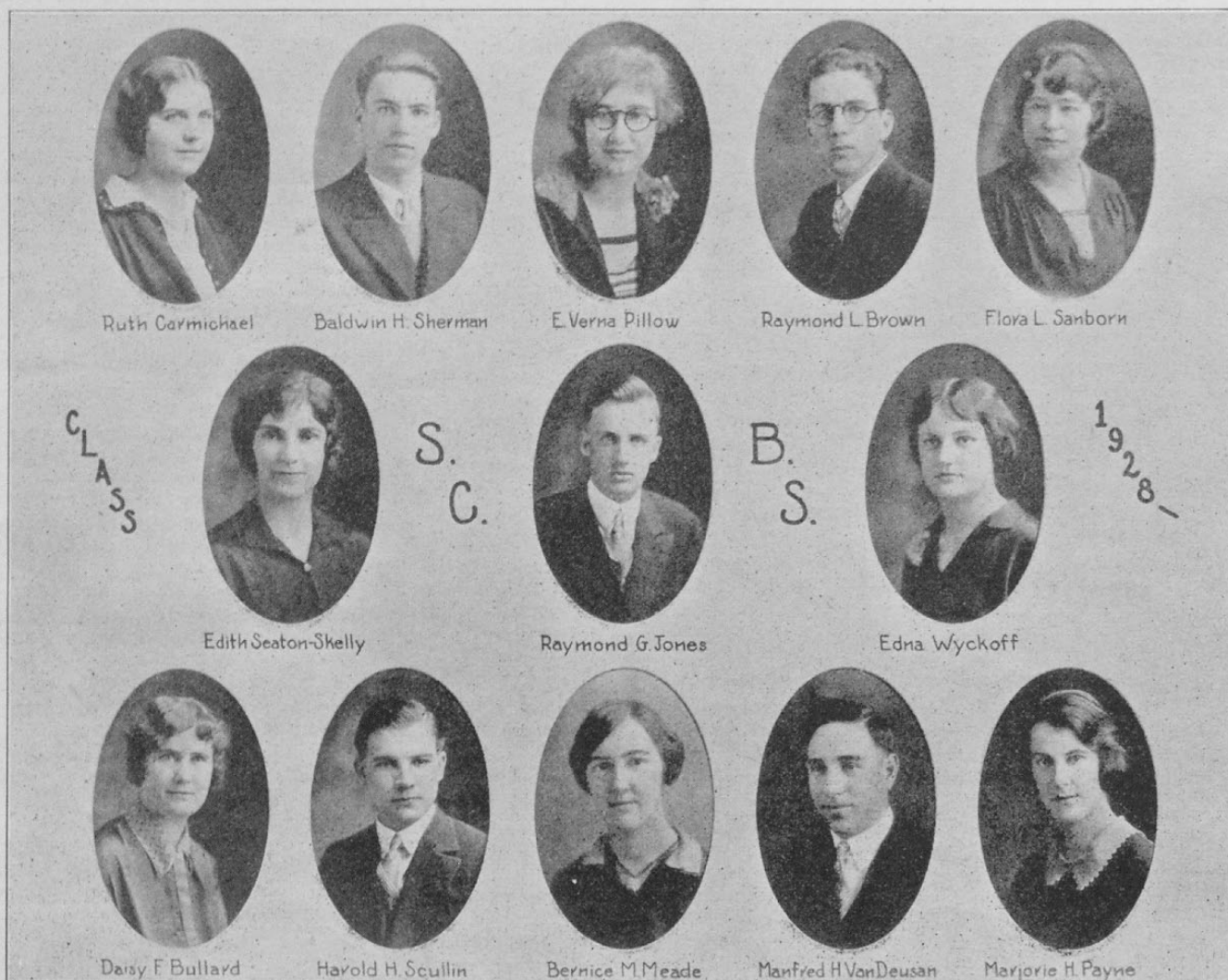
A Mission of Mercy

On Friday, May 14, 1926, at King's Bay, Spitzbergen, the Fokker plane, Josephine Ford, under the command and control of Commander Byrd and Pilot Bennet, flew over the mountains to search for and try to save some natives who had been missing for some time. They had gone out on a hunting expedition and were supposed to be lost.

Reports came to Commander Byrd and he immediately set off without thought of self. He took food with him, pemican and chocolate. I asked God to save these people. The lost were found but the plane could not make a landing on the mountains, so they flew low and dropped the pemican with a note asking if they needed help. The men got the note and the food and indicated by signs that they were all right. Commander Byrd returned to King's Bay and when I spoke to him he said, "Hewson, your prayers are a blessing to this ship. I don't know what I would have done without you."

The plane had circled back and forth several times watching to see if the men made any signs expressing an appeal for help. Nothing however but greetings were waved, and the plane returned to King's Bay having only been in the air an hour and a half. Commander Byrd said he would not have made such a flight for any other purpose than to render comfort to those in distress. A great load was lifted from the minds of the watchers in King's Bay when the plane returned bringing the news that the men were safe, and many crowded around Commander Byrd thanking him.

We can only imagine what these lost



Graduating Class of Southern California Bible School

SOUTHERN CALIFORNIA BIBLE SCHOOL COMMENCEMENT

The commencement exercises of the 1928 class of the Southern California Bible School were held in the school auditorium. A group of thirteen students completed their three years course of study.

The assembly hall which had been beautifully decorated with palm branches, crimson gladiolus and potted plants by the second year class, was filled to overflowing with relatives and friends of the students and others interested in the institution and its work.

The program included addresses by three members of the graduating class and an address by Pastor R. O. Price, principal of the Monte Vista Christian School of Watsonville, California. "The Christian Walk from the Twenty-third Psalm," by Flora Sanborn, "Our Aim, the Will of God," by Ruth Carmichael and "Trained Natives, the Missionary Hope," by Baldwin Sherman, constituted the student papers. Brother Price gave an encouraging message from the text, "I have written unto you young men because ye are strong, and the Word of God abideth in you, and ye have overcome the wicked one." The class song rendered by the graduates and other appropriate music added greatly to the success of the service.

Mr. Chas. E. Needham, president of the Board of Directors, awarded the diplomas, giving a few words of helpful advice to those who were leaving the protecting influence of the school to "fight the good fight of faith" "alone with God" in the harvest fields of their Master.

Pastor J. N. Hoover, recently of Santa Cruz, California, was present in the morning service and preached the baccalaureate sermon. An inspiring message made all present glad of their marvelous redemption in Christ Jesus, and caused all to rejoice in the great privilege of service in the vineyard of our God.

THE WONDERFUL STORY OF SZ SHAM

(Continued from Page One)

with a thank offering. Oh, that we American Christians did likewise!

On the very summit of this sacred mountain is a capstone cut out of the natural rock, and on the capstone are these words, "Ten thousand generations have stood here with expectant hope." The pilgrims stand on this rock, turn their longing eyes heavenward, and hope they have merited eternal life. Poor, deluded creatures, trusting in a false hope! All their toilsome journey has been in vain;

all their self-denial, sacrifice, financial outlay, physical pain, all has been for nothing. As I stood on that stone, closing my eyes and breathing a prayer for China's four hundred and forty millions, the verse came to me, "For other foundation can no man lay than that is laid, which is Jesus Christ." But they have never heard that precious name, and they know nothing of salvation through grace.

Among those who were seeking salvation by meritorious works was Cheung Sz Sham. Sz Sham Aunt Four, which means that her husband was the fourth son and therefore would be Uncle Four to the nieces and nephews. She could not read or write, ignorance being considered a virtue in Chinese women. She was married very young to a poor stupid gambler, and sixteen children were born to them. Some of the children died from lack of care, others were sold into slavery or vice, while still others were engaged (or bargained for) before they were born—provided they were girls.

