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From Glory to Glory

Pastor Alvin L. Branch of Battle Creek, Mich., at the Springfield Assembly

Before I preach I want to read a prophetic message the Lord gave through one of the sisters at the Gospel Publishing House:

"My people! My people! What can I do, My people? Alas, My church hath allowed her beautiful robes to trail in the dust; they are besmirched; their lives are not transparent. I would have their lives and their hearts as an open book, so beautifully clean and spotless that they might be epistles known and read of all men. They have sinned with their lips; they have sinned with their tongues; they have sinned with their eyes; they have sinned with their hands; they have sinned with their feet; they have sinned in their heart.

"They are proud. They want to be well thought of by their fellows. They carry a bold instead of a humble front. Their minds are on themselves more than upon Me. They are taken up with their own small interests more than in My service. Few, ah, few, are burdened for the salvation of men. They talk, and talk, and talk, and talk, and theorize and theorize, but My heart is sickened as I lift the veil of their heart.

"Judgment must begin at the house of the Lord. The vessels of the Lord must be clean. Let them repent, and repent, and confess, and confess, and confess. Let them go down in sackcloth and ashes, in fasting and weeping, like Nineveh of old. *Then* will I come down in My mighty power; *then* will I heal their souls and their bodies; *then* will I come with mighty streams of refreshing; and *then* shall sinners be converted unto the Lord.

"If My own people would but keep their eyes upon Me in prayer and supplication and strong crying and agonizing, instead of gaping and gaping and gaping, as curious as the rabble, then might I do wonders in your midst. My people do not keep their minds upon Me. Let them keep their eyes upon Me.

"I would have My people melted down into oneness; I would have them one, with nothing between. Alas, they bite and devour one another. Alas, they speak against, and they think against one another, and that raises a barrier between heart and heart,

and that is a weapon which the adversary seizes upon and enters into the court of heaven and there accuses the brethren to the Father. These things hinder My working.

"O My people, O My people! Let all My people go down in sackcloth and ashes at the feet of their Lord, all humbling, each humbling himself before Me. Each coming down to the same level, so that none shall say, 'I am greater than thou, I am holier than thou.' Let all come down come down, come down in sackcloth and ashes upon the same level. Then shall I be able to work and do the mighty things for which thou art crying unto Me.

"O My church! Gather, yea gather your beautiful garments of righteousness which I have put upon you, that they may not trail in the dust. Seek the face of your Lord for the mighty cleansing, and in humility and quietness and in submission before Me, let Me subdue you; then I may work through you."

When God would have a dwelling place among His people who were traveling from Egypt to Canaan, He gave the pattern of a tabernacle to Moses and then specifically charged him, "See thou make all things according to the pattern." And then the Record says, "So Moses finished the work." That word "so" carries with it the fact of Moses' obedience in making things according to the pattern. Because he had been shown a perfect pattern and had fully obeyed, *then* . . . (so many times through the Word of God the "thens" are so emphatic) . . . "*then* a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle."

Many years later it was in the heart of David to build a temple for the Lord. When David had accumulated the material and Solomon had built the temple, and the time had come for its dedication, we find a remarkable condition, one that was a foregleam of the Day of Pentecost. Read the account of the dedication in the fifth chapter of Second Chronicles, and mark that little word "all" each time it occurs. "*All* the work . . . was finished; . . . *all* the heads of the tribes, etc., . . . *all* the holy

vessels, etc." Then it says, "The priests could not stand to minister by reason of the cloud; for the glory of the Lord had filled the house of God."

It is difficult to come into a place where the glory of God can fill the house of God unless all the people are of one accord. On the Day of Pentecost they were all of one accord in one place, and then the fire of God fell upon them. When all things were in order in the temple, and Solomon had offered that wonderful prayer, the Book says, "When Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt offering and the sacrifices; and the glory of the Lord filled the house. And the priests could not enter into the house of the Lord, because the glory of the Lord had filled the Lord's house."

In those days God dwelt first in the tabernacle in the wilderness and then in the temple which Solomon built. But in these days He says, "Ye are the temple of God," and "Your body is the temple of the Holy Ghost." In these days, instead of making His abode in a tabernacle or a temple, God is making His abode in the people who will receive Him. And when all the conditions are met, the glory of the Lord will fill the human temple.

In these last days God is revealing to us the glory that He intends to be upon His people, that we might be prepared to meet our Bridegroom, clothed with righteousness and crowned with glory. We read, "The bride hath made herself ready." There are many things we cannot do for ourselves. We cannot save ourselves, we cannot baptize ourselves in the Holy Spirit; but we can follow the course of joyful, humble obedience, the course of sacrifice and suffering, whereby our garments will be made suitable to wear at the coming of our glorious Bridegroom. "The bride hath made herself ready!"

Personally I am convinced by the Word of God that many of God's saints will not attain to a place at the marriage supper of the Lamb, but every one may if he will; the offer is thrown wide open. Here

(Continued on Page Eight)

Last-Day Miracles

The title of the Book of Revelation at once reveals it as literal and supernatural. For it is an, "unveiling"—of Jesus Christ: "a cloud received Him out of their sight," and the Revelation is the gradual melting of that cloud, first in vision, and then in fact. As a "revealing" of what is behind the breaking veil, it is a literal transcript of facts and events actually seen by John. So of some forty symbols in the book, twenty are explained, and thus cease to be symbols: an average of less than one undeciphered symbol to a chapter does not make a book symbolic. Literal miracles—resurrection, rapture, advent—confessedly close the Book: *all earlier miracles are therefore literal also*; for it is a coherent and consistent whole. Moreover this book is a "prophecy" (Rev. 1:3); and all prophecies, which God has declared fulfilled, have been fulfilled literally—the virgin birth, Bethlehem, the call from Egypt, the entry on a colt, thirty pieces of silver, the parted garments.

A Junction of Dispensations

Miracle always appears at the junctions of dispensations. Our Lord carefully identifies our closing age with former miraculous epochs. "As it came to pass in the days Noah"—with supernatural deliverances, as Enoch's and Noah's, and supernatural judgments, as the Flood—"even so shall it be also in the days of the Son of man: the flood came, and destroyed them all. Likewise even as it came to pass in the days of Lot; it rained fire and brimstone from heaven, and destroyed them all: AFTER THE SAME MANNER shall it be in the day that the Son of man is revealed." Luke 17:26. It is a revelation of miracle at the mightiest junction of dispensations yet experienced.

A Fulfilment of Foretold Miracle

Scripture states again and again that miracles will be a supreme characteristic of the last days. "And it shall be in the last days, saith God, I will pour forth of My Spirit upon all flesh: and your sons and your daughters shall prophesy"—prophets will be abroad in the earth once more (already we have the earnest): "and I will show WONDERS in the heaven above, and SIGNS on the earth beneath; blood, and fire, and vapor of smoke." Acts 2:17. Direct inspiration will have returned (Mark 13:11; legal prophets will wield miraculous plagues (Rev. 11:6); "and there shall be great earthquakes, and in divers places famines and pestilences; and there shall be terrors and GREAT SIGNS from heaven." Luke 21:11. The Revelation is the unfolding of this miraculous drama.

A Covenant of Marvels

Some Bible students teach that the Covenant of Marvels, mentioned in Exodus 34, has never been fulfilled. It runs thus:—"Behold, I make a covenant: before all thy people I will do MARVELS, such as have not been wrought in all the earth"—and therefore greater than the miracles of Moses in Egypt—"nor in any nation: and all the people among which thou art"—i. e., all nations, for among all nations is Israel scattered, and the marvels will thus be

world-wide—"shall see the work of the Lord, for it is a TERRIBLE THING that I do with thee." Ex. 34:10. Israel's worst is yet to happen: for "as in the days of thy coming forth out of the land of Egypt will I show unto him marvelous things" (Mic. 7:15); and "then the Lord will make thy plagues wonderful." Deut. 28:59. Rev. 16:10. The Revelation is a record of Jacob's participation in miraculous trouble.

A Climax of Iniquity

Abnormal wickedness always provokes God to abnormal retribution. Gen. 6:5; 13:13; Num. 16:29, 30; Luke 23:28-31. As Grace follows the line of least resistance, and wins the yielding heart, so Judgment follows the line of maximum resistance, and smashes with appalling power. "Howl ye: for the day of the Lord is at hand, behold, the day of the Lord cometh, cruel, with wrath and fierce anger; to make the land a desolation, and to destroy the sinners out of it: and I will punish THE WORLD for their EVIL." Isa. 13:6. With man's sin come to the full, God's wrath is come to the full also, in miraculous intervention: "Thy wrath came; and the time to destroy them that destroy the earth." Rev. 11:18. It is unique sin which provokes the unique judgments of the Revelation.

Signs and Wonders

Satanic miracles abounding at the last will compel divine miracle. "There shall arise false Christs, and false prophets, and shall show GREAT SIGNS and WONDERS; so as to lead astray, if possible, even the elect." Matt. 24:24. Now "like as Jannes and Jambres withstood Moses"—i. e., miraculously—"so do these also withstand the truth: but they shall proceed no further: for their folly shall be evident unto all men as"—i. e.,

by the counterworking of mightier miracle—"theirs also [Jannes and Jambres] came to be." (2 Tim. 3:8). Boils which Satan cannot cure; world-wide earthquakes from which Satan cannot deliver; vast resurrections which Satan cannot prevent; at last a chain which Satan cannot wrench from off his own wrists:—the Revelation is the record of miracles incomparably mightier than the miracles of Hell.

God Vindicated

Miracle will at last be essential to the vindication of the Godhead. For in the final crisis it will not only be a clash of rival Christs—for there will be many false Christs: it will be an awful collision between rival Gods. "He sitteth in the temple of God, setting himself forth as god" (2 Thess. 2:4); and "all that dwell on the earth shall worship him" (Rev. 13:8): here is an anti-God in full blast and full power, "whose coming is according to the working of Satan with all power and signs and wonders of falsehood." 2 Thess. 2:9. So direct a challenge to sole deity, backed by blinding miracle, forces the hand of Omnipotence for the vindication of the Godhead, and sets in motion the tremendous drama of the Book of Revelation.

THE FALLING AWAY

Mr. Lloyd George, Great Britain's wartime Premier, has said some sad and searching things in an article in the *London Daily News*. He declares: "It had been generally assumed that the horrors of war, and especially the constant presence of death, would have sobered the nations, and turned the thoughts of their peoples to things beyond the veil. War had exactly the opposite effect on the minds of the young who passed through it. They came to the not unnatural conclusion that a religion which permitted and seemed to encourage such an outbreak of savagery was an exposed sham.

"The revolt, or rather the sulkiness, of youth is the most serious problem with which the churches are confronted.

"Young people are not being recruited to the churches of their fathers—there is even a falling off among those who used to attend. A religious weekly which from time to time has for nearly a generation conducted a census of the attendance at the places of worship of the various denominations in London, at the last return revealed a sensational diminution in the numbers at both morning and evening services."

THE REVIVAL OF ROME

The world seems under the illusion that Fascism, in its root principles, is a new thing; whereas it is an exact, studied and deliberated reproduction of the political philosophy of pagan Rome. "By Roman theory," says Prof. H. B. Workman, "the State was the one society which must engross every interest of its subjects, religious, social, political, humanitarian, with the one possible exception of the family. The State was all and in all, the one organism with a life of its own."

He that is down need fear no fall,
He that is low no pride,
He that is humble ever shall
Have God to be his Guide.

—Bunyan.

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Healing Through Christ's Atoning Work

A Jubilee Address given by Miss Mattie Perry at Jerusalem

"A jubilee shall that fiftieth year be unto you." "It shall be holy unto you; ye shall eat the increase thereof out of the field." Lev. 25:11, 12. This is my year of jubilee because fifty years ago the Lord spoke to my childish heart, and I began to seek His blessed face at the age of nine and was gloriously saved at the age of twelve.

I had been an invalid in all about 15 years of my life and have suffered many things from the enemy but, praise God, Jesus is Victor. After years of suffering I was prayed for and healed of all. Soon after this I took Jesus as my Healer, and in spite of sore testings of long continuance, I have not resorted to the doctors now for about thirty-five years. I praise the Lord that, Behold, the Lord hath kept me alive as He said these forty years, and I am stronger to-day to go out and to come in than I was forty years ago. Now in my year of jubilee He has provided and opened the way and brought me to the Promised Land where—a few days late, on account of the delay in the sailing of my ship from New York—I celebrated my sixtieth birthday. Praise the Lord forever.

Having, by this testimony, introduced herself as one capable of speaking on the subject of divine healing, Miss Perry went on to say:

"Sickness, pain, and death—a triumvirate of woe—from whence do they come and what provision has been made by our God for their alleviation? With what concentrated attention I, and multitudes of others who have suffered, have searched God's Word for an answer to this question! The answer is there, plain, simple, practical, and I praise my God for the fact.

The Holy Ghost declares that "by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5:12. So it appears that sin is the root. But since the entire human family, in every age and nation, has been afflicted by sickness, pain, and death, it is very necessary that we painstakingly search the Scriptures for cause and remedy.

