



NUMBER 762

SPRINGFIELD, MO., SEPTEMBER 1, 1928

PRICE 5 CENTS PER COPY

Watchful Waiting

Meyer Pearlman



HAVE waited for thy salvation, O Lord." Gen. 49:18. "... waiting for the coming of our Lord Jesus Christ." 1 Cor. 1:7.

As Christians living in the dispensation of grace we have been recipients of the wonderful salvation predicted in the Old Testament. We see the flower, where they saw but the seed, the stalk, the bud; we bask in the blazing light, whereas they strained their eyes toward faint glimmerings; we have beheld the Sun of Righteousness, whereas they glimpsed the Morning Star piercing the darkness of the pre-Christian centuries.

Still, we have not seen or received our full inheritance; we are awaiting a consummation. The coming of the kingdom of God in our hearts is but the earnest of its coming in the nations; the Spirit who dwells within us is but the earnest of our completed salvation; the healing of our bodies is but the earnest of the glorification of the body; fellowship with God and with the saints here is but an earnest of a perfect, eternal, uninterrupted fellowship. That consummation is to be brought about by the personal coming of our Lord Jesus Christ, and as our texts indicate, we are in an attitude of expectancy in relation to that event—the blessed hope of the church.

Not only we, but earnest Christians from the times of the apostles have been looking forward to the coming of the Lord. But in waiting, eyes have become weary, hearts have become heavy, as each century has brought its measure of iniquity and ungodliness without witnessing the coming of Him who will destroy the wicked.

Perhaps we who are living in these last days have felt the pangs of disappointment unusually because some individuals, forgetting that they were only students of prophecy, have taken upon themselves the office of prophet and have set dates and made predictions that the passing of time has shown to be erroneous. Combined with this last-named fact, the abounding of evil in the world, the apostasy in the church, the prevalence of error, strife, and division even among the very elect, have all contributed to try the faith of some, to perplex many,

to drive others to skepticism, and to provoke the sneer of the unbeliever.

But we still hope for His returning. Yet we would appreciate some words of encouragement, some comfort brought by those who have passed through similar experiences. Where shall we go for this? We answer, Where did the writer of the epistle to the Hebrews send the Hebrew Christians who, persecuted and despised by their com-

...The Potter...

*The potter worked at his lovely task
With patience and love and skill,
A vessel, marred and broken and spoiled,
He altered again to his will.
It was twisted and blackened and bent,
But with traces of beauty left,
So he gave of his strength and vision
To restore the charm bereft;
Till at last it stood transformed,
And he viewed it with tender eyes,
The work of his hands and heart of love,
This potter, patient and wise.*

*I know a Healer of wondrous skill
For the suffering sons of men;
He'll heal them all, if they'll come to Him,
His Name is Yea and Amen.
With gentle touch of His loving hands,
Which yearn to heal as of old,
He'll bear away your grief and you're pain,
And give of His mercy foretold.
O Saviour of all, in agony,
Compassionate Jesus, the Word,
I bring my pain for Thy soothing touch,
And praise Thee for peace conferred.*

*I know a mender of broken hearts,
And of lives that are all undone.
He takes them all as they come to Him,
And He loves them every one.
With patience and tender love and skill
That surpasses the knowledge of men,
This Master Potter gathers the lost
And restores to His image again.
O Lover of folks with broken lives,
O wonderful Potter Divine,
I bring my soul for Thy healing touch;
In me let Thy beauty shine.*

patriots, and disappointed in their hopes, felt that they were going through strange experiences? He sent them to the Old Testament, where they learned that their experience as New Testament believers had been paralleled by that of the Old Testament saints.

So to the Old Scriptures we turn, and we discover that as we of the New dispensation have been waiting patiently for the second coming of the Messiah, they were waiting for His first coming. We discover the truth of Dr. Saphir's observation that all of the Old Testament may be summed up in two words, "Saints Waiting."

In the next section of our article we shall notice some of the experiences of Old Testament saints as they looked forward to Messiah's coming, and compare them with our own.

Waiting for Messiah's First Coming

Notice the following characteristics of the Old Testament saints as they peered eagerly into the future, straining their eyes to catch a glimpse of the morning star that should herald the Son of David's coming.

1. They always considered His coming imminent; i.e., likely to take place at any minute. The advent of the Branch from the stock of David was always in the near horizon of the prophet's vision. Was there a judgment on the nation? Then the seer saw in it a type of the last judgment of his people. Did Jehovah work a mighty deliverance for Israel? Then in the eyes of the prophet it was expanded and glorified into a type of the final deliverance of the nation. Read the first eleven chapters of Isaiah's prophecy. Notice how he rebukes the sins of the nations, mentions coming judgments, predicts the invasion of Palestine by the Assyrians and their defeat, then notice in chapters 10, 11 how he leaps from the then present into the future describing the coming of Messiah's kingdom. With one bound he covers the millenniums that separate the coming of Messiah's kingdom from his own time. Why? Because the coming of the kingdom of the Son of David was always near to him, an event that he was earnestly looking for and one that might take place in his own days. What

(Continued on Page Six)

Victory Over All the Power of the Enemy

Pastor W. E. Moody, at the Springfield Assembly



THOU shalt tread upon the lion and adder; the young lion and the dragon shalt thou trample under feet. *Psa. 91:13.*

Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you. *Luke 10:19.*

And having spoiled principalities and powers, He made a show of them openly, triumphing over them. *Col. 2:15.*

I am more and more convinced that unless we have power to meet the onslaughts of Satan in these last days we are going under in defeat. If we do not know how to take victory over Satan, who is so powerful and crafty and cunning in his movements, we shall be stranded spiritually and physically.

Who stands back of the crime wave now going through the land? Satan. Who stands back of Modernism, Evolution, and other false teachings that are now going forth from our colleges, universities, and high schools? Satan. Who stands back of the ministry that is "turning down" the supernatural, rejecting the facts of redemption, rejecting the blood of Jesus Christ and its power? Satan. Who stands back of all the diseases that are rampant to-day—cancers, tumors, tuberculosis, and a thousand other things? Satan. Who stands back of the darkness that surrounds us when we attempt to pray? Satan. Who stands back of the bondage of Spirit that is upon many of God's children? Satan.

Shall we then throw up our hands in despair and say we cannot avoid some things, that defeat is sure on all lines? NO! A thousand times, NO! We have a Victor, and His name is Jesus Christ!

"Thou shalt tread upon the lion." The lion is king of beasts, king of the forest. Satan is a roaring lion going about, seeking whom he may devour. We have two lions in Scripture—the lion Satan, and the Lion of the tribe of Judah. At Calvary the Lion of the tribe of Judah conquered the lion Satan. We need have no fear of him any more, for he was conquered at the cross.

"Thou shalt tread upon the lion." The lion represents foes as strong as a lion and as fierce; demons, powerful as a lion. The Psalmist said, "My soul is among lions," not my body, but my soul; lions that would tear his very vitals out if they could. But praise God, they are chained lions! I often think of the story in *Pilgrim's Progress*, how Christian met some people running back along the path and said to them, "What is the matter?" They replied, "There are lions ahead." Christian said, "Well, there may be, but I am going on. No backward moves for me, I am going on to the Celestial City." When Christian came within sight of the lions they were roaring with mouths wide open. Still he went on; and when he got near enough he saw that they were chained, and he was able to go by them without a scratch or a bite. Thank

God, Satan is chained; not chained in the sense of which we read in Revelation, so that he has no more power; but to the believer he has lost his power.

"Thou shalt tread upon the lion and adder." In the margin the word "adder" is given as "asp." There are four words which could apply to the word "adder"—the cobra, the asp, the horned serpent, and the cockatrice. According to Bible scholars, the "adder" here means a brood of vipers, a nest of them. In *Deut. 32:33* we read, "Their wine is the poison of dragons, and the cruel venom of asps." The asp, and all the others mentioned, are very venomous snakes. But the Lord has given us power to tread upon all these slimy, poisonous snakes that come around; on the demons that appear attractive but are poisonous.

"The poison of asps is under their lips." *Rom. 3:13.* That refers to the lips of the backbiter, the tale-bearer, the slanderer. But God has given us power to tread upon asps and adders.

"Thou shalt tread upon the lion . . . the young lion shalt thou trample under feet." The first reference to the "lion" carries the idea of a great, full-grown, blood-thirsty, cruel lion. But the "young lion" refers to one full of vim and energy. And Satan has his young lions around, full of activity and alertness, full of vim for dragging people down to hell. The word "dragon" refers to a great reptile or sea serpent, or a land animal of great magnitude. Whether land or sea animal, it is of great proportions. And upon these we are to tread!

Sometimes Satan comes swooping down upon us with a great wide gaping mouth, endeavoring to destroy us. In *Pilgrim's Progress*, when Christian was walking along, there came a great dragon with huge wings (called Apollyon) and swooped down upon him, casting him to the ground. Christian threw up his hands and the dragon said, "Here will I spill thy blood." But thank God, Christian saw his sword within reach and gave him a thrust with it, and the dragon flew away. We sometimes have overwhelming temptations fall upon us—a room full of demons to tempt us. Sometimes Satan himself seems to appear with wide open mouth, ready to swallow us if he can. But thank God we have the sword, the Word of God. We must meet him with a "Thus saith the Lord." He cannot stand before the Word of God. If we continue to answer him with "Thus saith the Lord," he will finally turn and leave us even as he left the Lord Jesus when He quoted the Word to him.

Perhaps the enemy has started a whisper against you, some one is slandering you in an underhanded way. What shall you do; get even with that party? No. A lady was engaged in mission work when some serpent began to hiss—started a slander about her, questioning her morality. The next time she went to the platform she was greeted coolly, then some one said to her, "I have heard so and so about you. Is it true? If it is, you ought to confess it right here." The lady did not say whether it was true or not; she just kept silent. The other party urged her to either get on her feet and confess her sin or else defend herself. She looked quickly to the Lord for guidance from Him (she knew the Lord in a very real way), and the answer she got was, "I went as a sheep to the slaughter; before My shearers I was dumb and opened not My mouth. You have said you would follow Me all the way." Her answer to her questioner was, "I have nothing to say, Brother." "Well then, you cannot be on this platform any more. If you cannot confess your sin, or make it known that you are innocent, you cannot work here." She sat in the audience from that time on.

It was a crucial time for her. She was a pure, Christlike, godly woman, yet she was being charged with a vile immorality. But she held her ground in silence until God vindicated her and pointed out the guilty individual. That guilty one confessed with shame of face of being the devil's tool and of starting a slander against an innocent party. The woman came back to the platform with renewed power and anointing. Don't try to defend yourself. Let God defend you. He will do it thoroughly.

"I give you power to tread on serpents and scorpions." There is no sting like the sting of a scorpion; it causes excruciating pain, though it is not always fatal in its effects. How about those remarks that stung you to the quick—did you tread upon

THE PENTECOSTAL EVANGEL
Published weekly (50 issues a year)
by the

GOSPEL PUBLISHING HOUSE,
336 W. Pacific St.,
Springfield, Missouri, U. S. A.

STANLEY H. FRODSHAM, Editor
Editorial Staff: CHARLES E. ROBINSON,
ARTHUR H. GRAVES, CLARA
B. CLARK, MARJORIE A. HEAD,
BLANCHE KOON.

Subscription Price: In the U. S. A.
and Possessions, \$1.00 per year. Can-
ada, \$1.50; Gr. Britain and Posses-
sions, 6/6.

In quantities, 12 copies, 24 cents;
25 copies, 45 cents; 100 copies \$1.80.

The Pentecostal Evangel is the
official Organ of the Assemblies of
God in U. S. A.

W. T. GASTON, General Supt.
D. H. McDOWELL, Ass't Gen. Supt.
J. R. EVANS, Secretary-Treasurer

Entered as second-class matter June 25,
1918, at the post office at Springfield, Mo.,
under the Act of March 3, 1879. Accepted
for mailing at special rate of postage pro-
vided for in Sec. 1103 of October 3, 1917,
authorized July 3, 1918.

that scorpion? How about that failure that stung your pride so deeply? Tread upon the scorpion. Don't just get a little victory now and then, but get a complete victory, tread upon it!

One day Joshua went to battle against five kings, and took them captive. Then "Joshua called for all the men of Israel, and said unto the captains of the men of war which went with him, Come near, put your feet upon the necks of these kings. And they came near, and put their feet upon the necks of them. And Joshua said unto them, Fear not, nor be dismayed, be strong and of good courage; for thus shall the Lord do to all your enemies against whom ye fight." On Calvary Christ put His feet upon Satan's neck. Joshua put his feet upon the necks of the kings against whom he fought. Let us put our feet down upon the serpents, dragons, lions and adders, and tread upon them.

Our victory was won on Calvary because we were in Christ when He conquered Satan. As we look back to Calvary and see that that victory was our victory, we can tread upon the lion and adder. Some people are trying to get rid of evil habits and passions by their own efforts and struggles, but there is a better way than that. Take a good long look at Calvary, see that Christ has bruised Satan's head, and remember that in Christ you can bruise Satan's head every day. That is the way of victory.

"Behold I give you power to tread on serpents and scorpions, and over all the power of the enemy." It is remarkable what God has said we can do. You say, "But it was to the Seventy He gave that power." Yes, and if He gave the Seventy that power, He surely has not given less to us who are baptized in the Spirit. The Seventy had not been baptized in the Spirit. How much of the power of the enemy has He given us power over? All of it! We sing, "It is almost too good to be true," and we act accordingly. Why are we so powerless when we come up against demons, diseases, and difficulties? In the early days of this outpouring, the Spirit of God gave me power over demons to a very large degree. I look back on those days and say to myself, "Why is it that I have not the power I once had?" I may excuse myself by saying that my ministry has been changed into another channel, but the Scripture still holds true that the gifts and calling of God are without repentance—without withdrawing. When God baptized me in the Spirit He put in me something that made me all stirred when I came into the presence of demon power, and if I drew near any one possessed with a demon it seemed as though the power of God would make my wrists like steel and my body like adamant. As I waited quietly upon God and asked for guidance, before I would know it I would be thundering out a rebuke in tongues, and the demons would have to come out.

One Sunday morning while I was preaching the congregation was slain under the power of God. But the next Sunday everything was tied up. I smelled fire and brimstone in the very air. The devil was there in power. I was so tied up that all I could do was make myself preach

and pray. By and by a sister came to me and said, "I wish you would come and pray for my husband; he is bound." I thought, "Well, I am bound too." Then I remembered, "Christ is not bound; and He can use me if He will. I will go and pray with the man." The man got free, but I was not free—at least not free in my feelings. The room was still dense with demon power. I looked to the Lord and He led me to a sister kneeling at the altar. I did not know much about her but I found she had been in spiritism and the devil was using her as a sort of dynamo to generate demon power to others. The Lord laid His hand upon me and for half an hour (in tongues) I rebuked demon power. By and by the cloud lifted from that place and the glory of God fell; people were saved and baptized in the Spirit. God is showing me I must get back to the old lines and get the same power back again.