Oh, the misery, sorrow, poverty and death that each year brought to Sz Sham's home! Disease robbed her of her eyesight, and when about fifty years of age, she grew so ill that death was ex-

pected any moment. Lying there in the dirty, dingy, dark room she called home, totally blind, and life fast ebbing away, she heard some one talking to a neighbor and saying, "Jesus is all powerful; there is nothing He cannot do. He can heal the sick, cause the lame to walk, restore sight to the blind, cast out fever demons and all manner of evil spirits, and He can even raise the dead." The speaker was a Christian colporteur employed by Mr. and Mrs. Paul Bettex, two of our Pentecostal missionaries who were living in the Big East Gate at Canton, So. China. Sz Sham heard it all. "Oh, if I could but find this God I would beseech Him for mercy," she thought.

"In what temple does this strange God live?" asked Sz Sham of some of her neighbors who had dropped in to see if she were dead yet. The neighbors did not know, but told her that some "foreign devils" lived at the Big East Gate, and then added, "But they are to be feared, you know." "How can I find this God who is so powerful," thought Sz Sham as she fell asleep. She awakened and had a vision of a stately Man arrayed in white. His very presence lightened her dark poverty-stricken room. He spoke to her in the Cantonese language, saying, "I am Jesus. I have come to heal you now." Immediately she became very happy, the fever left, and **her blind eyes received sight**. She arose and witnessed to her neighbors.

When her husband returned home she begged him to take her where she could hear more of this Jesus. He went to one mission but the door was shut. A friend recommended him to go to the Pentecostal mission at the Big East Gate, so he took her there to our chapel. I well remember the afternoon when they arrived. I had not gone down to the meeting but when Mrs. Bettex, who gave the message, returned, I asked her about it. She replied, "Oh, God gave us a fish"—and that fish was Sz Sham. That was the last message of Mrs. Bettex. The message was a short, powerful one on "The Cross." She went home to Jesus the following morning, as far as I can remember.

From the very first Sz Sham became an eager seeker for the Baptism of the Holy Ghost and was soon baptized as in Acts 2:4, then a little later she was baptized in water at the Big East Gate chapel.

In the services, Sz Sham, illiterate as she was, held her song book upside down and sang heartily. Some of the people began to laugh at her. She heard that the Holy Book told more of this wonderful Jesus so she purchased one and would hold it upside down. Finally the laughter became so general that all eyes were turned on her, and poor Sz Sham was ashamed. She lost her joy and hurried home to pray. "O Lord, you are a mighty King, You have all power and You can teach me to read," she prayed. Though scolded by her husband, she continued praying for four days and nights. God heard her cry, and the Holy Spirit within said to her, "Rise and read Romans eight." She picked up her Bible and it opened to the eighth chapter of Romans.

She read the entire chapter. When her husband returned she told him she could read the Bible. "I always thought you were a fool but now I know it," he retorted.

"Well, wait and I will show you," she answered, running off for her Bible. Again it opened at Romans eight. He knew characters and could read; so as she read to him he looked on. So wonderful was it that they both knelt, and he confessed his sins. They had a consecration meeting then and there, dedicating their lives to the Lord's service. They are both still in His service, he as a colporteur and she as a Bible woman. She still reads as a high primary pupil would read.

Sometime later Sz Sham went to the district in which she had previously lived, in order to witness to what God had done for her. She was telling them of the great power of Jesus, how He was able to raise the dead, heal the sick, and make the blind to see. So they brought a dying child and asked her to pray. Sz Sham said, "I say unto you that Jesus can restore the dead to life again—not I, but Jesus." But they surrounded her and threatened to kill her if she did not heal the child. Sz Sham told the mother to kneel down and hold the dying child; then with wicked men all around she looked up to the Lord and said, "O Lord, heal this child. You can see these wicked men are going to kill me if this child is not healed, and if they do you will be short a witness." Then she said, "We read in the Bible that when Jesus healed somebody He made a mixture of spittle and clay and put it on the blind man's eyes." So she spit in her hands and laid them on the dying child, then looking up to heaven she said, "O Lord, heal this child in Jesus' name." And the child was immediately healed. Sz Sham admonished the mother to give her boy a cup of milk to drink. The astonished villagers begged her to stay with them, and she is always a welcome visitor there where the boy still lives. That same year seven of those people were baptized in water and taken into the church.

Sz Sham is now located at Taai Tong Kaai, Canton, in our Pentecostal mission, and continuous revival has been going on there for the past four or five years. In 1926 under her ministry 300 received the Baptism of the Spirit. The secret of revival is her prayer life. She spends nights in prayer, in addition to fasting and praying the entire day every Friday. Some days people come to her as early as six o'clock in the morning, and all day long a stream of people will be coming and going.

When I was leaving for America she asked me to pray for her, saying, "Do pray that God will give me patience and humility. Some days so many come to be prayed for that I don't have time to cook and eat my two meals; and when I get hungry and faint I am tempted to be impatient." So many signs and wonders are wrought through her that she recognizes the danger of the enemy trying to get her to be puffed up over them.

A rich woman, dressed in silks and furs, came to be prayed for one day. She had a bad tumor and could retain no solid food on her stomach. Her husband had spent hundreds of dollars on doctors and medicines but she was not benefited. In answer to the prayer of faith by Sz Sham she was marvelously healed. I saw her later and she had put on flesh and could eat anything. This is only a sample of the signs God has wrought through this lowly messenger. Some days the mission is more like a hospital than a mission, so many sick folk come to be prayed for. Do pray that God will keep Sz Sham true to Himself so that she may continue to be a channel through which His grace may flow out to many of the two million people of that city.

Sz Sham is only one of China's four hundred and forty millions who are seeking salvation by merit. But she heard the story of Jesus, somebody brought the message of salvation to her. Then, oh, what a change! What if she had not heard? What if no one had told her? Instead of being a fruitful witness to the Lord Jesus Christ she would now no doubt have already entered the tortures of an eternity without Christ. But thank God some one came to her with the story of God's grace. Only eternity can reveal the number of souls that have been saved through this one brand plucked from the burning—and the end is not yet. Methinks when we reach that other world, and those from every people and tongue and nation are casting their crowns at His feet, the Chinese will say,

"Grace, flowing from Calvary
Grace, fathomless as the sea,
Grace for time and eternity,
Grace enough for me."

WE ARE SAFE
H. W. Smith

A lady told me a sweet story illustrative of what it is to have Christ between us and everything else. She was wakened up by a very strange noise of picking, and when she got up she saw a butterfly flying backward and forward inside the window pane in great fright, and a sparrow pecking and trying to get in. The butterfly did not see the glass, and expected every minute to be caught, and the sparrow did not see the glass, and expected every moment to get the butterfly, yet all the while that butterfly was as safe as if it were three miles away, because of the glass between it and the sparrow.

So it is with Christians who are abiding in Christ. His presence is between them and every danger. I do not believe that Satan understands about the mighty and invisible power that protects us, or he would not waste his efforts by trying to get us. He must be like the sparrow; he does not see it; Christians like the butterfly, they do not see it, and so they are frightened and flutter backwards and forwards in terror, but all the while Satan cannot touch the soul that has the Lord Jesus between itself and him.

The Gospel in Foreign Lands

Missionary Notes

U. P. MISSIONARIES WHO HAVE RECEIVED THE BAPTISM

Brother and Sister McKelvey who have labored for twenty-five years in India have recently been obliged to leave the society with which they formerly labored because of their entering into and preaching the Pentecostal truths. They did not send for publication the letter we are quoting, but we feel others should know of the situation and if possible extend a helping hand. Mrs. McKelvey writes:

"Our Father has led us very definitely up here to this vast field off the Nepal border in Lakhimpur. I said 'vast' and that is the only word to describe it, and the burden of it so presses that I feel that I must turn to someone to share it with me, for there are very few to whom I can write. By this I mean that I am acquainted with practically no one in America who stands for the Truth of Pentecost, and of course none of my old friends accept my letters or testimony, for to them I am 'mixed up in the tongues movement' and no longer worthy of their confidence or their help. And so I turn to you and plead with you to hold the ropes for us in this need here. And so that you may know how to pray, and that you may know our need of help, I want to tell you a little about it.

