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## Why We Are Not Soul-Winners

By Mrs. Ina France Nesbitt, Baltimore Bible Institute

### PART II

I have found it helpful to use this formula:

"Do you believe all have sinned?"  
 Nearly every one will say, "Yes."  
 "Then you have sinned?"  
 "Yes."  
 "Can sin enter heaven?"  
 "No."

"You are right. The Bible says, 'And there shall in no wise enter into it anything that defileth.' Then what will you do with your sins? Do you know God's provision for sin?"

Perhaps they cannot answer this.

"For He (God) hath made Him (Jesus) to be sin for us, who (Jesus) knew no sin; that we might be made the righteousness of God in Him."

"The Lord hath laid on Him the iniquity of us all."

Therefore Jesus is the Sin-bearer, and if you lay your sins on Jesus you may be free. You believe that Jesus saves sinners?

"Yes."

"Does He save you?"

The question has now become a personal one between the soul and God. Now our faith and prayer must step in to bridge the gulf between the truth of God, and the experience of the individual soul.

The third reason we are not soul-winners is because we do not realize the awful fact that *men out of Christ are hopelessly lost*. There is a vague and uncertain tone to much of the teaching and preaching of our churches and colleges concerning the future state. In other days the preachers dwelt much on these themes and great spiritual awakenings were the result. The Bible is full of warnings, and contains many declarations that a fearful fate awaits the impenitent.

"To be cast into everlasting fire." Matt. 18:8.

"These shall go away into everlasting punishment." Matt. 25:46.

"Is in danger of eternal damnation." Mark 3:29.

"They shall be punished with everlasting destruction." 2 Thess. 1:9.

"Suffering the vengeance of eternal fire." Jude 7.

The declarations of Christ on this subject are numerous, and also of the apostles.

It is said that Paul "ceased not to warn every one day and night with tears." Of Moody it is said he never spoke on the doom of the unbeliever without weeping.

The Scriptures abound in the most appalling descriptions of the future world of woe. By studying what the Scriptures say about the terrific doom of the wicked, and by believing what it says, we shall be stirred to a soul-winning zeal, for the Holy Spirit will use these facts to grip our hearts and bring the realization of it to us.

#### How Much "Lost" Is the Sinner?

The story is told of a Christian man who once prayed that God would give him a passion for souls. One night he dreamed that an angel appeared to him and said, "Follow me." The angel led him out, and out, and out into greater and greater darkness. At last they stood on the edge of a pit from which billows of flame and smoke arose. On one of these billows a soul was tossed up, and seeing the angel cried, "When will eternity end? I have been in this torment for a thousand years."

The angel replied, "Eternity has only just begun."

The soul was lost to view but later was tossed up again on the dark wave, and cried again, "Oh, great is my torment. When will eternity end? I have been here two thousand years."

The angel replied, "Eternity has just begun. Eternity will never end."

The man wakened with such a passion for the lost that he would go far out of his way day or night to talk to an unsaved man or woman about Christ.

The next reason why we are not soul-winners is because we do not have surrendered lives.

All who were acquainted with the late General Booth are agreed that the winning of souls was the master passion of his life, and he never lost an opportunity to speak a word in season. He said, "What is life but to walk in harmony with God, to secure that disposition and character which will fit us

for the enjoyments, employments, and companionships of heaven, and to spend and be spent for the temporal and eternal weal of this suffering world?"

Paul declared, "For to me to live is Christ."

Jesus said, "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die it abideth alone; but if it die, it bringeth forth much fruit."

#### The Soul-Winner Must Be Surrendered

The surrendered life is not a hard life. It is a fruitful life, and it is a blessed life, and it is the only life a true soul-winner can lead.

I would be separated, Lord,  
 Be wholly Thine,  
 No longer let there be in me  
 Ought of myself, Thy life divine  
 Dear Lord—live Thou in me.

I would be separated, Lord,  
 Do all Thy will;  
 Not mine own words, nor will, nor work;  
 Do Thou fulfill, O Lord,  
 The purpose of Thy love through me.

I would be separated, Lord,  
 Be Thou my Guide,  
 No idle words, nor self's desires;  
 Do Thou abide—O God,  
 Control my life—set me afire.

Lord, make me Thine, I would not  
 Live, nor work, nor speak  
 Save as Thou dost reveal Thyself in all,  
 In me, Lord, I would seek  
 Thy will, Thy service and Thyself alone.

The last reason we are not soul-winners is, because we know so little of Christ's compassion for the lost. We need a new vision of Him, more personal, intimate fellowship with Him. Like one of old if we catch the glorious sight of Him high and lifted up, we will still hear Him saying, "Who will go for Me, and whom shall I send?" and we, too, will cry, "Here am I, Lord, send me."

There was another who met Him face to face on the Damascus road, and became an indefatigable soul-winner, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, *who loved me and gave Himself for me.*" It was the love of Christ, the bright vision of Christ, that drove Paul on in his untiring efforts to bring men to a knowledge of Him.

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## Bread from Heaven

Dr. A. P. Gouthey at Central Bible Institute

I am more grateful than I know how to say for the prayerful, sympathetic co-operation of this group. I said to Brother Boyd this morning on our way over, that when one undertakes such a ministry as I am undertaking, he necessarily has to blaze his own trail. That means he must fight and live and preach and come to his own conclusions for the most part alone. I mean by that that he must be out of touch with almost everyone who might sympathize with him. In the midst of the smoke and noise and confusion of the battle, it is not always an easy thing to come to the right conclusion. You will agree with me if you have had some experience. I know the thing I am attacking needs to be attacked; I know it is there, a subtle, insidious foe of Christianity. How to get at the thing, and when to strike, and where to strike, and how to strike, is a perplexing problem. I am thankful, I say, for the prayerful, sympathetic co-operation of you students. I count more on the prayers of God's people than on any one force or factor.

Prayer makes it possible for God to do what He could not otherwise do. I am tempted to speak to you right now on prayer. If we pray, God finds His opportunity to do what He desires to do, and if we fail to pray, God cannot do the things He wants to do because He has no open channel through which to work. In so many realms we are limited. We are limited in the physical and in giving, but in the realm of prayer, we are not limited. This is the one limitless realm to which we have access. When one is in tune with the Infinite, it may be felt in heaven, and in earth, and at the ends of the earth.

I am going to try to help myself a little this morning and in helping myself I may help you. I am preaching mostly at myself and if you care to listen in, you may. I am going to read a very familiar passage. When I begin you will turn right to it.

(He then read the twenty-third Psalm).

You will notice that David uses the personal pronouns, "I," "me" and "my" sixteen times in six verses. That makes it mighty personal, does it not? It seems to me that the psalm hangs on this word: "He restoreth my soul." The word "restore," as you no doubt know, is a health word. David uses it quite frequently throughout the Psalms. In another place David said, "Who forgiveth all thine iniquities, who healeth all thy diseases." I think the particular passage mentioned has reference to the soul rather than to the body. There are many passages that do clearly refer to the physical well-being and health. In fact, if I did not know His power to heal, I would not be speaking to you this morning. Instead of being here, I would be out under the trees somewhere with a statement at the head of my grave: "Here lies," and so on. But I do know His power to heal, miraculously, instantaneously, and permanently.

There are some matters of which I am sure and when I am sure, I am dogmatic. In matters in which I am not sure, I say, "It is my judgment." That makes it easy for me to get out gracefully in case I have to

Not only so, but it makes it easy to live in the realm of what the Bible calls a wise man who occasionally changes his mind. In my judgment, then, the word to which I am calling attention, refers to health of one's soul or spiritual well-being. It is true that the soul is subject to diseases just as is the body.

The word "disease" in this connection is in no sense figurative. The diseases of the soul are just as real as the diseases of the body. Just as a skillful diagnostician is able to know certain symptoms and by those symptoms trace certain diseases of the human body, a skillful spiritual diagnostician will know certain symptoms and by these symptoms name the disease. What you see on the surface is the symptom of sin; the thing itself is deeper down and farther back than that. Eighty to ninety per cent of our physical diseases take their rise from within. They are traced to a within cause. What we see on the surface is a symptom of the disease deeper down and farther back in one's system. I do know that 100 per cent of spiritual ills take their rise from within. Let me quote that great Diagnostician of all time: "For from *within, out of the heart of men*, proceed evil thoughts, murders, adulteries, thefts, false witness, blasphemies." I call attention to the fact that evil-eye, pride, and foolishness are as much a symptom of disease as fornication, adultery, etc. Paul says the same thing when he says, "The works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulation, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings," etc., by which we trace a deadly

disease. There are other interesting passages. Your New Testament talks about lust. "From whence come wars among you? Came they not from your own lust?" The word "lust" is to me a fever word. Preachers get all burned up with the fever of position, place and power. One eyes the other for the position he has; he wishes to become presiding elder, or bishop, and then the fat is in the fire.

A corrupt mind is a condition which reminds one of leprosy or of some deadly plague. These are the symptoms of sin. We need to remember that. Sin is not a surface thing; therefore it is not to be dealt with as a surface thing. Murder, adultery, theft, etc., are not what ail us. These are symptoms of what ails us. We cannot deal with sin until we deal deeper than the surface. I am not interested in the various reform movements which begin and end with the enactment and enforcement of laws. They may make one better on the outside, but they do not cure. That is the reason I refused last year, and still refuse this year, to be involved in the controversy raging here in the city referring to the closing of the moving picture shows on Sunday. Suppose we do have the law passed and enforced, what do we get? The folks who do not attend the show on Sunday do not need that law. Those who would attend, simply "cuss and damn" the church and absent themselves from her services, so we have not gained anything. We need to bring them to the point where they will get cured inside, and then we shall have gained something.

Now, David seems at one time to have gotten a revelation of sin from this standpoint, and that revelation brought him to the experience which ultimately gave us the Psalms and all that we like to think about in connection with his life. You remember, of course, the story of his experience in the matter of Uriah the Hittite, and what came of it. Finally when the prophet of God faced him, he got mighty "huffy." The prophet first gave the parable. When he got David to agree that the man in the parable was guilty, he pointed his finger in David's face and said, "Thou art the man. Now take your medicine." David was just like the others. He tumbled off his throne and took a large dose of his own medicine. Then his eyes were opened to the real trouble and he said, "In sin did my mother conceive me"—at the fountainhead.

Men must see that there is no way in the world but to repent in order to get salvation. That revelation is essential. A misunderstanding regarding sin will lead to a misunderstanding regarding redemption. It is impossible to think wrong of redemption and right of sin. We have thought of sin as external; hence our reform movements. It is internal and is not to be taken care of externally. It is only to be cured as you apply the remedy given by God—the atonement of Jesus Christ received by faith. First regeneration, and then cleansing.