The Lord said to Moses, "I have begun to give Sihon and his land before thee; begin to possess, that thou mayest inherit his land." God says, "I have given you power over all the power of the enemy," so that power is mine potentially, but when does it become mine by possession? When I put my foot down and declare that what God says about me is true. "Every place that the sole of your foot shall tread upon, that have I given unto you." Dare to believe God apart from your feelings or emotions. Dare to believe what God says to you in His Word. Sometimes on my knees I have said, "Lord, I don't feel emotionally that I have this thing or that thing, but Your Word declares it is for me and I take it from Thee and thank Thee for it." And when I do that, it works out well. God does not deceive us. He is not laughing at our weaknesses. He is kind and compassionate; He remembers we are dust. He knows how weak we are and so He puts these things within our reach by a simple act of faith. Not by taking a long journey, not by torturing ourselves, not by praying and fasting, but by faith.

One day in Chicago I sat down in the depot and wrote these words, "I accept the Holy Ghost now as my teacher, my guide, my all," then I signed my name and the date. As far as I understand God and the record of His Word, He met me, and I received something then which I never had before. I went to my room, got on my knees with the Bible, and the letters were all like letters of living fire. I read with my heart all aglow. I thought I would spend the night in prayer, but I could not pray a word, all I could do was praise. I praised and praised and praised, and if I had known about the second chapter of Acts, I believe I would have spoken in tongues then. We receive of God according to our acts of faith. And acts lead to habits. By and by we get the habit of faith. George Muller got into the habit of believing God. He prayed first for a shilling (twenty-five cents), then two shillings, and so on until he could pray for ten thousand dollars just as easily as for a penny, for his faith had grown by exercise.

It is written concerning the Lord Jesus that "having spoiled principalities and powers, He made a show of them openly, tri-

umphing over them in it." Having spoiled them—what does that mean? Having torn away, having stripped those demon powers that are all around us like a lot of beasts, He threw them aside. He made a show of them openly, as prisoners of war. Just as in a great battle there are lines of prisoners, and the general walks in the front with bugles blowing, marching along as conqueror; so Christ put to route principalities and powers. Heaven, earth, and hell recognize what Christ did on Calvary. Satan knows he is an outlaw, that he is a deceiver, a usurper, and that he has no legal rights over us. I declare to you we are free from the devil. Take your freedom! Free in Christ! He has snapped the cords asunder, He has driven back the powers of darkness. He came off Victor through His blood. And that wonderful blood covers and cleanses us. Rejoice and be glad, for your Redeemer is your helper now. He is interceding for you before the throne of the Father. You are free to worship God; free to praise God; free to take from God all He has promised.

PERFECT LOVE CASTETH OUT FEAR

Several years ago when we were visiting in Philadelphia, our little girl, Ruth, was taken quite ill, and for several days was confined to her bed. It was necessary for my wife to return home to Keswick, and I remained with Ruth until she would be strong enough to make the trip home again. We looked forward to coming on the Saturday, and although the little one was still very weak, she urged me to start home with her that morning. We called a taxicab in order to make the trip to the station as easy as possible on her, and after requesting the driver to go as carefully as possible, yet without losing too much time, I endeavored to make Ruth comfortable as we rode along. As we neared the ferry it was necessary for us to turn on to Delaware Avenue, and as we did so we passed within a few feet of a steaming locomotive, which was pulling freight cars from the wharves. The steam enveloped us as we passed by it, and then as we rounded the front of the engine, a very large truck flew past us on one side, and cars and wagons of all kinds seemed to be fairly flying all around us. At the same time we were passing under the new Delaware River Bridge, which at that time was under construction, and the riveting machines were making a terrific noise. I can assure you it was not a pleasant situation for any one, let alone a weak little child. However, in the midst of it, I discovered little Ruth was attempting to say something to me as she leaned heavily against my side. I looked down into her upturned face, and inquired if she had been speaking. Then came these words which rejoiced my heart: "We don't have to be afraid, do we, Daddy, 'cause Jesus takes care of us?" As I kissed her, I said, "No, Ruth, we don't have to be afraid," and I was glad she had learned the real reason why we did not have to be afraid.—Addison C. Raws.

There is nothing right in the sight of God, till the heart is right.

The Sin of Murmuring

Rena B. Trimble, Orlando, Fla.

We are commanded to study to show ourselves approved unto God. If we would be fully approved of God our lives must be brought into conformity to the written Word through the mighty transforming power of the Holy Ghost. God's Word is the standard and He has not set the standard so high that it is impossible of attainment. It is not only possible but it is absolutely imperative that we attain to it if we would not be ashamed at the coming of our Lord.

We have no right to plead the limitations, frailties or peculiarities of our human nature as excuse for our failure to conform to the standard. We should submit ourselves unreservedly to God that He may work in us and through us mightily of His good pleasure until His own nature or character is inwrought in us and we become a new creation.

To submit means to put ourselves under the power and control of another. It is just the opposite to resist. We are told to resist the devil and he will flee from us. We need to be careful lest we resist God when we think that we are resisting the devil. We learn in the 12th of Hebrews that unless we are chastened of the Lord we are not sons but bastards. A bastard is not an heir of God and a joint-heir of Jesus Christ; he is an outcast, while a son has an inheritance that cannot be calculated by the finite mind. Our Father cannot trust us with the riches of our inheritance until through chastening we have become partakers of His holiness, until we have grown up into the full stature of Jesus Christ.

"Now no chastening for the present seemeth joyous but grievous, nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." Heb. 12:11. God knows us so much better than we know ourselves and knows just what it will take to bring us into conformity to the image of Jesus Christ and He suits the chastening to our needs. If we would only yield ourselves to Him instead of resisting and rebelling against the chastening, we would learn each succeeding lesson more quickly and He could the sooner rejoice over us as products of His marvelous grace.

If we are partakers of the divine nature, then according to the Word we have the mind of Christ. Paul, under the inspiration of the Holy Spirit said, "Let this mind be in you which was also in Christ Jesus." Phil. 2:5. When in the white light of God's Word we examine ourselves and find that we have not the mind of Christ in any particular, we should submit ourselves to God at once and let Him work in us until the mind of Christ is wrought in us by the power of the Holy Ghost.

If, like the Pharisees of old, we are trying to justify ourselves before men, we will not be sensitive to the reproofs and corrections of the Word, but if we are honestly seeking to show ourselves approved unto God, we will become more

and more sensitive and will be reminded by the Spirit when we have deviated ever so slightly from the mind of Christ. Such deviations will bring a sense of condemnation or guilt, which should be repented of at once that we may be forgiven and communion restored.

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit." Rom. 8:1. If we are walking after the Spirit we are walking in obedience to the written Word, and when we are disobedient to the Word we are no longer walking after the Spirit but after the flesh and bring ourselves under condemnation. This command is given in James 5:9, "Grudge not one against another, brethren, lest ye be condemned." To grudge is to complain or murmur against some one and refers especially to the complaining about one another among the children of God. Such complaining is often much more detrimental to the complainer than to the one complained about. Complaining about our brothers and sisters in Christ is a transgression of the known will of God and if we persist in it, brings us under condemnation and subject to the chastening of God.

Among the warnings given in the 10th of 1 Cor. Israelite some of the things of which the Israelites of old were guilty, is this one: "Neither murmured ye, as some of them also murmured, and were destroyed of the destroyer." We do not half realize the magnitude of the sin of murmuring and complaining about God's children. Jesus said, "Judge not that ye be not judged: condemn not and ye shall not be condemned." And again He puts the heart-searching question to His followers, "And why beholdest thou the mote that is in thy brother's eye, and perceivest not the beam that is in thine own eye?" Luke 6:41. A mote is something proverbially small, a mere speck as of dust, while a beam is a large timber. If we would institute an honest search for the beams that obstruct our own vision before turning the microscope on the motes in other people's eyes, we would learn a lesson in humility that would tend to silence us in our complaining, even if we saw a whole load of beams covered over the motes in another's eye.

Love covers a multitude of sins; that is, the sins of others, and doesn't bring them constantly to the attention of other folks. How woefully lacking in love we are in this respect. What a pernicious delight we sometimes take in recounting the faults of fellow Christians. Most of the complaining we do is about those who have done us personally either real or imaginary wrong. We feel justified in talking these things over and eliciting sympathy from our friends. Our feelings have been hurt, our reputation has been injured and our good name trailed in the dust. Just as likely as not we have been praying that God would teach us true humility of spirit and that He would give us patience and when He begins to answer our prayer,

straightway we begin to berate the instrument God uses to work humility and patience in us.

Let us plead the promise, "Commit thy works unto the Lord and thy thoughts shall be established," and obey the command: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue and if there be any praise, think on these things." If we persist in thinking on lies, dishonesty, injustice, impurity, the unlovely, and the evil reports, we forfeit our peace and are almost certain to be guilty of the sin of murmuring. God cannot keep us in perfect peace except as our minds are stayed on Him.

Let us learn a few lessons on murmuring from the record in Numbers. In the 12th chapter and first verse we read: "And Miriam and Aaron spake against Moses because of the Ethiopian woman, whom he had married; for he had married an Ethiopian woman." Moses was God's chosen one, the called according to His purpose. "And they said, Hath the Lord spoken only by Moses? Hath He not spoken also by us?" There was jealousy back of that question.

Satan is the accuser of the brethren. He is a liar and the father of liars, but he does sometimes tell the truth. When he does tell the truth, he always has an ulterior motive in doing so. When he brings a true accusation and we realize that our life is not squaring with the Word, instead of resenting having our attention called to the fault because of the ulterior motive, we should seek God's help to correct the fault and be glad it was called to our attention no matter what prompted it.

The next point to note is that God heard the murmuring and took up the defense of His chosen one. God suddenly called the three before Him. He spoke of the faithfulness of Moses and of His direct dealings with him and then put the question to Miriam and Aaron: "Wherefore then were ye not afraid to speak against My servant Moses?"

"And the anger of the Lord was kindled against them: and He departed." God showed His attitude toward the sin of murmuring and the sure end of it—judgment. Miriam was leprous. When judgment was upon them they repented of their folly, and Moses cried to the Lord, "Heal her now O God, I beseech Thee." But God gave Miriam seven days outside the camp in which to learn her lesson and to come to the realization of the exceeding sinfulness of murmuring against God's servant.

In the 14th of Numbers we find another record of murmuring: "And all the children of Israel murmured against Moses and against Aaron." They had come to Kadesh-Barnea and Moses had sent the twelve spies into the Promised Land. The spies were unanimous in reporting that it was a goodly land flowing with milk and honey but only two of them believed God's Word. The ten lost their desire for the milk and honey through fear of the giants that dwelt in the land. They forgot God's promises and refused to go in themselves, and because of

their evil report discouraged the whole multitude and kept them from going in. They were ready to stone the two spies who dared to believe God and who insisted that it was a goodly land and that they were well able to take it.

Again the Lord appeared in the tabernacle before all the congregation and said unto Moses: "How long will this people provoke Me? And how long will it be ere they believe Me?" God's wrath was kindled and but for the interceding of Moses for them, He would have destroyed them. He pardoned them, but the penalty of their murmuring was that they should not see the land which God had sworn to give them for an inheritance.

"And the men, which Moses sent to search the land, who returned, and made all the congregation to murmur against Him by bringing up a slander upon the land, even those men that did bring up an evil report upon the land, died by the plague before the Lord. But Joshua and Caleb lived still." Joshua succeeded Moses as leader of the Israelites and in the 14th of Joshua we read that Caleb received his inheritance in the land of Canaan because that he wholly followed the Lord God of Israel.

In the 20th of Numbers we have a third instance of murmuring. The children of Israel murmured because of their hardships, because of God's dealings with them and because there was no water. They so provoked Moses that he not only spoke unadvisedly with his lips, but disobeyed God by striking the rock to fetch forth water when God had commanded him to simply speak to it. As a result of his murmuring against the multitude of murmurers, Moses never entered the Promised Land but only viewed it from afar. "The wrath of man worketh not the righteousness of God."

"Now all these things happened unto them for ensamples; and they are written for our admonition upon whom the ends of the world are come." I Cor. 10:11.

Let us take heed lest we fall after the same example of unbelief and because of our murmuring and complaining one against another and because of slanderous reports against that goodly land of which the land of Canaan is a type, fail to receive the riches of the inheritance of the saints and come to know God's breach of promise.

FIBROID TUMOR HEALED

February 14, 1924, God wonderfully healed me of a fibroid tumor. For almost a year I had spent most of the time in bed, with hemorrhages—no energy or strength, just a wreck mentally, physically, and spiritually. Words fail to express the true joy of perfect deliverance. Praise the dear Lord. I was healed instantly when I obeyed James 5:14. The tumor absolutely disappeared as though I never had had it. Not only was I freed from pain but my healing was the means of my brother's salvation. Since that time I have been ill but never have had a trace of the tumor or of any of its effects.—Mrs. J. C. Matthews, Gospel Mission, 429 S. Arizona Street, Butte City, Mont.

The gem cannot be polished without friction, nor man perfected without adversity.—Eliza Cook.

Coming Storms

It is said of the Spirit of God, "He shall show you things to come." To the children of God it is written, "Ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light and the children of the day." The children of Israel traveled by a light when it was night. To the Egyptians who followed after, the darkness was intensified. We may look to the Spirit of God for light for the last days. "In Thy light shall we see light." "The people that walked in darkness have seen a great light."

The wise men saw the star, a star unique in its movements, in its prominence, and also in its obscurity. It was sufficiently prominent to arrest the attention of the wise men, but it was an ordinary star unnoticed by those who should have been wise. God is sending His star. Its movements are strange and yet not erratic. Its light is different from other lights. It is different in that it is seen by those who have the trained eye. To the world, the child of God is following a will-o-the-wisp, but it is the day-star heralding the rising of the Sun of righteousness.

The star of Bethlehem rested over the inn, or the manger, which contained the Son of glory. Signs are multiplying pointing to the rising of the Sun of righteousness. Will the signs multiply? There will not be more than there are in the Word. But we need keener perception of the signs. With increased powerful telescopes men are able to see further stars that hitherto were invisible. The stars did not come into position to oblige the astronomer. The astronomer had to alter his range and increase it.

You say, "Signs of the Lord's coming are multiplying." It is rather the Spirit interpreting the signs. There are still more hidden signs, and the Spirit-enlightened Christian will be able to see them and interpret them, and he should act on the information gathered.