Beyond a doubt, in the beginning God made a perfect man to whom sickness, pain, and death were things unknown. "So God created man in His own image, in the image of God created He him, male and female, created He them. And God blessed them." Gen. 1:27, 28. No sorrow, no suffering were there, but after sin they were cast out of the Garden, and sickness and suffering followed.

Looking into the Word of God we find that sickness is caused by:

1. Sin. Deut. 28:58-61. "Sin is the transgression of the law" (1 John 3:4), though of course this is not saying that every transgression of the law of Moses is sin.

2. Satan. Job 2:7; Luke 13:16. But he can only afflict when permitted by God to do so.

3. Self-indulgence or imprudence. Hos. 7:5. But these things are but a particular sort of law transgression. Miriam was

made sick through indulging herself in the luxury of criticising the man of God. Num. 12.

4. For the glory of God (John 9:3; 11:4, 40), where the circumstances are peculiar and the healing is to bring the glory. God has revealed His remedy:

1. Through types pointing forward to Calvary. In Ex. 12:13 the blood to be placed on the side posts and the upper door posts was named as a token which, when the Lord should see, He would pass over not smiting that house with the plague. In Num. 16:46-50 we see incense offered as a visible representation of the intercession of the appointed priest, for the staying of the plague. In Num. 21:9 the brazen serpent, symbolical of Christ bearing the sins of many as He hung on the cross, was lifted up that the people dying of poisonous snakebites might be healed. In Isa. 53:4, 5, made plain by Matt. 8:17, we are told that the Saviour bore our infirmities in His own body on the tree. Continuing the thought, Peter says, "by whose stripes ye were healed." 1 Peter 2:24.

2. Through faith in Jesus. In Matt. 8:7, 13 we are shown how the afflicted servant of the centurion was made whole by faith in Jesus. In Acts 3:16 it is said of the crippled man at the Beautiful Gate of the temple, that by the name of Jesus through faith in His name the man was made whole. The mere touching of the edge of His garment, when mixed with faith, is said, in Mark 6:56, to have healed all without exception.

3. Through the atoning blood of Jesus. The munificent promises of posterity and prosperity given to Abraham, were forfeited by his descendants, and turned into curses of sickness and other things described in the twenty-eighth of Deuteronomy. But the further promise of Gen. 22:18, "In thy seed shall all the nations of the earth be blessed," was kept when Christ, the Seed of Abraham (Gal. 3:16), redeemed us from the curse of the law, including sickness, into which we had fallen through disobedience. That this Seed of Abraham did take our infirmities and bear our sicknesses as Isaiah prophesied He would do, is plainly stated in Matt. 8:16, 17. Going up and down the land healing all the sick, He showed the practical significance to us of His having been made a curse for us (Gal. 3:13), and of bearing our infirmities and sicknesses. Nearing the close of His earthly ministry He said, "He that believeth on Me, the works that I do shall he do also" (John 14:12), even going so far as to declare that the act of believers in laying their hands on the sick and healing them should be a sign that they did believe in Him. Mark 16:17, 18. After the infant church was established, the Holy Ghost moved James to write, "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." James 5:14. He follows this instruction with the assurance that the re-

sult will be the healing of the sick one. Praise the Lord!

It all came through the shed blood, revealed in type in the Old Testament, experienced as a glorious reality during the dispensation of the Son and a present-day privilege of all who believe the Word of God.

Hear the promise of God in Ex. 15:26: "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do," etc. A covenant of obedience insures His blessing to us. Ex. 23:25. "I will take sickness away from the midst of thee." It was a very meaningful promise to them, for they could well remember how He had done it before when they had come up out of Egypt with "not one feeble person among their tribes." Psalm 105:37. Hallelujah!

Healing being in the atonement, and they under the old covenant having had healing through the types, while they who lived in the lifetime of our Lord also had healing through faith in His atoning work and in His blood, which was not yet completed in fact; if there is not healing for us to-day by faith in His atonement, we are losers instead of gainers by the death and resurrection of Christ.

But I thank God that as sickness is a result of sin in the world, and as Jesus came to destroy sin and sickness, the two works of the devil (1 John 3:8), the promise of healing is as universal as is that of salvation, and is realized in the same way—by faith in the blood and in the name of Jesus Christ.

Healing once received is retained just as salvation is, by constant obedience to His will and His Word. Healing is a part of our purchased redemption. John 5:14.

As salvation from sin and healing from sickness are both provided for in the atonement (and the fact is plainly revealed in His Word), I would believe it for that reason even if no one ever got either saved or healed. The simple fact that God has said it, should settle it with us forever. But I praise God that my own physical experience is a living witness of the truth of these promises, and I have many times observed their being fulfilled in the lives of others. Hallelujah! God continues to answer prayer, keeping me well and healing others. Matt. 5:17, 18.

NEEDED REVIVAL

Advent truth is interlocked with and supplemented by revival truth. "What we need," says Mr. Frederick Wood, informed by the wide experience of the Young Life Campaign, "is a revival with all the self-sacrifice and devotion of St. Francis of Assisi in it,—all the fiery denunciation of sin of John Knox in it,—all the zeal and enthusiasm of John Wesley in it,—and all the winsome telling of the old, old story of Jesus and His love of D. L. Moody in it. And such a revival can only come by prayer—importunate, unceasing believing prayer. For prayer is not a farce, but a force. Prayer changes things. Prayer is still God's ordained method by which His blessing comes. Every revival since Pentecost began in a prayer meeting, and God is saying to us all afresh, 'If ye ask, I will do.'"

We offer the *Evangel* from now till the end of the year for 25c.

The Gifts of the Spirit

Donald Gee, Melbourne, Australia

SOME DIFFICULTIES CONSIDERED

In this study we propose to get right down to a candid consideration of some of the special questions and difficulties which experience has taught us occur where the Lord's people are enjoying spiritual gifts in operation.

Those who read must be tolerant. There may be legitimate differences of opinion. We only seek to deal with these things according to the measure of the light God has vouchsafed to us. One thing we can assure our readers of;—we shall answer every question as far as possible by the Scriptures, and all who honor the authority of the Word of God will accept its verdict. To set on one side the testimony of the Bible for even the most plausible theories we may invent is bound to end in loss and disaster. There is no *real* bondage in obedience to the Scriptures; and there is no *real* liberty in casting them aside. Let universal Christian experience, and the history of the church give an abundant and convincing witness to the truth of such a statement. "To the Word and to the Testimony."

Most practical difficulties concerning the exercise of spiritual gifts center around the gifts of prophecy, and of tongues and interpretation of tongues; for here we are on such utterly strange ground to the majority of believers to-day. It is with regret that we are compelled to make such an obvious admission. May God hasten the day when we are as familiar with these things as the Christians of the first century!

Some of the most frequent questions we find asked are as follows:

1. "Do all speak with tongues?" 1 Cor. 12:30. How do you reconcile this statement with teaching that every one should speak with tongues on receiving the Baptism in the Holy Spirit?

Paul is here dealing with spiritual gifts in the regular life and ministry of the church. He does not have in view at all the experience of believers when being baptized in the Holy Spirit. The instances on that line recorded in the Book of Acts (chapters 2, 10, 19), plainly infer beyond possible contradiction that all present spoke with tongues when the Spirit fell upon them. Note especially the use of the word "all" in Acts 2:4, and 10:44. There is no definite statement in Acts 8, but there is every indication that the experience there was exactly parallel to the three other instances just noticed.

But in 1 Cor. 12 to 14 the apostle is dealing with the *subsequent* experience of those who had received the Spirit; and in this connection it is perfectly clear that the permanent gifts bestowed upon the member of Christ's body are varied in character. And so the apostle rightly asks, "Are all teachers? . . . Have all the gifts of healing? do all speak with tongues? do all interpret?"

It is a wrong application of the Word of God to connect Paul's obvious remark

concerning one of the regular *gifts* of the Spirit with the divinely appointed initial evidence of the *Baptism* in the Spirit. The two subjects are distinct, and should never be confused. It is a pity some fine teachers have not seen and appreciated this important point.

2. "Two or at the most three." 1 Cor. 14:27. Does this refer to the number of speakers allowed; the number of utterances; or the number of sections permissible in one consecutive message given through the gift of tongues?

The context settles the question that this plainly refers to the number of *speakers* allowed in one meeting. In the concluding part of the verse it says "let one interpret," (obviously one PERSON); and in verse 29 it says, "let the prophets speak two or three," (obviously 2 or 3 PERSONS). So it is perfectly clear that the "two, or at the most three, and that by course," also refers to persons; otherwise the continued sense of the passage is hopelessly jumbled up.

Such an interpretation of the true meaning of this passage is also in keeping with the general trend of the whole chapter, which is plainly that the apostle does not favor a very great amount of speaking with tongues in public meetings of an assembly. We are afraid that any other interpretation, however able and sincere, has usually risen from our trying to excuse a superabundance of utterances in tongues in the meetings.

It is safer to be strictly Scriptural; though we admit occasions where the limit of three messages in tongues has been exceeded, and the Holy Spirit has undeniably been upon the gathering in power and blessing. A possible explanation is that the Lord is intentionally emphasizing this particular manifestation of His Spirit in these last days. 1 Cor. 14:21. Perhaps another reason is that many of the utterances coming by the gift of tongues should really—and preferably—come by the gift of prophecy, to which the apostle places no such limit. 1 Cor. 14:31. The inspiration of the utterances is genuinely from the Lord, but the wrong gift is used to give it forth. Paul clearly recognizes the possibility of choosing which gift he shall exercise on a particular occasion. 1 Cor. 14:19. The saints would do well to heed the injunction of verse 39 that they are to "covet to prophecy."

We do not think it necessary to come under a hard and fast bondage to the literal rule of "at the most three"; but on the other hand we consider it dangerous to wander very far away from the clearly taught principles of this chapter. It is always safer to be Scriptural.

3. Is it right to interrupt a preacher by speaking in tongues?

There are some Pentecostal preachers who intersperse their sermons by personal utterances in "tongues" which they interpret as they go along—with great power and unction. This is quite Scriptural (1 Cor. 14:5), and we have often seen it greatly blessed

of God. As a matter of fact such preachers usually minister along the line of a continual inspiration as they speak, and a very large part of their preaching is really an exercise of the gift of prophecy.

We can also quite understand and appreciate interruptions to such a ministry from among the congregation (on the line of 1 Cor. 14:30): but except on rare occasions they are out of place when ministry is being given along the line of the word of wisdom, or the word of knowledge. The tendency of interrupting a preacher by speaking in tongues is to break the flow of his message, to the hindrance of both himself and his hearers.

The reason why Spirit-filled saints want to speak in tongues when a preacher is giving forth truth under the anointing of the Spirit is because they feel a "witness" to the Word. Such a witness does not necessarily mean however that the Lord wants them to interrupt. Far from it. They have a mistaken fear that if they keep quiet they are "quenching the Spirit"; but if only they would let the unction which they feel upon them be thrown into maintaining the spiritual power and sense of the presence of God in the meeting, they would probably be furthering the purpose of God far more. The steam in the locomotive is not there principally for blowing the whistle—but for making it GO! "Let all things be done decently and in order" (1 Cor. 14:40) seems to apply here; and it cannot be regarded as generally in accordance with such a rule to keep on interrupting a man who has a real Holy Ghost message to deliver. We have noticed that usually, if interpretation is given, it is only something which the preacher would have almost certainly said in the ordinary course of his sermon, and there is no ground for the idea sometimes held that utterances by the gift of tongues possess a fuller degree of inspiration than those by other spiritual gifts. Occasionally they may be more impressive;—and this constitutes the principal reason why at times they are more perfectly in divine order.

The one and only New Testament occasion when a preacher was interrupted by speaking in tongues was when Peter was speaking in the home of Cornelius (Acts 10:40); and it should be particularly noted that was not an exercise of the *gift* in the church by ripe believers, but was simply the *sign* of the Holy Spirit falling upon his hearers—who then began to speak with tongues for the first time in their experience. On the Day of Pentecost all speaking with tongues ceased before Peter began to preach his sermon, and there is no indication that he was interrupted.

In large public meetings, especially those devoted to evangelistic purposes, we consider that all exercise of spiritual gifts is quite properly restricted to "proved" individuals. The plain inference of 1 Cor. 14 is that more than ordinary care should be exercised when unbelievers are present.

4. Is it right to speak in tongues in an open-air meeting?

"Tongues are for a sign . . . to them that believe not" (1 Cor. 14:22); and there have been many authentic cases where utterances in tongues in open-air meetings have produced wonderful results through the language spoken being recognized by a

bystander. We also have reliable accounts of the power being supernaturally given to suddenly preach in a tongue up to then unknown. Such experiences however appear to come under the heading of "working of miracles" rather than "diversities of tongues."

There is not one single instance, or even indication, in the New Testament of the gift of tongues being used for preaching. On the Day of Pentecost the speaking with tongues was within the upper room, and it ceased when the public preaching began (Acts 2:14). All the details of the New Testament regarding the gift of tongues go to prove that it had two proper spheres: (a) For private communion with God—1 Cor. 14:2; and (b) For edification of the church when interpreted—verse 5.