Of course you know that. I am just calling your attention to what to me is a mighty important truth and which involves us in our greatest difficulty: how to get to man that revelation. Only the Spirit of God can bring that revelation. It cannot be brought by arguments. Arguments may be used by the Holy Spirit, but *He* must bring the revelation. And that revelation is essential to

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man's cure. You cannot get man to take medicine until he at least knows what is wrong with him; and man doesn't seem to care to know what is wrong with him.

I have the profoundest conviction in my heart that we have seen the easiest day we will ever see to preach the gospel of Jesus Christ. I am going to give you a word of encouragement: The worst is yet to come! We are going to see darker days before we see lighter days, harder days before we see easier days. We may as well buckle right down. You will discover immediately that you are up against the hardest proposition facing men since the beginning of time. No men have faced a problem so difficult as we are facing at this moment and will continue to face. The reason I say that is because conditions prevail, the like of which I have never seen. The world is facing the greatest crisis of human history. We have a little hint that there may be a skirmish somewhere. We do not even know where the fight is. The Christian church is fighting with its back to the wall.

The thing to do is to recognize these facts. That is not proving that you are a pessimist. That simply proves that you are a skillful diagnostician and being a skillful diagnostician you will be of more value to your day.

Do not be afraid of being called a pessimist. All things being equal, the pessimist is of more value to society than the optimist. I was in Charleston, West Virginia, and the Optimist Club invited me to speak. I consented, providing they would let me choose my own subject. This they did, and my subject was, "The Pessimist's Value to Society." I was not trying to be smart, either.

I was trying to say what I am now saying, that all things being equal, the pessimist is of more value than the optimist. He is a more skillful diagnostician. He will probe clear to the bottom. He is weighing right. The fact that you know your day and analyze your day makes you of more value to your day.

If there is one thing human nature does not like it is to be probed. We do not like to be diagnosed. If you are going to be an expert spiritual diagnostician you are going to be one of the most unpopular fellows who lives in the world, but on the other hand, you are a most valuable fellow.

Recognize your day, analyze your day, and give people the Word of God. Some will not listen to the Word of God. Well, then, give them what they will listen to. Suppose I preach the Word of God to a great crowd of folks who do not believe the Bible to be the Word of God, of what value is my ministry to them? The word preached did not profit certain ones of old, and why? Because of their unbelief. It was the Word of God, the Holy Spirit was there to apply it, but their unbelief made it impossible for it to operate.

It is getting darker and darker. Why, man, I thought five or six years ago it was as bad as it could be, that it was as difficult to preach as it could be, but the thing is piling up on us. Five years make such a difference that we can hardly comprehend it. Now when you quote from the Word of God and try to preach it with authority and the Holy Spirit endeavors to apply it to the

conscience of the individual, it is like lightning that merely strikes the lightning rod. All the zigzag lightning you can pull out of the clouds of inspiration strikes the lightning rods of doubt and is dissipated without accomplishing the purpose. The suggestion is raised constantly that some parts of the Bible may not be the Word of God, while other parts may be; and when you tell a fellow that certain parts are wrong and other parts are right, who can make the final statement on which is right and which is wrong? You say it looks hopeless. Well, it is more or less difficult, but not hopeless. I can cite you examples of this. Do you remember that experience Saul had on his way to Damascus? The Word says: "Saul increased the more in strength, and confounded the Jews that dwelt at Damascus, proving that this is very Christ." What is our hope then? Well, our hope is to clear away as much rubbish as possible, and here and there we shall find someone susceptible to sound argument and reasoning, and finally his unbelief will change to belief, and you have made it possible for God to reach him with a shaft of lightning. Then the Holy Spirit will take advantage of the opportunity, and now and then you will pull one out of the fire. That is what we are up against.

I say that to make a man see the sin problem and know it as it is, is essential to his salvation. I am reminding myself of this and going over this ground in my own mind as I do again and again. That leads me on to the thought of a cure for sin. David found a cure. If we were not so accustomed to hearing that there is a remedy for sin, the simple statement would cause us to shout for joy. If the world had any sense, whether it had any religion or not, it would go to shouting over this. If we could see sin as it is, and know it as it is, it would cause us to go to shouting when told that there is a cure for sin. You take a religion which does not have a scriptural understanding of sin and you will find it minimizing sin, because there is no atonement to save from sin; therefore the only thing to do is to get rid of sin or fix it up so that it can be handled by human beings. We might as well know our day and our battle. There are times when about all the courage I have leaks out. Do you ever have such moments? Own up now, for there is nobody here but us. Do you have moments when you feel utterly hopeless and helpless and ask yourself if it is any use after all? They have made up their minds they are going to hell, let's just let them go? Of course if you are called of God to preach, you cannot let them go, and if you are not, then the sooner you let go, the better.

The reward of fidelity and truth does not come to individuals in this world. It must come in the next world. I think God has always assigned to *brave* men these hopeless tasks. Take Isaiah, for instance. He was the most brilliant, eloquent, finished, scholarly man in the Old Testament, with the possible exception of Moses, and I am sure he was more eloquent and brilliant than Moses. When the Lord called Isaiah he assigned him to a high, exalted position. The Lord said, "I am calling you to go to a people who will not hear what you have to say, and who have fat, greasy hearts. They won't have you nor your message."

"Oh, Lord God, how long do I have to serve that charge?" Isaiah asked when he got the appointment.

"Just until the land is without inhabitants and the cities are empty." No three years' limit on this point. "Until the cities are empty and the land without inhabitants. But for your encouragement, Isaiah, there will be a little handful, a little group who will know what you are driving at and who will understand what you are saying because they want to understand."

When God finds men of courage He will give them a hard job always and will bid them stick to it. Keep on fighting. There is nothing to do but to keep on fighting. For a man to suppose there is a royal road to anything worth while in this world is to fool himself. It is foolish for a man to stay in the kindergarten and keep learning his A B C's over and over. It is true that the Lord will teach us the same thing over and over until we have it learned.

I was saying that we are up against it, but on the other hand if we know the sin problem and know the remedy, we are going to be of great value to some folk. Of course, they will ask you as they ask me, "Why do you not accept some worthwhile position?" The world does not know true values. We are at the position which amounts to something, and to-morrow will prove it.

David found his remedy and the *only* remedy. A hundred and one remedies are suggested. They tell me now that culture, and this, that and the other thing, will remedy the trouble, but David found the remedy—"He restoreth my soul."

It is a problem to get men into vital touch with God. Unless we can get men to come into intimate, vital contact with God we are done for. The thing the press and the crowd resent in my preaching is that I will not flatter human nature. I am afraid to. And this exaltation of human nature is a fulfillment of prophecy. I think there was never a time in the history of our race when human nature was so deified. It is put on the pedestal, incense is burned to it, for human nature has become our god. When you challenge human nature, and tell the truth that we are depraved and away from God, that is resented. Just preach it and see for yourself. My word to you is keep at it!

"He restoreth my soul." That is a great, marvelous, personal experience. In my judgment, this experience of supernatural regeneration is the biggest thing which can happen to anybody. It is resurrection from the dead. It is a greater thing to resurrect a fellow from the dead than to baptize him, and when I speak of baptism I am not speaking of water baptism, though I do believe in that as a symbol of a work in the heart; but I am speaking of the Baptism of the Holy Spirit, the true Baptism.

And this leads me to say that if one is cured inside, the symptoms disappear. The old prophet debated that, you know. He said, "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil." When it is possible for a leopard to take a bath in the Ganges River and wash off its spots, or for a black man to wash his skin white, then those who are in sin can do well. If a leopard could take a bath in the Ganges

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## Healed of Complications

Sept. 13, 1928

I am nineteen years of age and had been in poor health ever since I had the influenza in 1918. I missed much school and in 1920, had a minor operation, but it has been four years since I could go to school at all, or do any studying. About three years ago I had an operation to remove appendix and to sever adhesions. Five months later I became bedfast. After being in bed ten months, I had another operation on the stomach and gall bladder. This gave a little temporary relief and I became able to be up part of the time, but grew worse again.

I had gall bladder trouble and all digestive organs, were too low. The stomach was so low that the food could not be emptied normally into the rest of the digestive tract. There was general trouble through all of the digestive system. A doctor told us after the last operation that the intestines were as nearly paralyzed as they could be without being entirely lifeless, and they were worse at the time of healing. Of course that caused extreme constipation, for which something had to be taken every day. I couldn't eat anything but soups, milk, prepared foods, and some stewed fruits. For four months I hadn't been able to eat bread without such great distress that only a very few times did I take as much even as a bite, and never more than that during the four months. Everything I drank had to be heated to at least the normal temperature of the stomach to help avoid pain. There would sometimes be days at a time when I couldn't eat anything. If I even ate as much as a few bites at such a time, I would smother, choke, suffer great pain, and get no sleep or rest, and nothing would give relief.

Numbers of things were tried and medicines taken into the stomach often made bad matters worse. Mechanically emptying the stomach helped more than anything else, but the condition had become such that even that had very little relieving effect. For more than two years, I had not eaten more than two meals a day of even the very lightest kind of food. If I dared alter the program I got the above mentioned results. The diet had been guarded and somewhat restricted for more than five years. I had suffered so much from food, that I almost despised it and the necessity for eating.

I also had a weakened heart, nervousness and very much weakened recuperative power as a result of prolonged suffering and illness. In more than four and one-half years, I had not been able to go even a few hours without glasses on my eyes, whether reading or not, without severe headaches.

We had tried every kind of medicine and every form of diet brought to our notice, chiropractic, osteopathy and physiotherapy. My body had to be propped to get the stomach in the right position, supports worn, and exercises that were especially prescribed, taken to the limit of strength. I had had numbers of X-rays taken, some of them with X-ray laboratory study, and other laboratory tests, in efforts to find some relief from digestive troubles.

In all there have been twenty-one doctors in attendance, sometimes two at a time, and once there were five working at one time. And we have spent hundreds upon hundreds of dollars trying to find health. Although some of the things gave partial relief, temporarily, and I would seem to be improving for a time, nothing gave any degree of real health. We had done all we could and I was becoming worse.

We had heard of divine healing occasionally but never knew a case of it and did not understand the conditions to be met. May 4, we received a letter from an uncle, advising us to turn to the great Physician. The same day we received a paper announcing a Pentecostal revival in town. We became interested and found much in the Bible to build up faith. I had been saved ever since I was ten years old; so May 24, 1928, standing on such scriptures as "All things are possible to him that believeth" (Mark 9:23) and "According to your faith be it unto you," Matthew 9:29, also Matthew 8:13, Mark 11:24 and John 11:40, etc., I was taken to a special healing service at the church. I was carried in and lay on a cot until prayed for.