"Lakhimpur station, numbering twenty-five thousand people, was opened about six years ago by Brother Bert Cox, who died in this very tent of smallpox two years ago. Three consecrated helpers assisted Sister Cox to carry on, but they have now left on a much needed furlough which would have left Mrs. Cox quite alone to face this appalling need, save for the presence of one little new missionary, just out three months, and learning the rudiments of the Hindustani language,—had we not come. So I praise God for sending my husband and me to this needy place. We are accompanied by our adopted daughter Valborg Frandsen, a former Captain of the Salvation Army in Lahore, but who, like us, was put out of the mission because of Pentecost.

"We have labored in mission work in Panjab for twenty-five years in different capacities; but never have I seen such needs as I face here to-day. And it is this impelling, compelling, terrible need of which I write. This district numbers one million souls without one Christian as far as I know. In it are large towns, holy places, noted place of great religious melas, and other strategic points for locating an earnest, consecrated worker, to sow the seed, and bear the light to these hungry thousands—but among all this million we have just one Indian worker. And to us who have all our lives worked with a force of trained helpers, teachers, preachers, pastors, evangelists, catechists, colporteurs, and Bible women, the vision of this one only Indian brother in the midst of this great multitude of heathen seems a situation too impossible to be contemplated. When the heat comes on, and we go in from camp next month that will leave this vast district in darkness without one single center of light; for on account of the heat our

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.

work will be confined to the city lying at our doors, and the villages we can reach in day trips. But I cannot let these restless, seeking multitudes go, these who forever throng hither and thither, on pilgrimages to this holy place or that, in the vain hope of finding forgiveness and peace somewhere. I cannot let them go without this effort to bring the Light to them. We cannot go to them in the heat, but one of their own could live among them; this handful of missionaries could not witness in fifteen market towns at once, but fifteen Indian workers could occupy these towns, and each one be a light in a dark place, and a witness for Jesus, and a place where hungry hearts and weary souls could come and find the way of God. And what hinders their doing it you ask? There is no hindrance save the fact that there is no money to support them. We personally know of consecrated souls ready to come, but until some of God's silver and gold is released for their support, how can we ask them to come?

"I am sending this plea with the prayer that He may lead you in presenting it. We have been figuring on the approximate support of a worker here among the heathen, where he could expect no assistance of any sort such as Christians give one another (since there are no Christians here) and where even the mud hut for such a worker would have to be rented, and we have decided that the support for such a worker would run from \$12.00 to \$15.00 per month. I have mentioned this, in case there might be some to whom you could present this, who might be led to consecrate a regular sum monthly to the regular support of a regular worker in this vast district.

"And now the night is falling, and these poor pilgrims are still passing in countless numbers, returning home from their pujah (worship) 'with the same heart and the same sins,' as some have told me themselves confessing that it takes more than Ganges water to wash away their sins. Oh, I know you know about them, and I know you pity them, and I know you pray for them, and I know you give to them—but is there not some one, somewhere to whom you can tell this need, who may feel this personal call to them? Looking at these millions to-day thronging past I have felt again the truth that:

The restless millions wait
That dawn that maketh all things new;
CHRIST ALSO WAITS,
But men are slow and late.
'For the time is short. And 'they wait'
—oh, if I could make you see them as we do

right here. But you see Jesus 'waiting' for the worship that they are giving to idols and gods, and you hear His command to disciple 'all nations'—and so I am asking you for this 'utmost part' not yet reached—and I ask you in His name."

Note.—Many assemblies are assuming the support of new missionaries, but we want to call the attention of those who could assume responsibility for a missionary and are not at present contributing to missions through our Missionary Department, to the case of Mr. and Mrs. McKelvey who are tried workers with twenty-five years of experience, and we are sure no better investment could be made than to stand back of them financially and in prayer at this time.

Address all communication regarding the above to the Foreign Missions Department, 336 W. Pacific St., Springfield, Mo.

BLESSING IN SOUTH CHINA

Ralph L. Phillips

The Lord's blessing continues with us in the home and upon the work both here at Mong Kok, Hongkong, and at the Tai Po Mission. Last Sunday at Tai Po the mission was packed to its capacity and quite a number were at the door listening. We have a native worker there now so are able to do more aggressive work.

We have just recently had our first converts from among the boat people here in Hongkong, a family of six have been saved. About ten days ago they sent for me to come and remove the idols from their boat. We went and had a service, while they all sang "Nothing but the Blood of Jesus," I took down all of the gods and tore off the paper prayers and such like. Altogether we took away a whole sack full of worshipping paraphernalia, also some twenty-eight wooden gods. These will be burned later when some more have been gathered in. Several relatives of this family are now attending the services and seem quite interested in the gospel. We are praying that God will bring them in also. The little girl and the grandmother who were both very ill, especially the little girl, were healed in answer to prayer. I am sure it would do your hearts good if you could look into their happy faces and see them as they come every morning for prayers as well as to all of the evening services.

Splendid progress is being made in the other village work. Quite a number of other places are being regularly visited and services are being held. We have had several invitations to open missions in other of the market towns in the new territories. We hope ere the year is out, should Jesus tarry, to have missions in some of the larger market towns.

LATEST NEWS FROM ATHENS

Brother Mamalis writes reporting blessing upon the ministry of the gospel in Greece and also informs us of the joy that has come to their home through the birth on May 30th of a baby girl, whom they have named "Sotiria," which being interpreted means Salvation.

CARING FOR THE AGED OF CHINA

There are many old men and women in China who have come down to the evening time of life with no one to care for them. Even though a son in China is very faithful to his mother and father as a rule, there are cases when all the sons have died or perhaps have gone to Manchuria or Korea and have never been able to return. The old man or woman is left alone to beg. We have been able to take a few of these into the Home and give them light work to do so that they, too, might be happy. It is very touching to see these old people with white hair and feeble step having no one to make them happy. They are so glad when we can take them into the Home and tell them about Jesus, often the Lord gives them very blessed spiritual experiences. One day a dear old soul about seventy-two years of age came in and told my wife that her name had been written. My wife wondered what she meant and she asked her to further explain. The old woman said that the Father had written her name and that He had written it in the palm of His hand. This reminded us of what God said in Zion about having engraved her in the palm of His hand.

Many dear old gray headed women have come into the Home and lived just long enough to know Jesus and have passed on into the happy land where they shall weep no more and their hearts will not ache again. Many times have we seen women sitting on the roadside weeping aloud because of a great sorrow that had overtaken them. We have gone to them and asked them to tell us their troubles and when they find a sympathetic soul they open their hearts to us. We tell them of Jesus and try to get them to pour out their heart of trouble to Him.

It only takes ten cents a day to support one of these old men or women in the Home and we feel that it is money well spent in bringing a poor lost soul that is just about to depart into eternity to a knowledge of the living God. Many of them have seen wonderful visions which the Lord has used to reveal to them what their poor untrained minds could not comprehend. Some have sat down at the marriage supper of the Lamb in visions and have eaten fruit and food they have never known in this life.—L. M. Anglin.

A REQUEST FOR PRAYER

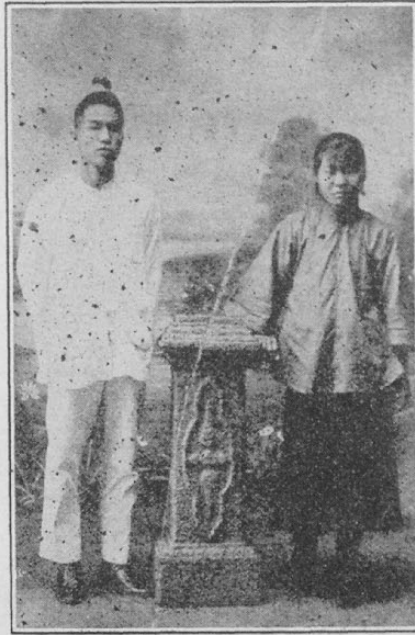
Yan Tsoi had only been married a few months when the telltale spots which accompany the terrible disease of leprosy made their appearance on her body.