It would therefore appear that except on those occasions when the gift is used by the Spirit as a "sign" (1 Cor. 14:22), it is out of place in open-air, or any evangelistic meetings. Reason certainly concurs with such a view.

5. *Is it right to pray in tongues in a meeting?*

If by this is meant prolonged prayer in an unknown tongue in a public meeting, the Scripture is so clear that we can at once say an emphatic, "NO." See 1 Cor. 14:14-17.

These would hardly apply however to a sudden ejaculation that springs from an overflowing fullness of the Spirit that momentarily surpasses the power of ordinary expression. In small semi-private gatherings for prayer such a rule would not necessarily apply either, and the apostle has in view those meetings where the "unlearned" are present.

6. *How should abuse of spiritual gifts be dealt with?*

By general teaching upon the subject in the assembly: by strictly private conversation with offenders in the first instance: by prayer and the leader of the assembly keeping in such living touch with God that an atmosphere of victory is continually maintained: by an exemplary use of the gifts by those who are looked up to as leaders.

Public rebuke should only be a last resource, and that in an emergency. The utmost tact should be observed. The Holy Spirit is easily grieved and quenched, and a whole assembly or convention can quickly be brought into cast-iron bondage by some attempted correction of the exercise of spiritual gifts that is not absolutely in the Spirit. The matters need a most skillful and wise handling by men of experience in such matters. Better a little disorder and the Lord working, than apparent "order" of the graveyard and of death!

7. *Should "interpretation" exactly resemble the utterance in tongues?*

Certainly it should as a general rule. We believe that the gift of "interpretation of tongues" is real, and quite capable of being tested up by anybody who might happen to have a naturally acquired knowledge of the "tongue" spoken.

Some native dialects have very little variety in sounds however, especially to one ignorant of them. Occasionally interpretation into a language like English must necessarily be fuller in sound than the original tongue spoken.

It must always be remembered that "interpretation of tongues" is a spiritual gift, and does not provide an exact parallel to natural interpreting from one language to another. The revelation may be given more perfectly to the "interpreter" than to the one who speaks in tongues; in which case the utterance may well be much fuller and richer in every way.

8. *Should I seek guidance through the gift of prophecy?*

To do this is to take a backward step into the Old Testament Dispensation. There is not one single instance in the whole of the New Testament where either individuals or churches sought guidance or a revelation of God's will through a prophet or the gift of prophecy. This is very convincing.

There may be some occasional instances where the Lord sovereignly chooses to give some revelation as to the future, or as to His mind, in that way (e. g., Acts 11:28; 21:11); but these give absolutely no justification for building up a system of either individuals or churches receiving regular guidance through prophets. They did not ask for such revelation, it was given spontaneously.

Any system of "enquiring of the Lord" through prophets cuts at the very root of the privileges of believers in this dispensation, in which all sons of God are individually led by the Spirit of God. Rom. 8:14. Christians need neither earthly priest nor earthly prophet to come between themselves and the Lord, and to submit to such a system for one moment is to sell our spiritual birthright of liberty. God forbid! Unfortunately such systems and such practices are sometimes foisted upon the ignorant and unwary as "fuller revelations," etc. A real knowledge of the Word of God however quickly exposes them.

While utterly rejecting any regular practice of seeking and receiving apparent guidance by so-called prophets and prophecy, especially when incorporated into any form of church government, we yet do well to keep open for the Lord to give us guidance by His Spirit in any way that seems good to Him, and there is no reason why, we should not expect Him to occasionally give us light upon His will through the gifts of the Spirit. Such guidance should be strictly "proved" (1 Thess. 5:19-21) though, and checked by other methods of understanding the will of God before being acted upon. Many have made serious mistakes through failing to do this. We can easily place a mistaken application of our own upon a quite genuine message from the Lord.

9. *Is there any difference between the gift of prophecy and the office of prophet?*

The "spirit of prophecy" (Rev. 19:10) can come upon a whole congregation at times (1 Cor. 14:24, 31), and all Spirit-filled believers may prophesy (i. e., give forth inspired utterance) on occasion.

But "are all prophets?" 1 Cor. 12:29. Certainly not. The prophets were a distinct class (1 Cor. 14:29-32), and were recognized as such because they regularly exercised the spiritual gift of prophecy in the assemblies (Rom. 12:6; 1 Cor. 12:10). "Prophets" are mentioned in Acts 11:28; 13:1; 15:32; 21:10. Their divinely inspired

words were of great value to the church, and so we find "prophets" usually ranked next to "apostles" in order of offices. 1 Cor. 12:28; Eph. 4:11.

Their claim to office was exactly the same as any claim to any other of the New Testament church offices—that is, a recognized ministry given them by God along a certain line. In this way God "set" (1 Cor. 12:28) every office in the church. Nowadays we do not call men "prophets" who are really exercising the gift of prophecy all the time in their ministry, and because of that omission some people think that we have no "prophets" in the official sense. This is a great mistake. It is not the calling a man a "prophet" or "teacher" that makes him such, and "sets" him in the church; it is the man exercising such a ministry from God—never mind what we may call him. The office is not in name, but in power.

It is quite unscriptural to call certain ones "set-prophets," and so make a distinction between them and others who regularly exercise this ministry in the assemblies. All are equally "set," and all are equally "prophets," if they have any recognized ministry from the Lord on this line that is profitable to the assemblies. The New Testament does not give one single shred anywhere of foundation for the fictitious office of the "set-prophet," and we are afraid that sometimes the creation of such offices only springs from a subtle form of priestcraft which aims at securing an unscriptural power over the church of God. It is the principle of popery, and as such we feel bound to resist it with all our might.

* * * * *

There are many other questions and difficulties which are bound to occur wherever God is pouring out His Spirit in showers of Latter Rain. It is obviously impossible to deal with any more of them here. The answers to many such difficulties will be found, we trust, scattered up and down these studies.

The one Golden Rule is to bring every question and every difficulty to the written Word of God;—and then submit to it. However attractive a temporary deviation from the Scriptures may appear, it is always fraught with tremendous danger. Safe progress is only assured as we "Hold fast the faithful word." We believe the Bible contains all the light the church in any age will ever need upon any subject; if not in direct statements, then in general principles. We apply this statement unhesitatingly "concerning spiritual gifts."

THE END IN VIEW

"So you intend to be a reformer of men's morals, young man," said an aged peer to Wilberforce, whom God used to bring about the abolition of all slaves in British territory. "That"—and he pointed to a picture of the Crucifixion—"is the end of reformers." "Is it?" replied Wilberforce; "I have read in an old Book this: 'I am He that liveth and was dead, and behold I am alive for evermore.' That is the end—not death, but dominion; and if we be faithful, the end will be—'Sit with Me in My throne.'"

Whittling Johnny

A True Story for Young and Old

As I was rushing along one of Baltimore's crowded streets, my attention was drawn to a crowd gathered around a man in a narrow alley. Curiosity led me to stop for a moment.

The man was blind, but with wonderful skill he was carving out wooden fans from pine blocks. I was about to pass on when he spoke. The voice was very soft and clear, his face had lit up, and I had curiosity to hear what he would say.

"Won't you please step this way a little more, so as not to block the street? I want to say something to you. Please do!"

The crowd gathered nearer.

"Watch me, now watch me, and see the goodness of God. See how He has put eyes in the tips of my fingers, so that I can see just where to cut. Isn't it wonderful? How good He is! how wonderful He is! how mighty He is! O men, why won't you love Him? We are all of us here this bright day. How much we owe to God! The blessings that come every day, how sweet! how beautiful! Think of it, consider it, ponder it, and let Jesus come into your life!"

All this time he was whittling away on the fan, and the crowd was getting larger. He spoke in a conversational tone, but there was the power of the Spirit in what he said.

I was deeply conscious of God's presence. In many years of service I have seen outpourings of the Spirit on audiences, and have been conscious many times of His blessed presence, but never have I felt and seen His power as I did in this alley, while this blind man whittled, and talked of Jesus.

I stayed an hour watching the crowds, then went away, only to be drawn back again and again, so that I spent several hours that day listening to Johnny.

He would talk for a while, then for a time he would remain silent. I asked him what the silent spells meant. "Oh," said he, "I stop and meditate on God; then I ask, 'Now, what shall I say next?' Then He tells me, and I go on."

All that day he had large crowds. Many times they were melted to tears. And all the time there was that strange power of the Spirit resting down on the alley. I saw one colored man who seemed much impressed. Finally he stepped away from the alley, and stood with thoughtful face. Thinking I might have a chance to win a soul, I spoke to him.

"That's an interesting sight," said I.

"Deed it is, sah."

"What did you think about what he said?" I asked.

"Dat man am full of the Holy Ghost; he am speakin' wid power, sah. Why, my soul was just filled! I was a-passin' by and heered somewhat goin' on, and I stop. Den just dat moment de Holy Ghost fill my soul, and I had just to come ober heah to keep from shoutin'. I was a-feard I break up his meetin', or I'd 'a' shouted, 'Glory!' I tell you, brudder, dat man's got it."

Shrewd business men would stop, expect-

ing to stay only a moment, but were held as by an invisible power. It was not so much what the man said, but it was God's power behind the message.

Sometimes with tears in his eyes he would plead with them to accept Christ:—

"God has sent me out here to speak to you. Sometimes I get rebellious and don't want to come. I get tired, and think I'll try some other business. God has to whip me until I come back. So do please listen. Watch me whittle. I am so thankful for your staying so long. Please do remember what I said; serve Jesus."

It took him half an hour to make the fan, and as he was about finishing it he would say: "Now I won't talk any more about this; but don't forget it, will you? Now see me; watch me: I will show you the power of touch."

He would then take a needle from his vest, and proceed to thread it with his tongue.

"When you go home to-night, father, as your little family gather around the supper-table and as you look into the beautiful eyes of your dear ones, tell them about the blind man who threaded the needle with his tongue, and don't forget to serve the Lord and lead the family right.

"Now my fan is finished. Who will buy it? I make my living in this way. The price is ten cents, or, if you do not care for the fan, you can drop what you please in my box, and it all goes to make up the day's wages."

Then he would take a seat on a box and say, "Thank you" to all who placed anything in his box.

Then he would say: "Don't go away; stay a little longer, if you can, and see me whittle. But if you must go, God bless you and go with you."

The crowd generally dispersed, but Johnny would take a fresh stick, and in five minutes have as many more. Many came back, as I did, again and again. He said: "I know many of you come here and go away, but you come back again. God meets you here. There are business men wherever I go who are Christian men, and who love to come and see me whittle because God blesses them. There are lots of sinners who go away, but have to come back. I know one man who was a drunkard, and treated his wife awful mean. He was getting over a spree, and started out to find work. He saw me whittling, stayed a little while, went away, came back, and so he went all day. At night when he got home he was so quiet that his wife asked him whether he was sick. No, he said, nothing was the matter. His wife was a Christian. In the night he woke her up and said, 'Get up and pray with me. I didn't look for work yesterday. I saw a blind man whittling, and listened to him. I want to be like him.' Now, he was saved, and has joined the church, and is a good man. See that now. God can save you, too."

I made an engagement to call on him that night. I found him at a boarding-house. I told him I was a Christian worker, and

wanted to question him about his work.

"Brother, let me ask you a question first. Are you a living sacrifice? Have you received the Holy Ghost?"

I told him I had.

"Do you have souls saved in your work?"

I was glad to say, "Yes," to that, and said, "Now tell me about your work."

"Well, I have been at it fifteen years. I fell when a boy of ten years of age, and struck the bridge of my nose. In four months I was blind. I tried everything, but nothing could be done for me. That was thirty-seven years ago. I was placed in an Institute for the Blind in New York. There I learned to whittle. When I was thrown out on my own resources, I began to whittle for a living.

"Fifteen years ago, when I was converted, I began to talk with the people that gathered around me, and I have traveled all over the country. I always have crowds of people to see me whittle.

"Sometimes I go into churches and missions where they can get only ten or a dozen people in, and I ask them to let me help them fill the church, and they give me permission to whittle, and the people come, and in three nights the place will be packed, and I have known fifteen or twenty to come for prayer. Sometimes people ask me to pray for them, and they get down right where I am whittling and are saved.

"One time in Kentucky I was in a very small place, and the people brought their chairs out from their houses and sat around me, and the farmers got hold of it, and brought their families to see me whittle, and asked me to come to the schoolhouse at night. There was no church there. I went, and for five weeks I was there every night, and I got a minister to come over, and we organized a church with thirty-three members. I worked around there all winter, and hundreds came to God.

"Sometimes I do well, but I cannot work all the time. I have great opportunities, as I always have a big crowd. I don't call it preaching. I only whittle, and some way the Holy Spirit reaches the people. Isn't it beautiful, isn't it sweet, to think God does like that? Twenty asked for prayers this week. Why brother, it seems as if the Lord came down into the alley and stayed there all the week."