This was the first Pentecostal service I had ever been in and the first evening service of any church in three years; and the first time I had attended any service, or even been outside of the house, except in an ambulance, since the first of November, 1927. It was a wonderful service and at the close, the scriptures concerning healing, James 5:14-15 and Mark 16:18, were obeyed and I arose. As I moved about in Jesus' name, strength was supplied. I took my glasses off and my eyes felt all right without them. I walked out of the church to the car and came home sitting up. I took some food and did not feel the distress usually felt after eating. Then I began to read and, glory to God, my eyes were completely healed!

It seemed very important to me to know that every little doubt or symptom that might occur after healing was only the devil and that one must learn to overcome him. Praise and testimony help in overcoming. Rev. 12:11. The promises that if we obey God we shall be delivered from the enemy's temptations were very helpful to me.

I began eating three meals a day of any and every kind of food, and drank all of the cold water I wanted without any unpleasant results whatever. I began to enjoy all food again, including some kinds of which I could not have eaten without great distress for more than five years.

The first time I thought of it after the healing, I placed my hand on the abdomen and felt that the position of the stomach had changed. Hallelujah! The Lord put it back where it belonged. The first month I gained an average of four pounds a week and in less than three months I had gained twenty-five pounds. I have not taken one dose of medicine or one treatment of any sort since the prayer for my body, and have been up and going and eating normally without distress or pain. The whole digestive system has been functioning normally and

I am stronger than I have been in years. The very appearance of the eyes was instantly changed. I have never had my glasses on again; my eyes never bother me and I have no headaches. Praise the Lord!

I can hardly remember when I have ever known such rest and sleep and relief from pain. Truly I am a captive set free from the bondage of physical suffering. How good it is to hear "Himself took our infirmities and bare our sicknesses" (Matthew 8:17), and "By His stripes ye were healed" (1 Peter 2:24), and to know it is really true. It is a greater and more complete release than a few months ago I would have expected here on earth. Praise my dear Saviour's name.

There are hospital records in Springfield, Missouri and Wichita, Kansas, to help prove what I have said. I have had doctors from four towns in Missouri and two towns in Kansas and can furnish addresses to any one who might care for a reference.

Since my healing, my mother, my only sister and myself, have received the Baptism with the Holy Spirit, evidenced according to Acts 2:4, and my father is tarrying. Although we were saved, we are so glad for the additional light we have on the Word of God, and want to press on. My only brother, 9 years of age, was recently saved also.—Epsie E. Prosser, Oswego, Kansas.

### BLOOD POISONING HEALED

In June I hurt my shin and it made a very bad sore. I asked Brother Stambaugh and some of the saints to pray for it but got no relief then. I tried several things that were recommended but they did no good. It continued to get worse, and some thought blood poisoning had set up. I asked Brother Stambaugh again to pray and began putting my trust in the Lord. We have a promise box and I drew out the promise, "I have heard thy prayer; I have seen thy tears: behold I will heal thee." That was encouraging. I began to thank the Lord and kept looking to Him. In two or three days it was dried up.—Wm. Hall, Route 3, Box 261, Porterville, Calif.

I want to say this was a wonderful healing. Brother Hall's leg was black and made a very bad appearance. No doubt blood poisoning had set in.—Pastor K. Stambaugh, Porterville, Calif.

### A LITTLE SILVER

The following is a parable taken from Jewish writings:

"One day a certain old rich man, of a miserly disposition, visited a rabbi, who took the rich man by the hand and led him to a window. 'Look out there,' he said. And the rich man looked out into the street.

"'What do you see?' asked the rabbi.

"'I see men, and women, and little children,' answered the rich man.

"'Again the rabbi took him by the hand, and this time led him to a mirror. 'What do you see now?'

"'Now I see myself,' the rich man replied.

"'Then the rabbi said: 'Behold—in the window there is glass, and in the mirror there is glass. But the glass of the mirror is covered with a little silver, and no sooner is the silver added than you cease to see others but see only yourself.'"

## A Vision

"How think ye? if a man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish." Matthew 18:12-14.

I looked, and behold I saw a flock of sheep in a green meadow at the noontide hour. Some were feeding upon the grass, while others were quietly resting as if they were satisfied. In the midst of the flock I saw the Shepherd of the sheep. He was dressed as one ready for a journey, and in His hand He carried a long staff. I saw that His eyes were upon the mountains, as they stood there majestic and grand in their beauty, peak upon peak and range upon range, as far as the eye could see. As I looked again in my vision I seemed to be away from the green pasture, outside of the Shepherd's fold, upon the side of a bare and lonely hill, and before me was a little sheep, one of God's little lambs, looking up at me with piteous eyes, until I said, "Thou foolish one, why art thou not in the Shepherd's fold?"

The sheep made me no answer, and so I took a little stick with which I tried to drive it home. But when I drew near, it ran from me, and a short distance away I saw it fall, and lie as if dead. I looked out again upon the mountains; the sun had already set and the evening shadows were creeping over the hills. I was helpless; but lo, in the far, far distance, I saw a lonely figure slowly walking towards the place where I stood, and I heard a voice, yea, it was the voice of the Shepherd seeking the one who had gone astray, outside of the Shepherd's fold. I tried to answer the call, but my tongue clave to the roof of my mouth, and then I spake unto the sheep: "Thou foolish one, why dost thou not respond to the voice of the Shepherd? The darkness of the night will soon overtake thee, and thou wilt be left alone, and there will be none to care for thee, none to give thee drink, neither to bind up thy wounds." But the little sheep still made me no answer, and again echoing and re-echoing over the mountain peaks and down even unto the depths of the deepest valleys, the Shepherd of the sheep was calling that which was lost.

"O God," I said within my soul, "is there no help?" Hark! 'Tis only the faintest cry that I hear, just seemingly a little moan, borne out upon the night air, but already I see one coming like unto the Son of God. 'Twas but a few moments ere He stood by my side, without a word, tenderly stooped over the little suffering sheep.

I saw that in His hands and feet were wound marks, and upon the trail where He had trod were drops of blood. "What meaneth this, Lord?" I cried. And He said to me, "These are those with which I was wounded in the house of my friends." "But Lord, that happened long ago. Why are they bleeding now?" and He answered me,

"If thou hast been once enlightened, and hast tasted of the heavenly gift, and been made a partaker of the Holy Ghost, and tasted of the good Word of God, and the power of the world to come, if thou dost fall away, thou dost crucify the Son of God afresh, and put Him to an open shame."

And then as I fell at His feet in sorrow of heart, I said, "Lord, how is it that I could not bring back the wandering sheep to the fold from whence it had strayed?" And He, the great Shepherd of the sheep, said unto me: "My child, My little ones cannot be driven; they must always be led, Thou must be willing, if need be, to lay down thine own life that others may live." And as He lifted the little sheep, and gently laid it upon His shoulder, I closed my eyes, for I could not look upon His face on account of the great love and glory which was revealed. Then suddenly upon the stillness of the night air I heard a voice speaking unto me and saying, "Child of My love, of My tender care, I have other sheep, yea, I have many little lambs which are not of this fold; them also I must bring. Wilt thou go for Me? Art thou willing to be a channel through which the living waters may flow in vital living union with thy Lord; wilt thou walk, willing to be weak and helpless and despised; wilt thou be gentle, apt to teach, patient with all men; not seeking thine own ways, not choosing thine own paths, but ready to suffer for My sake, knowing that it is only as death worketh in thee, that My life may flow out unhindered from thee, and the Holy Ghost sob through thee the message of the cross? My child, upon the mountains thy feet will often be torn and bleeding, and thou wilt be very weary, and very tired, and thine eyes will oftentimes be heavy with weeping. But oh, the joy that will be in thine heart; the peace that will flow as a river, the glory that will flood thy soul—a foretaste of eternity. And then when for thee thy little life is over, as a tired child falleth to sleep in its mother's arms, when the day is past and done, thou, too, shalt hear the voice of the Shepherd calling thee home to rest; but thou shalt be no longer a stranger and a pilgrim in a foreign land; but thou shalt be as one who taketh his rightful place in the kingdom of thy Father, and shalt hear Him say unto thee, 'Well done, thou good and faithful servant, enter thou into the joy of thy Lord.'

"What I have spoken unto one, I have spoken unto ALL."

### HOW MUCH I OWE

Not till I drink of life's bitter cup of woe,  
Or walk where Jordan's muddy waters flow,  
Or up Golgotha's hill with Him I go,  
Till then I'll never know how much

I owe.

—A. H. Schilke  
Orlando, Fla.

There is nothing that can prove a greater attraction to our Lord than the love which sacrifices everything and is satisfied with nothing less than Himself. It is to such a love that Christ manifests Himself.—Murray.

### A SOLEMN TRUTH

"Ye must be born again." John 3:7.

This is not the kind of a must the mother uses when she says to Jennie, "You must go to school this morning." Jennie's mother could change her mind. The obligation to obey depends merely upon the fact that a command is given. One in authority has the right to give orders and attach penalties for disobedience. But this is not that sort of a command.

This is a biological "must." It is the statement of a fact—a fact bottomed in the eternal fitness of things. It is the sort of a "must" the engineer uses in speaking to the apprentice when he says, "You must heat the water if you want steam." It is not a command. It is the statement of a fact. That water should boil and burst into steam producing power, without heat applied is contrary to one of the basic laws of the physical universe.

It is like the must which says to a child, "You must grow before you can weigh 100 pounds." Better yet like the must that might be spoken of an unborn child, "It must be born before it can breathe air, drink water, and eat mashed potatoes and brown gravy." There could not be an exception without unsettling the entire fabric of the laws controlling the animal kingdom.

Jesus said, "Except a man be born again he cannot see the kingdom of God." A man born an idiot can eat, and drink, and see daylight, but he cannot see that two and two make four. He must be born with intelligence or he "cannot see" the truths of arithmetic. A man naturally born can receive sensations through his five senses, and he can see the truths of mathematics, but he cannot understand faith, or regeneration, or the love of God. To do this he must be born again so that he will have spiritual faculties; that is, he must be spiritually born. That ye must be born again if you would ever enter heaven is simply the statement of a fact and a fact is a stubborn thing.