What are the two most potent signs? The political condition of Europe; and Palestine geographically and from the Jewish standpoint. Where is the storm center? Rome. Why? Because that was the dominating influence and power at the time of the first appearing of Christ. Rome dominated the Jews of Christ's time, and was the power that crucified Him. You say, "The Jews incited Pilate." Pilate had the power of Rome behind him. He knew it. He could have refused. The scene was a miscarriage of justice sanctioned by the power of Rome. Rome confirmed the action later by killing the Christians. Rome took no steps to redress the evil she had done. Pilate could have referred Christ to the emperor just as Paul was sent to him. Instead of that, he released Barabbas. As he released one he could have released the other.

Rome has had an interruption in its persecution of Christ's followers. But the revival of Rome at this time is of great significance. As it is the storm center of coming trouble for the nations, it will also be the center of the storm for God's judg-

ments. Barabbas instead of Christ is the cry of apostate Christianity, and those who make the cry will suffer.

What about Palestine? Another storm center for the northern armies. The Jews are undoubtedly God's people, therefore the nations that have repudiated the true God will seek to overthrow the people of God and take their heritage. There is a magnificent sea frontage from the Dardanelles to the Nile, and the temptation to possess it will not be resisted. "Come let us kill the heir and the inheritance shall be ours." But they overlooked the fact that the One who gave the inheritance, the God of their fathers, will fight for the Jews. The destruction of the Egyptians who followed Israel is an earnest of what will be done. There will be a premium on timbrels on that day when the Miriams celebrate the victory over the hosts who sought to destroy Israel. Israel will see the supernatural deliverance. They will see the One whom they pierced and they will praise and worship their Messiah. This will not be followed shortly afterwards with murmurings, as they murmured before Moses, but they will enjoy the land and peace and prosperity under the direct rulership of the Prince of peace.

A storm is brewing. In what way? Politicians are working. Chemists are studying. Munition manufacturers and naval constructors are working overtime to prepare for the great war. You say, "They will destroy civilization." It will destroy that which has been fitted for destruction. The hosts that came against Israel, Ammon, Moab, and the inhabitants of Mount Seir (2 Chron. 20), three nations bent on the destruction of God's people, brought destruction on one another. The spoils were for God's people. And so in the future Israel will overflow from Palestine and gather the spoils in Europe and elsewhere. The indestructible Jew will prove again that he is indestructible, and will thrive on the destruction of the Gentiles. This is all borne out in prophecy, "Ye shall eat the riches of the Gentiles."

When is it coming about? When the cauldron has had enough fire underneath it and the contents boil over and automatically put out the fire. The fire in Europe is being intensified under the cauldron, and the overflow will come when it reaches boiling point. Amen.

He who knows himself best esteems himself least.

Build your nest upon no tree here; Every tree whereupon we would rest is ready to be cut down, to the end we may flee and mount up and build upon the Rock.—Samuel Rutherford.

Is it the Lord that shut me in?
Then I can bear to wait,
No place so dark, no place so poor,
So strong and fast no prisoning door,
But out of it goes fair and broad
An unseen pathway, straight to God.
—Susan Coolidge

Forgiveness

By Mrs. L. A. Walshaw

"But if you forgive not men their trespasses, neither will your Father forgive your trespasses." Matt. 6:15.

How little we know of what is seething and boiling in the hearts and minds of those we come in contact with, of sorrow, shame, despair, of fear, anxiety, perplexity, of hunger and longing for God—of bitterness, resentment, wounded feelings, judgment, unforgiveness, ah, stay—unforgiveness, that is it that accounts for almost all the trouble.

How very few people really forgive—how few even know what God means by forgiveness. The miserable, meager thing that is handed round amongst God's people as forgiveness is not the beautiful, wonderful thing God means.

Should we not pray with one of God's glorious saints, "Lord, let the light of the Truth in Thy words flash into us and sting us into an awakening and a crying to Thee for the Spirit meaning of Thy words"?

Forgiveness is a good word, and whatever a good word means when it is used by man, it means a million times more when used by God. Think of such words as Saviour, Father, Unity, Compassion, Forgiveness, Home, Love! The word forgiveness at once suggests that a "wrong" has been done, and the "wrong" has built up a barrier of some kind between human spirits—it is written, "He that dwelleth in love dwelleth in God, for God is love." LOVE is the prime mover in forgiveness—LOVE goes before and makes a path for forgiveness to follow: I love—and because I love there must be no barrier, clouds, or wall between me and any other one.

Forgiveness is never negative; forgiveness is never indifference or a letting a thing pass for "time" to cover it over. Forgiveness is a putting away—an absolute doing away with that that has come between. Forgiveness is love, that must have the "wrong" undone, put right, obliterated. Forgiveness is the sending away of the "wrong" that lies between—saying in the name of Jesus, "Go, thou demon."

Where there is any unforgiveness it is not possible for God to dwell, for God is love, and love cannot endure a cloud between. Forgiveness, in God's meaning, must desire fellowship, unity. That is not forgiveness that says, "I forgive, but we are better apart."

Scripture speaks of sin which cannot be forgiven—what is it? It is not of some certain act or word, but it is a condition or attitude of the spirit persisted in—the spirit of the man does not love his neighbor, so does not desire the cloud, the wrong, the misunderstanding to be removed. He prefers to cling to the wrong that is done, or thinks has been done, to him. This attitude shuts him out from both his brother and God, and if continued it will bring him to the "outer darkness where there is wailing." This attitude of soul is spiritual suicide and murder.

"God is love. If a man love not his brother whom he hath seen, how can he love God whom he hath not seen."

If God could forgive, while such a spirit of unforgiveness is nursed toward another, what would it mean? It would be as if God said, "I do not care, you can be unforgiving, he has no doubt treated you badly, and you can hold a grudge against him and be separated from him. I don't mind."

As soon as we hold a grudge against another the stream of God's forgiveness must therefore necessarily cease to flow towards us (and are we not needing His forgiveness all the time?) or else God would become a partaker of our sin! God loves the sinner—and will forgive the sinner, but he never pardons sin, and at the same time leaves it with us. He expels it, He curses it—He withers it up—He does not cover it over with His blood—He covers it out.

Why is not the power of God manifested amongst God's people and as on the day of Pentecost? Lack of unity of spirit! On that day they were of one heart and mind. And why the lack of unity now? Because of unforgiveness of petty and greater offenses, with a spirit of willingness for separation. In the Holy Spirit there can be no willingness for even an unkind thought! This willingness for separation may increase, for "ill weeds grow apace" and become a desire not to forgive.

"WHEN THEY KNOW THAT JESUS IS THE MESSIAH THEY WILL BELIEVE."

In an earnest conversation with a Jewish convert he spoke the following appealing words: "Most of the Jewish young men and women do not believe. They do not believe in anything and will only mock you if you tell them aught about Jesus. They are not the ones to go to with the message for they will not believe any word given to them about God. But it is to the orthodox Jew you should take the message. Yes, it is difficult, a very difficult task, but very many of these have never heard about Jesus, they have never seen a New Testament. They know nothing but their home and the synagogues. And in the synagogue they spend their days studying the Scriptures and the writings of the fathers. They study with an eager desire to find God, to come to know Him. But their intense desire to realize His presence is never fulfilled, and the thoughtful student is now asking why God does not reveal Himself to those who seek Him so earnestly. And it is to these earnest ones you ought to take the message, 'AND WHEN THEY KNOW THAT JESUS IS THE MESSIAH THEY WILL BELIEVE.'"

More than 2,000 Jewish boys and young men are studying in the synagogues of Jerusalem, just as Saul of Tarsus of old. Will you pray for them that in some way or other a New Testament may be given to each one?—Laura Radford, Box 216, Jerusalem.

The happiness of life depends less upon what befalls us, than upon the way in which we take it.—Savate.

WATCHFUL WAITING

(Continued from Page One)

has been said of Isaiah may be said of most of the prophets.

Can we say that the prophet was mistaken when it is seen that the kingdom did not come in his time? To the unbeliever it may seem so, but as Christians we can say that he was not mistaken, for the coming of the Messiah was not with him a matter of knowing or pretending to state the exact time—for that, he knew not—but of maintaining the right attitude, that of watchful waiting and of keeping his robes unspotted.

Let us now briefly state the principle in relation to our own times. The Lord has not told when He will come, but has enjoined us to be always ready; therefore that Christian who expects the Lord's coming in his own lifetime and who prepares first and who dies without seeing his expectation realized cannot be called mistaken, for he has obeyed the Lord's command to be ready at any time. His responsibility was limited to maintaining the right attitude. And as for those who have set their dates wrong, we feel that the Lord will bear with them if they have set their hearts right.

2. The next thing to be noticed about these Old Testament saints is that they did not always understand the full meaning of the Messianic prophecies. See 1 Pet. 1:10-12; Dan. 12:8,9. Not understanding these prophecies fully it could not be expected that they would be agreed as to the details of the event; but on this they could agree, that He was coming, and that it was necessary to wait, and to be ready. Many in our days have been perplexed in the face of conflicting explanations of the events connected with Christ's coming.

The following facts will perhaps help us to keep steady, in the face of these perplexities: (a) As the time draws closer for the fulfillment of the prophecies, they will become clearer; so let us agree on the main fact of His coming and agree to disagree on the non-essential details; (b) There is so much we do understand in the Bible, that it is a waste of time to speculate and split hairs about the things we do not understand; (c) If there are any things in the Word of God that should occupy us, they are the things that we understand and can practice. Why should we be distressed because we cannot fully understand the book of Revelation? Let us rather be distressed that we do not always live out such practical teaching as is found in the Sermon on the Mount, and measure up to such spiritual standards as are found in 1 Cor. 13, and elsewhere. (d) If there are shadows that fall around the doctrine of the Second Coming, let us remember that it is the light that casts shadows. Let us thank God for the Light and let us walk in it.

3. They were often perplexed by the great problems of life; e. g., the seeming toleration of evil on the part of God. Read Psalm 73. Listen to the writer as he laments the inequalities of life, as he observes that the wicked prosper and enjoy peace, while he who has loved God and hated iniquity, suffers, is chastened, and is plagued with fears and doubts. "Verily," he says, "I have cleansed my heart in vain, and washed my hands in innocency." In this

strain he continues till he enters the sanctuary. There, in the presence of God, the light breaks upon him, and he leaves the temple delivered from his doubts; for there the latter end of the wicked and of the righteous was revealed unto him. The lesson here for us is that we take our doubts and problems to the *sanctuary!*

4. They had often to endure the opposition of infidels and scoffers. Isa. 5:19; Zeph. 1:12; Mal. 2:17; 3:14,15. Unbelief and infidelity are not new things. Where there was a prophet with a message from God, there was an emissary of the evil one to gainsay it. Where there was faith to see the glories of the kingdom of God, there was Unbelief attempting to blot out the wisdom glorious. And this same thing is true in our day. Where is seen the bright face of Isaac, the child after the Spirit, there will be seen also the mocking glances of Ishmael, the child after the flesh.

5. Their hope gave them the character of pilgrims and strangers in the earth. Heb. 11:13-16. Given a glimpse of God's kingdom of the material and spiritual glories of the world to come, of the city whose maker and builder is God, they glanced at earthly kingdoms and splendor, but their fleeting look was one of farewell for they had decided this world was not their home.

6. Lastly, they were not disappointed. One day, in the days of Herod, king of Judea, as a certain old man entered the temple, he was met by a pair who looked like Galilean peasants, and who carried a little babe. As if moved by an unseen influence, the old patriarch stopped and taking the babe from the arms of its mother solemnly said: "Lord, now lettest Thou Thy servant depart in peace, according to Thy word: for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of Thy people Israel." The old man was Simeon; the babe was the Lord Jesus; the man and woman were Joseph and Mary. After centuries of patient waiting, the Old Testament saints, represented by Simeon, had gazed upon the Messiah.

Waiting for Messiah's Second Coming

As surely as the Christ came the first time, so surely will He come the second. As surely as there was a representative of the Old Testament believers who lived to see Him, so there will be a representative company of New Testament believers who "are alive and remain" to see Him.

But will all be waiting for Him? "When the Son of man cometh shall He find faith on the earth?" Let us notice what classes of people will be present in the world when He appears:

1. There will be scoffers, 2 Pet. 3:2-4. There have always been those who have scoffed at the thought of judgments coming upon the earth, and who have sneeringly pointed to what seemed like delay on the part of God. In the time of Ezekiel, some who heard his prophecies concerning the destruction of Jerusalem were saying, "The days are prolonged, and the effect of every vision;" that is, "a long time has passed, and nothing has happened." Jeremiah was arrested as a menace to the state because he prophesied the same event. But in spite of sneers, and violence to God's prophets,

the city fell. When our Lord predicted the destruction of Jerusalem and the temple, nothing seemed more improbable, or more wild and visionary. We can imagine the scorn and hatred with which the early evangelists were met when they were bold enough to repeat this prophecy. Yet Jerusalem fell, and the temple.

Israel's glory was destroyed, till not one stone was left upon another. And this temple was destroyed in the face of an order to the contrary made by a Roman general to an army whose discipline was iron-bound. We, like messengers of old, will meet with unbelief and ridicule when we preach the message of a coming Christ to judge the world; but, as He promised, He will come, and the kingdoms of the earth shall fall before Him.

2. There will be unwatchful and unprepared servants. In Luke 12:45,46 we have the picture of a servant of the Lord who once believed in His coming and waited, but who allowed subtle unbelief to whisper in his heart, "Your Lord delayeth His coming; it is now—years since you have heard this doctrine, but nothing has happened. Were you not mistaken? This unbelief grows in his heart till it comes to outward manifestation in a life of self-indulgence and lack of love toward his brethren. The result: when his Lord comes he is classed with unbelievers. Why with unbelievers? Because the scoffer said, "Where is the promise of His coming?" This man said in his heart, "My Lord delayeth His coming." These two were companions in unbelief.

3. There will be watchful, but unprepared servants. In Matt. 25:1-13 is a picture of ten virgins going to a marriage. In appearance they are all alike, but the coming of the Bridegroom reveals five as wise and five as foolish—five prepared and five unprepared. The five foolish virgins were waiting for their Lord, *but they were not ready.* Here we have represented a class of believers, who have a knowledge of the doctrine of the Lord's return; possibly they have made a special study of the subject; they may be familiar with every theory concerning the Antichrist; they may be able to pigeonhole in a dispensational chart every event and yet, notwithstanding the possession of this *theoretical* knowledge, they have neglected to obtain *experimental* knowledge of the Lord's return—that knowledge which results in real holiness and consistent Christian living. May the Lord give us that kind of knowledge, and help us to see what constitutes virgins—wise or foolish (read Matt. 7:24-29)!