As I was about to leave him, he said: "I wish I could see you. Let me see if I can tell what you look like." Then he felt my face. "Now before you go let me make you a fan to remember me by." He then cut out a fine fan for me. When he gave it to me he said: "Brother, every time you look at the little fan, think of me, and then thank God that you have good eyes, and remember that Jesus is coming soon, then Johnny will have good eyes, too. Be faithful, brother, be faithful, tell the people of Jesus. Good-bye."

Blind, yet leading many to Christ!

Who knows but in the judgment the name of one of earth's greatest preachers will be known to be "Whittling Johnny"?

As I see it, Christians are divided into three classes: Workers, Shirkers, Jerkers. Workers, those who are always to be depended upon. Shirkers, those who can be depended upon to shirk every opportunity for service. Jerkers, those that work by

fits and starts; sometimes good, more times good for nothing. During revival seasons they are active; when the meetings are over they settle back and are at ease in Zion.

To which of these three classes do you belong?

Are you "at ease in Zion"? Then you will be ill at ease in heaven, if you ever get there. You have your eyes, your faculties, some talent; what are you doing for Christ? Are you a soul-winner? Can you put your hand on anyone's shoulder and say, "I led this one to Jesus"? How will you measure up in the day of final rewards alongside of "Whittling Johnny" and other humble soul-winners? If in the past your life has not told in the salvation of those around you, ask God to forgive the past, and to fit and fill you by His Spirit for future service.—H. P. Gibbud in *Prophetic News*.

THE GROWING APOSTASY

Revival is God's stimulant injected into the veins of a dying church. The need grows steadily more urgent. Cathedrals and great churches in France are placarded with with piteous appeals for ordinands, 3,000 churches (say the appeals) being without priests.

Dr. Norman Maclean reports that nothing is more ominous in the religious life of Scotland than the fall in candidates for the ministry: in the United Free Church there are 45 probationers for 80 vacancies; and in the Highlands and Islands, one-half of the pulpits will soon be vacant.

An investigation carried out this year by the *British Weekly* in a sample London area compares as follows with former figures of church attendance: 1886, 12,996; 1902, 10,370; 1927, 3,960; the average attendance in churches falling thus:—1886, 295; 1902, 184; 1927, 63.

"The American churches," says Dr. M. A. Matthews, of Seattle, "show the lowest drop in a hundred years." More than 32 per cent of the Presbyterian, Northern Baptist, and Methodist Episcopal churches in the United States failed to obtain a single convert last year. The president and secretary of the Men's Church League, summing up the causes, put first: 'The breakdown of the authority of the Bible.' Creedless leaders are leading countless churches over the precipice; and Christianity, hesitating on the threshold, threatens to depart. A New York minister recently read the Apostles' Creed through to a large congregation, and asked every one who believed it to rise. *Not one rose*. Confirmation candidates are falling at rate of 10,000 per annum.

The cancer eating out all faith stands revealed in this amazing utterance (*Christian World*, April 26, 1928) of Mr. Bernard Snell, a Congregational minister for 50 years: "Suppose you insist that young folk are to believe that the body of Jesus was born of a virgin, and that it was reanimated after death, and that it descended into hell and ascended into heaven—they will not believe you, any more than I have been able to believe any of those statements since I was a lad of twenty."

Nothing with God is accidental.

—Longfellow.

How the Jew Found Christ

Helen Ramsay

One morning a man left a store carrying his purchase, which the clerk had profanely wrapped in a leaf of the Bible. Being a Jew, and never having seen a New Testament, he did not recognize the leaf. But his eye glancing on the words: "Blessed are they that mourn, for they shall be comforted," his attention was arrested and he read the whole passage. Matt. 5:3-10.

He had been taught in childhood a profound reverence for God and for the Holy Scriptures—had seen his parents weep when, on the Day of Atonement, they repeated the confession that follows the enumeration of sacrifices appointed by God to be offered for sins of omission and commission, and had shed sympathetic tears as he joined in saying, "We have now no temple, no high priest, no altar, no sacrifices." When about sixteen, a new friend urged him to study German and secular literature. From that time he regarded things which he had formerly considered essential parts of religion as old-fashioned and unfit for the enlightened.

Time passed, bringing sorrow and sickness. Then God in mercy disquieted his conscience, and neither good resolutions nor theaters and such like amusements could silence it. He said: "I fully realized the words of Psalm 38:6-8: 'I am troubled . . . I go mourning all the day long, for my loins are filled with a loathsome disease, and there is no soundness in my flesh. I have roared by reason of the quietness of my heart.'" Is it wonderful that Mr. Herschell (such was his name) was impressed with the words on the wrapping of his parcel? A few days afterwards, seeing a New Testament on the table of an acquaintance, and turning the leaves out of curiosity, he came upon those very words, and borrowed the book. He was struck with Christ's explanation of the reason of His sacrifice by a reference to the brazen serpent lifted up in the wilderness. When the poor serpent-bitten and completely poisoned Israelite was utterly unable to help himself, the free mercy of God provided a remedy. Christ here declares that what the brazen serpent was to the wounded Israelite, He is to the perishing sinner. John 3:14-16; Num. 21:7-9.

Mr. Herschell felt that his own condition—estranged from God—was precisely that of Adam and Eve when they sought to hide themselves from the presence of the Lord (Gen. 3:8), and that they and he needed one and the same remedy—even perfect reconciliation with the great, the mighty, the terrible God. "When I considered how fully God has seen fit to detail what He said to the serpent, woman and man, and how every word pronounced against the man and woman has been fulfilled, I thought it certain that every word to the serpent must have as full an accomplishment. As the Word of the living God is true, so surely shall the 'seed of the woman'—shall some descendant of the woman—bruise the head of Satan, i. e., shall undo the evil he has wrought in the creation of God."

But to do this, he argued, the promised Seed must bring back the alienated heart of man to rest its affection on God. He must so reveal God's love as to draw forth man's love in return, only *now*, since man is fallen, He must reveal such a love as can, with consistency to the perfect holiness of God, be extended to guilty and rebellious creatures. But if this Seed of the woman be merely one of the fallen race, how is *He* first to be raised from that state to acquire knowledge of the forgiving love of God? Must He not be an intermediate person? A *mokhiach*, an umpire, who can lay His hands upon both? Job 9:33.

"It was impossible to conceal that I was involuntarily portraying the character which Jesus of Nazareth assumed to Himself. These convictions forced themselves upon me:—man is fallen creature—his heart is by nature alienated from God. He cannot recover himself. The promised Seed of the woman must be a mediator between God and man; He must partake of the nature of both, and yet he must not partake of man's sin: how can all this be, except by—I shrank from adding—the incarnation of Deity in man?"

Mr. Herschell at length concluded that "Jesus is the Messiah, and the New Testament, equally with the Old, the Word of God." But his heart still retained its hatred and prejudice. "One day I cast myself upon the ground and wept bitterly before the Lord, beseeching Him that He would give me to feel what Paul experienced when he said, 'Being justified by faith, we have peace with God through our Lord Jesus Christ.' Rom. 5:1. Suddenly, these words of Jesus came into my mind: 'Hitherto have ye asked nothing in My Name.' John 16:24. I cannot describe the reluctance that I felt to pray in the Name of Jesus. At length I was enabled to cry out: 'Lord, I believe that Jesus is the Messiah, the Redeemer, and King of Israel, who was wounded for our transgressions and bruised for our iniquities: for His sake have mercy upon me and give me peace.' No sooner had I offered this prayer, than my burden was removed, and the peace of God that passeth all understanding entered into my soul."

TRUE UNTIL DEATH

An extraordinary proof that a Laodicean believer can nevertheless (through grace appropriated) achieve the summit of devotion before he dies is found in the neighborhood of Laodicea itself. Two centuries later than our Lord's letter, in Eumenia, a neighboring city whose church shared Laodicea's reputation for lukewarmness, the whole body of believers, herded by soldiers into the church, and refusing apostasy, were burned to a man, "calling upon the God over all."

There is none in this world without some tribulation or perplexity. Who is then in the best case? Even he who is able to suffer for God.—Thomas à Kempis.

Fascist Rule

A writer in *The Round Table* gives an outline of Fascist rule. In it he says: "Italian life, in all its manifestations, has to bear the hallmark of Fascism, and nothing else. The lictor's *fascies*, till yesterday the emblem of a party, has become the national emblem. The calendar dates from the coming of the Fascists to power. One reads 'Vith year' on the title page of one's newspaper. The Fascist salute is compulsory in public offices and schools. No State or Commerce employee is allowed to express any political ideas opposed to Fascism, or to offer the slightest criticism of it. All secondary and elementary school teachers have had to declare submission to the Fascist creed, and failure to do so has meant dismissal. University professors are required to sign an oath of allegiance.

The Government party has monopolized the whole moral and physical education of the young, both inside and outside the schools. No other organization is permitted. The independence of the judiciary has not been spared. Seventeen judges—to give a single instance—were dismissed 'for having expressed opinions contrary to the regime,' and on December 8, 1927, attention was publicly drawn to their punishment as a warning.

"Nobody can speak at elections except the Fascists, and they pour scorn on the very idea of elections. The Chamber of Deputies, as every one knows, does not really function. It meets at rare intervals for short sittings, at which there is no decision of any kind. Its business is to pass the Executive's provisional decrees into laws. How long Mussolini will tolerate the Chamber's existence no one knows, but if rumor is to be trusted, the King objects to its formal abolition. The press has been subjected to treatment which has no parallel anywhere, and besides the suppression of the non-Fascist press, all the political parties except the Fascist have been dissolved, and any attempt to revive them is visited with from three to five years' imprisonment."

MEN'S HEARTS FAILING THEM FOR FEAR

Lord Rayleigh, a distinguished scientist, and Lord Halsbury, a barrister, made the members of the House of Lords in London do some serious thinking recently with their forecasts of what may happen in the next war. They said:

"The principal buildings should be made gasproof, and means might be devised of sucking the gas away through the sewers of London."

The Earl of Halsbury said that it was his duty, late in the war, to consider plans for the bombardment of Germany. The recent accident at Hamburg had shown what might be done by an escape of poison gas in a town.

Mentioning an area of about twelve square miles in the center of London, he went on, "the total of phosgene gas required to produce a lethal atmosphere over the whole of that area up to a height of forty feet is under 2,000 tons. Yet phosgene gas, for purposes of war, is as out of date as a blunderbuss."

He described a new gas so deadly that a concentration of one part in ten million parts of air would probably incapacitate a man in a minute. With this gas only forty tons would be needed instead of 2,000. "Multiply it by ten," he added, "and you still have something in the nature of 400 tons to do the thing ten times over.

"A bomb filled with this poison gas, dropped in the center of London, would kill every man, woman, and child in an area of about two miles. Ask any expert, and he will agree with me, that at the present moment, London is at the mercy of any nation, reasonably close, which is evilly disposed enough to come and obliterate it, and that London could be absolutely and completely obliterated."

FROM GLORY TO GLORY

(Continued from page one)

is a kingdom, a throne, a crown, a place at the right hand of the Lord of glory in His millennial kingdom; and He sends forth the invitation, "Whosoever will may come." Millions have come, have knelt at His feet and received His word of forgiveness, and have gone away with peace in their hearts, conscious that God has given to them eternal life. They rejoice in that life and have gone on victoriously for a time. But by and by they have neglected to fellowship with the Lord, neglected to fellowship with His children, neglected meditation upon the Word of God, until gradually they have slipped down to the flesh level, the earth level; and the beautiful garments that were put upon them at the foot of the cross have become stained and smeared with contact with the world.

God has provided grace whereby every saint may walk in snowy whiteness moment by moment. There is plenty of temptation to sin, but there is no excuse for sinning, for abundant grace has been provided whereby the children of God can be kept from sin. If we give the consent of our will to sin, then it comes in and befouls and besmirches us. But if we resolutely say No, it can beat upon us like a storm beats upon the outside of the house but it cannot get in. And the bride who hath made herself ready is composed of those who are so fully separated unto their coming Bridegroom that they never consent to the appeal of the enemy at all; but with a resolute No to the world, the flesh and the devil, and one glad, whole-hearted Yes to their Lover Lord, they go on in white day by day.

It is an individual matter; but when individuals in a condition like that come together as a body in a church, then the glory of Jehovah comes down and His glory fills the temple. These worldly things with which we defile our garments and interrupt our communion with the Lord and hinder His glory from filling us—do they pay? Oh, no, they don't. *It costs too much to be out of the will of God.* God is so pleased to have His people in divine order in relation to Himself and to each other, vertically and horizontally, that He sets His sanction upon that condition filling the place with His glory. I long to be in meetings where the glory of God is so great that the priests (ministers) cannot stand to minister, and the

people worship and glorify the Lord of glory from the depths of their hearts.

In the third chapter of 2 Corinthians the apostle contrasts the glory that came in the Old Testament times (which was the glory of the law), with the glory that comes in these New Testament times (the glory of the Spirit). He says, "But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away; how shall not the ministration of the Spirit be rather glorious? . . . For if that which is done away was glorious, *much more* that which remaineth is glorious." After showing how exceeding glorious is the ministration of the Spirit, the apostle brings us practical instructions as to how we may enter into that glory. He says, "We all, with open (unveiled) face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."