### GENERAL COUNCIL FELLOWSHIP

The following names were added to our ministerial list in the month of September, 1928:

Beck, Thorvald P., Salinas, Calif.  
Carter, Thos. B., Memphis, Tenn.  
Castellanos, Jose G., Austin, Texas.  
Hays, Milton T., Whistler, Ala.  
Holm, Lilian E., Centralia, Wash.  
LaBerge, P. M., Ontario, Calif.  
LaBerge, Mrs. P. M., Ontario, Calif.  
Lamar, Wm. M., McGrew, Nebr.  
Rodgers, H. G., Bemis, Tenn.  
Scott, Chas. W. H., Altoona, Pa.  
Shirer, Lloyd W., French West Africa.  
Shores, Virgil F., Mt. Ayr, Iowa.  
Spilman, Mrs. Frances A., Denver, Colo.  
Wilkerson, James A. G., Perrysburg, Ohio.  
Wilson, David, Frederick, Md.

The following names were removed from our ministerial list in the month of September, 1928:

Lehman, Jacob O. (withdrew), Monrovia, Calif.  
Waldron, Samuel R. (withdrew), Vestal, New York.  
Wilson, John T., Kansas City, Kans.

A profound conviction raises a man above the feeling of ridicule.—John Stuart Mill.

## Fighting with Demons

*A True Story for Old and Young*

There was a Hindu gentleman, an educated Bengali, who was also a wealthy landowner. He often came to talk of God. He practiced homeopathy without charge among the poor, because he said the great example of Jesus Christ taught him to do that. He began to be a regular enquirer, even to attending our English prayer meetings. We never knew till later he was at the same time consulting fakirs, and sitting surrounded by fires, and doing their jogh, meditations and enchantments, with the result that followed—one cannot mock God with impunity—"Sow the wind, you reap the whirlwind."

We were assembling for midday worship and Bible study, when I had the shock of seeing Master-of-Demons (as his name means) suddenly arrive in dishabille, without shirt or vest, and challenge us to give him a cup of tea—extraordinary for a Hindu!

"We are just beginning worship," I coldly and sternly said, and turning to the organ I began to play "Tell me the Old, Old Story." How I looked to God to help us out at this juncture when no preacher was around. A hymn book had been passed to him; he looked at the words, then with a bang closed it and dashed it on the table. I turned round to see the man had rolled from the chair on to the floor, and to hear hideous grunts from that half-naked body groveling on the floor.

"Go quickly," I said to Indu, and call the Babus in the opposite house to come and take him away." We kept on with the hymn till we heard footsteps. His mother, knowing he seemed queer, had sent relatives to trace him, and they were at the gate just then.

"I am not drunk, Madam," Master-of-Demons called out as he was taken away. I thought, Certainly this is the work of an evil spirit! That it was, his relatives testified to later in the day.

"A kind of demon madness" his well-educated nephew called it, and asked if we could do anything for him.

"Jesus, who came to destroy the works of the devil, can rebuke the demon power. We will fast and pray."

Many are ignorant of the disasters resulting from disobedience to God's Word. We sent a message to the mother, pointing out Deut. 18:10-12. The son had a Bible and could read for himself: "There shall not be found among you any that maketh his son or daughter to pass through the fire, or that useth divination, or an enchanter or a witch or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer, for all that do these things are an abomination unto the Lord."

The Bible-women told the mother, if her son would refuse to have anything more to do with such things we would pray for him. In any case we did pray. The Lord according to His Word which says, "In my name they shall cast out devils," heard our cry and delivered him.

Later when he came clothed and in his right mind, he asked to see a picture of

Jesus Christ. "It is not pictures we care about, if you let Him come into your heart, you can have Him blessedly with you always."

"But please let me see a photograph of Jesus Christ," he persisted. We had a photograph of one of the great paintings of Christ on the cross. He took it reverently, and bowed to it, as in Indian style of pujah-worship. "This is just what I saw when under the Tulsi tree," he said softly as to himself.

The Tulsi is a fragrant shrub, held sacred by the Hindus, and grown on the altar that is found in every Hindu court-yard. The flower has a scent that drives away the mosquitoes. Often we have held bunches of Tulsi flowers on a summer evening, but as I say to the purdah women, it has no properties to save one's soul from the second death. Evidently Master-of-Demons had a vision when worshipping at the altar of an unknown god.

I said to the Bible-women: "Unless that man turns fully to Christ, he is open to further attack any day." And so it turned out, but in a milder form.

One day he brought me a letter which he begged me to send to His Majesty, the King of England. In the letter he advised His Majesty not to plant his feet on two boats and try to take two opposite courses, as it certainly would end not only in failure but disaster. One could easily see how his mind was running as to his own attitude. I was glad to hear that in time he recovered from his melodramatic mania.

Many months after he was very ill, paralysis had set in, he could not speak. Vakils were called to make out his will. His mother begged us for prayer, promising this time really to turn to the Lord Jesus if He heard. "Then they cry unto the Lord in their trouble, and He saveth them out of their distress. He sent His Word and healed them and delivered them from their destructions. . . . Oh, that men would praise the Lord for His goodness and for His wonderful works to the children of men!" But alas! the mother's promise stands to-day as it did that day—unfulfilled.

The last time Master-of-Demons came to see me, I asked point-blank why he delayed to confess Jesus.

"Because of my family," he said, "I cannot separate from them. What can I do?" he asked so wistfully and sorrowfully. The costs are heavy if weighed by earthly balances.

All over India there are numbers of secret believers, some of whom have banded themselves together as a secret society of Jesus' people. They expect a day will come when they will no longer need to be a secret band, but will be able to declare themselves. This is what one of the members of this secret society told me.—Maranatha Mission, Giridih, India.

I do not attempt to ripen my apples by throwing stones at them. Oh, that we could be as patient with each other as we are with apple trees!—Henry Ward Beecher.

### JONATHAN EDWARDS' CONSECRATION

"I have this day solemnly renewed my baptismal covenant and self-dedication which I made when I was received into the communion of the Church. I have been before God so that I am not in any respect my own. I claim no right to myself; no right in this understanding, this will, these affections that are in me; neither do I have any right to this body or its members; no right to this tongue, these hands or feet; no right to these senses, these ears or this smell or taste. I have given myself clear away, and have not retained anything of my own. I have been to God this morning and told Him that I give myself wholly to Him. I have given every power to Him, so that for the future I challenge or claim no right to myself in any respect. I have expressly promised Him, and do now promise Almighty God, and by His grace I will not fail. I have this morning told Him that I did take Him for my whole portion and felicity, looking on nothing else as any part of my happiness, nor acting as if it were, and that His law is the constant rule of my obedience, and that I would fight with all my might against the world, the flesh and the devil, to the end of my life, and I believe in Jesus Christ, and receive Him as a Prince and Saviour, and would adhere to the faith and obedience of the Gospel how hazardous and difficult soever the profession and practice of it may be; that I receive the blessed Spirit as my teacher, sanctifier and only Comforter, and cherish all His monitions to enlighten, purify, confirm, comfort and assist me. This I have done. I pray God, for the sake of Christ, to look upon me as a self-dedication, and to receive me now as His own, deal with me in all respects as such. whether He afflicts or prospers me, or whatever He pleases to do with me who am His.

"Now, henceforth, I am not to act in any respect as my own.

"I shall act as my own if I ever make use of any of my powers to do anything that is not to the glory of God, or do not do anything that is to the glory of God, do not make the glorifying of Him my whole and entire business; if I murmur in the least at afflictions; if I am in any way uncharitable; if I am angry because of injuries; if I revenge my own cause; if I do anything purely to please myself, or avoid anything for the sake of my ease! or omit anything because it is a great self-denial; if I trust to myself, if I take any praise of any good I do, or rather God does by me, or if I am in any way proud"

The sharp little vexations,

And the briars that catch and fret,

Why not take all to the Helper

Who has never failed us yet?

Tell him about the heartache,

And tell Him the longings too;

Tell Him the baffled purpose

When we scarce know what to do;

Then, leaving all our weakness

With the One divinely strong,

Forget that we bore the burden,

And carry away the song.

—Phillip Brooks.

## The Gifts of the Spirit

By Donald Gee

### "The Gifts of the Spirit and the Fruit of the Spirit."

An aspect of the subject of Spiritual Gifts which is of very great importance is their relationship to holiness. We have touched upon this incidentally in several of these studies, but the time has come when it must receive the full consideration it deserves.

Several questions press for an answer; questions that are not merely theoretical, but questions that force themselves upon us, sometimes rather jaggedly, from the realm of practical experience. Do spiritual gifts help towards holiness? Do they, or do they not, demand holiness before they can be bestowed? Are they an evidence of holiness? Does the personal holiness of the individual affect their exercise? Are the gifts worth troubling about since holiness is of such supreme importance?

To avoid misunderstanding we had better observe that by "Holiness" in this study we mean Christ-likeness in character: that positive result of salvation by which the very life of Christ is being lived out again in and through the life and character of the believer. There are many outward graces that mark such a character, and foremost among them we may certainly place that beautiful list of what Paul in Gal. 5:22-23, calls "The Fruit of the Spirit." The list is as follows: "Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." All these he attributes to the work of divine grace in the soul; they are not in the natural soil, but come from God.

### The Difference between "Gifts" and "Fruit."

It is necessary to clearly understand the fundamental difference between these two terms. "Fruit" is a natural outcome, by a process of steady growth, of a principle of life *within*. Fruit takes time to develop, and is brought to perfection by the assistance of much from outside, such as sunshine, rain, soil, etc. "Gifts" on the other hand may be given by the generous action of some one *without*. They are usually complete as given, though their exercise by the recipient can become more perfect by use, as for instance in the gift of a camera, or an automobile. The essentials for our present study are that "fruit" comes gradually from within: while "gifts" come immediately from without. This definition is a little crude, but it helps to clear the necessary difference between the two.

The fruit of the Spirit will thus be seen as the manifestation and outcome of the divine life put within the believer at regeneration; perhaps appearing almost instantly in some features, but more generally appearing gradually by a process of "growth in grace." Its development will be helped by such outward means of grace as Christian fellowship and ministry, circumstance,—and above all, communion with God. There is room for such "fruit" to grow throughout the whole course of a Christian's life; and holiness when viewed from this angle should be steadily progressive.

Gifts of the Spirit on the other hand can be bestowed suddenly at any point in

the believer's experience. The plain inference of the New Testament is that some gift was given to every believer when he first received the Holy Spirit. 1 Cor. 12:7. Other gifts were given at different crises of the Christian pathway (e. g., 1 Tim. 4:14,—most likely at Timothy's setting apart for the work of the ministry, Acts 16:1-3). Still further gifts might be desired and prayed for at any time (1 Cor. 12:31; 14:13,39). The bestowal of gifts of the Holy Spirit thus appears to be more or less independent of a believer's growth in grace; except of course as the Lord may mark the fitness of the individual. They do not seem to spring from the Life within, but are the sovereign acts of the great Giver.