For sometime no one could believe that it was true since none of her relatives had any taint of the disease so far as we were able to judge. However, when the people began to talk so much about the matter, I said to the missionaries that I would settle the question by taking the girl to Canton for examination.

The family to which this girl belonged had been residents of Sainam for more than ten years. In the beginning the girl with her father and others of the family had given their hearts to the Lord and there was no reason in our minds for doubting their sincerity, for when the children had any kind of sickness they came at once for prayer, and we loved to pray for them, for always it seemed easy to have faith for them, they

were so full of faith for their healing. Thus we were emboldened to use every precaution and to get the facts of the case before we went any further with the burden of persecution being heaped upon us.

Saturday night I called her to our home and I said, "Yan Tsoi, go home and get your clothes ready, for I am going to take you to Canton with me to-morrow and we will get the doctor there to diagnose your case and then we will know better how to pray." Sunday morning the mother and grandmother and her brother accompanied her to the train, and there was such sadness in their faces, I could scarcely restrain the tears.



Yan Tsoi with her Husband

The trip was made to the city and I made it my first duty after arriving there to find a competent physician, one who had been dealing with leprosy patients. The examination was made. Then the doctor turned to me and said, "Mr. Kelley, there is no doubt about the diagnosis of this case." Yan Tsoi was pronounced a leper!

"What did the doctor say, Pastor Kelley?" was the first question put to me by the girl. What could I reply to this question? I replied, "Yan Tsoi, the doctor says your trouble is of a very serious nature." This one sentence was sufficient, her eyes filled with tears and her hands covering the leprous spots, her whole body agitated, told the story of the effect of these words. She is separated from her loved ones, she has to live alone and she now asks for the prayers of the Christians throughout the world who believe in a miracle-working Jesus, that her faith fail not, and that she might believe to the healing of her body. God is able.—George M. Kelley.

TOKYO-FU, JAPAN

Sister Florence Byers writes telling of the safe arrival of their party in Japan and adds: "Brother C. F. Juergensen closed a ten days' tent meeting last Sunday night and there was a manifest hunger among many to know more about Jesus. Each night a goodly number would come up to the altar to seek something that would satisfy."

AMONG THE PALIPO TRIBE

Sister Carlson writes from Liberia: "Among the children God is working preciously, many of them having been saved and baptized in the Holy Spirit. When at prayer a great noise of calling upon God is heard which makes our hearts rejoice. About two weeks ago one of the girls who evidently did not have the assurance that she was saved, asked one of the other girls (who has a real knowledge of salvation) how you can know you are saved. These two girls at once started a prayer meeting in their own room and were joined by all the rest of the girls and it surely made us feel good to hear them. We were sitting at our evening meal, but as we got through we joined the prayer circle. They were all unconscious of our arrival on the scene and it was beautiful to behold them with their hands uplifted or their faces on the mud floor, caught away, as it were, from this earth. One little girl of five years pleaded and interceded with God and at the close of this little service told us happily she knew that Jesus had saved her."

LODZ, POLAND

F. Ewald

I have just returned from Lodz where we had a most blessed water baptism. Twenty candidates stepped joyfully forward and were buried with Christ in baptism. There were two cases of a mother and son stepping into the water together. As we have no hall of our own, and, of course, no baptismal tank, we had the service out in the country. The candidates were all dressed in white and the procession, marching by twos from the house to the water singing choruses as they went, with the white clad choir in the lead, was very impressive. After we had reached the water and the choir was singing, "Who are these robed in white?" the Lord sent a wonderful downpour of blessing upon the gathered throng. The presence of the Lord was manifested in a precious way throughout the service. Some of the candidates were so happy that they jumped for joy. One testified afterwards that a bright light surrounded her when she walked into the water, and she was sorry she had to leave the water for she felt as if she had been translated into another world.

HOOPYAH, LIBERIA

Ruth Erickson

God continues to bless the work in Hooyah. Last Sunday one of the new mission women received the Baptism in the Holy Spirit. Recently we had a baptismal service when thirteen were immersed. A devil doctor who was saved about three months ago is continuing on the way and is seeking for the fullness of the Spirit. He is from another village, but attends the Sunday services regularly.

Three weeks ago I took a three days' trip into the villages not very often visited. Chief Tabla accompanied us on this trip and the people listened eagerly to His words, for he has a message from God. A chief man came forward for salvation in one of the meetings.

If I take care of my character, my reputation will take care of itself.—Dwight L. Moody.

In the Whitenened Harvest Fields

PEOPLE ARE STIRRED

Truly Gregory, Ketchum, Okla., writes: "Brother Tom Ingle has just closed a meeting at this place. Twenty saved, 3 baptized with the Holy Ghost and 16 baptized in water. People are stirred who were never before moved by the preaching of the Bible."

CHURCH TAKES NEW LIFE

Pastor Bert Talcott, Sedalia, Mo., writes: "The Lord has given us a blessed revival here in which some were saved, some received the Holy Spirit, and as prayer was offered for the sick, He was present to heal. It was a time of refreshing for the church, and the work is taking on new life."

"THAT THEY ALL MIGHT BE ONE"

Brother C. E. Hopkins writes: "The Lord has wonderfully blessed us at Huttig, Ark. Evangelist Mrs. F. C. Weaver and party from Biloxi, Miss., have held a very successful 4 weeks' meeting. God has been in our midst, bringing into oneness the saints, saving 14, baptizing 5 with the Holy Ghost according to Acts 2:4. To God be all the glory."

BLESSED BAPTISMAL SERVICE

Evangelist K. A. Auten, of Springfield, Ill., writes: "Just closed a 4 weeks' meeting with Brother Alex Benjamin, Willow Springs, Mo. The blessing of the Lord was upon the meeting. Some were saved, several reclaimed. In the afternoon of July 15, 9 were buried with the Master in water baptism and came out praising and blessing God."

THE PROMISE OF THE FATHER

Brother Herbert B. Kelchner, Grafton, W. Va., writes: "Evangelist Harry Shaffer and wife closed a 3 weeks' meeting July 8. Some were saved, and some received the Promise of the Father, among whom was a little girl who received a wonderful infilling of the Holy Spirit. The following Sunday we had a fine baptismal service. Fifteen went into the watery grave with their Lord and came out shouting victory."

STEPHEN JEFFREYS CAMPAIGN

J. Eustace Fernandes writes: "Brother Stephen Jeffreys, Welsh evangelist, conducted a series of meetings at North Bergen, New Jersey, under the auspices of the Beulah Heights Missionary Training school and church, from June 29th to July 5th. The people were very responsive and the Elks' Auditorium was hired to accommodate the crowds, many being converted and others healed of various ills. All give thanks for another great revival which started with the advent of Brother Jeffreys, who has promised to spend a month at Beulah Heights upon his return. The assembly is continuing the revival that the Lord has begun through the instrumentality of Brother Jeffreys. Bible school opens on October 1st. Those desiring information may address their inquiries to No. 4741 Hudson Boulevard, North Bergen, New Jersey, care Pastor David Leigh."

THIRTY MORE SAVED

Pastor I. A. Shank writes from Cuyahoga Falls, Ohio: "Just closed a very successful 3 weeks' revival with Brother Wm. Emenegger and Brother L. C. Hicks. God surely was in our midst from the very first meeting. Souls saved in nearly every meeting. About 30 testified to old-time salvation. One family of six found Jesus. Many backsliders were reclaimed and 7 received the Baptism of the Holy Spirit. Some were miraculously healed, and the saints have been blessed. We closed the meeting with a communion and baptismal service."

GROWING WORK

Pastor Elmer C. Gottschalk, Fillmore, Calif., writes: "After 6 months' of labor in this small town we have a prosperous and growing work for the Lord. Many have been saved and healed, and God's Spirit is being graciously poured out. Recently we have had Brother Chas. I. Spellman, of Los Angeles, with us, who proved a blessing to many, all the churches in town joining in the service. We have just closed a successful vacation Bible school; children came from all parts of the community and from a distance and received the Pentecostal message."