Herein lies the secret of all we have been talking about—that we all with unveiled face fix our gaze upon Him. A veil is something that comes between. Somehow there comes a veil between us and God when we do not fully obey and believe, when we talk about each other in an evil way, or a critical and faultfinding way. It does not take much, perhaps just a word, or a lifting of the eyebrows, or a curling of the lips, and a veil has come between us and God, between us and one of His saints. Anything that comes between us and one of God's children is absolutely certain to come between us and God. We cannot be right with God if we are not right with each other. We cannot love God with all our hearts unless we love one another.

And so God speaks first of all about our having an unveiled face—nothing between us and our brethren, and nothing between us and our Lord. Then the result? As we gaze and gaze upon Him we are transfigured into the same image from glory to glory, from one degree of glory to another degree. And when the saints of God who are reveling in that glory meet together, the accumulation of glory in the building comes like a great cloud and fills the place. One visitation of the glory of God will do more to dissipate selfishness and destroy differences than anything I know of. One visitation of the glory of God will cause the little things we have disagreed over, or quarreled about, to shrivel into nothingness. The glory of God is of transcendentally greater value than our little differences that keep us apart and cause us to talk about each other.

We follow the way of glory, or else we follow the way of condemnation. We go on from glory to glory, or else we slip back into the place where our hearts grow hard and cold. And as soon as we begin to become hard and cold then we begin to separate from each other and the unity is lost. When the unity is lost then the glory goes from the temple. We read in Ezekiel of a time when the glory of Jehovah was just resting on the threshold of the temple, about to depart. Then Jehovah sent a man through the city, clothed with long linen garments, and with a writer's inkhorn, and

instructed him to go up and down through the streets and put a mark upon the foreheads of those who sighed and cried because of all the abominations that were being done. Then He told the men who were armed with weapons to go through the city and destroy every person who did not have this mark. There comes a time in the history of each church when the glory of God is on the threshold, about to depart. The only thing that will save the situation is for men and women who have a real love in their hearts, who really sigh and cry for the conditions round about, who are really burdened for sinners, to weep before God; and sometimes even a few such folks can bring the glory back.

Some who have tasted the glory of God, and who like it, have perhaps not the firmness of character to resist the onslaughts of the world; and so they drift unwittingly into a condition of deadness and barrenness of soul. But those who have caught a glimpse of the victorious life will have to pray for the others. They may have to sigh and cry for the abominations of the weaker ones—the deadness and coldness. They may have to weep in sackcloth and ashes. But it will be a million times worth while as they see the glory returning to the temple. Not just for the glory itself, not just for the blessing, but because the glory and the blessing are signs of the sanction and approval of our heavenly Father upon our condition. When we are in a condition that is pleasing to the Lord, then we are in a condition to bear fruit, to see souls saved, to see souls baptized in the Spirit, to see people healed.

It makes a great difference whether or not God is pleased—it makes the difference of two worlds, heaven or hell. At one time the Apostle Paul was ruled by a mighty ambition to be a great rabbi in Israel, but later he came to the place where he said, "I am ambitious to be well pleasing unto Him." The one controlling ambition of his life was to be well pleasing in the sight of God. And it should be ours also. If we would just keep our eyes on the end of the journey and what will happen then, we would say No to every appeal of the world, to every appeal of the flesh, to every appeal of the devil; and we would say a joyful Yes to God in anticipation of that time when we would hear our Lord say those wonderful words, "Well done, good and faithful servant, enter thou into the joy of thy Lord." With the wildest stretch of imagination I cannot think of anything this world can offer that would be equal to that.

But we cannot get that greeting from our blessed Lord unless we walk in a way that will warrant His giving it to us when we go home to glory. The Lord of glory won't lie to us and say that He is well pleased if He is not. And He won't be well pleased with us unless we walk in joyful, glad obedience to Him, walk in love toward one another, and walk in wisdom toward the unsaved so that we are not a stumbling block.

Perhaps you have been stirred by this talk. But let me tell you, it won't do you any good unless you humble yourself before God and brokenly and contritely melt at His feet, and settle once and for all which way you are going. If you take time to

look up into His face without a veil between, without any suspicion toward your brethren, or condemnation, then you won't have to try to be made glorious, you won't have to try to get the glory. Just look into His face and you will be transfigured from one degree of glory to another, by the mighty operation of the Spirit of God.

"LOOK FROM THE TOP"

Song of Solomon 4:7

Crushing weights give the Christian wings. It seems like a contradiction in terms, but it is a blessed truth. David out of some bitter experience cried: "Oh, that I had wings like a dove! Then would I fly away, and be at rest." Psa. 55:6. But before he finished this meditation he seems to have realized that his wish for wings was a realizable one. For he says, "Cast thy burden upon Jehovah, and he will sustain thee."

The word "burden" is translated in the Bible margin, "what He (Jehovah) hath given thee." The saints' burdens are God-given; they lead him to "wait upon Jehovah," and when that is done, in the magic of trust, the "burden" is metamorphosed into a pair of wings, and the weighted one "mounts up with wings as eagles."

*One day when walking down the street,
On business bent, while thinking hard
About the "hundred cares" which seemed
Like thunder clouds about to break
In torrents, Self-pity said to me:
"You poor, poor thing, you have too much
To do. Your life is far too hard.
This heavy load will crush you soon."
A swift response of sympathy
Welled up within. The burning sun
Seemed more intense. The dust and noise
Of puffing motors flying past
With rasping blast of blowing horn
Incensed still more the whining nerves,
The fabled last back-breaking straw
To weary, troubled, fretting mind.*

*"Ah, yes, 'twill break and crush my life;
I cannot bear this constant strain
Of endless, aggravating cares;
They are too great for such as I."
So thus my heart consoled itself,
"Enjoying misery," when lo!
A "still small voice" distinctly said,
"Twas sent to lift you—not to crush."
I saw at once my great mistake.
My place was not beneath the load
But on the top! God meant it not
That I should carry it. He sent
It here to carry me. Full well
He knew my incapacity
Before the plan was made. He saw
A child of His in need of grace
And power to serve; a puny twig
Requiring sun and rain to grow;
An undeveloped chrysalis;
A weak soul lacking faith in God.
He could not help but see all this
And more. And then, with tender thought
He placed it where it had to grow—
Or die. To lie and cringe beneath
One's load means death, but life and power
Await all those who dare to rise above.
Our burdens are our wings; on them
We soar to higher realms of grace;
Without them we must roam for aye
On planes of undeveloped faith,*

*(For faith grows but by exercise
In circumstance impossible).*

*Oh, paradox of Heaven. The load
We think will crush was sent to lift us
Up to God! Then, soul of mine,
Climb up! for naught can e'er be crushed
Save what is underneath the weight.
How may we climb! By what ascent
Shall we surmount the carping cares
Of life! Within His word is found
The key which opens His secret stairs;
Alone with Christ, secluded there,
We mount our loads, and rest in Him.*

—Miss Mary Butterfield

THE PROMISED LAND

*"Look from the place where thou art,
northward, and southward, and eastward,
and westward; for all the land which thou
seest, to thee will I give it." Gen. 13:14, 15.*

No instincts can be put in you by the Holy Ghost but He purposes to fulfill. Let your faith then rise and soar away and claim all the land you can discover.—S. A. Keen.

All you can apprehend in the vision of faith is your own. Look as far as you can, for it is all yours. All that you long to be as a Christian, all that you long to do for God, are within the possibilities of faith. Then come, still closer, and with your Bible before you, and your soul open to all the influences of the Spirit, let your whole being receive the Baptism of His presence; and as He opens your understanding to see all His fullness, believe He has it all for you. Accept for yourself all the promises of His word, all the desires He awakens within you, all the possibilities of what you may be as a follower of Jesus. All the land you see is given to you.

The actual provisions of His grace come from the inner vision. He who puts the instinct in the bosom of yonder bird to cross the continent in search of summer sunshine in the Southern clime is too good to deceive it, and just as surely as He has put the instinct in its breast, so has He also put the balmy breezes and the vernal sunshine yonder to meet it when it arrives.

He, who breathes into our hearts the heavenly hope, will not deceive or fail us when we press forward to its realization.—Sel.

A NOTE OF APPRECIATION

We take this means to express our appreciation to the many pastors and friends who have so loyally responded to an appeal sent out to secure new subscribers to the *Pentecostal Evangel*.

We have been greatly encouraged by your co-operation in this matter, and as a result we are receiving hundreds of new subscriptions. May the Lord abundantly bless you for your faithfulness is our prayer.

J. Z. Kameron, Manager.

Receive every trouble, disappointment, pain, or anxiety with both thy hands as a real opportunity of entering into fuller fellowship with thyself and thy long-suffering Saviour. —Wm. Law.

I believe the first test of a truly great man is his humility. —Ruskin.

The Gospel in Foreign Lands

TRAINING WORKERS IN LIBERIA

Mary Martin

In 1925 the Lord laid the need of a Bible study for our native workers much on our hearts. The need had been realized here on the field for some years, but the school had never been established.

The first class met in December, 1925. On the opening day the blessing of the Lord confirmed His approval of our attempt at such work. The first session met for one week. How our hearts did rejoice as we realized we had a Bible School started in Liberia.

Our native preachers and teachers were glad for the opportunity to study God's Word. They have taken much interest in it all along, but they are stationed in different sections and some are long distances from Newaka. God has helped us to write a simple correspondence course for them, a portion of which is sent to them each month. When they gather here at Newaka for a short course in more intensive study, we discuss any subject or questions which were not understood by them in the correspondence material sent them. We will soon have completed a study of the New Testament and a few of the Old Testament books.

Will you please pray for these native workers? They need your prayers. Pray that they may become more rooted and grounded in the Word of God and learn to stand firm in the faith.

There are still many open doors where souls are waiting for the gospel and for some one to teach them a better way



Native preachers and teachers of Liberia.

stretching out her hands unto God.

WEDDING BELLS IN CHINA

We have just received word from China that Sister Anna Weber, formerly of Cleveland, Ohio and Brother James H. Andrews of the Assemblies of God of Great Britain, were united in marriage on August 8th at Yunnan-fu, China, by Brother F. J. Dymond of the United Methodist Church, and by the British Consul General of Yunnan-fu; and also in conformity to the laws of the United States of America, the American Vice Consul being present at the ceremony. Brother Andrews writes: "It was surely a threefold marriage, 'and a threefold cord is not easily broken.' Continuing his letter Brother Andrews gives a brief summary of their future plans: 'As to our sphere of labor in China for the Master, perhaps some of you know that it has been my joy and pleasure to work with Jesus in far off Likiang, eighteen days' journey by horseback from Yunnan-fu.

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.

There we have five stations to care for and a large unworked district. There is a great need for work and workers in this part, and should the Lord be willing to send forth other workers, we shall open work in other parts where the people have asked me to come and preach the gospel to their townsmen. We used to have a home in this wilderness for the 'wayfaring men' of Tibet who made use of it during

their stay at Likiang free of charge. Through this little kindness to them, their friendship was gained and the gospel brought within the gates of that great closed land.

"Perhaps the manner and methods of getting to Likiang would be interesting to some. It is not an easy thing to travel in China, and especially to Likiang. The way is infested with robbers. The roads are only mountain tracks, very narrow, ascending at times into the mountains 3,000 to 5,000 feet, then down in the river bed which so often is the main road in China, and at last rising to an elevation of 8,500 feet above the sea level at Likiang. The places for rest at night are very poor. You have to get what you can and be satisfied. The manger with your horse is a splendid resting place, for here the Peace of the world was born. To attempt this journey at this time would be impracticable, since the rains are now on. The methods of travel are by horse, or chair carried by men. Missionary's belongings are carried on poles by coolies, each man carrying about

sixty pounds, or by pack-horses which carry about 120 pounds. The Consuls insist that an escort of soldiers go with us, and we cannot go without them unless we want trouble with the Consuls. These soldiers are no help to the gospel and impede our journey in many ways. We would rather be without them. They rob the poor en route, making them pay according to the value of their loads. At the eating shops they have their fill as protectors of the land, while they demand inexorable prices from the missionary for their so-called protection, even to the point of their guns, should they not be satisfied. How we need your prayers for a safe journey to Likiang.

"The Lord willing, we shall be leaving Yunnan-fu about the end of October for Likiang. We plead for your earnest prayers that God will bless this journey and make

it a real gospel enterprise. We hope to make these 18 days a time of carrying the gospel to the neglected along the roadside. Having with me over 300 New Testaments and over a horse load of tracts and portions of the Gospels to be given away among the people, I feel in some way that they will not be forgotten. Please pray that they shall be blessed, and the WORD of GOD grow. It will be a big undertaking and a great tax on our strength each day, but we rest on the promise, 'As thy days so shall thy strength be.' His blessings are new every morning, 'and no good thing will He withhold from them that walk uprightly.' We believe that all things are

possible with God and also with him that will believe God."