4. But there will be watchful and prepared servants. Of these, Simeon may be taken as a type. Luke 2:25. Notice what is said concerning him (1) He was just and devout; i. e., he was walking faithfully according to the light he had, not depending for present victory on past experiences, but making past experiences live in present victory. (2) The Holy Ghost was upon him. (3) Having this power of the Spirit gave him the assurance of the nearness of Messiah's advent; and (4) that same power that revealed to him Messiah's coming was the power that led him to the Lord. So here we have a description of the overcomer—one who is living up to the light he has,

who is under the anointing of the Spirit, which anointing makes him feel the nearness of his Lord's advent, and which anointing will be the connecting link between him and the Christ when He shall come for His faithful ones. So living, the day will come when we shall say of the glorified Christ what Simeon said of the infant Christ, "Our eyes have seen Thy salvation."

"Wherefore seeing we are compassed about with so great a cloud of witnesses (Old Testament overcomers), let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith." Heb. 12:2.

"A LITTLE SALT"

Sarah Elias Foulkes

Without Him—Failure. With Him—Success!

To fear is to fail. Our courage is born of the knowledge that Christ never fails a child of God who places his trust in Him.

All things are possible to God and all things are possible to the man who trusts in God's power.

Exercise your faith. Crucify your doubts!

"The energized supplications of a man of rectified life are a mighty force." James 5:16. (Weymouth's translation.)

"I hold because I am held." Francis of Assisi.

Christ's power in our lives, through the Holy Spirit, is a miracle-working power.

Our employment—Workers together with God. Our hearts—Spotless dwelling places for God to live in.

Christ is the foundation upon which God rears the architectural designs of our life.

Self-sacrifice is alike the inception and conclusion of all our work for and with God.

The Christ-life is an embodiment of selfless love and sacrifice. Is our love selfless? Our lives self-sacrificing? Self-renouncing? Self-emptied? Self-abased? Self-surrendered?

Dead to self. Alive to Christ!

"The fairest action of our human life, Is scorning to revenge an injury.

For who forgives, without further strife, His adversary's heart to him doth tie.

And 'tis a firmer conquest, truly said, To win the heart than overthrow the head."

Jesus' appeal to us rests entirely upon the credentials of truth in our moral and spiritual experiences. We know the truth by its inner light and by its outworkings.

Much learning may veil the mind in its quest for truth. "For us, however, God has drawn aside the veil, through the teachings of the Spirit." 1 Cor. 2:10 (Weymouth's translation.)

Without Him—Defeat. With Him—Victory!

The truly humble are open-souled and that is what the Lord is waiting for—the open door, the absorbing spirit.—Dr. Jowett.

The Bohemian Witness

A True Story for Young and Old

In one of the humble villages of the Black Forest in the Kingdom of Bohemia, John Huss, the Bohemian witness for the truth, was born. As a witness he bore testimony to the truth at the expense of his life.

He was the son of poor parents, but they managed to send him to a public school. As they could not afford to pay any money, the boy acted as servant to one of the masters, who in return kindly lent him books, and helped to advance him in his learning.

He was a diligent student, and as he grew up he rose from one step to another, till at length, when only twenty-four years of age, he was made the professor of divinity in the college of Prague. This was a high post for so young a man.

At this time he was a Romanist; but a nobleman placed in his hand some of the writings of Wycliffe, and advised him to read them. At first he thought them bold and full of danger; but the more he studied them, the more he saw they agreed with the word of God. They led him to the Scriptures, where he found many things different from the teachings of the Church of Rome.

One day the Archbishop of Prague ordered all the writings of Wycliffe that could be found in the district of the Black Forest to be collected, and burned in the court of his palace. This was done amidst the mockery and songs of the people, who knew that the archbishop was an ignorant man, and sought to burn what he could not refute. In one of their songs they thus derided him:—

"He to the fire their books consigns,
Of which he cannot read two lines."

Huss spoke openly against the conduct of the archbishop, which led the priests to accuse him to the pope. A summons came for him to appear at Rome; but knowing that he could not go safely in person, he sent a friend thither to defend him. The latter was cast into prison while Huss was declared to be a heretic. The pope, also, put every place in which he might dwell under an interdict or a curse.

But Huss was not to be easily silenced, and he went on to spread the doctrines he had learned from Wycliffe, adding, however, as such witnesses for the truth always have done, that he was ready to give up his opinions if it could be proved from the Scriptures that he was in error.

It was in the year 1412 that he made his boldest attack. The sellers of papal indulgences came to the city of Prague. They undertook to sell pardon of sin for money—a shocking delusion, which Huss exposed with great courage. On hearing of his opposition, the pope ordered all public worship to cease so long as the reformer continued in the city of Prague.

Huss now judged it best to leave the place. But he could not refrain from witnessing against the evils of the times; and shut out from the city, he preached in

towns and villages, in the fields, and in the forest, and with such power and success, that, as it commonly happens in such cases, the rage of his enemies helped to spread the gospel.

The disorders in the Romish church grew worse. There were three persons who strove for the office of pope. Each claimed to be infallible; each asserted that he could not in any case act wrongly, and at the same time cursed his rivals. Indeed, the whole church was like a diseased body.

The words of the prophet could truly be applied to it: "The whole head is sick and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores: they have not been closed, neither bound up, nor mollified with ointment" (Isaiah 1, 5, 6).

It was now acknowledged by all parties that something must be done to put an end to such a disgraceful state of affairs. Accordingly, in 1414, a council was summoned by the emperor to meet at Constance.

As the day of meeting drew nigh, there had assembled one of the popes, Sigismund Emperor of Germany, thirty-four cardinals, twenty archbishops, one hundred and sixty bishops, two hundred and fifty abbots, four princes, twenty dukes, eighty counts, and more than seven hundred knights and other persons of rank. They had come from almost every country in the world, and were persons of the greatest note in their age.

At the opening of this famous council it was soon found that the pope and emperor were rivals to each other. The Bible teaches us to love one another; and that "the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance."

But between these two great ones of the earth there was a deadly hatred. The emperor was crafty and deceitful, and the pope was known to be one of the most openly wicked men of his time. Such were the leaders who were to settle the affairs of the church and the world.

Before this council John Huss was called to appear. He well knew the power of his enemies, and that when once in their hands they would not allow him to escape. He therefore did not obey the summons until the emperor gave him a *safe conduct*, that is, a written promise, which was to be a pledge that he should go and return without injury. We shall see how this promise was kept.

When Huss took leave of his friends, before he departed on his journey, he thus spoke to them—

"You know that I have taught you no error: continue in the truth, and trust in the mercy of God. Beware of false teachers. I am going to this great assembly, where the Lord will give me grace to endure trials, imprisonment, and, if it be His will, even the most dreadful death. Whatever happens our joy will be great

when we meet in the everlasting mansions."

As he went up to the council, the people of the towns and villages through which he passed came in crowds to meet him; and in every place a loving welcome was given to him.

When he arrived at Constance, he sent a message to the pope that he was ready to meet all charges laid against him, saying, that as he had received a *safe conduct* from the emperor, he hoped the head of the church would also grant him his protection. The answer to this request was soon given; he was seized, and cast into a dark and filthy dungeon by the side of a river, under the wicked pretence that "no faith was to be kept with heretics."

After he had been examined by the council, he was removed to a castle, where, in the daytime, he was secured with chains in the vaults of his prison-house; and at night was fastened by a padlock to a wall. In this sad state he lay for six months.

Huss was not unprepared for this persecution; he had made up his mind to suffer for Christ's sake. But in the midst of all his trouble and bondage he found light and comfort from the presence of his Saviour.

His accusers tried to raise an uproar and poured upon him every kind of reproach. They said that he should be burned if he did not yield to the pope, and renounce the doctrine he had preached. His only answer was, "God will not permit me to deny His truth."

After some time had passed, John Huss, on his forty-third birthday, stood before the council, which had now been sitting for many months. The emperor had come in great state, with his crown on his head, and his scepter carried before him. Around him stood his princes and nobles. The cardinals, bishops, and others, too, were there to pronounce the sentence of death on the poor prisoner.

They placed him on a high stage or platform, that he might be seen by the whole assembly, and a band of soldiers stood around him. The good man felt his position to be one of great peril; and though there was no one to stand up for his cause he knew that his God and Saviour was nigh to hear and help him. Falling on his knees, he prayed for grace that he might be faithful to the end. After his enemies had accused him of heresy, sentence was passed upon him that he should be publicly burned. His only answer was a prayer—

"O Lord God," he cried, "I beseech Thee for Thy mercy's sake, to pardon all my enemies; for Thou knowest that I have been falsely accused, and unjustly condemned. But do Thou forgive them this sin."

Again his enemies loudly accused him, calling him by the name of Judas, and in other ways casting reproach upon him. To which he meekly replied—

"I place all my confidence and hope in God my Saviour. I know He will never take from me the cup of salvation, but that by His grace I shall drink it to-day in His kingdom."

The hearts of these nobles and clergy were closed against all pity for their helpless prisoner. They derided him, placing

on his head a paper crown, about two feet high, on which were painted three devils, and in large letters the word, "Arch-heretic."

On seeing it, Huss calmly said, "My Lord Jesus bore for me, a poor sinner, a painful crown of thorns, and died the shameful death of the cross. Therefore, for His sake, I will cheerfully bear this lighter crown."

"Now we deliver up your soul to Satan, and to hell," cried the bishops.

"But I," added Huss, "commit my soul to my gracious Lord, Jesus Christ."

In this manner he was, without any delay, led out to the place of execution, in a meadow in the midst of the gardens outside the city. Eight hundred soldiers guarded him; a mighty host, indeed, to take charge of a poor unarmed man! The crowd of people was so great that they were obliged to shut the gates of the city, and only to let them out by companies, lest the bridge over which they passed should break down under them.

The behaviour of Huss, on his way to the place of his death, was calm and even joyful. As he passed the archbishop's palace, seeing his enemies burning his books in the great square, he smiled at their vain display of malice.

On going a little farther, he cried out, "O Jesus Christ, Son of the living God, have pity upon me!" and he continued to utter similar petitions till he came to the place of execution. The people who listened to him said, "We know not what this man has taught and preached before, but we hear nothing from him now but holy words and Christian prayers."

When he arrived at the spot where he must die, he fell on his knees, lifting up his eyes to heaven, and praying aloud, in language taken from the thirty-first and fifty-first Psalms, repeating very solemnly this verse: "Into Thine hand I commit my spirit: Thou hast redeemed me, O Lord God of truth."

After a brief pause Huss began to pray again: "Lord Jesus, I cheerfully suffer this terrible and cruel death, for the sake of Thy holy gospel, and the preaching of Thy sacred word: do Thou forgive my enemies the crimes they are committing."

On this the executioners made him cease, and compelled him to walk three times round the pile of wood. He then asked that he might speak to his jailors; and when they were come, he said—

"I thank you most sincerely for all the kindness you have shown me, for you have behaved to me more as brethren than as keepers. Know, also, that my trust in my Saviour is unshaken, for whose sake I willingly suffer this death, being assured I shall be with Him this day in Paradise."

The executioners then took him, and bound him to a stake with wet ropes. They fixed round his neck a black, rusty chain, on which he said, smiling, "My dear Master and Saviour was bound for my sake with a harder and heavier chain than this. Why should I, a poor sinful man, be ashamed of thus being bound for His sake?"

The wood was put in order, with heaps of straw and large wood around him up to his neck. The pile was then lighted,

and the flames began to wrap round the body of the martyr.

At that moment, the voice of singing was heard. It was poor Huss in the midst of his pains praising God. Then several times the cry came from the midst of the fire, "O Christ, Son of God, have mercy on me."

But the wind soon drove the flames into his face, and stopped his voice; still, however, his head and his lips were seen to move, as if in prayer, for a short time, when the Lord ended the sufferings of His faithful servant; his body fell into the flames, life was gone, and his soul entered on its eternal rest.

The ashes of Huss were put into a cart with the earth on which he had been executed, and the whole thrown into the Rhine, which flowed near, that not a trace of this holy witness for the truth might be left. But, as an elegy composed at this time says—

"His ashes will be scattered over every country; no river, no banks will be able to retain them; and those whom the enemy thought to silence by death, thus sing and publish, in every place, that gospel which his persecutors thought to suppress."

Whilst we shudder at the wickedness of men, as we read this account, let us ever keep in mind that God, who is infinite in wisdom, overlooks and controls all events. He guides and directs with an unseen hand all human affairs, and makes all things fulfill His gracious purpose. Out of persecutions and trials He has ever made good to come.

The lighting the fires of the martyrs was one of the means of dispersing the darkness of the Middle Ages; and the courage of these servants of God in the midst of suffering, led the people to inquire after the truth of those principles for which they died.

HEALED OF TUBERCULOSIS

Evangelist M. F. Ayers

I was only a young girl when my mother passed away; we were living in Australia at the time. As I was weeping for my mother, the Lord spoke to me and said, "Fear not, I am with thee." "Lord," I replied, "I am so young and need my parents." He spoke again to me, saying, "Go ye into all the world and preach the Gospel, and I will give thee a crown of life." I felt that this was a distinct and definite call from the Lord to go as a missionary, and with a heart heavy with grief and sorrow I went to labor among the Aborigines of Australia. While there I lived right in the open among the natives, feeding on wallaby and kangaroo meat, sleeping on gum leaves, which they call "Australian feathers"—enduring all the hardships of that kind of life.

The young woman who labored with me died of tuberculosis, and later on I contracted this disease, from which they told me I could not recover. Just at that time a young lawyer came to that section to spend his holidays hunting and fishing, and the natives told him about me—their missionary that was dying. He came to visit me in my little hut, and seeing my condition and the manner in which I was living, persuaded me to go to some friends

of his who, he said, would take care of me. I was in a very serious condition, there being absolutely no hope for my recovery. During my stay at this home God sent along a Christian man to visit them, a man who knew God. This man preached divine healing to me, showing me what God had said in His word about it, referring me to different scriptures, such as:

"He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed." Isa. 53:5.

"When the even was come, they brought unto him many that were possessed with devils; and he cast out the spirits with His word, and healed all that were sick: that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses." Matt. 8:16, 17.

"Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him," and many others. James 5:14, 15.

Then he said to me, "You are a missionary, aren't you?" "Yes," I replied, "Well, if you haven't been telling the people that Jesus heals the sick as well as saves the sinner, you have been preaching only part of the Gospel of Jesus Christ," he continued.