### Love is not a Spiritual "Gift."

The first and greatest fruit of the Spirit is Love. So marvelous is this divine love manifested in and through the life wholly yielded to the Spirit of Christ that when Paul devotes a whole chapter (1 Cor. 13) to its praises, we feel that he is practically describing the ideal Christian.

Let us be quite clear that such love is a "Fruit" rather than a "Gift." It is distinguished from Spiritual Gifts in 1 Cor. 14:1. It is quite unscriptural to say "I am seeking love, the greatest gift of all." Many say this, but love is not mentioned among the nine gifts of the Spirit. 1 Cor. 12:8-11. Instead of expecting the character of 1 Cor. 13 to be dropped suddenly and completely into the heart as a finished gift from God, we should rather see that it is the fruit of the working out of a divine principle within. It is perfected by a life of close communion with the Lord, and in no other way.

Taking love as described so exquisitely in 1 Cor. 13 as being not only the first fruit of the Spirit (Gal. 5:22), but as also practically embracing all the other "Fruit of the Spirit," we are now in a position to note two significant facts written upon the very surface of the New Testament as to the relationship between the "Gifts" and the "Fruit," as follows:

- (a) That there are nine gifts recorded in 1 Cor. 12:8-11, and nine fruits recorded in Gal. 5:22,23.
- (b) That the great chapter on love (1 Cor. 13) is imbedded between the two principle chapters dealing with spiritual gifts, and is an integral part of the subject.

The first fact teaches us that the gifts and the fruit are meant to balance one another: the second that they are intimately connected with one another.

Paul's exhortation concerning "a more excellent way" in the last verse of 1 Cor. 12 is often interpreted as though he had written—"Don't trouble about spiritual gifts, only seek love." This is quite wrong; he does not write, "Follow after love *instead of* spiritual gifts"; but "Follow after love *and desire* spiritual gifts." It is quite unbalanced and unscriptural to ignore or neglect spiritual gifts as so many do.

### A Call to Balance.

When the apostle writes, "Covet earnest-

ly the best gifts, and yet shew I unto you a more excellent way," he is not suggesting that we neglect spiritual gifts. He is giving a call to balance, and a correction of spiritual values. The greatest thing of all is increasing likeness to Christ, and it is a huge mistake to think that "Gifts" can take the place of "Fruit."

He enlarges on this in the opening verses of 1 Cor. 13 with tremendous force. He represents spiritual gifts as operating in their most brilliant capacities,—and then brings the whole picture to nought with a crash! The gift of tongues, of prophecy, of the word of knowledge, and of faith,—all equally come beneath his castigating rod. The whole argument is that those who exercise these gifts had not Love. It is an arresting passage. It must admittedly be a passage of tremendous importance to all who claim a Pentecostal experience.

Note carefully that he does not for one moment question the genuineness of the gifts displayed (as so many hastily do to-day), and suggest that they were "counterfeits" and came from some demon-power. They were genuine gifts of the Holy Ghost, received in the first instance directly from the Lord Himself, but now being exercised by believers who had lost their sense of true spiritual values. Some may be puzzled because their only conception of spiritual gifts is that they represent nothing but a pure working of the Holy Spirit. The whole teaching of these chapters however is that the use of spiritual gifts, once bestowed, is open to the will of the individual. 1 Cor. 14:14,19,28,30,32. The ideal position is where there is such a conformity of the will of the believer to the will of God that all exercise of the gifts is truly "in the Spirit." This is not always so; but it should be the aim of all who exercise spiritual gifts.

What is the result of exercising gifts without love? It is a *twofold failure*: (a) The exercise is powerless and irritating towards others; (b) The one who exercises the gift receives no benefit himself. (Note the word "nothing" in verses 1-3). Putting it in plain language it amounts to this: (a) A Christian who exercises spiritual gifts without a life behind it that corresponds does not make a scrap of impression for good on other people, and is only a continual source of stumbling; (b) A Christian who thinks that by the abundant exercise of spiritual gifts he can make up for lack of personal holiness is miserably deceived.

The apostle then proceeds to a positive description of the excellencies of love. (vers. 4-7) and crowns all by showing that its qualities are eternal. In contrast to this, spiritual gifts (again he quotes the gifts of prophecy, tongues and the word of knowledge—ver. 8) are only for this present age of seeing through "a glass darkly." His aim is thus to correct their sense of spiritual values, and lift their ambition to the highest possible point—the moment when we shall see "face to face." In view of wilful perversions of this passage it is necessary to point out that he does *not* infer that a single one of the gifts of the Spirit will cease until then.

True doctrine is always balanced; and therefore immediately following the impassioned eloquence of the closing verses of 1

Cor. 13 the apostle hastens to correct a possible reaction from spiritual gifts altogether. They are still to "desire spiritual gifts" (chap. 14:1).

But now he proceeds to detailed teaching on the principles that should govern their exercise, and love is the key. Chapter 14 is the practical application of chapter 13 to the proper use of spiritual gifts. Love will not be satisfied by a purely selfish enjoyment of any gift (ver. 4, etc.): love will have a vehement desire to see others blessed (ver. 19, etc.): love will be specially careful not to cast a stumblingblock before any one (ver. 26, etc.). All this brings us back to the perfect balance between the gifts and the fruit. The Christian who has most of the fruit of the Spirit will be the Christian who will most profitably exercise the gifts of the Spirit. A spectacular display of gifts, however dazzling, will produce nothing of eternal value. It needs the vessel to be controlled by the love of God. The character of the believer exercising a spiritual gift may not affect very much its outward manifestation, but it will have a big effect upon its power for solid edification. This is of vital importance.

#### *Spiritual Gifts in Unsanctified Believers*

This presents such a problem to some people that it must be dealt with thoroughly.

The New Testament presents no problem in the matter at all; the confusion arises through some mistaken, and we fear very unscriptural, ideas which certain teachings concerning the Baptism in the Holy Spirit have made current among God's people.

(a) There is first of all the error that receiving the Baptism of the Spirit makes a child of God sinlessly perfect, or something approaching thereto. The scriptural truth is that following the Baptism of the Spirit there may be a great amount of personal sanctification still needed in the believer; and this will proceed as the child of God now goes on to "walk in the Spirit." (Gal. 3:2, 5, 16-25). It is vain to think that any "crisis" or "blessing" or "experience" can take the place of a continual "walking" in the Spirit;—however helpful such a crisis may often undoubtedly be.

It is impossible to go into the large question of Scriptural holiness here; but we may point out that the New Testament names *three* divine agencies for the sanctification of the believer: The Blood (Heb. 13:12), The Word (John 17:17), and The Spirit (1 Pet. 1:2). The Baptism in the Holy Spirit is granted upon repentance and remission of sins; the prerequisite condition of a clean heart being received by faith in the precious Blood. Acts 2:38; 10:43-44. The purpose of the Baptism is power to witness (Acts 1:8) in the various ways granted by the Spirit.

The Baptism in the Spirit does not make a believer sinlessly perfect, and the New Testament does not make Spiritual Gifts a sign of holiness. They are a sign that the Sanctifier has come; but His work may be proceeding very slowly, especially if the word is not being obeyed. Let us keep very clear here.

(b) The other mistaken idea that brings unnecessary confusion and stumbling to some people's mind is the idea that the Holy Spirit will never manifest Himself except through a perfect channel.

We are amazed how saints can hold such an idea with an open Bible before them. In the Old Testament there are cases like Jephthah (Jud. 11:29); Samson (Jud. 15:14); or Saul,—all of whom were grossly imperfect in sanctification. In the New Testament one is faced on every hand by the fact of the Lord's working with and through most imperfect men and women; even among the apostle band itself, and that after Pentecost. The First Epistle to the Corinthians has to deal with divisions, immorality, disorders, heresies, etc., and yet the Holy Spirit was manifesting Himself through these very believers in a way that justified Paul's writing that they came "behind in no gift, waiting for the coming of the Lord" (chap. 1:7). The plain fact is beyond contradiction. What an answer to those who can accept no testimony to possessing genuine spiritual gifts whenever they find imperfection! We make no excuse for the imperfections; we have already written enough to prove how seriously it is to be regarded in those who exercise gifts of the Spirit. But we are amazed at the "difficulties" of some people who have an open Bible before them.

They all arise from these twin mistaken ideas that the Baptism in the Holy Spirit makes believers sinlessly perfect; and that an exercise of the gifts of the Spirit is a proof of such perfection. May God bring us back to our Bibles!

"The balanced words of Conybeare & Howson (Chap. XIII of "Life and Epistles of St. Paul") are well worth quoting in conclusion. "It was a pleasing dream which represented the primitive church as a society of angels; and it is not without a struggle that we bring ourselves to open our eyes and behold the reality. . . . In the very lifetime of the apostles, no less than now, . . . miracles did not convert; inspiration did not sanctify; then, as now, imperfection and evil clung to its members, and clogged the energies of the kingdom of God." The lesson which both friends and opponents of Pentecostal blessings need to learn from the pages of the New Testament is that "inspiration did not sanctify." But inspiration was none the less precious and real.

The vision before us is of a church glorious with every one of the nine gifts and all the nine fruits of the Spirit, presented in balanced proportion to the glory of the Redeemer.

It is as unreasonable as it is unscriptural to conceive of any revival continuing in the Power of the Holy Spirit which only welcomes Him as the Inspirer of word or deed, and not of personal holiness also. To "grieve" the Spirit of God by lack of sanctification (Eph. 4:30) must inevitably end in "quenching" the Spirit of God in His manifestation. 1 Thess. 5:19. The divinely balanced plan revealed in the New Testament is where the Holy Spirit is alike the Source of fruit and gifts; and for both blessed phases of our redemption He is welcomed and obeyed.

Without courage you may as well be without convictions.—Herbert Kaufman.

Weak characters go around difficulties; strong ones go through them.

#### WHY WE ARE NOT SOUL-WINNERS (Continued from Page One)

*Dr. Torrey's Four Essential Points*

The soul-winner must be a man or woman of prayer. Dr. Torrey gives four essential points in the matter of soul-winning and prayer:

1. Ask God to bring us to the right person. We cannot speak to every one. If we attempt it, we will miss much time in speaking where we can do no good. God alone knows the one to whom He intends us to speak, and we must ask Him to point that one out to us, and then expect Him to do it.

"Then the Spirit said unto Philip, Go near and *join thyself to this chariot.*"

I have found in my own experience that God has prepared hearts who are like ripe fruit. If we will let Him have the right of way, He will guide us unerringly to them.

2. We must pray for the right message in each case. Many cases will baffle us, but none can baffle God. We must have the direct guidance of the Holy Spirit in each case.