NEWS FROM MANY LANDS

Sainam, China

In Sainam the Lord continues to work. A whole family of five have turned to the Lord. One woman who lives in the house of the converted priest gave up her idols and prays so earnestly to the living God. The first time she went to the church services, she gave her thank offering of \$1.60 to the Lord's work. She only earns about twenty cents a day, although she works early and late, weaving cloth on a hand loom; but love must have an outlet, and she gladly gave her savings to help some one else to know about Jesus.

A young girl saved in a thieves' village across the river, was beaten by her parents until she was scarcely able to walk. Now they threaten to lock her in and starve her until she goes back to worshipping the family gods, but the dear girl is very brave and says Jesus died for her and she is will-

ing to suffer for Him. One other Christian woman in this thieves' den is greatly persecuted and at times her life is endangered, but God is helping her to shine for Him. We can do nothing to help them only as we pray for them. We know God is working, and we believe a mighty sweeping revival is near.—Sister Margaret Kelley.

Report from Latvia

"If God is for us who can be against us?" Just a few lines to let you know we are going on. At times the battle is hard, and the giant seems too big to overcome, but praise God, it is "not by might nor by power, but by My Spirit, saith the Lord." The Lord is working in our midst, and we hope soon to take more ground for the Lord, since many are waiting for us to come. In a little more than two years' time, five workers have been added to our ranks, our own Pentecostal song book published, as well as a monthly Pentecostal paper, many thousands of tracts printed and given out free and some sold, and two mission stations opened that stand for the old true gospel.

In August we held a convention which was most blessed of the Lord, and at the closing service it was hard for us to part one from another. One brother got up and said he wanted to say like Peter, "Let us make here . . . tabernacles," for "it is good for us to be here." At two a. m. of the day following the closing night, we left the meeting, and afterwards took some refreshment, some of them for the first time during the Convention for they had spent the time in fasting and praying.

I could write much more, but I haven't time. As our work is increasing on all sides, I often wish I had a typewriter and many other things. Well, I can leave all the "why's" with Him.—Rachel Grevin.

Ping Chau, China

The work in Ping Chau is going on nicely. This year we have had a good attendance at the meetings. Two young boys were baptized in water some months ago. These two boys I am very happy over, for they are bright lights for the Master. They receive much persecution in the rice shop in which they are employed, but are still standing faithful. Several more are also waiting for water baptism, which we hope will be at our next revival meeting.—Mary Rasmussen.

Pray for Greece

We want you to pray for the brethren in this country, since we are passing through some terrible things. An epidemic of fever has come this way lately, and the people are suffering much, especially here in the city of Athens where there is a shortage of drinking water, and we are having to buy it. Surely these are the last days. People are falling to the ground as though drunk, and in nearly every home we find three or four persons in bed with no one to care for them. A few days ago one lady was sick, and while her husband was at work she got up to get a drink of water and fell down dead. Many factories are closed as there is no one to work. The City Hall of Perouse is closed, since all persons employed there are sick. May God have mercy

on us! I myself have been sick also, and many other Christians, but the Lord touched my body. I am still weak and dizzy though. Please pray for us and for some of our brethren who are yet confined to their beds.—Harry Mamalis.

NOTICE

We have a number of the Special Missionary Edition of the *Evangel*, issued under date of April 7th of this year which we shall be glad to send without charge to any assembly or persons who can make use of them. We have about 2,500 in stock, so will send them out in bundles as long as the supply lasts. When sending in orders state the number that can be used and also mention that it is the Special Missionary Edition of the *Evangel* that you wish.

TO MISSIONARY CONTRIBUTORS

We occasionally receive offerings from individuals who afterwards enquire why their contribution was not reported in the *Evangel*. We would therefore advise that all personal offerings are acknowledged by a receipt to each donor, and the total of such offerings reported each week in the *Evangel*, the assembly offerings being reported separately. An offering was received last month with no name attached so that we could not send a receipt. This was for \$125.00 and came from Cloverport, Ky.

PRAY FOR OUR MISSIONARIES

Have you secured your Prayer Calendar yet? We have prepared a Missionary Prayer Calendar containing a list of all our General Council Missionaries and also a number of others who are true to the Pentecostal testimony, and are laboring in foreign lands for the spread of the gospel. The calendar is arranged so that special missionaries are prayed for each day of the month so that at the end of the month every missionary in our fellowship will have been remembered before the Throne of Grace. These calendars may be obtained from the Gospel Publishing House for 10 cents. Join the prayer circle and help push the battle for the Lord.

A WORD FROM GERMANY

Brother and Sister Graf write from Germany: "We have started by the grace and blessing of God a 'Healing Home' and the Lord is with us in His wonderful way. I want to tell you of a child of God who had a short leg for 25 years. She received healing, the leg being stretched to the length of the other. She also had a curved back, one shoulder was lower than the other; she was also healed of this. We could tell of many healings which the Lord has done in answer to prayer. This Home was opened April 1, and we are having the house filled with souls who are seeking help for spirit, soul, and body. We have service in the morning and evening each day with 'prayer for the sick'; in connection with this is the opportunity given to get right with God. It is not easy here in the heart of Germany to proclaim Jesus Christ as the Healer of body and soul, here where the church is almost dead and powerless. We have been here in this country over 6 years and our house of 18 rooms is already too small, as the Lord is sending people in from all over Germany."

DETROIT REVIVAL

Pastor J. R. Kline, Detroit, Mich., writes: "We have just closed one of the best revival campaigns in the history of Berea Tabernacle. A Watson Argue of Winnipeg was the evangelist. Literally hundreds came to the altar seeking to be saved, reclaimed, and filled with the Holy Spirit. The bright testimonies given were evidence that many of these definitely found the Lord. The revival began with a state convention of the Christ's Ambassadors, which, because of its deep spiritual tone, proved untold blessing to all the delegates as well as to the local church. Large crowds, some of the biggest in our history, greeted the young evangelist all through the campaign. Brother Argue's slide trombone, new choruses, and a children's 'Sunshine choir,' all contributed to the interest and success of the meetings. Many new members received the right hand of fellowship and joined the church."

SCHOOLHOUSE REVIVAL

Evangelist C. A. Corbin and wife write: "July 28th we started a revival at Round Rock schoolhouse, 5 miles from Russellville, Ark., the building proved too small, so we moved into the yard and stayed 4 weeks. Then we moved 2 miles east and stayed 2 weeks. During the 6 weeks God worked in a wonderful way, 35 saved and reclaimed, 16 received the Holy Spirit, 14 baptized in water. A man 54 years old, his wife and 4 daughters were brought to God. We closed with an all-day meeting, baptismal service in the afternoon and Sacrament and divine healing service followed. Some have been saved since we left, and one has received the Baptism in the Holy Spirit. Any one desiring a meeting may address us c/o Brother Wilson MacNabb, R. 4, Russellville, Ark."

PROSPEROUS NEW WORK

Pastor Rosa O'Neal writes from Yale, Okla.: "We had Brother Gilliam of Little Rock, Ark., with us for a revival through the month of August. God blessed from the beginning of the meeting. There were 36 saved, 14 baptized in the Holy Spirit and 31 baptized in water. This is a new work, having been set in order by Brother Hutsell March 6, 1928. God has blessed us with a nice new church, which we own; have a wonderful young people's society. I have resigned as pastor and the assembly has called Brother Gilliam. All Council ministers are welcome in our midst."

SAVED THE OLD-FASHIONED WAY

Evangelist J. K. Grissett writes: "Just closed a 3 weeks' revival at Shiloh (6 miles south of Dublin), Texas. Eighteen were saved in the old-fashioned way, 1 received the Baptism in the Spirit, and 8 were baptized in water. A good spirit prevailed, and God blessed the message to souls. This is a new field, and Brother H. D. Anderson, pastor of De Leon, is giving Shiloh one night a week."

Two men looked out through prison bars. One saw mud—the other stars.

Verily methinks wisdom is oft-times nearer when we stoop than when we soar.

—Wordsworth.

In the Whiten'd Harvest Fields

OKLAHOMA MEETING

Sister Bessie Smith writes: "We praise the Lord for blessings received in a meeting held about 8 miles from Ardmore, Okla., by Brother H. L. McCall. Large crowds attended. Eleven saved, 10 baptized in water."

BAPTISMAL SERVICE

Pastor H. H. Trusty, Chickasha, Okla., writes: "The Lord is good to us, sending many blessings. Last Sunday was a wonderful day, 22 followed the Lord in water baptism and 14 were added to the assembly roll."

EIGHTY SAVED

Pastor G. W. Pitts, Turkey, Tex., writes: "We began meeting here under a tent July 4, continuing 8 weeks, Sister Maret, of Amarillo, evangelist. Eighty found the Lord, 30 received the Holy Spirit, 50 baptized in water. We have set the assembly in order and are building a church."

FLORIDA MEETINGS

Brother F. H. Bell writes: "Just closed a 10 days' meeting in a schoolhouse out 7 miles from Lake City, Fla.—a new place, but several have the Baptism in the Spirit. In our last meeting before coming to this place, about 20 were saved, 4 received the Baptism and 23 joined the church. We are on our way to Georgia."

NEW CHURCH

Pastor Billy Hoggatt of Crescent, Okla., writes: "God has given us a new church 40x60. Brother F. E. Conrad was with us 10 days and the Lord blessed his ministry. Five were saved and the saints were built up. Church set in order with 21 members. All ministers in fellowship with the General Council are invited to stop off with us when passing this way."

MANY CONVINCED

Pastor S. V. Harvey, Bigstone Gap, Va., writes: "Just closed a 2 weeks' meeting here with Brother Wm. E. Giles as the evangelist. Many were convinced of the truth, several saved and reclaimed; a number tarrying for the Baptism in the Spirit. This is a needy field. Any minister in fellowship with the Council who may be passing this way, will be welcome among us."

YOUNGSTOWN CAMP MEETING

Brother G. W. Hoffman writes: "The Second District Camp Meeting held at Youngstown was an occasion of great refreshing. Some were born again the first day, and almost every night for 3 weeks some were at the altar for salvation. During the meeting several were baptized in the Holy Spirit. Many sick were prayed for and testified to the healing power of the Lord Jesus. We should like to mention all the speakers and singers who contributed to the success of the campaign, but space will not permit. Pastor A. B. Cox and party will be remembered with highest appreciation."

PENTECOSTAL FIRE FALLING

Brother Roy Crane, Campbell, Mo., writes: "The Lord has given us three good meetings since coming here in June. Many souls have been saved and baptized in the Holy Spirit. We are going to build a new church 40x70 feet. Many Methodists and Baptists are moved toward God, hungry for the Pentecostal experience. The fire is falling, 9 received in 3 nights."

PAWHUSKA BLESSED

Pastor F. E. Conrad, Pawhuska, Okla., writes: "We took the pastorate here March 4. God has blessed in many ways. During our revival with Sister Colbert in charge, 27 were saved and reclaimed, some received the Baptism, 9 were baptized in water and 22 added to the assembly. Souls are getting saved right along in the regular services."

IDAHO CAMPAIGN

Brother J. W. Houghton, Coeur d'Alene, Idaho, writes: "We have had a month's campaign in this pleasure-mad, self-satisfied little city of about 10,000 population. Brother Hans Hansen, of Salem, Ore., shipped his tent here and on Aug. 19th, we opened fire on sin with the full gospel. Some of the old-time warriors were blessed; others got mad and haven't settled everything with God yet. We cannot say how many found salvation for no record was kept, but we do know that Jesus is still baptizing in the Holy Spirit 'for we heard them speak with tongues and magnify God.' Many said, 'We never saw it on this wise.' Some very definite testimonies to God's healing power were given. Brother Hansen leaves to-day for his home in Salem, Ore., in the meanwhile the meetings here go on, and any messenger of the Lord who may find it convenient to drop in will find a welcome. We are believing for a real lighthouse of God's truth to be set up here to serve until He comes again."

VICTORIOUS CAMPAIGN

Brother Roy K. Reed, Shawano, Wis., writes: "Having felt that it was the leading of the Lord, we came here with one of the District tents and launched a 30 days' campaign. Things looked dark for the first two weeks, when the storm gathered. A large show tent was pitched within ten feet of our own tent, and we preached and sang to an unseen audience. After one week they moved on, left the crowd to us, and God gave us a revival. God's hand is often shrouded in a cloud. We have held 3 baptismal services in which 12 followed the Lord in baptism. At the end of 30 days some voiced the wish for a permanent work and \$2,200.00 was raised in about 20 minutes, the meeting continued another week, and, needless to say, the blessing of the Lord followed. We have bought a nice building in a fine location, which will be called 'Full Gospel Tabernacle,' the writer will serve as pastor for the present. My wife, Sister Alma Martin, of Pillager, Minn., and Sister Emma Cross, of Minot, N. D., assisted in the campaign."

REVIVAL IN NEW MEXICO

Pastor E. M. Jones, Portales, N. Mex., writes: "Just closed a 4 weeks' revival. Some 8 or 10 saved and 15 filled with the Holy Spirit, 8 baptized in water. Brother W. H. Wheelchel did the preaching. Aug. 25-26 we had a Christ's Ambassadors Rally which was enjoyed by all. The young people went back to their field with a zeal to press the battle to the gates."