LAKE GENEVA CAMP MEETING ALEXANDRIA, MINN.

The camp meeting aspect of the gathering will be remembered as a time of blessing and edification by all who attended. It is estimated that about 140 tents were pitched on the grounds and about 400 campers were present during the two weeks. This number was greatly increased by those who attended from the immediate vicinity. About 60 received the Baptism in the Spirit, and a good number sought salvation. We were glad to have Brother Gaston with us for about 8 days, also Dr. Lilian Yeomans, who conducted the morning Bible Study, and Sister Amy Yeomans who had charge of the morning tarrying meetings. Their ministry was much appreciated and splendid were the results. The violin music of Brother Wannamacher, of Milwaukee, was beautiful, and inspiring. Pledges and cash offerings exceeding \$4500.00 were received, to pay off the present indebtedness on the camp grounds, consisting of 13 acres on the lake shore with tabernacle seating 1,000 people and other buildings. We rejoice that we shall be able to have this all paid for in less than two years.

The World Mission program is going over the top in the North Central District. Over \$8,000.00 has been pledged from 14 assemblies, and many other churches to be heard from. Brother Arthur Berg is traveling throughout the District in behalf of the World Mission work.

It is hoped that next year we shall be able to carry on an 8 weeks' Bible school here, using the camp facilities for this purpose. We also plan to build dormitory buildings for men and women, also cottages if the Lord tarries, and use this as a missionary rest camp where missionaries on furlough may rest and recuperate."

NEW AND ENLARGED QUARTERS

Pastor John Kellner, Binghamton, N. Y., writes: "God is blessing in Binghamton. Our former place of worship became too small. The assembly has bought the M. E. church at the corner of Conklin Ave. and High St., and the parsonage near by. It is a splendid location. The church will seat about 400. It is marvelous how God has worked. We have passed out 4100 Evangels. We are enjoying blessed unity and fellowship. The power of God is falling; souls are being saved and believers filled with the Holy Ghost. God is confirming His Word with signs following."

THE DEAF HEAR

Mrs. B. E. Beltz, Winnebago, Neb., writes: "Just closed a 3 weeks' revival here conducted by Evangelist Stanley E. Comstock, of Sioux City, Iowa. The crowds were large from the very first service. Twenty-seven knelt for salvation and many of these received a definite experience; three received the Baptism of the Holy Spirit. During the revival there were several wonderful healings—a sister who has been deaf for two years was healed. Brother Floyd Holmquist, of Los Angeles, Calif., with his trombone and earnest prayers rendered valuable help in the meeting. Pentecost was well received in Winnebago. One of the largest churches closed its doors on Sunday night and joined us in worship."

N. C. D. COUNCIL SESSION

Pastor F. J. Lindquist writes: "The seventh annual District Council meeting of the North Central District was held at Lake Geneva, June 26-30, and was well attended by ministers from the five states comprising this large District. A splendid constitution and by-laws were adopted, patterned largely after the General Council constitution, and meeting a definite need in our District work. Copies of this constitution may be had free by writing the District Superintendent. Brother F. J. Lindquist was elected district superintendent for the sixth consecutive time; J. R. Buckley of Miles City, assistant district superintendent, Herman Johnson of Minot, secretary and H. H. Ness of Fargo, treasurer. Brothers J. R. Miller, of Scobey, Mont., Dexter Collins, of Sherburn, Minn., and Arthur Berg of Sisseton, S. Dak., Presbyters. Brother Gaston, general superintendent, was present and gave wise counsel and advice, also preached at the ordination service at which five were ordained, and twenty-two received license. Four other ministers already ordained also came into the fellowship. A sweet spirit of fellowship and unity prevailed, and the brethren returned to their respective fields of labor much encouraged. About 10 missionaries were present, and brought the work and needs of the missionary field before the brethren."

Sensual indulgence leads to insensibility and therefore also to ruin. Intemperance along any line blights the life.

GREAT CAMPAIGN IN TULSA

Dr. Charles S. Price has just completed a great city-wide campaign in Tulsa, Okla., that has lasted for six weeks and brought great blessing to the city.

Most of our Assembly churches closed to get behind this man of God in the great drive for souls. Brother S. M. Padgett and his congregation co-operated heartily in the campaign and Brother W. F. Garvin, pastor of the independent Faith Tabernacle, also closed for the meetings, while pastors of Pentecostal churches of near-by towns were nightly in attendance. There was a wonderful spirit of harmony and fellowship and one Monday night during the campaign, Dr. Price conducted a great fellowship meeting at the Full Gospel Tabernacle (Assembly of God), at 5th and Peoria Sts., with a number of the Pentecostal pastors in attendance. Dozens came forward to seek the Baptism and six of the number came through to a glorious experience according to Acts 2:4. Praise the Lord.

We are happy to state that on several Sunday mornings the evangelist preached in the Full Gospel Tabernacle at 5th and Peoria, Sister Mamie Keel, pastor, and again at North Peoria, where Brother W. J. Higgins is pastor; and, to show the scope of the ministry of Dr. Price, he was invited to preach one Thursday morning in the largest Episcopal Church in town (Trinity) where he delivered a sermon on "Healing in the Atonement."

We are glad to report that, from the very beginning of the campaign, Dr. Price preached the whole gospel without any compromise and stood fearlessly for the whole truth that we represent. He delivered a series of sermons on the Holy Spirit in the afternoons, followed in the evenings by his evangelistic messages, which were interspersed with others of a special type on topics appropriate to this latter end time of our dispensation of grace. Many learned, for the first time, of the second coming of Jesus and many had not previously so much as heard there was any Baptism of the Holy Ghost as a separate, sought experience (Acts 2:4). Much hunger was created in the hearts of scores of formal church members for the deeper things of God, and we expect to reap a real harvest as a result of the campaign.

The audience was a serious one at first—at times a critical one, always a very discussing one—but before the end of the campaign it was a smiling, friendly one, determined to seek, and go through with the Lord.

During this waging of the war against Satan, we have seen the lost whose thoughts have been arrested and directed to eternity, who were disappointed, weary, discouraged in heart from modernist churches—who were longing to be reassured that the old gospel is true, the Word of God inspired and the Lord of Heaven still yearning over the people of earth, brought to a place of rejoicing in regained faith and confidence in God and *certainty* of their soul's salvation, reaching out and inquiring into the deeper spiritual things, hungry to *know* Him better. The altar reaped its harvest of saved and reclaimed, and many fainting souls were strengthened with the Bread of Life.

Now that Dr. Price and his "flying wedge" of workers have partially broken down and swept through the barricades of the enemy, we are anticipating and receiving an ingathering of new workers in the harvest fields; expecting homes so entered to be further opened to the gospel and altars established there, and continued inquiry to be made by those interested not only into the way, the truth and the life, but into the precious Baptism of the Holy Spirit—and we go forward into the fray heartened and hoping that, should the Lord tarry, Dr. Price will return to us again.—Mrs. Mamie Keel, Pastor.

GOOD MEETING AT SENECA

Evangelist Clarence Love and wife write: "Just closed a 3 weeks' meeting at Seneca, Mo. The Lord blessed by saving and reclaiming 18 and baptizing 2 with the Holy Ghost. We had large crowds in spite of the rainy weather."

A LABOR OF LOVE

Mr. Delbert S. Bachman, Durham, Pa., is engaged in sending forth to all who ask, booklets which are of great value to all who are interested in the real progress of Pentecost. They are sent on the freewill offering plan. Two new ones are now before us, and we recommend them to all who love our Lord. They are "Witness of the Holy Spirit; An explanation of the reason for noise in Pentecostal services," and "Wedding Garments, or, The object of the Holy Ghost in our lives. A message for the saints and those about to be baptized." Send direct to Brother Bachman for as many of the booklets as you need.