3. We must pray God to give power to what we say. We need not only a message from God, but power from God to drive the message home.

4. We must pray God to carry on the work when we have done all in our power, and when our work has come to the end. After having done that which seems to have been our whole duty in any given instance, whatever may have been the apparent result of our work, whether successful or unsuccessful, we should definitely commit the case to God in prayer. If there is anything the average worker in this hurrying age needs to have impressed upon him, it is the necessity of prayer. By praying more, we shall not work any less, and we shall accomplish vastly more.

Mrs. Grace Hawley, teacher of Personal Evangelism in the Baltimore Bible Institute says there are four essentials things for the personal worker to believe in order to be successful in soul-winning:

1. *Believe in God's Power to Save Any One.* That means the lowest woman of the streets, the drunkard in the gutter, the murderer in the prison. In Gen. 18:4 the question is asked, "Is anything too hard for the Lord?" The prophet Jeremiah gives the answer, "There is nothing too hard for Thee."

2. *Believe in God's Willingness to Save Every One.* We must believe that God, the loving Father and Creator is not willing that any should perish and that salvation is for "Whosoever will." 2 Peter 3:9: "The Lord is not slack concerning His promises, as some men count slackness but is long-suffering to usward, not willing that any should perish, but that *all* should come to repentance." 1 Tim. 2:4: "Who will have *all men* to be saved, and to come unto the knowledge of the truth."

3. *Believe in the Power of God's Word.* "It is the power unto salvation." "It is the Sword of the Spirit." Mr. Scarborough says, "It is the channel of life, powerful in its discernment, and incisiveness. It cuts, divides, separates, hammers, enters into the secret thoughts and intents of the heart. Put its most trenchant passages in your own heart and give them out trusting in the Spirit to apply them in power to lost men."

4. *Believe That Conviction Is the Work of the Holy Spirit.* Conscience cannot produce it; no Christian worker can produce it. The Sword of the Spirit which is the Word of God, lies helpless in its scabbard, unless the Holy Spirit wields it. John 16:8: "And when He is come, He will reprove the world of sin."

Let us not forget that while personal evangelism may bring joy to the heart of Christ, and much blessing to those to whom we witness, yet it also wonderfully stimulates and strengthens our own spiritual life. It is no less important to Christian growth than Bible study, and prayer, and victorious living. Many cold, indifferent Christian lives would be revolutionized if they would begin to carry the story to the one next to them.

A young mother felt the need of a deeper Christian experience. She prayed much about it, and the Holy Spirit seemed to make it increasingly clear that her own life would be deepened if she would witness to others. She had a family of small children and a home to care for, and she was greatly troubled for she thought she must go out some where to preach. Then one day it occurred to her that she could be a Back-Door Evangelist. She had never heard of one, but she felt that was her call. She had a rack made beside her kitchen door in which she put tracts. Whenever any one came to the back door, she handed the caller a tract, and gave the way of salvation. I cannot remember the number of conversions she had in a year, but it was an astonishing number, and more than many ministers have from their pulpits. She became a better Christian, a better mother and wife, and above all an experienced Back-Door Evangelist. I think to-day God is out after just such evangelists. Will you become one? Here is a soul-winner's prayer.

"Heavenly Father, I long to be a soul-winner. Give me a sincere love for lost souls till my heart shall glow with a real passion to lead them to Thee by precept and example. Help me to be very careful of my life lest I become a stumbling-block in the way of some weak soul for whom Christ died, or destroy all my good influence over some soul that I might have helped.

"Give me opportunities from day to day to speak to the unsaved about their spiritual lives. Give me a mind quick to see and *brave to seize* any such opportunity that Thou mayst give me.

"At the same time give me love, tact and the patience of Jesus in dealing with souls. May I find some time daily for prayer, meditation, and reading of Thy Word that I may be an effective workman and one that needeth not to be ashamed, rightly dividing the Word of Truth."—*Christ Life or The Word of the Cross.*

David Livingstone said: "I will place no value on any thing I have or may possess except in its relation to the kingdom of God. If anything will advance the interests of that kingdom, it shall be given away or kept, only as by the giving or keeping of it I shall most promote the glory of Him to whom I owe all my hopes in time and eternity."

"Circumstances take on a new halo when the Lord Christ is recognized in them."

## BREAD FROM HEAVEN

(Continued from Page Three)

and wash off his spots, he would gain nothing for he would proceed to grow more spots, because it is his nature to be spotted, and as long as he is a leopard he will grow spots. A sinner may try to take a bath in this, that, or the other—ecclesiastical dogmas, statements of creed or what not—and succeed in washing off a few spots for a few days, but lo and behold, they soon reappear. That is why many of our churches are great menageries. Thousands of leopards are on exhibition, all speckled and spotted, because they are wrong in their nature. "Whosoever is born of God doth not commit sin," and the habit of his life is no longer wrongdoing. He is born of God. That is where he starts. "His seed remaineth in him and he cannot sin." His very nature is changed. Is that clear? He *cannot* sin. Why? Because the law of our world is that like produces like. All life reproduces according to its type. If the nature of God is in him, that nature will be manifested in his life. His conduct is changed because his nature is changed. He cannot sin BECAUSE. They say "Because" is a woman's reason, but in this case, it is a scientific reason—"because he is born of God," he cannot sin. Corn reproduces corn, potatoes reproduce potatoes, oats reproduce oats; each reproduces its own kind. God puts His nature in the individual and by that gives the individual new life. That is our only hope. Talk about imitating Christ! The man does not live who can do it; and after all is done and said, that is not the gospel. Christ in you, manifesting Himself through you is the gospel. It is not you at all, it is what He does. That is the secret of success; it is the secret of a cure. The very nature is changed. The gospel is not imitation, but incarnation; not evolution, but revolution. That is the truth presented. That is where David found his remedy, and that is where we will find ours. That cure means the doing away with the symptoms.

This is a different realm from the Metaphysical, theological, psychological, etc. You may find a maze of compelling evidence of a man's cure in these remedies, but finally, when all is said and done, the real and telling evidence that a man is cured is that the symptoms disappear.

## THE LESSON OF THE TIGER SKIN

A few months ago while being entertained in a beautiful home in a distant city, I was greatly attracted by the large skin of a tiger that had been beautifully mounted and stretched across the living room floor. The head had been preserved in its life-like form, and the open mouth showed great white teeth as though ready to attack its prey. I must confess that one day as I entered that room, for the fraction of a second I was greatly startled. A screen had been set up across the room, and as I entered, all that I could see was this ferocious looking head looking around the end of it. Then one evening I sat before that head, carefully examining it, feeling back in its mouth the teeth which had once known such tremendous power, and as I did so something seemed to say, "You would not be doing this if it had not been that a man before you had destroyed

the power of this animal." I realized that if that beast could have had its life back again for about five seconds it would mean death to me. As I sat with my foot resting upon the head of that tiger that evening, I realized only too well that my power over it meant nothing, and my safety was alone in what had been done in the past. In 1 Corinthians 15:55, we hear a man confidently and triumphantly cry out, "O death, where is thy sting? O grave, where is thy victory?" We might well wonder how Paul, frail man that he was, could dare to utter such words, but his faith in the Man who had gone before him made it possible. Paul was merely taking his place by the side of the One who had first dared to thus address death and the grave. "Thanks be to God which giveth us the victory through our Lord Jesus Christ." It should mean a thrill of joy to us to-day as we take our place by His side, and fully realizing our own weakness, rejoice in His triumph.—Addison C. Raws.

## FLETCHER'S COURAGE

One of the nephews of Fletcher, of Madley, by a profligate life had reduced himself to desperate straits. He determined to retrieve his position by a desperate act. Calling upon Fletcher's brother, General de Gons, he presented a loaded pistol, and demanded a draft on his banker for five hundred crowns. The veteran, brave though he was, yielded to the threat.

That same evening the young man showed the draft to Fletcher, professing it was the free gift of his generous uncle. The minister took it, and put it in his bosom. "Knowing my brother's circumstances," he said, "I am confident you have obtained this note in some false fashion. I shall keep it." The youth was startled, but quickly recovered himself. He had just terrorized a general. It would be a simple matter to deal with this meek minister of Christ!

Pressing the pistol to his breast, he demanded the instant return of the draft. But Fletcher very firmly assured him that the paper would never be returned. "What! are you not afraid of death?"

"Afraid of death! Do you think I have been for twenty-five years the minister of the Lord of Life to be afraid of death now?" and with the pistol at his heart, Fletcher proceeded to expose the wicked folly of his nephew's life, and urge him to repentance. As the youth listened, he trembled, and the pistol was withdrawn. He stood at last utterly melted and subdued.

Then said his uncle: "I cannot return my brother's draft, but if I find your distress to be as you say, I will gladly contribute a hundred crowns, and persuade my brother to give another. The rest we shall make up amongst your friends." And so it was arranged, and the young man's feet were set in the way of life.

"Not getting but giving,  
Brings joy with the living.  
Make somebody happy,  
'Tis really worth while."

"Prayer is not our compelling God's reluctance, but laying hold of God's willingness."

# The Gospel in Foreign Lands

## TIDINGS FROM SUNNY, SOUTH AFRICA

### Black and White

How truly did the prophet cry, "Can the Ethiopian change his skin or the leopard his spots!" Here we see a picture illustrating this fact that the Ethiopian cannot change his skin. Neither can a change of his outward circumstances have any effect upon his dark heart. Nothing but the gospel can change that part of him. Civilization has done its best, but we can readily see from the picture that it has failed to touch the man inside the clothes. This is a photo which we were able to take on our last trip to Braklaagte. These two men have visited a large town in South Africa, earned some money and copied the European style of dress, but now they are back in their own native village highly proud of their outward appearance, but still as fond of drink and all their native habits as ever. One of them has learned to smoke a pipe we see, while the other is drinking his "boyalwa" or beer. This was photographed about 10:30 a. m. and by 2 p. m. this same couple were to be seen rolling around in a native dance, having discarded hat, coats, etc., and the old black skin and unenlightened heart were as dark as ever. Thus we see the curse of civilization without evangelization. Oh, that they would accept Christ and have the inside changed, never minding the external appearances. We are here by the grace of God to lift up Christ before them. Civilization appeals to their outward man, by its attractions to the natural eye, but only the Holy Ghost can appeal to the inward man, as the Word of God is given forth. Pray much for these benighted souls, for our God is able to change them altogether and make them into sons and daughters of God, giving them a new and clean heart, that they will desire spiritual things, and be filled with the new wine of the Kingdom, making them to sing the songs of Zion instead of their devil's music. We are glad to say that so far only a few of the people from our villages have been thus contaminated, but we are living in days when the world moves rapidly, and unless the gospel is brought more to these people, the devil will steal the march on God's children, and spoil many lives which might be won for God. Pray on, for God hears and answers.