As I studied God's word and was anointed for healing, new faith came into my soul—and I tell you it was wonderful. If you have any doubts in your mind regarding divine healing, just take a good look at me. I go back and forth laboring for the Master, not knowing that I have a body. I weigh one hundred and eighty pounds, and have been working for twenty years in the Master's vineyard without having a vacation. I have been in the war with the British troops, traveling all over India; in fact, I have been all over the world; sitting up night after night until two and three o'clock in the morning, rising again after only a few hours' rest,—and here I am, a strong, healthy woman.

Shortly after I was healed I went back to visit the specialists who had given me up to die, and they did not know me. "What! is this Miss Ayers from the Australian bush? This is a miracle! What physician did you go to?"

"Only Jesus, the Great Physician."

They examined me thoroughly to find a trace of the disease, but they could not, for I was completely healed by the power of God. Friends, it pays to trust Him.

If we know the love of God we cannot look back upon even a wasted hour, without sorrow, even here.

Try to make the most of life, lose no honest way,

All that you can call your own lies in this to-day,
Power, intellect and strength may not, cannot last,

The mill will never grind with the water that is past.

The Gospel in Foreign Lands

A VISIT TO THE WORK IN PERU

We would like you to step in to-day and visit us and the different branches of our missionary work. First you must meet our orphan girls. We hear laughter and happy voices in the kitchen so we proceed in that direction and find our oldest girl preparing to serve the dinner. This is Consuelo, which in English means "Comfort." She is quite competent now, relieving me of much of the responsibility and overseeing of the kitchen work. She is the "Big Sister" to the other girls, reminding them when they get impatient, "Be careful, Satan is getting into your heart," and, "You must speak soft words," and "hurry up, or dinner will be late." The smaller girl who is helping by setting the table and odd jobs is Estella. She is quite dark complexioned and before she came to be with us was just dressed as the half-breeds—long dresses, barefooted, etc. She reminded us of an unbroken colt and would run back and forth in front of the autos (she had never seen one before) until we thought she would get run over. Once in awhile we hear her praying off in a corner, getting the victory over some temptation and afterwards hear the song of triumph; she has a strong voice and can sing well. Now we go to the printing room, Angelica, (which means Angelic), is there folding gospel tracts and literature and helping in general with the printing. She is our first girl and has neither father nor mother. She had no home when we took her in, just lived first with one family then another.

It has given us joy to see the marvelous change in our girls since they came to us. Angelica used to come to the meetings alone and sit in a corner with her shawl half covering her face. Now she has found the Lord as her Saviour, has a deep prayer life and a testimony for Him and feels called to His work. When Consuelo came to us she had a very worldly appearance bobbed hair, short dresses, high-heeled shoes, etc. It seemed by all appearances that she was just at the point of going down into a life of shame as her sister had done. She had attended the meetings, but it seemed that the world was pulling too hard upon her, for her to resist long. But when she came into the spiritual atmosphere she soon turned to the Lord. Praise God! Now they have left off everything worldly and are seeking the Lord. In their room we often hear them praying and singing, and pleading for their unsaved relatives, and for God to pour out His Spirit. One of them had a vision of Jesus the other night. They are taking more and more of the responsibility of the work in the mission station, and in the printing and mailing, and their prayers and testimonies are a real inspiration in the meetings.

But there! they are calling us to dinner now, so we sit down to eat our steaming soup, then potatoes and gravy, rice cooked native style, and two other native vegetables. For dessert we have fresh native

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.

fruits and bananas. Dinner over, the dishes are quickly washed and soon the girls are ready for their studies. Their teacher has been sick, so in her absence I am teaching them their lessons. I am also teaching them music and different times in the day one can hear the sound of practicing. Then they have their hour in the evening for mending and sewing.

Now it is nearing seven o'clock when the Bible class begins. Our girls are on their knees in the class room praying God's blessing upon the class. Soon the others who attend the class arrive. There are only about a dozen altogether, but the Lord is working among them. We felt the need of a substantial Bible training to prepare natives for effective gospel work. So we have classes Mondays, Wednesdays and Fridays. We are translating the lessons we had in Bible school, fitting them to their needs. We have public meetings Sunday, Tuesday, and Thursday nights, besides Sunday school Sunday mornings. We are seeking the outpouring of the Spirit in our midst and the brethren gather together Sunday afternoons to pray for the power of God in their lives.

Now we must give you a glimpse of the gospel work in other towns. I cannot often go to the other towns, but my husband, his brother and a young native man are often gone on trips of from a few days to two or three weeks at a time. Two usually go to Yungay, ten miles distant, every two weeks. Last time I had the privilege of going with my husband. We went on horseback, he carrying Sonny-boy in his arms, but it is not so easy riding with a 17-pound baby to hold.

It was July 4, and they were celebrating. We had not thought of it being a celebration day, but anyway there would be people expecting the usual meeting that day. Across the street from where we hold the meetings the "best" people of the town were gathered celebrating the U. S. Independence by drinking, dancing, speeches from the governor of the province and from other "big" men of the town. Some said we had better not have a public meeting because, "This drunken crowd is apt to end by throwing you in the river."

But we quietly began our meeting and when we started to sing the crowd across the street applauded, and some of them came to listen. The governor came in with his hat on the end of his cane, saluted us and went his way, though his steps were not very firm. After meeting we rode home in the moonlight, happy that

the Lord had gone with us and touched hearts.

Now for the work in other towns farther away I'll copy from my husband's diary—

"Saturday, June 24. We came to Corongo, having climbed (on horseback) something like 3,000 feet in four hours, and in the evening had a meeting. Sunday morning we went to the plaza with our instruments and were to hold a meeting in a store. It was too small but while we stood contemplating the situation the doors of the jail were thrown open and we were offered the jail for a meeting place. As it was unoccupied, we went in and the crowd gathered to hear the gospel message. During the day we were blessed of the Lord in prayer, and in the evening we sang in our room and the people gathered. There was a beautiful spirit in the meeting; hearts were touched.

"Monday we made 21 miles over a high pass where to my surprise we were taken by a quite a thick snow storm. When we arrived at Tauca, an Indian town lying on the side of a mountain ridge, we went around the streets sowing the Seed. In one place we found a crowd drinking and playing music. One man insisted that we should drink with them, and when we refused he became very angry and seemed about to strike me with the bottle, but the Lord did not permit. We walked away and as I was giving out tracts to the school children (Walter had gone on ahead) two rough looking men came and took me back to the man who wanted to force us to drink. He was a civil authority. He ordered them to take me to jail. A few minutes later they brought Walter and put him in with me. We began to sing one of our favorite hymns 'Soy Salvo' (I Am Saved), and the people gathered to hear. The school children looked in and said, 'pobrecitos' (poor things). The authority came accompanied by an Austrian who spoke English. The Austrian said, 'They want one pound' (four dollars). I told them we would not pay a cent if they left us there until we died.

"We continued singing and soon someone unlocked the door and told us we could come out. We said, 'Where is the authority? Let him come and take us out.' He came and invited us to come out, and the mayor came and told us we were free. Then we said to the man who had put us in jail, 'Now where will we have our meeting?' He had become interested in the music, and told us that we could hold a meeting in the school house, the plaza or anywhere we wished. We went to the telegraph office and sang hymns. And a crowd gathered and there was a beautiful tender spirit among them as they listened to the Word of Life. Hallelujah!

"We went over to Cabana, the capital of the province, the people had risen up against the governor a few days before, and had driven him out of the country. The man who was taking his place told us that he would do all in his power to help us in our work. He said, 'If you

want to have a meeting we will give you the bandstand.' At 7:30 a soldier came and told us that all was ready, so we mounted the platform where they had placed chairs and a gas lantern. The people were already gathering and as we sang we saw them coming in large numbers. Several hundred were present. There was a little laughing at first, but as we drove home the terrible signs in the earth of the soon coming of the Lord, a deadly silence reigned and scarcely anyone moved until we had knelt in prayer and dismissed. Then the church bell rang calling the people to mass. The priest had passed by during our meeting and really had manners enough to wait some twenty minutes before ringing the bell, so as not to disturb our meeting. This also hath the Lord wrought. After meeting we began to give out tracts, and the crowd made a mad rush and thronged me so that I was nearly trampled under foot, but I threw the tracts into the crowd and the rush ceased.

"We spent the next day in prayer and preparing literature for publication and at 3:30 the following morning began our climb up the mountains. At 9 o'clock we were on the summit where frost and ice lay, about thirteen thousand feet altitude. To the north we could see for miles, over a region where thousands of people live, and where the gospel is not preached. We descended to Corongo and found the people in the heat of a festival, so lively was the scene that we pushed on through without stopping for dinner. Before 1 o'clock we were down to the boiling spring, some seven thousand feet above sea level, having descended about six thousand feet in four hours. The last day of our trip we came up the new railroad line (the steel is not yet laid), passing through about thirty tunnels. The people here are anxiously awaiting the arrival of the train to Caras, but we know that it will not make the saving of souls easier, but rather will make hearts harder, and the spirit of the age will grow by leaps and bounds.

"It is almost impossible to avoid fasting and considerable suffering on the part of both man and beast on these trips, but I believe that the suffering is more healthful for soul and body than the luxuriant living in more prosperous countries. May the Lord help us to speed the message to the thousands who sit in darkness, while the doors are open, 'for the NIGHT COMETH WHEN NO MAN CAN WORK!'"—Lief E. Erickson.

The Lord is wonderfully helping us in the spreading of the gospel here, and the native brethren are becoming hungry for the deeper things. Pray! pray! pray! that God will pour out His Spirit here and raise up native evangelists and workers to help us evangelize this country. Pray also that those whom the Lord is calling may trust Him and go forth, "for the harvest truly is great but the laborers are few."—Florence A. Erickson.

CAN YOU HELP?

J. J. and Jennie Mueller

CAN you fancy two white missionaries, with a small band of Indian workers, visiting villages and melas (religious gatherings) on foot and in slow-moving vehicles,

as the ox-cart, attempting to evangelize the three million superstitious heathen and non-Christians of the District of Darbhanga?

CAN you picture Laheria Sarai in the middle of that district with motor roads leading in all directions throughout one of the most needy fields of heathenism and no auto to use to spread the gospel where the workers have not strength to walk with it?

CAN you visualize those same "sent ones" speeding their way in a Ford, passing out thousands of Bible portions to pilgrims and people as they visit virgin soil in a territory in dark India where there are on the average of more than 878 persons per square mile?

WHICH mode of procedure do you advocate for the publishing of the glad tidings as being consistent with our belief in the imminency of our Lord's return?

NOW—a car is essential at Laheria Sarai. Miss Cooke, who is in charge of our district during our furlough, has often written of the necessity of a Ford, and we just wonder, if every car-owner who reads of this need would send a Dollar toward it, if the circumstances would not be changed and a car possible for this cool season's work commencing October 1st.

THEN—there must be thousands of Bible portions to be distributed, and if every lover of the Bible who reads this would send ten cents (This small amount would supply ten heathen with Bible portions!) would not this need be met also?

THUS we venture to declare that if you could follow our missionaries for to-day under existing conditions, doing just a regular day's work, and then to-morrow repeat it with the means of a motor car, you would, without delay, make a contribution toward this immediate need.

All offerings for this purpose should be sent to the Foreign Missions Department, 336 W. Pacific Street, Springfield, Mo., and designated for a car for Laheria Sarai.

NEWS FROM MANY LANDS

Nanpara, India

C. Beckdahl

The crowds, yes multitudes, that are listening to the gospel at the present time seem to be more interested than ever before; still, very few, accept the gospel and step out for Christ. We have not as yet had a real outpouring of the Holy Ghost in convicting power in this district. Truly a revival is needed. God has placed some of His little ones along the borders of these closed lands of Afghanistan, Bhutan, Tibet, and Nepal which at present must be the darkest corner in the world. Two years ago we wrote you of two Nepalese women that had been saved by reading a gospel portion. Oh, dear ones, pray on, and pray through, praise God.

Shansi Province

Marie Stephany

Before we came up here we had several days of special meetings especially for the new converts who have been brought to the Lord through the tent meetings in the past six months. On the last day of the meetings we had a baptismal service at which twenty candidates were buried in water baptism. The baptismal service was followed by a communion service and it did our hearts

good to see how these new converts are seeking the Lord. Two out of their number received the Baptism of the Holy Spirit speaking with other tongues as the Spirit gave utterance, just the same as folks do at home when they receive the Baptism.

Please pray for these new converts that they may go on with the Lord, and that the Lord will thrust forth native workers as this is a pressing need. We would also ask you to pray that the Lord will strengthen us, body, soul, and spirit, while we are up here, and that we may go back to the station after the heat is over full of the Holy Ghost and faith, and that He may use us in a greater measure than ever before.

Partabgarh, India

A. G. Ericson

The Lord has given us a real time of refreshing the past three months. Our workers are taking hold on God anew and it is a genuine pleasure to hear them pray and cry to God for His fullness. Sometime ago in one of our Thursday afternoon meetings a young man from Sister Hacker's place received a wonderful Baptism in the Spirit. The Lord is using him in many ways to give the gospel to his own people. Two other young men are earnestly seeking for the Baptism, and we feel sure the Lord will meet them soon. One of them has been under the power several times.

We have also been very much encouraged in the village work as we from time to time meet people who are hungry for something better and some seem to be greatly concerned about their souls. We believe the Lord will let a real break come very soon that more of these dear souls may be set free.

IN THE HILLS OF INDIA

It is a real blessing to have a home in the hills to go to while the sun beats pitilessly on the plains of India, and I was very glad for the twenty-four days of rest I could have there this year.

Not only the individual missionary, but also the work as a whole can be thankful for the service our Sisters Barber and King are rendering unto the Lord. Many of the folks come broken in health to wait on the Lord for strength, while others have spiritual needs and come to meet God. Others are seeking the Baptism in the Holy Spirit.

The meetings in the Home are a revelation of the fellowship God intends us to have one with another. The last meeting I was at was attended by sixty-eight. There were Baptists, Methodists, Presbyterians, Christian and Missionary Alliance, Church of England, Lutheran, Independent Pentecostal and Assemblies of God missionaries. Yes, and some from a Holiness organization. There we were, all worshiping together. Some from nearly all these missions have the Baptism in the Spirit and there were six who were attending the tarrying meetings and definitely seeking this year, and this in the face of opposition from their respective boards. We feel that God is preparing us for a revival, as these missionaries were from many parts of India, and it would seem that the Lord is pre-

(Continued on Page Twelve)

In the Whitened Harvest Fields

POTTSVILLE IS BLESSED

Brother W. W. Little writes: "Just closed a meeting in Pottsville, Ark. Fourteen souls saved, 4 baptized with the Holy Spirit, 11 baptized in water and 10 names added to the assembly roll. The dear saints were built up in the most holy faith."