REMARKABLE HEALINGS

Pastor Walter W. Christmas writes: "The Lord is wonderfully blessing us here in Wisconsin Rapids, Wis. August 1, we started tent meetings and in spite of discouragements, trials and persecutions, over 30 have given themselves to the Lord and nearly every night others are coming to the altar. Last Sunday 5 found Jesus as their Saviour and 10 were healed in answer to prayer—of rupture, goiter, deafness, weak eyes, infection, neuritis, tumor, etc. Thirty-five have been baptized in water and 17 baptized in the Holy Spirit."

AN OPENED DOOR

Pastor Delmar Johnson writes: "God has opened up the door for a work in Zanesville, Ohio. Meetings began Sept. 17th. Would like all of God's people who read this to pray for this work. This is a hard field. The door opened up in a mission called the Church of Christ. Hall ready to begin meetings. Seats and everything furnished. Pastor who has had charge says he is willing to accept the Pentecostal doctrine as taught by the Assemblies of God. I will be in meetings each night here as long as the Lord leads, with the exception of Sundays, when I will preach in my assembly at Cambridge, Ohio."

REVIVAL ACTIVITY IN LACKAWANNA VALLEY

There is much activity in the assemblies of Lackawanna Valley, Pa., and vicinity at the present time. Nearly all of the eight or ten assemblies located within a radius of twenty miles of Scranton are enjoying the blessing of the Lord. Brother Twiss of Gravity is having our chairman, Brother Joseph Tunmore, for a series of meetings beginning September 16th; Brother Peter Jenson is assisting Brother John Jenkins at Moosic and Mrs. Ida Coates Shuss is preaching for Brother Paul Schmidt at Dalton. She is assisted by her husband, Brother Charles Shuss and Brother Dawkins. The work in Dalton is a new work, as is also the work at Moosic. Brother Jenkins has just completed a nice new church at Moosic, measuring 38x60 feet. It was dedicated by our beloved chairman, Brother Tunmore on Sunday afternoon, September 9th. Brother Couzens is having special services at Peckville also, the young people taking the responsibility for the preaching, singing, etc. The Pentecostal Church in Scranton will open its evangelistic campaign on October 16th with Stanley Cooke, the district evangelist.—J. R. Flower.

SOUTHWEST VIRGINIA CAMP MEETING

Brother Willie T. Millsaps writes: "The Southwest Virginia camp meeting held at Richlands, August 2-12, was a wonderful camp meeting. The saints who came in from various places came hungry for God: being hungry, they sought God; and seeking God, they were filled with more of Him. The Word preached by our dear Brother Gaston, who was our Bible teacher and evangelist, was indeed spirit and life. To all the children of God, the camp meeting was a feast of good things. A large number of our Pentecostal people attended the camp meeting, the majority being from around over southwest Virginia. A goodly number came from other states, West Virginia, Kentucky, Tennessee, and as far away as Florida, Pennsylvania, and Michigan. Brother Gaston, by making himself one of us and plainly and powerfully preaching the Word, endeared himself to both the Pentecostal people and the people of other churches. His presence and ministry in this camp meeting has meant much, and will mean still more, for our fellowship in this section of the country. The altar services were about the most wonderful of all. The altar, 40 feet long, was filled up with seekers at almost every service. No account was kept of those who prayed through; but there were a goodly number saved, reclaimed, baptized in the Holy Spirit, and healed. In a single service, one afternoon, seven or eight claimed salvation and one or two the Baptism in the Holy Spirit. Large crowds attended throughout the camp meeting. The largest attendance was estimated at about 3,500. The meeting closed with almost everybody feeling that it was good to have been there; and leaving, went on their way rejoicing and expecting a still greater camp meeting next year, if Jesus tarries."

NEW WORK

A member of Bethel Temple, St. Louis, Mo., writes: "For some months the members of Bethel Temple who live in Overland had been praying that a work might be opened there. The Lord blessed Sister Augustine in a financial way. She secured a building where services could be held, and under her leadership the work was begun. Brother Hoar conducted the opening service and afterwards preached there twice each week. The power of God was present at every service, precious souls being saved and filled with the Holy Spirit. Brother Hayes, who has been a leader of our street meetings this last summer and who has the work of the Lord on his heart, was a regular attendant at the services. With a desire to see more souls saved and the work continue he held a series of meetings. On the last night of the meeting as he opened his Bible to preach, the power of God came down and he fell to the floor. There was no preaching that night, but the Holy Spirit had His way and Brother Hayes received the desire of His heart, the Baptism in the Holy Spirit, which he had been seeking for some time. Not only Brother Hayes but four others experienced the fullness of joy that night and could say, 'I am one of them.' A proof of the blessing of the Lord is

that the Holy Spirit fell upon little children as well as adults. One little child received the Holy Spirit while praying by the bedside of her sick mother."

S. W. VA., W. W. VA., AND E. KY. DISTRICT COUNCIL

Brother Henry Whittle writes: "The ninth session of the Southwest Virginia, Western West Virginia, and Eastern Kentucky District Council, which was held at Richlands, Va., August 13th to 15th, was wonderfully blest of God. It was a time of blessed fellowship with the brethren and all of us were encouraged to go on to greater victory. The Council was opened with a message by Brother Millsaps, our district superintendent, in which he spoke on the fellowship of the Council, our obligation to the Council, and our opportunities in the Council work. Twenty-six preachers and delegates were present; also, a large number of visitors. The election of officers was as follows: M. B. Hampton of North Tazewell, Va., district superintendent; Henry Whittle of Honaker, Va., secretary-treasurer; H. H. Peck of North Tazewell, Va., presbyter for Southwest Virginia; J. H. Stroud of Charleston, W. Va., presbyter for Western West Virginia; and L. D. Warren of Versailles, Ky., presbyter for Eastern Kentucky. Four were ordained to the ministry and eight were licensed. This is a gain of eight preachers, bringing our total to about forty-five."

SPIRIT OF GOD PRESENT

Brother Earl W. Clark, Indianapolis, Ind., writes: "The Lord is wonderfully blessing our efforts for His kingdom in this place. For more than a year we have prayed earnestly for a revival in which pungent conviction would rest upon the sinner. What blessed altar services we enjoy! The Holy Spirit is manifest, and those coming in for the first time testify that they feel His presence. A number in our midst are hungry for the blessed Baptism in the Holy Spirit. We are striving to build up and maintain a Bible congregation, every member a Bible Christian. We have had some miraculous healings, to God be all the glory. A young man was offered a good railroad position. Having first to undergo a physical examination, the doctor told him he was ruptured. At his mother's suggestion he came to the study, was prayed for and instantly healed. In three days he was examined by a physician who told him he had no rupture; the head doctor of the railroad saving the same, he was assigned work the following morning. (References, Mrs. Feeman, 6020 E. Washington; Mrs. Chas. Spicklemier, 49 Chester St., Indianapolis, Ind.) We expect Brother Jonathan Perkins to be with us in special services in the near future."

REVIVAL CONTINUES

Brother Earl W. Winand, writes: "The revival that started at Mercersburg, Pa., one year ago is still going on, for which we are praising the Lord. On Sunday, July 22, we buried 45 in water baptism, which makes 78 in all that have been baptized in the last year. We are getting ready to build a church that the good work may go on and God's great name be glorified."

MARYLAND CAMP MEETING

Pastor Ralph McMakin writes: "Western Potomac camp meeting held at Cumberland, Md., Aug. 10-26, was a great success in many ways. Large crowds attended. Our pavilion was much too small to accommodate the people. Quite a number saved and several filled with the Spirit. Brother Nimrod Park, of Pittsburgh, Pa., was used of God in bringing the Word. The camp did much toward getting the gospel to the city at large. Many strangers are coming into our churches since, in this part of the district. Brother Cox, of Westernport, Md., and Brother Steward, of Frostburg, Md., gave us splendid Bible lesson each day."

"SIGNS FOLLOWING"

Evangelist Maurice H. Ness, Virginia, Minn., writes: "The Lord is wonderfully blessing in this new field. Just closed a campaign with Evangelist Helen Batcher; 15 saved, 5 received the Baptism in the Holy Spirit, many healed. The whole city is stirred, and people are asking, 'What meaneth this?' A brother who received the Baptism spoke in the Hebrew tongue for about an hour; a Swedish brother spoke in Austrian, another spoke in Finnish. A lady in the audience was amazed and said, 'I thought you were a Norwegian.' People were convinced that this is of God."

Forthcoming Meetings

Pray for all forthcoming meetings. Notices of meetings should be received by us three full weeks before the meeting is to start.

RUSSELLVILLE, ARK.—The sixteenth annual session of Arkansas-Louisiana District Council will convene Oct. 8, 1928.—W. Jethro Walthall.

MIDLAND, PA.—Evangelist Delmar Johnson, Cambridge, Ohio, will conduct revival meetings, Oct. 7:21, or longer.—Pastor Edw. Jones, 713 Virginia Ave.

ST. PETERSBURG, FLA.—Evangelist Otto J. Klink will begin a city-wide revival campaign at Assembly of God, Sept. 28, to run three weeks or longer.—Otto J. Klink.

DALTON, N. Y.—An old time Pentecostal revival will be held in the G. A. R. Hall, Sept. 23 to Oct. 14, conducted by Evangelist and Mrs. W. P. Voodre, Watertown, N. Y.—Mrs. Inez Whitnack, Pastor.

EVERETT, WASH.—Sunday night services broadcasted 8 P. M. to 9:30 P. M. over station KFBL 223 7 Meters. Tell your unsaved friends of this service.—Bethany Temple, 26th and Oaks Ave.

DURANT, FLA.—Camp meeting Oct. 11-21. Dormitories are provided for both men and women. Cots will be furnished at reasonable cost. Restaurant on grounds. For further information address, Pastor Perry W. Hadscock, Durant, Fla.

FRAMINGHAM, MASS.—The sixth annual conference and election of officers of the New England District will be held at the Pentecostal Church in conjunction with a 5 days' convention beginning Nov. 8, 7:30 p. m. and closing Nov. 10, 2:30 p. m. All ministers and delegates with members of assemblies are earnestly requested to be present. For further information address, Pastor Arthur Lewis, 370 Hollis St., Framingham, Mass.

NEW BIBLE SCHOOL

The Peniel Bible Institute of Dayton, Ohio, will open its first session on October 15, at Buckeye and Pulaski Sts. The school offers a standard three year course in Bible training, and has the endorsement of the Presbytery of the Central District Council. Brother A. B. Cox is president, and Brother O. E. McCleary is secretary-treasurer of the institute. Brother McCleary, Brother and Sister Robert A. Miller, and Sister Van Scoick make up the faculty. Information and application blanks may be had by writing Rev. O. E. McCleary, 104 Buckeye St., (Rear), Dayton, Ohio.

BEREAN BIBLE INSTITUTE OF SAN DIEGO will open for the winter session on Monday, September 24. Address all enquiries to: The Secretary, 590 Fir St., San Diego, California.

PILLAGER, MINN.—Evangelist C. Elsworth Krogstad will begin a series of meetings Oct. 3, and continuing all through the month at Casino and Pillager, Full Gospel Tabernacle.—Pastor Fred Gottwald.

SCRANTON, PA.—Brother Stanley Cooke, evangelist for the Eastern District, will conduct an evangelistic campaign at the Pentecostal Church, 825 Green Ridge Street, from October 16th to 28th, inclusive. All are welcome.—J. R. Flower, Pastor.

TRENTON, MO.—Evangelistic services will be held at the Assembly of God church on Tinsman and Laclede Sts., beginning Oct. 14. Evangelist Chas. Peppers and party in charge. Special music. Every one cordially invited.—Pastor Ferdinand Peppers, 1115 E. 9th St.

WILMINGTON, DEL., 23 and Pine Sts. Old-time gospel meetings Oct. 7-28 and longer, as the Lord leads. Evangelist L. B. Staats of Ohio will be the speaker. Those desiring the services of Brother Staats during this trip east, please notify Pastor M. W. Richards, 915 West 29th St., Wilmington, Del.

CHELSEA, MASS.—First Pentecostal Church, 113 Hawthorne St., will hold special services Sept. 30 to Oct. 14. Eastern District Evangelist C. S. Cooke in charge. Services nightly except Monday. Sundays 3:00 and 7:30 p. m. East Boston tunnel cars stop at door.—C. C. Garrett, Pastor, 25 Barrett St., Revere, Mass.

DURANT, FLA.—Camp Meeting 8 miles from Plant City, 18 miles from Tampa, at Pleasant Grove Camp Grounds, Oct. 11-21. Elders L. J. Bolton, Perry W. Haddock, and J. L. Webb in charge. For further information write Elder Perry W. Haddock, Route 1, Plant City, Fla.—N. A. Bill.