Drinking native beer

*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.*

### RAMATHLAGODI'S HARVEST

Ramathlagodi is the father of one of our preachers, and his name means the "gatherer of weeds," but he has also gathered in a harvest of "mealies" this past month, and in the picture we see them all hanging on a tree branch to dry before being



African "Mealies"

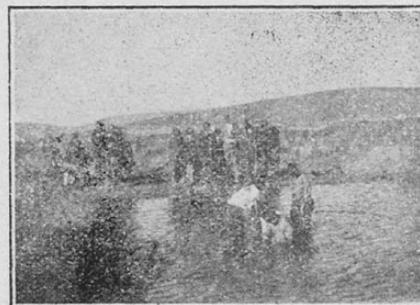
stamped into a meal for making porridge. This is the food for him and his family for the next session. There are about ten sacks full, or approximately three quarters of a ton, and represents the main food of ten people for some months to come. Oh, that they were all ten as willing and ready to store the "heavenly manna" in their hearts, that they may have food for the nourishment of the spiritual man in the days while Jesus tarries. Of course, this man grew some "Kaffir corn" as well as "mealies," but the bigger portion of that, sad to say, will be used to make beer, for although this man professed conversion a long time ago, he has backslidden considerably and gone back to many of his old ways, inasmuch that on our last visit we arrived just in time to catch him swallowing a calabash full of beer along with these two other men, whose portrait we have already given you. That day had been set apart for drinking and feasting by the chief, as a token of gratitude for the ingathered harvest and also because he had just returned from Pretoria (the Government headquarters), where he had been to transact some business in favor of the native people of his tribe. This is their way of showing their thankfulness. Salvation would make them realize that God is the giver of all good things, and make them to praise and thank Him at all times.

### WALKING IN THE LIGHT

*An account of a twelve-mile walk to the nearest water for baptism*

Our hearts were greatly rejoiced as we moved on to the other villages and found there the Christians going on nicely with

God, the more so when we met two women and one man at Pampier Stad, who had recently given their hearts to God and were anxious to be baptized and walk in the light of the truth they had received. At Pampier Stad they rely solely upon the well for their water, and as the river Notwani only flows in the rainy season, no water was available there to immerse them in. This was no hindrance to them, for, like the eunuch of old, they soon knew where there was water, and said that they would walk to Gopani Stad, some eleven miles away. We were glad to see such eagerness on the part of these young believers, and accordingly the next day we all went to Gopani, but on our arrival there the chief refused to grant us permission to baptize in the river, because he said he had recently lost three of his people who had mysteriously disappeared in that water. The account he gave us was that on three different occasions he had been called to investigate the death of some individual who had been bathing in the river at that spot where it was deep enough to stand in comfortably. He says that onlookers declared that a huge snake immediately after it saw the body in the water, came up to the surface and coiled around the person, dragging them down to the bottom and drowning them. He repudiated our suggestion that it might be a crocodile by the statement that they have seen the creature, and it looks like a monstrous snake, and does not eat its prey, but simply drowns it by holding it down to the river bottom. They believe it attacks cattle too if they get near enough to the spot. With this confronting us we knew not what to do, but the chief stood resolute to his decision not to allow us access to the water, despite our telling him that we believed in the power of God. However, after a two hours' talk with the chief, giving him some good straight gospel language, which he could not misunderstand, telling him how to find peace himself and lead his people to the truth, he told us that his son knew of another place a mile away where there was a pond, if it had not dried up during the rainless winter, and we were permitted to go there. Thus the Christians walked twelve miles to the nearest available water, and rejoicingly followed their Lord through the watery grave. The water was filthy, for we discovered it to be merely a hollow filled with water, where their water cattle, and where pigs wallow on the edge. In fact one



Baptizing native converts

pig was being driven away from the very spot where you see the company of Christians standing just as we got there. However, even in such circumstances it did one's heart good to see such precious faith and willing obedience to His commands. Oh, that many more may obtain a like precious faith, and be willing not only to walk twelve miles in obedience to Christ, but to go all the way with Jesus.

And now, beloved, we praise God for the opportunity of witnessing to these dying souls, and of the chance to get the gospel news to the ears of the Chief Gopani. Had we not had that visit, perhaps we should never have had such a golden opportunity of ministering in that village. Pray much that God will soon give us a footing in this new place and in every other village where as yet we see but a closed door.—J. H. Bennett, Sec'y S. African District.

NEWS FROM MANY LANDS

Ningo, China

We have been having special times of blessing at our Sunday services. Many come quite a distance to attend, and God's Word is doing its purifying and cleansing work in hearts. Praise His dear name. Bound souls are getting free through the power of Calvary. The work on our new building is going forward. The first floor walls are nearly up now. God is also working among the workmen and we are looking for fruit that shall remain. As, we, by faith, went forward with this work in obedience to His command, He began sending a spiritual revival in our midst which continues to this day, and we are believing for a real breaking through of the Holy Spirit. At a day of fasting and prayer this week a number of our children came forward to decide for the Lord Jesus Christ. Praise God for the break. God is truly working in hearts, both in the Home and in those on the outside attending meetings.—Nettie Nichols.

South Africa

We praise the Lord for the ministry we have among the souls round about us, but we long for a still larger ministry, for there are many who have not heard. Recently a chief came to the house and asked for medicine for one of his wives who was very sick. My husband explained to him that we pray for the sick, and the Lord heals. That afternoon we went to his village and were received very gladly. We were glad for the privilege of witnessing to several who had gathered in the hut. After speaking to them of their need of the Saviour, we prayed and asked the Lord to manifest Himself. A few days later we inquired about the woman who was sick, and were told that she was healed. Praise God for His wonder-working power.—Carrie M. Chawner.

Egypt

Sunday afternoon, September 2nd, I was present at a baptismal service on the beach when Pastor Salib Boulos of our Alexandria Apostolic Assembly baptized eight men, one a converted Mohammedan. The service was very impressive, and witnessed by many of the careless through who listened well to the words of the preacher which went forth in the power of the Spirit.

Also each candidate testified just before entering the water. The whole church was present and formed a circle on the sand, and the singing was inspiring. A missionary of another society whom I took with me from the Rest Home, and a prominent Christian worker whom this missionary brought along, were astonished that there was such a rousing company of Christians in Alexandria, and expressed a desire to visit their meetings. We also, in Shubra, baptized eight men a month ago, most of whom had been saved in our meetings recently. And so the good work goes on. Please continue praying for us.—H. E. Randall.

India

Miss Marguerite Flint writes: "You will be glad to know Brother and Sister Thomsen of Cawnpore were with us August 24 to 27, and the Lord made them a great blessing to our little flock. On Saturday Brother Thomsen baptized eight candidates, two of them being young 'brands plucked from the burning,' and one a dear Hindu widow who has been forgiven much, and who therefore loves much! Oh, how it fills our hearts to the overflow with thanksgiving as we see these dear girls and women of India coming to Jesus. Hallelujah!"

SAILING FOR THE FIELD

Sisters Mae Mayo and Augusta Remacle sailed for China on S. S. Korea Maru, leaving San Francisco, Oct. 10th.

SOUTH CHINA DISTRICT COUNCIL

At a meeting of the South China District Council, held on August 29, 1928, Brother R. L. Phillips was elected superintendent, and J. E. Perdue secretary-treasurer.

REPORT SHOWING AMOUNT EACH STATE HAS SENT IN FOR THE EXTENSION OF THE FOREIGN MISSIONARY WORK DURING MONTH OF SEPTEMBER

California	\$3701.13
New York	1540.74
Pennsylvania	1468.56
Ohio	1422.68
Illinois	1284.35
Oklahoma	876.56
Missouri	843.70
Texas	832.13
Washington	767.25
Michigan	501.14
Kansas	497.05
New Jersey	462.50
Maryland	455.22
Minnesota	390.28
Wisconsin	389.31
Connecticut	373.14
Colorado	354.34
District of Columbia	318.10
Nebraska	280.77
Oregon	224.98
Canada	213.61
Montana	212.12
Indiana	210.82
Massachusetts	207.98
Iowa	206.61
North Dakota	173.39
Alabama	157.22
Florida	156.79
Arkansas	151.28
Mississippi	119.84
Virginia	116.78
South Dakota	91.05
Idaho	68.26
Georgia	68.00
Kentucky	49.75
Louisiana	33.02
Nevada	27.50
Wyoming	26.50
Tennessee	25.15
Maine	23.10
New Hampshire	19.93
Arizona	19.65
South Carolina	12.00
West Virginia	10.00
New Mexico	5.00
Utah	5.00
North Carolina	1.00
Foreign countries	122.79

Total amount reported minus \$1,293.91, given direct and designated for expenses or \$18,224.16,—Total for September.

TAKING CHRIST SERIOUSLY

Either Christianity is adequate for the whole world and for all the life of the world or it cannot long be adequate for any part of mankind. The Christian task of to-day is no less than the bringing of the Spirit of Christ into every part and every relationship of life throughout the world.

This may involve pioneering of the most daring sort. Into unknown lands to face hostile people went the missionary in the past. To-day there are no more geographical continents to enter but whole continents of our life remain to be entered for Christ. The real challenge now is whether we dare take Christ seriously for our day. It is not enough to give to missions or to pray for missions, much as these forms of support are needed. If we mean to honor those who have so devotedly given their lives to the cause of Christ at home and abroad, if we mean to play fair with our brother Christians of many races and tribes and tongues who have through the labors of these missionaries come to serve the same Lord we follow, then we must take Christ seriously for all the life of our land and all lands, and help make Christianity vital in our own community that it may be vital to all the world.—The Story of Missions.

WIRELESS

How illiteracy will be countered by science under the Antichristian power, and the soul of an illiterate people reached, the Soviet reveals. "During the past year," says a press correspondent, "the whole of Russia has become a slave to wireless. Everywhere there are loud-speakers—loud-speakers of super-volume, which can throw a voice with a vast bellow across the large squares of the city. When the Kremlin has something to say there is a buzzing, a noise like the roaring of a thousand seas, and with a titanic bellow the Voice from the Kremlin makes an announcement. Nowhere in Europe are there people more superstitious than the Russians. In thousands of the remotest districts of Russia there are villages which hush when the voice from the Kremlin speaks. For them the wireless is not an electrical phenomenon, but something supernatural. The Voice booms loudly, and it speaks with accents brusque. The peasants listen with dread."