A STIRRING REVIVAL

Brother Frank L. Adeock and wife write from Kanima, Okla.: "Just closed a 3 weeks' meeting. Sixteen saved and reclaimed, 8 baptized with the Holy Ghost, 7 baptized in water. Saints encouraged. Several healed. Large crowds attended. Whole community stirred."

REVIVAL CONTINUES

Pastor L. D. Warren writes: "Brother M. B. Hampton, of North Tazewell, Va., conducted a meeting at Mortonville, Ky., July 12-29. Twenty-three saved, 15 baptized with the Holy Ghost, 8 reclaimed, 21 baptized in water, 28 added to the assembly roll. The Lord is still blessing every service night with 10 or 12 at the altar."

UNUSUAL BAPTISMAL SERVICE

Brother W. M. Harrison writes: "Aug. 12, I had the privilege of conducting a baptismal service near Kountze, Tex. Twelve were baptized, ages ranging from 9 to 81 years. My father, 69 years old was one of the candidates, also a preacher 74 years of age, who had been preaching 42 years. Many were made to rejoice in the Lord."

TWO TEXAS REVIVALS

Pastor Maud Anderson writes: "We praise God for His blessings that came down at Dunn, Texas. Several were saved, 4 received the Holy Ghost. God gave us favor with the church people; one of the pastors and his members sought a closer walk with God. Brother and Sister Rhea helped me in this meeting. Brother Matney just closed a 2 weeks' revival at Jester in which several were saved and 5 baptized with the Holy Spirit."

REVIVAL AT THAYER, MO.

Evangelist K. A. Auten writes: "We started a meeting with Brother W. H. Boyles in Thayer, July 22nd, which continued for three weeks; the blessing of the Lord was upon the meeting, for which we praise Him. The first night of the meeting a railroad man who was a habitual drinker and was suffering with tuberculosis came to the altar and made his surrender to the Master and was wonderfully saved. The following evening I went home with him and threw out his wine while he stood in the door and shouted 'A-men.' Salvation will certainly make a man throw out his home-brew, praise the Lord. He is now trusting the Lord for his health and soul. Several were saved and two were wonderfully reanointed with the blessed Holy Spirit. The great Physician was in our midst and mightily confirmed His word in the healing of the sick. Wonderful Jesus!"

WORK GROWING

Brother O. W. Edwards writes: "We resigned our pastorate at Chetopa, Kans., April 29, attending the District Council at Fort Worth June 5-8. Immediately afterward we took charge of the work here in San Angelo, Tex., and the work is growing in a very substantial way, for which we praise the Lord. We are glad to report the recovery of Mrs. Edwards, who is now able to be in the service of the Lord. To God be all the glory."

CHURCH SET IN ORDER

Pastor A. J. McCuiston, Alto, Tex., writes: "A 3 weeks' revival held to establish Pentecost at Alto, has just closed. Brother T. E. Rhea did the preaching. Much interest was manifested. Several were saved and a few reclaimed. An assembly was set in order with an enrollment of 24 members. Plans will be made in the near future for a church building. In the meantime services will be held in the home of one of the members."

LATTER RAIN IS FALLING

Pastor L. D. Warren, Versailles, Ky., writes: "Brother M. B. Hampton of North Tazewell, Va., conducted a meeting of 17 days, at Mortonville, Ky., beginning July 12. The Lord blessed in a wonderful way, saving 23, baptizing 15 with the Holy Ghost, reclaiming 8, adding to the roster roll 28, with 21 baptized in water. The saints were all made to rejoice, and to feel their need of a close walk with the Lord. The Lord is still blessing every service night with 10 or 12 at the altar."

SPIRIT OF REVIVAL CONTINUES

Brother W. E. Long, Creston, Iowa, writes: "Just closed the revival with the Mahaney Sisters. God blessed in a wonderful way. Ten came to the altar for salvation, and several lay prostrate under the power of God. Brother J. R. Evans, General Secretary, was with us one night. His message on 'What would happen if we would let the Holy Ghost have His way,' was very much appreciated. Although the special meeting has closed, the revival spirit remains."

MINNESOTA REVIVAL

Evangelist R. S. Peterson writes: "Just closed a 2 weeks' campaign with Pastor R. E. Smith, Roseau, Minn. In spite of the busy time with farmers and other hindrances, the Lord blessed in the salvation of souls. One received the Baptism with the Holy Spirit, others received healing and the saints were revived. The church was too small to accommodate the large crowd attending the closing day. Special songs rendered by Brother and Sister Heinze, of Bronson, were a great inspiration to all."

Let us dread most of all to be builders for Satan, with those powers which the Father gave us to build with for Himself.—Philips Brooks.

REVIVAL AT TRINITY TABERNACLE, ST. LOUIS

We are glad to report that the past nine weeks have been times of special blessing. Last September a special prayer meeting was launched in the Tabernacle to pray for a revival. For months every night that there was not a regular service this special prayer meeting was held. On May 25th after but a little advertising a special Rally meeting was opened. People came to this meeting from more than a dozen states, hungry hearted Christians, sinners and people with sick bodies came to seek the face of the Master. God's blessing was poured out on the meetings in a wonderful way, souls were saved, bodies healed and hungry hearts filled with the Holy Spirit.

From July 10th to 29th, Miss Helen Campbell, 13 year old girl, brought the evangelistic messages. God wonderfully blessed the word delivered by his little handmaid, thousands heard the gospel from her mouth, scores were definitely blest, bodies were healed, and a number filled with the Holy Spirit.

During this lengthy meeting of more than nine weeks, the interest grew, hundreds knelt at the altar calling upon God for mercy. Scores were prayed for and anointed with oil according to the Word of God. Many testified to the healing touch of the Master. Two baptismal services have been held and another is yet to follow. At three o'clock on the closing Sunday afternoon, in the presence of a crowd of about eight hundred people, little Helen conducted a baptismal service, assisted by the pastor, in which 24 people were buried with Christ in baptism. Plans are now being worked out whereby we expect the greatest revival in the history of the city during the coming fall and winter. I am conducting a few days meeting in the Methodist church in Heber Springs, Ark. at present. Some have been blessed, some have been prayed for for the healing of their bodies, and a number have signified a desire to be filled with the Holy Spirit.—Pastor Fred Lohmann.

IN THE HILLS OF INDIA

(Continued from Page 11)

paring the outposts to take care of the revival we have been praying that He would send to this great land. Many of these missionaries who have the Baptism and are in other missions received it while waiting upon the Lord in the tarrying meetings in the hills during the past years.

We are down on the plains again, and are encouraged as we see what the Lord is doing. Despite the rainy weather and many of the villagers in their fields planting the crops, the workers get a fair hearing and several are earnestly enquiring concerning this way. The Lord has also answered prayer by sending us good workers who are zealous for the spread of the gospel. Pray for us.—Niels P. Thomsen

There are rich blessings which can be gotten only in sorrow.—J. R. Miller.

ON THE MEXICAN BORDER

H. May Kelly

I left San Antonio on July 7th in company with Miss Kirtz and several Mexican workers, all students from our Latin-American Institute. Two of the young men were from the graduating class last spring, both from Mexico. They have since returned to their country and are having successful campaigns, souls being saved from the darkness of Catholicism.

We started on an evangelistic trip in an old truck reaching Kenedy, Texas, by evening the first day. As most of the believers live out on the ranches we had to gather the people together which occupied about an hour, and then the service lasted until almost midnight. As the mosquitoes were bad, and there was no place for us to pass the night, we decided to travel on the rest of the night in the truck, stopping at daybreak to build a fire and have our lunch. So by traveling day and night we reached the next stop, Kingsville, about noon the day following. We visited the saints there, holding a service that night in the chapel. Pray for the work in that place as Satan has worked hard to destroy God's cause. We continued our journey next day, reaching Pharr by sunset the same day. Miss Kritz and I were taken on to San Juan to stay with Mrs. Saylor. As it was Saturday night, we waited till Monday to put up the tent, holding services over Sunday in the pastor's home. I wish you could see the house that served for church and for the pastor's home. It looked more like a cowshed or barn than a home. As we drew near the house, we heard the sounds of shouting and the voice of prayer and praise, and knew we had found the right place. We soon forgot how tired we were in the joy of being out among our dear Mexican people. The evangelistic campaign lasted two weeks there, and the crowds increased nightly as well as the interest. Souls sought the Saviour from night to night and at the close thirteen went into the watery grave of baptism. All glory and praise to our conquering King. Sister Kritz and I found a very blessed ministry in house to house visiting and God opened quite a few homes for prayer. One sick man was raised up in answer to the prayer of faith and was stirred up to seek the Lord, together with his family. We visited San Benito, Mercedes, Donna, and several other places holding one or more services in each, and found hungry souls everywhere, begging us to remain longer with them. They call the Rio Grande valley, "The garden spot of the world," and it made me think of the Garden of Eden, and also reminded me of the line of poetry something like this, "Where every prospect pleaseth and only man is vile."

I had the privilege later of returning to Kenedy for a week's meeting with some native workers and God gave us a very precious time. Souls were saved and some fifty were seeking the Baptism when we left. One young lady very ill with fever and delirious was healed and came to service some fifteen miles, the second day, quite well. Praise God for the ministry of healing which has brought so many of us to the feet of Jesus. It is the same among the Mexicans. Hallelujah! Please pray

for these precious souls saved from the darkness, that they may press on till the end and be caught up when He comes for His own. Pray for us.

THE GIFT OF DISCERNMENT

At a street meeting in a large commercial city, a strange woman stepped up to a Christian worker and said, "You are such a happy people, I would like to go with you." She went with them to the meeting that followed, and as she entered the hall, the Lord spoke to one and said, "The sin of Achan, the sin of Achan. This one has committed the sin of Achan. She looked upon the wine cup when it was red."

The conviction of the Spirit came upon the woman and she confessed that a young man who went to the war had given her a sum of money and asked her to keep it for him until he came back. He had an extravagant mother and said if he gave it to her, she would spend it, and if he lived to come back, he wanted it again; if he died in the war it was to go to his mother. The young man never came back from the war, and the young woman kept the money; no one knew she had it but the soldier who laid down his life on the battlefield, but the Spirit of God brought her into that meeting to show her her sin. She promised to restore it to the young man's mother.

In the early days of the outpouring, a missionary in India had remarkable discernment, and in an impersonal way would picture the sins of the Indians through Bible illustrations so that they would be convicted and cry out for mercy. While under the power of the Spirit she was led to say, "I see a man going into the house of Rahab the harlot." "That is I," cried out a man, stricken with conviction. Again, "Here is Peter, who denied his Lord," and with a burst of tears another would admit his unfaithfulness. The natives became fearful of their sins being uncovered, and were afraid to come into the meetings where she was present.

If there were more of the exercising of the gift of discernment to-day, it would put a holy fear upon the church as in the early days. But it is a gift that must be exercised in great love and tenderness. May God help us not to quench the Spirit along these lines.—From *The Latter Rain Evangel*.

FOR SALE.—Two sections of new composition blackboard. Each section is 3x12 feet. Both sections for \$14.—J. O. Harrell, 1220 W. Atlantic, Springfield, Mo.

OPEN FOR CALLS

As pastor. I am in fellowship with the General Council and can furnish references.—Alex Ferguson, Percy, Ill.

WANTED.—An experienced evangelist, one able to teach, to hold a meeting at Enterprise, Ark., about 3 miles north of Ursula.—John Keek.

OPEN FOR PASTORAL WORK.—Am now in evangelistic work but will be open in Sept. for pastoral work. Am experienced. Have wife and two boys and prefer work in this state. Am in fellowship with District Council.—W. E. Doyle, c/o Henery Stone, Dekew, Okla.

HOME WANTED. Mrs. Fred Lohmann, 5736 Etzel Ave., St. Louis, Mo., writes concerning an elderly sister in the St. Louis assembly: "She wants a home with an old couple (or young couple) as companion, with light work. She is unusually healthy and strong for her age (about 65), of Irish descent, pleasing personality, and really knows the Lord."

WHEN SPURGEON DISCOVERED HEAVEN

"The other evening," said Spurgeon, "I was riding home weary and sorely depressed, when swift as a lightning flash came, 'My grace is sufficient for thee.' I said, 'I should think it is, Lord,' and burst out laughing. It seemed to make unbelief so absurd. It seemed like a little mouse in the granaries of Egypt after seven years of plenty fearing it might die of famine. Joseph might say, 'Cheer up, little mouse, my granaries are sufficient for thee.' Oh, brethren, be great believers. Little faith will bring your souls to Heaven, but great faith will bring heaven to your souls."—From God's Never-Failing Promises.

I say unto you. What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them. Mark 11:24.

Forthcoming Meetings

Spend 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.

AUBURNDALE, FLA.—Brother Otto J. Klink, of Miami, Fla., will begin a revival at Assembly of God, Sept. 2. Everybody welcome.—Pastor L. S. Miller.

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.

MALVERN, ARK.—An old-time Pentecostal revival will begin Sept. 9, at the Assembly of God Tabernacle, Elder L. D. Parton in charge—P. F. Ramsey, pastor.

SAUK CENTER, MINN.—Evangelist R. S. Peterson from Pelican Rapids, Minn., will be with us in a 3 weeks' tent campaign, beginning Aug. 19.—Geo. Ruchmann, secretary.

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.

DETROIT, MICH.—Revival campaign at Berea Tabernacle, Corner Fourth and Forest Aves., September 4-16, inclusive, A. Watson Argue in charge. For further information write Pastor J. R. Kline, 14867 Fairfield Ave., Detroit, Mich.

DETROIT, MICH.—Second annual convention of Christ's Ambassadors of Michigan, at Berea Tabernacle, Corner Fourth and Forest Aves., J. R. Kline, pastor, Sept. 1-3. A Watson Argue will be the speaker.—Geo. E. Moore, president.

BROOKLYN, N. Y.—Allan A. Swift will conduct a series of meetings at Lighthouse Pentecostal Church, 71-73 Himrod St., Aug. 31, to Sept. 9. Brother Swift is especially gifted as a teacher of the Word.—Pastor Ray S. Armstrong.

BENTON, ILL.—The young people of the Assembly of God invite all the young people of Southern Illinois to join us in an all-day rally Labor Day, Sept. 3rd. Basket dinner. Rousing evangelistic meeting in the evening.—Pastor Guy Phillips.

LONG BEACH, CALIF.—Pastor Stephen Jeffreys will speak at the Central Gospel Tabernacle, Central and California Sts., Sept. 24 at 2:30, and Sept. 25 at 2:30 and 7:30.—Geo. A. Jeffrey.

BAKERSFIELD, CALIF.—Pastor Stephen Jeffreys will speak at the Pentecostal Assembly, 17th and O Sts., Sept. 26 at 7:30 and Sept. 27 and 28 at 2:30 and 7:30.—Chas. Opie, pastor.