FARGO, N. DAK.—A 3 weeks revival campaign at Gospel Tabernacle, 7th Ave., N. and Broadway. Evangelist A. Watson Argue will be the speaker. Begins Sept. 23, services every night at 7:45 and Sunday at 3 and 7:45. For further information write Pastor Henry H. Ness, 515 7th Ave. No.

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.

CHICAGO, ILL.—Miss Hattie Hammond will hold an evangelistic campaign from Oct. 7, for 3 weeks or longer, at Bethel Temple, 1901 West Washington Blvd., Chicago. This is the second campaign Miss Hammond has held in Bethel Temple. For further information write Pastor S. R. Fostekew, 2935 North Long Ave., Chicago.

TULSA, OKLA.—The Oklahoma District Council will be held, the Lord willing, Oct. 23-26 inclusive, at Full Gospel Tabernacle, Fifth and Peoria Sts. We wish to insist that the ministers of the District make plans to attend. Ministers from other Districts have a most hearty invitation. As far as possible, entertainment will be provided for all who come. Some of the brethren from Springfield will be with us.—Glenn Millard, Dist. Sec'y.

SECTIONAL CONVENTIONS for Texas and New Mexico

- 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.—Elctra, 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. Supt.

OXFORD, PA.—The Pentecostal Church of God will conduct a series of full gospel meetings in Grainger Hall, Oct. 7-21, services nightly 8:00; Sunday, 11:00 a. m. and 7:30 p. m. Special program will be arranged for opening day. We expect some of God's matured and especially gifted workers here. We extend a cordial invitation to all the saints in our district. Those coming from a distance to stay over night or longer, communicate with Mrs. Laura Barr, Matron of Bethany Home, 125 Second St., stating your need.—A. H. Jamieson, pastor.

EASTERN DISTRICT COUNCIL NOTICE

PHILADELPHIA, PA.—The Credential Committee of the Eastern District will hold its fourth quarterly meeting in the Highway Mission Tabernacle, 19th and Green Sts., on Wednesday afternoon, October 10th at two o'clock. Candidates for license or ordination may meet the committee at time appointed.—J. R. Flower, Secretary.

ELIZABETH, N. J.—The annual conference of the German Branch will be held Oct. 11-21, inclusive, at Ebenezer Church, 854-56 East Jersey Street. Pastor Martin Gensichen, Berlin, Germany, and other special speakers, will minister. Services daily in English and German. The German council will be in session Oct. 16-19. For further information address Pastor C. W. Loenser.

CITY-WIDE REVIVAL CAMPAIGN, ST. LOUIS, MISSOURI.—Beginning October 14th to continue four to six weeks, in the NEW COLISEUM, seating ten thousand, located at Jefferson and Washington Avenues. Thousands are praying for this meeting. Evangelist Raymond T. Richey will speak and pray for the sick. Street cars and Bus service to Coliseum door. Hotels and other places where rooms can be secured reasonably near the meetings. Send in the names of your St. Louis friends and we will mail them announcements of the meeting. For further information write or wire Pastor Fred Lohmann, 5735 Etzel Avenue, phone Cabany 0490.

Pastor or evangelist—anywhere the Lord leads. Four years' experience as pastor. In fellowship with Arkansas District Council. Can furnish references.—C. L. Windsor, Arden, Ark.

Evangelist. In full fellowship with Arkansas District Council. Now located at Lubbock, Tex. Will consider calls in near-by vicinities.—Mrs. Mary E. Lawrence.

Pastor. In fellowship with Southern Missouri District Council.—W. E. Pope, Berger, Mo.

Evangelist. Have been preaching the full gospel message 17 years. References gladly furnished.—H. B. Laws, 201 N. Penn, Bartlesville, Okla.

Pastor or evangelist. Have been in the ministry 9 years, preached every night this summer. Sister Egan and I do a bit of singing.—S. F. Egan, General Delivery, Sullivan, Ill.

FOR SALE. Gospel text. In first-class condition. 40x58, two pole seven foot wall, mildew proof. Price \$300.00.—Shafter M. McCranie, 1718 South Pond St., Ocala, Fla.

NOTICE.—Send stamps (to cover mailing) for free gospel tracts.—Manford Evans, Sherburn, Minn.

WANTED.—An experienced evangelist—one able to teach—to hold a meeting at Pine Grove, 5 miles from Neuville, Texas.—S. C. Worsham, R. 1, Box 47, Neuville, Tex.

FOREIGN MISSIONS CONTRIBUTIONS

- Sept. 14th-20th inclusive
All personal offerings amount to \$1159.02.
- 1.00 Assembly Knox City Mo
 - 1.00 Christ's Ambassadors Monroe Ia
 - 1.87 Assembly of God Church Thackerville Okla
 - 1.98 Assembly Davis City Ia
 - 2.00 Laurel Hill Assembly Laurel Hill Fla
 - 2.00 Woman's Missionary Council Austin Tex
 - 2.13 Pentecostal Holiness S S Boise City Okla
 - 2.15 Assembly Ellington Mo
 - 2.47 Assembly Sreeds Fla
 - 2.50 Glad Tidings S S Gilroy Calif
 - 2.52 Full and Free Gospel Mission W-beeey Kans
 - 2.61 Assembly of God S S Arcadia Kans
 - 2.70 Pentecostal Assembly of God Roanoke Ohio
 - 3.00 New Bethel Assembly Bonifay Fla
 - 3.03 Spanish Portuguese Mission San Jose Calif
 - 3.01 Christ's Ambassadors Fort Collins Colo
 - 3.10 Assembly of God North Platte Nebr
 - 3.22 Assembly Edge Hill Mo
 - 3.25 Bethel Chapel Glendale Calif
 - 3.30 Assembly of God Milan Mo
 - 3.40 Assembly of God S S Avast Okla
 - 3.50 Assembly of God Beaumont Tex
 - 3.50 Vernon Assembly of God Fearn Springs Miss
 - 4.00 Flat Woods S S Edom Tex
 - 4.31 Christ's Ambassadors Bayard Nebr
 - 4.65 Assembly Graceville Fla
 - 4.75 Assembly of God Fredonia Kans
 - 5.00 Full Gospel S S White Plains N Y
 - 5.00 Assembly of God S S Grand Prairie Tex
 - 5.00 Fairview Heights Community Church Santa Monica Calif
 - 5.00 Gilroy Glad Tidings Missionary Band Gilroy Calif
 - 5.00 Assembly of God S S Burk Burnett Tex
 - 5.00 Christ's Ambassadors Thomas Hill Assembly Dallas Tex
 - 5.00 Fourfold Tabernacle Young People Bellflower Calif
 - 5.00 Woods Assembly of God Green Castle Mo
 - 5.30 Assembly Tyler Tex

- 5.69 Assembly of God S S Flint Mich
 - 5.75 Christ's Ambassadors Riverside Calif
 - 5.98 Assembly Thayer Mo
 - 6.00 Lighthouse S S Jacksonville Fla
 - 6.00 Assembly Avast Okla
 - 6.05 Assembly of God Oroville Ill
 - 6.15 Pentecostal S S Grafton Ill
 - 6.20 Full Gospel Tabernacle McFarland Calif
 - 6.27 Assembly of God S S Yoakum Tex
 - 6.36 Busy Bee Band New Castle Nebr
 - 6.50 Full Gospel S S Burbank Calif
 - 6.65 Assembly of God Church Vernon Tex
 - 6.70 Assembly Beggs Okla
 - 7.00 Full Gospel Assembly Glendora Calif
 - 7.00 Pentecostal S S Elbe Wash
 - 7.03 Pentecostal Prayer Circle Inkerman Pittston Pa
 - 7.85 Assembly of God S S Newton Kans
 - 7.93 Pentecostal S S Attica Kans
 - 8.00 Assembly of God Kansas City Kans
 - 8.00 Assembly of God S S Carthage Mo
 - 8.35 Young People's Society Holly Colo
 - 8.65 Bethel Assembly Arton Ala
 - 8.90 Assembly Memphis Tenn
 - 9.00 Assembly of God S S Minneapolis Minn
 - 9.32 Assembly of God Collinsville Okla
 - 9.55 Landing Assembly Anquilla Miss
 - 9.75 Newman Evangelical Assembly Turlock Calif
 - 10.00 Assembly Gulfport Miss
 - 10.00 Bethel Chapel S S Los Angeles Calif
 - 10.00 Lolie River S S West Plains Mo
 - 10.00 Christ's Ambassadors Joplin Mo
 - 10.00 Pentecostal Assembly Mishawaka Ind
 - 10.00 Full Gospel S S Kingsburg Calif
 - 10.25 Crichton Assembly Crichton Ala
 - 10.35 Assembly of God S S Wetumka Okla
 - 10.85 Full Gospel Tabernacle East St Louis Ill
 - 10.99 Central Park Assembly & S S Central Park N Y
 - 11.00 Pentecostal S S Pasadena Tex
 - 11.48 Glad Tidings Mission Medford Mass
 - 11.89 Assembly Trenton Mo
 - 12.20 Full Gospel Assembly Dayton Ore
 - 12.70 Assembly of God Great Bend Kans
 - 12.72 Assembly Mattoon Ill
 - 13.00 Pentecostal Assembly Trenton N J
 - 13.68 Full Gospel Tabernacle Salem Ore
 - 13.85 Bethel Full Gospel Church Stockton Calif
 - 13.92 Disciples Assembly Walla Walla Wash
 - 14.40 Assembly of God Arkansas City Kans
 - 14.50 Full Gospel Mission Dansbury Conn
 - 14.95 Christ's Ambassadors Sherburn Minn
 - 15.00 First Pentecostal Church Mercersburg Pa
 - 15.00 The Gospel Tabernacle Muskegon Mich
 - 15.00 Pentecostal Assembly of God Clarks Summit Pa
 - 18.00 Pentecostal S S Dunsmuir Calif
 - 18.25 Full Gospel Church Central Point Ore
 - 20.00 Pilgrim Class of Southern Calif Bible school
 - 29.00 Church of Philadelphia Los Angeles Calif
 - 29.03 Full Gospel Mission Puyallup Wash
 - 29.99 Iowa and North Missouri District Council
 - 21.00 Young People's Society of Gospel Lighthouse Tab Avon N J
 - 21.57 Assembly of God Sioux City Ia
 - 22.35 Glad Tidings Assembly Santa Cruz Calif
 - 25.00 Trinity Pentecostal Church Elizabeth N J
 - 25.62 Assembly of God Miles City Mont
 - 27.01 Full Gospel Assembly N Hollywood Calif
 - 27.27 Pentecostal Assembly Grenora N Dak
 - 30.00 Kingston Assembly Laurel Miss
 - 30.50 Passover Assembly Greenbrier Mo
 - 32.00 Bethel Chapel Glendale Calif
 - 35.00 Rocky Mountain District Council
 - 40.00 Pentecostal Gospel Mission Millvale Pa
 - 44.25 Full Gospel Tabernacle Marlin Tex
 - 45.60 Pentecostal Church & S S Long Branch N J
 - 46.20 Busy Bee Band, Topeka Kans
 - 46.83 First Pentecostal Church San Bernardino Calif
 - 47.50 Full Gospel Tabernacle Meckling S Dak
 - 48.13 Pentecostal Mission Bellingham Wash
 - 50.00 Glad Tidings Christian Assembly of God Chester Pa
 - 62.41 Upper Room Pentecostal Mission San Jose Calif
 - 68.27 Gospel Tabernacle Fargo N Dak
 - 70.00 Christ Covenant Glad Tidings Assembly Chicago Ill
 - 75.54 Pentecostal Full Gospel Tabernacle San Diego Calif
 - 100.65 Bethel Temple Dayton Ohio
 - 101.00 First Pentecostal Church Warren Ohio
 - 132.00 Bethany Pentecostal Assembly Springfield Mass
 - 1,039.00 Glad Tidings Tabernacle New York N Y
- Total amount reported minus \$149.23 amounts given direct and designated for expenses \$4077.56
Minus \$2.24 reported in error 4075.32
Amount previously reported 8794.35
- Total amount to date \$12,869.67

HOME MISSIONS CONTRIBUTIONS

- Sept. 14th-20th, inclusive
- .62 D S S Africa; 1.00 J H W Harlingen Tex;
 - 1.51 Assembly Oroville Ill; 2.00 M B S Pasadena Calif; 2.00 J S Newport Ky; 10.00 W H R Wellington Okla.
- Total amount reported \$17.13
Amount previously reported 73.44
Total amount to date \$90.57

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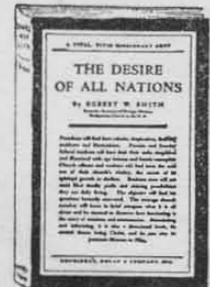
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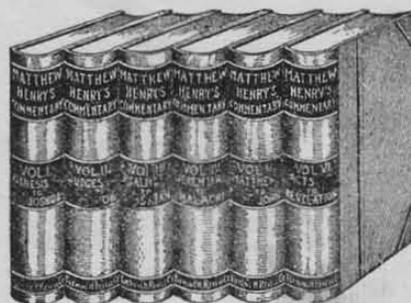
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