THE PENTECOSTAL TESTIMONY

The Pentecostal Testimony is the paper that is published monthly by our Canadian Pentecostal brethren. It is ably edited by Brother R. E. McAlister of 740 Queen's Ave., London, Ont., and costs \$1.00 per year. Send for this good paper.

A GOOD PENTECOSTAL PAPER

"Redemption Tidings," is the name of the paper gotten out by the Assemblies of God in Great Britain and Ireland. It is ably edited by Mr. J. Nelson Parr, and published monthly. The price is \$1 for 20 issues. Send your order for this paper to Mr. J. Nelson Parr, 238 Broadstone Road, Heaton Chapel, Stockport, England.

Forthcoming Meetings

Spent your vacation at a camp meeting. Write ahead for tent or rooms, and cot accommodations. Take bedding and toilet articles with you. Pray for all forthcoming meetings. Notices of meetings should be received by us three full weeks before the meeting is to start.

THACKERVILLE, OKLA.—Revival beginning first Sunday in August, Sister Hart, of Heaton Okla., in charge.—Pastor P. J. Kemper.

GERALD, MO.—A revival beginning July 29th, Evangelist Dora E. Rawle, of Bridgeport, Texas, in charge.—Pastor B. A. Farrell.

GOSNELL, ARK.—Old-time Pentecostal meeting beginning Aug. 4, conducted in a Baptist Church by Evangelist W. A. Bishop.

CRESTON, IOWA.—The Mahaney Sisters, of Kansas City, Kans., will conduct a revival July 15, to Aug. 5th. Everybody invited.—Pastor W. E. Long, Box 199, Creston, Iowa.

GLENDAL, CALIF.—Beginning September 9 a meeting will be conducted by Evangelist Stephen Jeffreys and party from Wales.—Pastor A. W. Frodsham, 721 Wing St.

HOLBERT CROSSING, TEX.—Twelve miles southwest of McGregor, Tex., the Aber evangelistic party will conduct a camp meeting beginning Aug. 1

CATOCTIN, MD.—Revival campaign in large tent, Aug. 5-19, Evangelist David Wilson in charge. For further information write Silas Richard, 27 Jefferson St., Frederick, Md.

FREDERICK, MD.—Tent meeting Sept. 5-16, Evangelist David Wilson in charge. Friends from near-by assemblies are invited.—Silas Richard, 27 Jefferson St., Frederick, Md.

JOHNSVILLE, MD.—Tent meeting Aug. 21, to Sept. 2nd. Evangelist David Wilson will be the speaker. For further information write Marshall Bell, Keymar, Md.

RIVERTON, NEB.—Camp meeting Aug. 26, to Sept. 20, Evangelist Milton Smith, state superintendent, will preach twice daily. For information address W. B. Northrup, Riverton, Neb.

THAYER, MO.—Evangelist K. A. Auten, of Springfield, Ill., will begin a revival July 23, with Pastor W. H. Boyles, continuing as long as the Lord leads. All near-by assemblies are invited to co-operate with us.

DUNCAN, OKLA.—Camp meeting, Aug. 10-26, Evangelist Oscar Berryhill, of Los Angeles, Calif., speaker. Everybody invited, especially the missionaries. Tables will be run on free will offering plan.—Pastor W. L. Fortenberry, 807 Cherry Ave.

FINDLAY, OHIO.—Seventh annual Pentecostal camp meeting will be held on Turley Lots, East Main Cross St., July 22, to Aug. 5. Special workers, Misses Dudley and Bradley. For further information write, Pastor Thos. K. Leonard, 865 Park St., Findlay, Ohio.

WELEETKA, OKLA.—District camp meeting August 3-12. Brother D. H. McDowell will be with us. One service each day will be given to young people. Those who play instruments be sure to bring them. For further information write to Glenn Millard, district secretary.

LINCOLN, NEB.—The Nebraska annual camp meeting will be held at Lincoln Aug. 9-19, inclusive. Evangelist S. G. Shields of Amarillo, Tex., will be the speaker. For further information write, Pastor D. L. Cooper, 1940, N. St., Lincoln, Neb.

SHERBURN, MINNESOTA.—A. Watson Argue will conduct a city-wide revival campaign at Fairmont, 15 miles from Sherburn, Minn., August 5-26. The Armory which seats more than one thousand people, has been secured for this campaign. For further information write Pastor D. E. Collins, Sherburn, Minn.

WELLESLEY PARK, MASS.—Great evangelistic campaign, conducted by Dr. Chas. A. Shreve, July 13 to 29, inclusive. Revival to continue through August, conducted by Pastor Harry Long and Evang. Meyer Tan Ditter and wife. For further information write Christian Workers Union, Framingham, Mass.

SEATTLE, WASH.—Union tent meeting and conference July 15-Aug. 12, on West Green Lake Boulevard. Prominent Council brethren from the East are expected, and others that the Lord may send. For further information address, Brother Frank Lindblad, 6526 Latona Ave., Seattle, Wash.

EAST ST. LOUIS, ILL.—City-wide tent campaign, July 29, to September 1. Dr. Charles S. Price and party in charge. Special healing and tarrying services. The services will be conducted in a large tent, seating some thirty-five hundred people, Sixteenth and Summit Avenue.—John F. Bryan, pastor.

LOS ANGELES, CALIF.—Stephen Jeffreys' campaign Aug. 5, to Sept. 2, in large tent on Washington Street between Orchard and Westmoreland. Sunday services, 2:30 and 7:30 p. m.; week days 10:00 a. m., 3:00 and 7:30 p. m.—A. G. Osterberg, 243 W. 59th Place, Los Angeles, Calif.

BAKER, ORE.—Dedication services of the Assembly of God tabernacle, Court and Third Sts., Aug. 5th. Three days' Fellowship meeting to follow, at which time we expect Brother Frank Gray and Brother J. E. Rasmussen with us. A campaign will follow, Evangelist A. C. Valdez in charge.—Pastor L. G. Baker.

WANTED.—To rent at once, gospel tent.—Evangelist J. Lester Cook, c/o Jake Ballard, R. F. D. 1, Rutledge, Ala.

VERNON, TEX.—Our summer revival will begin Aug. 4, and continue as long as the Lord leads. Evangelist L. D. Parton, of Oklahoma in charge. Come over and help us.—Pastor R. L. Steger, Box 1284.

WELLSVILLE, PA.—Evangelist I. J. Bolton and wife from Tampa, Fla., will conduct a tent meeting at Wellsville, 14 miles north of York, on the main highway between York and Harrisburg, beginning Aug. 5, continuing at least 2 weeks. For further information write Pastor Chas. N. Crone, Dover, Pa.

KANSAS DISTRICT CAMP MEETINGS

The annual camp meeting for North Central Kansas will be held at Woodston, Aug. 9-19. Evangelist Ben Hardin of Chicago, will be the leading speaker. The camp ground is located three miles east of Woodston, on Highway 40 N. For information write Pastor Ora Bray, Woodston, Kansas.

WESCOESVILLE, PA., CAMP.—The Ninth Annual Pentecostal camp meeting of the Eastern District Council will convene at the camp grounds at Wescoesville, near Allentown, Pa., July 20 to August 12. Cottages are available for those booking early. Tents will be provided for all those unable to secure cottages. Further information can be obtained from the secretary, J. R. Flower, 825 Green Ridge Street, Scranton, Pa.

CAMBRIDGE, O.—Second annual camp meeting Aug. 2-Sept. 9. Evangelists L. B. Staats, of Blue Rock, O.; Chas. E. Roberts, Findlay, O.; C. A. McKinney, Akron, O., and other ministers and workers will be present. Tents for rent, and those who have tents will be furnished plenty of room free. For further information address, Pastor Delmar Johnson, 119 Clay Ave., Cambridge, Ohio.

SOUTHWEST VIRGINIA CAMP MEETING.—Will be held in the Ball Park at Richlands, Va., August 2-12. Elder W. T. Gaston, general superintendent, will be with us as Bible teacher and evangelist. Council missionaries are invited to attend. For circulars, or further information, write L. L. Wynn, West Graham, Va., secretary, camp meeting committee, or Willie T. Millsaps, Box 103, St. Paul, Va., district superintendent.