CHANGE OF LOCATION, GLENDALE, CALIF.—Pastor Stephen Jeffreys will hold special meetings in the Gospel Theater, N. Brand St., between Broadway and Wilson, from Sept. 9-23. On Los Angeles Pacific Electric Rly. Services every afternoon except Saturdays. Morning tarrying meetings at Bethel Chapel, on Chevy Chase.—A. W. Frodsham, 721 Wing St.

CHRIST'S AMBASSADORS RALLY. Ohio State's C. A. Rally at Bethel Tabernacle, 910 Dorr St., Toledo, Ohio, Labor Day, Sept. 3, 1928. An invitation is extended to all Christ's Ambassadors. Services at 9:30 a. m., 2 p. m. and 7:30 p. m. Bring your instruments, songs and testimonies.—H. A. Hedin, president.

CRUSADERS-AMBASSADORS. Second Annual Convention and business session of the Crusaders-Ambassadors of Oregon and Northwest, Labor Day, Sept. 3rd, at Corvallis, Ore., with Pastor John H. Fitzpatrick. Election of officers for the year will be held at this time.—Leif Normo, Sec.

CENTRAL DISTRICT CAMP MEETING will be held in Youngstown, Ohio, 55 Ridge Ave., Aug. 19 to Sept 2. Free dormitory on grounds. Cots and tents at reasonable rates. Bring bedding. For further information write Pastor G. W. Hoffman, 555 Indianaola Ave., Youngstown, Ohio.—Flem VanMeter, Supt.

MARTINSBURG, W. VA.—A special tent campaign will be held on Cor. Buxton St., and Maryland Ave., beginning Aug. 26. Evangelist Homer Peterson, of Fayetteville, Ark., will be the speaker. The annual meeting of the Potomac District Council will convene Sept. 3-5. Brother Joseph Tunmore will be the special speaker for this occasion.—H. A. Christopher, pastor, 434 Virginia Ave.

SOUTHEASTERN DISTRICT COUNCIL at Geneva, Ala., Oct. 23-25. All ministers urged to attend. Churches send their delegates and pastor prepared to take care of their own expenses. Elder W. T. Gaston will be with us. Those desiring license please bring a recommendation from local church. For further information write Supt. G. C. Courtney, Box 71, Geneva, Ala.

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.

KNOXVILLE, TENN.—The third annual district council of Tennessee, and West Kentucky will convene at Knoxville, Tenn., Sept. 4-7. We urge all of the ministers of the district to attend. Any one desiring license or ordination must secure application blank and have same filled in properly and meet the committee. Entertainment will be provided by the assembly. We are expecting to have Secretary J. R. Evans, of Springfield, with us. For further information write R. L. Wilkerson, 1515 Nadine St., Knoxville, Tenn., or A. T. Hickman, Milan, Tenn., Box 111.

BATTLE CREEK, MICH.—Bible and Missionary Convention under the auspices of the Michigan State Ministerial Association of the Assemblies of God, will convene Oct. 2-5, inclusive at the Church of the Four-fold Gospel, 303 Maple St. An edifying program of Bible Studies, "Round table conferences," missionary and evangelistic messages will be provided. Elder O. E. McLeary, Findlay, O., will give special illustrated Bible studies. All missio aries, ministers and workers and cordially invited. All assemblies should send one or two delegates. For further information address, Pastor Alvin L. Branch.

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.

SECTIONAL CONVENTIONS for Texas and New Mexico
 East Central Sec.—Smithfield Tex., Sept. 15-16.
 South East Sec.—Goose Creek, Tex.—Sept. 18-19.
 South West Sec.—Port Lavaca, Tex., Sept. 25-26.
 South Plains Sec.—San Angelo, Tex., Oct. 2-3.
 West Central Sec.—Haskell, Tex., Oct. 6-7.
 South New Mex. Sec.—Artesia, New Mex., Oct. 10-11.
 North New Mex. Sec.—Mountain Air, New Mex., Oct. 13-14.
 North Plains Sec.—Pampa, Tex., Oct. 16-17.
 North West Sec.—Electra, Tex., Oct. 19-20.
 North Central Sec.—Bridgeport, Tex., Oct. 22-23.
 North East Sec.—Payne Springs, Tex., Oct. 25-26.
 —Hugh M. Cadwalder, Dist. Sup't.

BINGHAMPTON, N. Y.—Evangelistic campaign will be held at Faith Tabernacle, Cor. High St. and Conklin Ave., beginning Aug. 26, continuing until Sept. 9. Brother Alexander Gibson, former Methodist pastor and Conference evangelist, will be in charge. Dedicatory service will be held Sept. 2, 3:00 p. m.

NUTLEY, N. J.—Bethel Pentecostal Assembly having been holding meetings in the Italian church, has moved to the "Nutley Sun Building," opposite post office, 390 Franklin Ave. Opening service will be held Sept. 1, 7:30 p. m., followed by 3 weeks' revival. Cars from Newark and Paterson pass this building.—Pastor O. Olsen.

FOREIGN MISSIONS CONTRIBUTIONS

- August 10-16 inclusive
 All personal offerings amount to \$2743.40.
- .50 Assembly of God S S Pratt Kans
 - 1.05 Christ's Ambassadors Illmo Mo
 - 1.10 Carbon Plant S S Berger Texas
 - 1.46 Assembly of God S S Illmo Mo
 - 1.95 S S Monette Ark
 - 2.00 Assembly of God Koshkonong Mo
 - 2.00 Strain Assembly Elmton Mo
 - 2.02 Assembly Stonewall Miss
 - 2.10 Assembly Davenport Okla
 - 2.20 Full Gospel Assembly Mickenburg Ariz
 - 2.40 Flat Woods S S Edom Tex
 - 2.45 Love Hill Church Ashford Ala
 - 2.50 Full Gospel Mission Imperial Calif
 - 2.50 Overton Tabernacle Overton Tex
 - 2.50 Assembly of God Willits Calif
 - 2.53 Assembly of God Holtville Calif
 - 2.53 Assembly of God Church & S S Warrior Ala
 - 2.58 Assembly Knox City Mo
 - 2.70 Assembly New Brockton Ala
 - 2.76 Pent'l Assembly S S Yale Okla
 - 2.81 Pent'l S S Van Buren Ark
 - 2.84 Assembly of God S S Wesson Ark
 - 3.00 Christ's Ambassadors Ft Collins Colo
 - 3.00 Assembly West Tulsa Okla
 - 3.00 S S Benton Ill
 - 3.01 Grace Tabernacle Lyman Wash
 - 3.01 Pent'l Assembly Camden Ill
 - 3.05 Christ's Ambassadors Carthage Mo
 - 3.10 Assembly of God S S McCracken Kans
 - 3.17 Pent'l S S Aburndale Fla
 - 3.50 Assembly of God Rosalie Nebr
 - 3.73 S S Draw Tex
 - 3.75 Full Gospel Assembly Huron S Dak
 - 3.92 Glad Tidings Assembly Hanford Calif
 - 4.00 Pent'l S S Attica Kans
 - 4.00 Assembly of God S S Elkton Mich
 - 4.00 Church of the Full Gospel Colusa Calif
 - 4.25 Assembly of God S S Cement Okla
 - 4.32 Assembly Sapulpa Okla
 - 4.33 Pinedale Assembly Clanton Ala
 - 4.35 Full Gospel Mission Macksburg Iowa
 - 4.50 Pleasant Hill Assembly Mt Ayr Ia
 - 4.50 Full Gospel Mission National City Calif
 - 4.50 Christ's Ambassadors Miller Assembly Hill City Kans
 - 4.64 Pent'l Holiness S S Boise City Okla
 - 4.76 Full Gospel Assembly Hyde Park Calif
 - 4.84 Assembly of God Davis City Ia
 - 4.85 Assembly of God Hillsboro Ore
 - 4.87 Assembly of God Garden Grove Ia
 - 5.00 West Bowen Assembly Tulsa Okla
 - 5.00 Ladies' S S Class Pelly Tex
 - 5.00 Desert Rose Assembly Woodrow Colo
 - 5.00 Bethel Mission New York N Y
 - 5.00 Class of Girls Full Gospel Mission S S Houston Tex
 - 5.03 Thomas Hill Christ's Ambassadors Dallas Tex
 - 5.00 Assembly of God Maumee Ohio
 - 5.05 Assembly of God S S Arcadia Kans
 - 5.40 Faith Temple Kansas City Mo
 - 5.50 Christ's Ambassadors Eagle Bend Assembly Eagle Bend Minn
 - 5.50 Assembly Attica Kans
 - 5.58 Miller Assembly & S S Hill City Kans
 - 5.60 Assembly of God Church Cape Girardeau Mo
 - 6.00 Young People's Meeting Holly Colo
 - 6.00 Lighthouse S S Jacksonville Fla
 - 6.00 3 S S Classes Bethel Tabernacle Lodi Calif
 - 6.30 Assembly of God Princeton Mo
 - 6.34 Thelma Assembly Tribune Kans
 - 6.62 Assembly Winnebago, Nebr
 - 6.90 Pent'l Assembly Union City Ind
 - 7.00 Pent'l Assembly of God Hollister Calif
 - 7.00 Assembly of God Great Falls Mont
 - 7.16 Assembly of God Church Vernon Tex
 - 7.23 Assembly of God Mission Sunnyside Wash
 - 7.33 Glad Tidings Assembly Hecla S Dak
 - 7.65 Assembly of God Pent'l S S Flint Mich
 - 7.75 Assembly of God Grand River Ia
 - 8.00 Glad Tidings Mission Empire Calif
 - 8.60 Pent'l Assembly Corry Pa
 - 8.50 Assembly of God S S Broken Arrow Okla
 - 8.35 Glad Tidings Assembly of God East San Diego Calif
 - 8.45 The Vine Pent'l Church Huntington Station I N Y
 - 8.70 S S Toppenish Wash
 - 9.00 Pent'l Assembly of God Gooding Idaho
 - 9.16 Full Gospel Church Los Banos Calif
 - 9.85 Assembly of God Ninnekah Okla
 - 10.00 Christ's Ambassadors Joplin Mo
 - 10.00 Oak Grove Gospel Tabernacle Monterey Calif
 - 10.00 Christ's Ambassadors Springfield Mo
 - 10.00 Christ's Ambassadors Wesson Ark
 - 10.00 Children of Eagle Bend Assembly Eagle Bend Minn
 - 10.00 Pent'l Church Anglesea N J
 - 10.00 Young People of Four-Fold Tabernacle Bellflower Calif

- 10.00 2 S S Classes Butler N J
 - 10.05 Assembly Bazine Kans
 - 10.15 Assembly of God Holland Ohio
 - 10.43 Full Gospel Assembly Monrovia Calif
 - 10.47 Assembly of God S S Great Bend Kans
 - 10.50 Assembly of God Hartford Ala
 - 10.55 Atwater-Winton Assembly Winton Calif
 - 10.77 Full Gospel Assembly S S Springfield Ill
 - 10.90 Assembly of God S S Goose Creek Tex
 - 11.00 Farmers Mills Mission Carmel N Y
 - 11.10 Assembly of God Church Newton Ia
 - 11.25 Class 8 Pent'l Tabernacle New Castle Pa
 - 11.34 Pent'l Mission Redlands Calif
 - 11.87 Assembly of God S S Oakwood Okla
 - 12.00 Full Gospel S S Centralia Wash
 - 12.05 Pent'l Full Gospel Mission Coalinga Calif
 - 12.68 Pent'l Assembly & S S Bremerton Wash
 - 13.00 Pent'l Mission Campbell Calif
 - 13.00 Full Gospel Assembly Kingsburg Calif
 - 13.00 Miss Society First Pent'l Church Pacific Grove Calif
 - 13.04 Pent'l Assembly Dinuba Calif
 - 13.21 Pent'l Tabernacle Madera Calif
 - 13.35 Assembly Meridian Miss
 - 13.70 Pent'l Tabernacle Riverbank Calif
 - 14.95 Full Gospel Assembly Marysville Calif
 - 15.00 Gospel Light Pent'l Church Harrisburg Pa
 - 15.00 Full Gospel Church Waco Tex
 - 15.00 Full Gospel Assembly of Ironton-Crosby Minn
 - 15.00 Assembly Chambersburg Pa
 - 15.10 North Central District Council
 - 15.50 Bethel Chapel Assembly Bethel Mo
 - 15.80 Pent'l Assembly Leavenworth Wash
 - 16.00 Young People's Class Sorento Ill
 - 16.03 Assembly of God Miles City Mont
 - 16.46 Assembly & S S Peak & Garland Sts Dallas Tex
 - 17.50 Full Gospel Assembly Lebanon Ore
 - 17.95 Bethel Full Gospel Church Stockton Calif
 - 18.00 Missionary Prayer Band Millville N J
 - 18.00 Assembly of God Minneapolis Minn
 - 18.19 Assembly Emerson Nebr
 - 19.25 Assembly Cortland N Y
 - 20.00 Assembly of God Ewing Mo
 - 20.80 Assembly of God S S Pawhuska Okla
 - 20.14 Emmanuel Church Whittier Calif
 - 20.69 Assembly Caldwell Kans
 - 21.25 Full Gospel Assembly Inglewood Calif
 - 22.64 Assembly of God Church Creston Ia
 - 23.83 Pleasant Grove Tabernacle Durant Fla
 - 24.25 Oak Park Holiness Church Tampa Fla
 - 25.49 Full Gospel Mission Pomona Calif
 - 25.80 Assembly Crosby N Dak
 - 26.00 Four Fold Gospel Mission Wasco Calif
 - 26.04 Pent'l Assembly of God Porterville Calif
 - 27.11 Full Gospel Assembly Brainerd Minn
 - 29.00 Highway Pent'l Assembly Sunnyville Calif
 - 30.00 Gospel Tabernacle Oceanside Calif
 - 30.00 Full Gospel Tabernacle Auburn Calif
 - 33.99 Bethel Tabernacle Canton Ohio
 - 31.51 Kingston Assembly Laurel Miss
 - 34.54 Assembly of God Okmulgee Okla
 - 35.79 Assembly of God Church Morphy & Jennings Sts Ft Worth Tex
 - 36.39 Full Gospel Assembly Tulare Calif
 - 38.14 Assembly Eagle Bend Minn
 - 38.35 Four Fold Church & S S Hynes Calif
 - 40.00 Bethel Chapel Glendale Calif
 - 40.70 Skagit County Evangelistic Ass'n Anacortes Wash
 - 44.00 Bethel Tabernacle Toledo Ohio
 - 44.20 Glad Tidings Assembly Santa Cruz Calif
 - 44.45 Assembly of God Oroville Calif
 - 45.00 Bethel Temple St Louis Mo
 - 45.60 Assembly Findlay Ohio
 - 45.13 Four Square Gospel Tabernacle Tampa Fla
 - 50.00 Bethel Gospel Mission Harrisburg Pa
 - 50.00 Calvary Tabernacle Haddonfield N J
 - 51.27 Assembly of God Topcka Kans
 - 60.00 Assembly of God Truesdale Ia
 - 60.03 Church of the Four Fold Gospel Battle Creek Mich
 - 62.44 Full Gospel Assembly Fargo N Dak
 - 70.00 Lighthouse Church Brooklyn N Y
 - 70.35 Christ Covenant Glad Tidings Assembly Chicago Ill
 - 73.00 Bethel Assembly Pasadena Calif
 - 79.35 Gospel Tabernacle Fargo N Dak
 - 103.00 Christian Assembly Cincinnati Ohio
 - 103.75 Assembly of God Bethel Church Quincy Ill
 - 162.88 Pent'l Full Gospel Tabernacle San Diego Calif
 - 174.97 Assembly of God Church & S S Springfield Mo
 - 200.00 Students' Missionary Band C B I Springfield Mo
 - 293.32 First Pent'l Church Oakland Calif
 - 554.03 Bethel Temple Los Angeles Calif
- Total amount reported minus \$596.96 amounts given direct and designated for expenses, etc. \$6,385.67
 Amount previously reported 5,140.39
 Total Amount reported \$11,526.06
- HOME MISSIONS CONTRIBUTIONS**
 August 10-16 inclusive
 .20 Mrs O Y Burlington Kans; .50 Mrs Z S Ironton Mo; .90 Assembly New Brockton Ala; 1.00 Mrs B F Curtis Okla; 3.07 Full Gospel Mission National City Calif; 4.00 Mrs J T M Covington Va; 10.00 M C Lebo Mo; 11.52 Assembly of God Okmulgee Okla; 20.60 Mr J L Painesville Ohio
 Amount reported \$52.20
 Amount previously reported 132.86
 Total amount to date 185.06