CUMBERLAND, MD.—Western Potomac Pentecostal camp meeting will be held at Narrow's Park on National highway, Aug. 10-26, inclusive. Nimrod Park, of Pittsburgh, Pa., in charge of evangelistic services. Morning services will be devoted to Bible lessons in charge of Pastor William A. Cox and Pastor L. T. Stewart. Tabernacle, dormitory and dining room on the ground. For further information address L. T. Stewart, Frostburg, Md.

EUREKA SPRINGS, ARK.—Annual camp August 30 to September 9. Pastor Ernest Williams, Philadelphia, Pa., and General Superintendent W. T. Gaston are to be the special speakers. Missionary Secretary Harold Moss will supervise young people's activities and the music. This being a summer resort all railroads provide reduced rates. Either free or pay camp ground. For information write Secretary E. J. Bruton, 1200 Dodson Ave., Ft. Smith, Ark. Phone 5610.

DRAW, TEX.—Our South Plains annual camp meeting will be held Aug. 3-13. Elder W. P. Robinson, of Wichita Falls, Tex., will be in charge of evangelistic services, and Lonnie Whitworth will direct the choir and orchestra. Three services daily. Draw is located 5 miles east and 9 miles south of Tahoka, county seat of Lynn county, on state highway No. 9. Every assembly in the section will co-operate in the great camp. For full information address, Pastor E. R. Winter, Draw, Tex.

DES MOINES, IOWA.—Iowa, North Missouri and North Eastern Nebraska annual district camp meeting will be held in Good Park, West 17th St., University Ave., Aug. 10-19. Aug. 15, Christ's Ambassadors will be organized; 16-17, District business meeting when officers will be elected. Any one desiring license or ordination may meet the credential committee. Pastor Fred Lohmann of Trinity Tabernacle, St. Louis, Mo., will be the evangelist and Bible teacher. For further information write A. F. Crouch, pastor, 1446 E. 14th St., Des Moines, or Chas. E. Long, district superintendent, Creston, Iowa.

COLORADO SPRINGS, COLO.—The eleventh annual convention and camp meeting of the Rocky Mountain District Council will be held at Tent City, Ivywild, Aug. 16-26. Business sessions on the 22-24. All pastors, evangelists and workers in the district, and two delegates from each assembly, are urged to attend. Brother D. H. McDowell will be the special speaker assisted by local ministers in the district. Christ's Ambassadors rally will be held the 18th. For further information write H. B. Garlock, 1720 W. Kiowa Street, Colorado Springs, Colo., or Floyd C. Woodworth, 1220 E. Orman Ave., Pueblo, Colo.

NEWBURGH, N. Y.—The Hudson Valley evangelistic and divine healing tent campaign July 15, to September 9. Speakers expected—July 15-28, Evangelist Eddie Young; July 29-Aug. 12, Evangelist Alexander Gibson, formerly Methodist minister; Jack Saunders, Canadian Evangelist. New York Central, West Shore, and Erie trains run through, also the Hudson River Day Line boats from New York to Albany all stop. Plenty of room to pitch your tent. Musicians bring their instruments and use them for the glory of God. Further information from the secretary, Pastor A. J. Jenkins, 4 Avoca St.

CRICHTON, ALA.—The 16th annual session of the Mississippi District Council will convene Aug. 14-17, inclusive. Crichton is a suburb of Mobile. The church is located on Haas Ave. and R. R. St., Brother T. C. Anderson, pastor. Brother W. T. Gaston has been invited to be with us, and we extend a cordial invitation to our brethren from the neighboring districts. Candidates for license or ordination are requested to meet this Council. Each assembly is urged to send delegates. Those who desire the Council to convene with you next year may come with invitations from your church. For particulars write District Superintendent D. P. Holloway, Box 125, Laurel, Miss., or Pastor T. C. Anderson, Crichton, Ala.

PORTLAND MAINE.—New England District Council will hold the second camp meeting of the season at the Portland Fair Grounds, beginning Aug. 26, continuing over Labor Day. All services will be conducted by the ministering brethren of the district. (All ministers of the district are expected to be present). Meals served on the grounds on the free will offering plan. Tents furnished at a small rental and rooms provided for those who desire them. It is requested that all intending to use tents bring bedding, and if they so desire, their own tents, also. Take North Deering car, get off at Allens Ave. Corners, where auto service will be provided to camp on Gray Road. For information write, Jas. R. Hicks, 103 Read St., Portland, Me.

DEXTER, MO.—The annual camp meeting for Southern Missouri will be held Aug. 2-12 inclusive. Elder H. H. Moss, missionary field secretary, will give Bible lessons twice daily. This is arranged particularly for preachers. The 7th and 8th will be given over to Christ's Ambassadors. Dexter being located in the midst of several assemblies, we will have a large attendance. Meals will be served on free-will offering plan; tents and rooms can be secured on grounds; bring your bedding, etc. Those desiring license or ordination can meet the District Board at this time. Write for application blank. For further information write Pastor S. L. Johnson, or A. A. Wilson, district superintendent, Dexter, Mo.

OPEN FOR CALLS.—As evangelist or pastor. In fellowship with the Council.—S. D. Doyle, Box 268, Wichita Falls, Texas.

OPEN FOR CALLS.—As pastor or evangelist, preferably pastor, on the West Coast. Until Aug. 15, address 1513 Glenwood, Flint, Mich., after that date, Roseville, Calif., R. 1.—W. C. Anderson.

WANTED.—A Christian home (farm preferred) for boy fifteen years old. Address C. J. Berryhill, c/o C. E. Shields, 1205 E. Pierce St., Phoenix, Ariz.

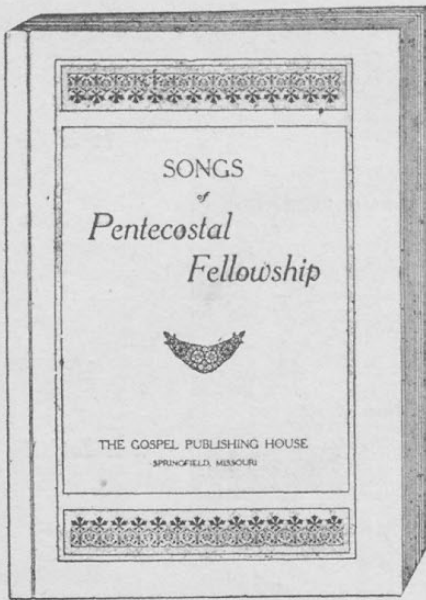
WANTED.—To get in touch with an experienced minister. We have no pastor and there are souls here hungry for the Baptism in the Holy Spirit. We have a nice little church which will hold 300 people.—Mrs. O. G. Hayford, Valentine, Neb.

FOREIGN MISSIONS CONTRIBUTIONS

July 13th to 19th inclusive

All personal offerings amount to	\$1,033.03.
1.36 Monette S S Lake City Ark	
1.60 Assembly Stonewall Miss	
2.00 Marshall & Wheeling Mission Tulsa Okla	
2.00 Vernon Assembly of God, Fearn Springs Miss	
2.05 Assembly Cottdendale Fla	
2.12 Sunday School Ringling Okla	
2.32 Assembly of God Kitzmiller Md	
3.00 Three S S Classes of Bethel Tab'n Lodi Calif	
3.00 Sunday School Sachse Texas	
3.00 Bowen St Assembly of God, Tulsa Okla	
3.20 New Bethel Church Bonifay Fla	
3.25 Morrell Assembly of God Dallas Texas	
3.35 South Side Assembly of God S S Dallas Tex	
3.48 Assembly of God S S Coffeyville Kans	
3.50 Sunday School Conneaut Ohio	
3.63 Mehida Pentecostal S S Canaan Center N H	
3.70 Knox City Assembly Knox City Mo	
3.83 Pentecostal Assembly of God. Hollister Calif	
4.16 Full Gospel Mission Macksburg Ia	
4.41 Assembly of God S S Bridgeport Texas	
4.50 Bethel Mission Melrose Ore	
4.66 Pentecostal Assembly of God Roanoke Ohio	
4.70 Assembly of God Brookfield Mo	
4.76 Assembly of God S S Arcadia Kans	
4.92 Assembly Garden Grove Ia	
5.00 Pentecostal Mission Chappell Nebr	
5.00 Mayfield Assembly Codardale Okla	
5.00 West Evangelical Church Grand Prairie Tex	

5.00 Assembly of God S S Anadarko Okla	
5.00 Young People's Missionary Soc Cuyahoga Falls Ohio	
5.00 Prayer Band Sunnyside Wash	
5.00 Assembly of God Essex Mo	
6.00 Young People's Society Holly Colo	
6.00 Passover S S Greenbrier Mo	
6.00 Assembly of God Princeton Mo	
6.05 Assembly Senath Mo	
6.05 Assembly of God Avant Okla	
6.10 Hastings Lighthouse S S Vancouver B C Can	
6.35 Assembly Cozahome Ark	
6.62 Assembly of God Frankford Mo	
7.00 Women's Missionary Council Wichita Falls Texas	
7.00 Live Oak Assembly Live Oak Calif	
7.00 Glad Tidings Assembly Hecla S D	
7.07 Assembly of God New Castle Nebr	
7.50 Assembly Allen Nebr	
7.83 Assembly Loveland Colo	
8.16 Assembly of God Church & S S Puxico Mo	
8.19 Assembly Winnebago Nebr	
8.40 Busy Bee Class Walthill Nebr	
8.50 First Pentecostal S S Oildale Calif	
8.70 Grand River Assembly Grand River Iowa	
9.00 Assembly of God S S Minneapolis Minn	
9.19 Busy Bee Missionary Band Geneva Ala	
9.85 Young People's S S Class Ceres Calif	
10.00 Full Gospel Mission Oshkosh Wis	
10.00 Assembly Nacogdoches Texas	
10.00 Christ's Ambassadors Joplin Mo	
10.00 O W Larson's Bible Class New Castle Pa	
10.00 Miami Assembly Miami Fla	
10.00 Christ's Ambassadors Wesson Ark	
10.00 Pilgrim Class Pasadena Calif	
10.02 Assembly of God Church Dexter Mo	
10.35 Grenora Assembly of God Grenora N D	
10.69 Assembly of God Shidler Okla	
10.86 Pentecostal Assembly Central Park N Y	
10.91 Assembly of God Great Bend Kans	
11.00 Full Gospel Mission Napa Calif	
11.18 Assembly Crosby N D	
12.21 North Pierce St Assembly of God Amarillo Texas	
12.40 Full Gospel Assembly Dayton Ore	
12.82 Pentecostal Assembly Gooding Idaho	
13.00 Pentecostal Assembly Dinuba Calif	
13.00 Bethel Tabernacle Sedro Woolley Wash	
13.30 Union City Pentecostal Assembly Union City Ind	
13.38 Assembly Ringling Okla	
13.89 Bethel Full Gospel Church Stockton Calif	
14.00 Pentecostal Assembly of God Cottage Grove Ore	
14.25 Ladies Bible Class Phoenix Ariz	
14.76 Assembly of God Mission Williston N Dak	
15.00 Assembly Malvern Ark	
15.00 Full Gospel S S Corcoran Calif	
15.00 Full Gospel Assembly Glendora Calif	
15.00 Millville Missionary Prayer Band Millville N. J.	
15.00 Pentecostal Assembly Clarks Summit Pa	
16.00 Pentecostal Church of God North Haven Conn	
16.92 The Gospel Lighthouse Manhattan Beach Calif	
16.92 Disciples Assembly Walla Walla Wash	
17.00 Gospel Light Pentecostal Church Harrisburg Pa	
18.65 United Pentecostal Church Bridgeport Conn	
19.00 Full Gospel Assembly Huron S Dak	
19.20 Crichton Assembly Crichton Ala	
19.25 8th Ave Pentecostal Church Gary Ind	
20.00 Church of Philadelphia Los Angeles Calif	
20.00 Full Gospel S S Cenralia Wash	
20.00 Ridgewood Pentecostal Church Brooklyn N Y	
21.00 Pentecostal Prayer Band Assembly of God Allentown Pa	
22.56 Assembly Des Moines Ia	
23.00 Assembly of God Tabernacle & S S Alexandria Minn	
24.45 Pentecostal Church Millville Fla	
25.00 Full Gospel Assembly and S S Kingsburg Calif	
25.00 Windber S S Windber Pa	
26.45 Assembly Perry Iowa	
27.40 First Pentecostal Church York Pa	
30.46 Kingston Assembly Laurel Miss	
34.44 Full Gospel Tabernacle Big Spring Nebr	
40.00 Gospel Hall Yonkers N Y	
40.00 Pentecostal Church Medina Ohio	
45.00 Glad Tidings Assembly Long Island N Y	
50.00 Full Gospel Tabernacle Los Angeles Calif	
53.86 Rosen Heights Assembly of God S S Fort Worth Texas	
60.00 Assembly of God, 13th Ave & Lake Minneapolis Minn	
89.05 Assembly of God Bethel Church Quincy Ill	
100.00 Pentecostal Assemblies of Canada	
300.00 Students' Missionary Band Central Bible Institute Springfield Mo	
Total amount reported minus \$106.74 amount given direct and designated for expenses \$ 2,813.98	
Amount previously reported	11,229.72
Total amount to date	\$14,043.70
HOME MISSIONS CONTRIBUTIONS	
July 13th to 19th inclusive	
2.00 S G No Avordale Colo; 2.00 M A Marshall Okla; 5.00 J R P Chicago Ill; 5.00 F S E Franklin Nebr; 8.15 Pentecostal Church Millville Fla	
Total amount reported	\$22.15
Amount previously reported	70.09
Total amount to date	\$92.24



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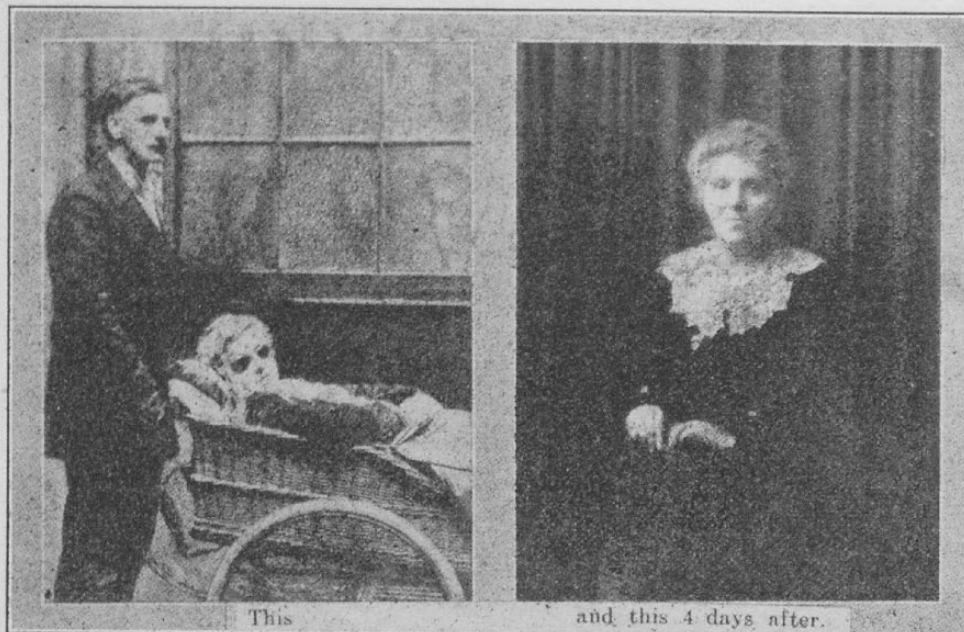
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