When words fail you -- present a tract

You may not have time to deal with the person you desire to reach. You may not be able, on the spur of the moment, to answer all of his objections. He may desire more light on the subject about which you are talking with him.

Tracts enable you to meet all of these situations, and many more. Never be without them. The prices shown below include the postage.

	Per Doz.	Per 25	Per 100		Per Doz.	Per 25	Per 100
SALVATION							
224. Thy Sins Which Are Many, Are All Forgiven	5c	15c		805. How the Lord Healed Me of Tuberculosis. By Ira Moses	10c	15c	50c
229. What Will You Do with Jesus	5c	15c		811. Healed by His Stripes. By Leila M. Conway	10c	15c	50c
235. Believing God. By George Muller	5c	15c		814. Healed Through Praise. By Mrs. Rosa Smith	10c	15c	50c
237. Eternal Destiny of Unbelievers	5c	15c		909. Old Mortality. By Elizabeth Sisson	20c	35c	\$1.20
242. The Precious Blood of Christ	5c	15c		917. Out of the Depths. By Lillian B. Yeomans, M.D.	15c	25c	\$1.00
247. Receiving Christ	5c	15c		SECOND COMING OF CHRIST			
253. I Am Not Going to a Christless Grave. By Sister Abigail	5c	15c		243. Certainties	5c	15c	
400. Seventieth Year Conviction	5c	10c	30c	246. Things Shortly to Come to Pass	5c	15c	
408. Salvation in Christ for All	5c	10c	30c	406. Coming Events	5c	10c	30c
409. Hell—What Is It?	5c	10c	30c	429. A Vision in the Heavens. By S. E. Lura, Translated from the Swedish by Pastor Pusetrus Swartz	5c	10c	30c
410. What Must I Do to Be Saved? By D. Treharne	5c	10c	30c	601. "When I See the Blood"	5c	10c	40c
415. Coo-Ee. An Australian Bush Story	5c	10c	30c	624. Caught up to Christ	5c	10c	40c
416. The Blood That Speaketh. By Mrs. G. N. Eldridge	5c	10c	30c	638. Remarkable Vision of Things to Come	5c	10c	40c
421. When the Bee Stung Mother	5c	10c	30c	810. The Missing Ones. By J. W.	10c	15c	50c
424. A Hebrew's Search for the Blood. By H. A. I.	5c	10c	30c	819. Things to Come	10c	15c	50c
425. He Took God as His Lawyer. By Elizabeth Sisson	5c	10c	30c	950. His Coming Draweth Nigh. By S. A. Jamieson	15c	25c	\$1.00
430. A Russian Jew's Testimony. By Moses Prostchansky	5c	10c	30c	PRAYER			
431. Cuff. A True Story of a Negro Slave	5c	10c	30c	809. The Epaphras Spirit. By Elizabeth Sisson	10c	15c	50c
445. Good News for You	5c	10c	30c	CHILDREN'S TRACTS			
447. Too Late	5c	10c	30c	259. A Floating Zoo	5c	15c	
458. Souls	5c	10c	30c	403. Billy the Toad	5c	10c	30c
609. John 3:16	5c	10c	40c	404. Nothing But the Blood of Jesus	5c	10c	30c
611. Do You Know Jesus? By A. P. Collins	5c	10c	40c	405. Story of a Faithful Dog	5c	10c	30c
613. Sin and Repentance. By F. F. B.	5c	10c	40c	407. The Scarred Hands	5c	10c	30c
614. What Is It to Believe on Christ? By J. W. Chickering	5c	10c	40c	MISCELLANEOUS			
620. What Is It to Be a Christian?	5c	10c	40c	201. It Works Wonders	5c	15c	
622. Have You Read It? By Elizabeth Sisson	5c	10c	40c	214. King's Life Insurance Cards	10c	20c	50c
640. The Way of Salvation	5c	10c	40c	234. Others May. You Cannot	5c	15c	
801. Infidels Tasting Eternal Punishment. Compiled by Max Wood Moorehead	10c	15c	50c	236. How to Ascertain the Will of God. By Geo. Muller	5c	15c	
802. The Man That Died for Me. By Mrs. J. K. Barney	10c	15c	50c	411. Concerning You. By Alice Rowlands Frodsham	5c	10c	30c
807. How God Got Hold of a Jew	10c	15c	50c	418. This Thing Is from Me. By Laura A. Barter Snow	5c	10c	30c
813. What It Means to Be a Christian. By Pastor A. Douglas Brown	10c	15c	50c	420. Not a Word. By Stephen Merritt	5c	10c	30c
900. From Death to Life	10c	20c	75c	428. The Quaker Girl's Dream. By F. A. Graves	5c	10c	30c
901. The Lamb Slain for the Wild Ass. By Elizabeth Sisson	15c	25c	\$1.00	433. Victory	5c	10c	30c
906. The Man Without a Soul	15c	25c	\$1.00	434. Faith, Fact, Feeling	5c	10c	30c
912. God's Plan for the Family. By Elizabeth Sisson	15c	25c	\$1.00	453. Concerning Dress. By A. G. Ward	5c	10c	30c
926. "All This I Did for Thee"	10c	20c	75c	602. Vision of Heaven and Hell	5c	10c	40c
940. Salvation for Spirit, Soul and Body	40c	70c	\$2.25	603. The Five Sharpers and the Fortune Teller	5c	10c	40c
942. Charlie Coulson. By Dr. M. L. Rossvally	40c	75c	\$2.40	604. The "Movies"—the Greatest Religious Menace	5c	10c	40c
BAPTISM OF THE SPIRIT							
223. What the Bible Says About the Baptism in the Spirit. By Pastor A. W. Kortkamp	5c	15c		606. Three in One. By Pastor J. Narver Görtner	5c	10c	40c
251. A God-Given Sign. By R. E. McAlister	5c	15c		608. Secret of Effectual Service to God. By George Muller	5c	10c	40c
402. Seven Years of Pentecostal Blessing	5c	10c	30c	610. Soul Nourishment First. By George Muller	5c	10c	40c
437. Pentecostal Movement. By R. E. McAlister	5c	10c	30c	630. The Virgin Birth of Our Lord Jesus Christ. By S. A. Jamieson	5c	10c	40c
439. The Pentecostal Baptism	5c	10c	30c	631. The Multiplication of Loaves. By John B. Gordon	5c	10c	40c
446. I Will Pour Out My Spirit Upon All Flesh	5c	10c	30c	641. A Prospectus of Hell. Chas. E. Robinson	5c	10c	40c
448. The Word of God on the Baptism of the Holy Ghost	5c	10c	30c	800. Does God Punish the Wicked Forever? By Evangelist Benj. A. Baur	10c	15c	50c
450. Forbid Not to Speak with Tongues	5c	10c	30c	803. God's Will in Sanctification. By Mrs. M. Baxter	10c	15c	50c
452. Have Ye Received the Holy Ghost Since Ye Believed?	5c	10c	30c	804. Prodigal Son. By Jas. F. Berry	10c	15c	50c
454. Speaking unto God	5c	10c	30c	902. Private Letter to a Boy. By F. B. Meyer	15c	25c	\$1.00
623. Speaking with Tongues. By A. H. Argue	5c	10c	40c	903. Putting the Enemy to Flight	10c	20c	75c
812. Bible Evidence of the Baptism. By Smith Wigglesworth	10c	15c	50c	907. Who We Are and What We Believe	20c	35c	\$1.20
908. The Baptism of the Spirit. By E. N. Bell	20c	35c	\$1.20	910. Delivered from Christian Science. By Wm. Jensen	20c	35c	\$1.20
911. Open Letter to the Clergy. By Elizabeth Sisson	15c	25c	\$1.00	915. The Glossolalia (Speaking with Tongues) in the Early Church. By C. E. D. de L.	15c	25c	\$1.00
913. What Is the Evidence? By Wm. H. Durham	15c	25c	\$1.00	916. A Warning Against Spiritualism. By Pastor Archibald Brown	20c	35c	\$1.20
919. The Sign and the Gift of Tongues. By W. T. Gaston	15c	25c	\$1.00	925. Baptism	10c	20c	75c
943. The New Birth and Baptism in the Holy Spirit. By W. T. Gaston	40c	75c	\$2.40	928. The Tithe in Relation to the Kingdom of God. By Frank M. Boyd	10c	20c	75c
951. Speaking in Tongues. By Donald Gee	15c	25c	\$1.00	944. Truth About the Godhead with Comments on the Water Baptism Formula. By E. N. Bell—32 pages	40c	75c	\$2.40
DIVINE HEALING							
218. Instructions to the Sick	5c	15c		948. The Bible or Christian Science—Which? By Lillian B. Yeomans, M.D.	15c	25c	\$1.00
232. Healing for All. By J. M. Mullens	5c	15c		952. The Error of Seventh-day Adventism	10c	20c	75c
417. The Will of God. By Andrew Murray	5c	10c	30c				
607. Sickness	5c	10c	40c				
622. Healed of Cancer. By Mrs. W. T. Wadley	5c	10c	40c				

The Gospel Publishing House, Springfield, Mo.

A Rare Opportunity!



Big Special Bible

Here is a special selection for
a short time at a low price.

Specimen of Type

6 And he walked in the way of the kings of Is'ra-el, like as did the house of A'hāb; for^s he had the daughter of A'hāb to wife: and he wrought that which was evil in the eyes of the LORD.

A reference Bible with concise dictionary, maps, combined concordance and beautiful illustrations, overlapping covers.

Size 5³/₈ x 8 inches x 1¹/₂ inches thick



No. 7750
Order at once,
the quantity
is limited
Gospel Publishing
House

SPECIAL
PRICE

\$2.95

“Men crying, women and children screaming, swords gleaming and heads falling.”

The startling quotation above is part of the description of a vision given to a young Swedish man, showing the time of the end.

This remarkable vision is told completely in “The Little Flock in the Last Days,” by Alice E. Luce.

If you would be ready for that awful time which is so near—if you would know how to escape its horrors—study the scriptural teaching of the last days as set forth in this important book. Don't wait—the time is short!

Price \$1.00 postpaid

Order from Gospel Publishing House, Springfield, Mo.

The Popular “Broadcast Booklets”



Carry the Message
Everywhere

THE CELESTIAL RAILROAD

An allegory based upon Pilgrim's Progress. Shows how disastrous is the attempt to substitute modern ideas for old truths. An interesting story which teaches many lessons.

SAVED OR LOST? WHICH?

Just the book to give the unsaved. The nature and necessity of repentance are clearly shown. The chapter on “Marks of a Justified State” will be a godsend to many perplexed hearts. This little book is a real evangelist.

THE KING'S HIGHWAY

A little book on the Christian life, its problems, its possibilities, its blessings, and its responsibilities. Christians, especially younger ones, will find here the answers to many questions and the secrets of many victories.

THE REASON WHY

A little book written by the Christian proprietor of a business to the members of his staff. Feeling his responsibility to those who worked for him and with him, he took the method of telling them of God, of Salvation, and of how to come to the Lord. Thousands of copies have been distributed and the book has proved a blessing wherever it has gone.

JESUS' COMING AT HAND

A most timely book dealing with a number of the vital conditions of to-day. The chapter by a prominent missionary to the Jews on “The Shadow of Armageddon” is significant. Many startling signs of the times are clearly set forth.

CONVERSION OF BIG JIM

There are five true salvation incidents told in this book. They are all unusual.

SLEEPING ON A SNAKE

This is a true story of missionary experience. There are also four other true stories in the book.

THE SECOND COMING OF CHRIST

Shows the scriptural setting of the subject from both the Old and New Testament. Tells of His coming for and with His saints, the manner of the First Resurrection, and the Millennium.

WHEN THE REVIVAL BROKE UP THE INFIDEL CLUB

and four other true stories showing the power of the gospel and the reality of salvation.

THE COMING OF CHRIST AND AFTER

Sets forth the personal coming of Christ, the Tribulation, the Antichrist, the Jew and his relation to the coming of Christ, and the Millennium.

REDEMPTION THROUGH CHRIST JESUS

The way of Salvation made plain from the Scriptures, and demonstrated from experience. Five specially helpful chapters.

SHOULD CHRISTIANS OBSERVE THE ANCIENT JEWISH SABBATH?

By Matthew Larson

Shows the history of the conflict on the subject of the Seventh Day, giving the arguments on both sides. Makes the real teaching of the Bible very clear.

A MOUNTAIN WIDOW

The story of the mountain widow's thirty cents is one of the most wonderful you have ever read. And it is as true as it is wonderful. The other true stories in the book are also splendid. To miss this book is to miss a rare faith tonic.

PRICES

One book 12 cents, Five books 50 cents,
Eleven books \$1.00.

POSTPAID