A LEPER'S TESTIMONY

"I thank God that He made me a leper. One time I knew nothing about Jesus, but now He stop alonga my heart. You know sometimes you see beautiful box, very nice outside, but when you open it, nothing stop inside. And sometimes you see ugly old box, no good at all, but when you open it, beautiful jewel stop inside. That like me: this body no good, he soon go finish, and you can throw him alonga rubbish-heap, but I got beautiful jewel. Jesus stop alonga my heart, and when I die, He take me to be with Him. Before I was a leper, I not know Him, so now I thank God He made me a leper."

"Our Master never asks of us so heavy labor as to leave us no leisure for sitting at His feet."—A missionary.

## In the Whitened Harvest Fields

### GOOD ARKANSAS MEETING

Pastor Henry Johnson, Salem, Ark., writes: "We conducted a 3 weeks' meeting 6 miles east of Salem, where 6 were saved, 1 received the Holy Ghost and 4 were baptized in water. The assembly was set in order by Brother W. H. Boyles."

### REVIVAL SPIRIT STILL ON

Brother E. R. Winter writes: "God met us in a wonderful way in a revival at Joyton, Tex., Aug. 28 to Sept. 21. Twenty-five saved, 17 filled with the Spirit. Mrs. Lou A. Hale of Bakersville, Calif., was the evangelist and Mrs. E. R. Winter, choir director. The revival spirit is still on."

### COLORADO MEETING

Mrs. Cora Fisher, Rocky Ford, Colo., writes: "Held a meeting 45 miles northwest of Rocky Ford in which 5 were saved, 1 reclaimed and 3 baptized with the Holy Ghost. Wonderful healings. Meetings on Sunday from now on as the Lord leads. Pray for this new field."

### REVIVAL IN NEW FIELD

Evangelist L. E. King, Pekin, Ill., writes: "The Lord has graciously met us in the revival here in this new field. About 30 conversions to date, 7 received the Baptism of the Holy Spirit, 7 baptized in water. Brother S. A. Jamieson, of Chicago, was with us one night and brought an encouraging message."

### GOOD MEETING AT MACON

Brother and Sister J. H. Porter, Macon, Ga., write: "We praise God for sending one of His ambassadors into our midst—Brother Osborne Thompson, of Florida, who has been with us several weeks bringing sinners to God. Five have been baptized with the Holy Ghost and some wonderful healings have taken place."

### NEW ASSEMBLY

Brother Ed. Bice, Antlers, Okla., writes: "Just closed a 5 weeks' meeting with 68 saved, 68 baptized with the Holy Ghost, 64 baptized in water. Many cases of healing, deaf ears unstopped. Set the assembly in order temporarily (unable to get the district superintendent just then) with 50 charter members. Meeting closed with good interest, altar full, 3 receiving the Holy Ghost the last night."

### SIXTY SAVED

Pastor Jos. A. Kerr, Decatur, Ill., writes: "For 7 weeks we have enjoyed the most outstanding revival in the history of Decatur, which thousands attended. The evangelists were Miss Baker, Miss Watson and Miss Watts, followed by Evangelists James Roland and Mary Hummel of Philadelphia, Pa. The Lord blessed in a most wonderful way. Over 60 were saved. Twenty have joined the church and others expect to later. We have a nice band of young people here. We expect in the near future to build a larger church."

### BROKEN ARROW BLESSED

Brother J. W. Hudson writes: "We praise the Lord for the way He blessed the Thompson party in their meeting at Broken Arrow, Okla. They were here 6 months. Eighty were saved, 25 received the Holy Ghost, 52 signed the assembly roll. Brother Emanuel was chosen pastor of the church, which is in fine condition."

### FLORIDA CAMPAIGN

Pastor May Stanaland writes: "Just closed a 4 weeks' meeting at Ivan Tabernacle near Tallahassee, Fla., Evangelist Effie Luan Miller in charge. Sister Miller was with us in July for a 3 weeks' meeting in which about 30 were saved, 12 received the Holy Ghost. In the last meeting 8 received the Holy Ghost, a large number saved, 11 baptized in water. Sister Miller will not leave for California as announced, but may be addressed, Box 679, Orlando, Fla."

### ONE HUNDRED SAVED

Evangelist Raymond Wiseman, Millington, Tenn., writes: "Just closed a revival with over 100 saved, 85 filled with the Holy Ghost, dozens healed of various diseases. A little girl who had never talked in her life was prayed for and is now talking, thank God. Large crowds attended the services, some came for hundreds of miles. A building committee has been appointed and the assembly will be set in order as soon as the building is up."

### SUCCESSFUL TENT CAMPAIGN

Pastor H. A. Christopher, Martinsburg, W. Va., writes: "Just closed a very successful tent campaign in which remarkable interest was shown from the other churches, and good attendance was had to the last service, when over 200 had to stand on the outside. About 10 were saved and 2 reclaimed during Brother Homer Peterson's ministry. The District Council meeting proved to be a real blessing and inspiration to us all. Brother Joseph Tunmore gave us some real meat at this session."

### CANADIAN CONFERENCE

Sister Mae Eleanor Frey writes: "The conference of the Canadian Assemblies of God has just closed, the session being held at Montreal, Brother Baker presiding, Chairman G. C. Chambers in charge of the business program. Seldom, if ever, have we attended a Council where such unity, love and blessing from God were more manifest. Coupled with the outpouring of the Holy Spirit was a quiet dignity that held things steady during all the business meetings, "In honor preferring one another," could truly be said of these brethren. This was a fitting closing to the summer campaign that has been going on at Drummond Street Assembly. Pastor and Mrs. Baker are again with their beloved people. We are leaving for short campaigns at Woodstock and Stratford, beginning a 3 weeks' campaign at Kitchener, Oct. 14. After that St. Thomas is planning for a campaign."

### BRIEF MENTION

Brother F. W. Burleigh, Thunder Hawk, S. D., reports victory in his assembly, one baptized in the Spirit last Sunday and a paralyzed sister healed. He invites any passing brethren to stop.

The little church building at Blair, Okla., which was blown away by the cyclone of June 10, has been replaced with a much better building and Brother A. C. Bates, of Portales, N. M., is holding a meeting there.

### RUSH SPRINGS CAMPAIGN

Pastor Marion Mason, Rush Springs, Okla., writes: "Just closed a 10 days' campaign here with Brother Alonzo Jones, of Terral, Okla., in charge. Sister Opal Jones assisted in the singing and at the piano. Other workers came in from a distance to help in the meetings, for which we praise God. Eight souls were saved and 13 baptized in the Holy Ghost. The saints are built up in the faith. Several were prayed for and testified to healing."

### "JOY AND REJOICING"

Pastor John C. Habel, Akron, Ohio, writes: "We have had a 2 weeks' revival and the Lord has worked in our midst. Nine received the Baptism with the Holy Spirit. One sister who was seeking the Baptism of the Spirit fell to the floor; her husband insisted that she 'receive the Holy Spirit in her seat—decently and in order' (!) but, praise the Lord, the next night at the altar call he came to the front, fell to the floor, was baptized with the Holy Spirit and began dancing and jumping, so full was he of joy."

### OUTPOURING AT WHITESBORO

We have the following report from Whitesboro, Okla.: "Evangelist Thomas M. Gray has closed a 5 weeks' meeting. He came here 3 years ago and conducted the first Pentecostal meeting ever held here. This time God gave the outpouring. People came to the altar by the dozen. One night Brother Gray had just started to preach when people began going to the altar crying for mercy. Forty-six were saved, 31 baptized with the Holy Ghost, 36 baptized in water. We are going to build a church. We welcome all Council ministers."

### FAITH FRUITFUL

When only 23, Dr. Moon of Brighton was struck with total blindness. When prayer for cure failed, he cried:—"I thank Thee for the talent of blindness; may I so invest it that at the coming of the Lord Jesus, He may receive His own with usury." He at once applied his cultured intellect to devising the Moon system for the blind, now used in 492 languages and dialects, and by which thousands of the sightless are said to have found their way to heaven.

"There are in all the heaven above  
No mightier words than Faith and Love."

## BLOOD POISON HEALED

I have been locally in evangelistic work recently. Our sister, Hattie Hardy, of Route 5, Athens, Texas, had an inflamed and infected arm, turned black as in blood poisoning. She was healed through the prayer of the saints. Last week while holding meeting at Summer Hill I stuck a bridge nail through my foot, but in answer to prayer the Lord helped me so that I did not miss a service.—Evangelist C. E. Crocker, Route 5, Athens, Texas.

When a church seeks a pastor they often want—

The strength of an eagle,  
The grace of a swan,  
The gentleness of a dove,  
The friendliness of a sparrow,  
And the night hours of an owl.

But when they catch that "bird,"  
They expect him to live  
On the food of a canary.

—Record of Christian Life.

## NOTICE

The Door of Hope Pentecostal Assembly, 527 Market Street, Youngstown, Ohio, being in fellowship with the doctrines and teachings of the General Council of the Assemblies of God and adhering to same, and having confidence in, and knowing their ability to handle and distribute the missionary funds in an equitable manner, have resolved that our missionary money be distributed through the Missionary Department of the Assemblies of God, Springfield, Mo., and also go on record as having no sympathy or fellowship or connection with the New Issue or One Name Teaching, and ask that this declaration be given publication in the Pentecostal Evangel.

Signed by M. L. Otterman, Pastor, and members of the Missionary Committee of the Assembly.

## A WORD TO THOSE CONTEMPLATING MARRIAGE

First, do not be in a hurry. Remember that "he that believeth shall not make haste." Isa. 28:16. Take time to pray for the revelation of God's will in this matter. If you wait on God and ask for the knowledge of His will, and really desire that His will alone may be done in your life (and there is no lasting happiness outside of that blessed will), He will let fleshly infatuations evaporate, but He will fan into flame any love that is wholly of Himself.

Second, do not become unequally yoked together with an unbeliever. "Be not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God." 2 Cor. 6:14-16. Disobedience to God's Word on this line will always bring disaster. We have seen scores of people backslide because they have disobeyed these clear instructions, and it always happened that the bubble they thought would contain a life of bliss,

quickly burst, and a life of what seemed almost interminable misery resulted. To young people of both sexes we would say, Purpose in your heart that under no circumstances will you, in defiance of God's clear instructions which have been written for your welfare, become unequally yoked with an unbeliever. Go alone with God, and enter into a solemn vow before Him that you will never, by His grace, disobey this clear command.

Third, do not yield to the temptation of following the world in "experimenting" in marriage. Marriage has not been given of God to make legitimate an orgy of lustfulness. If you cannot marry for the glory of God, you had better refrain. 1 Cor. 10:31.

## A CONVERTED MURDERER

In a volume published by the *Societe Centrale Evangelique* of Paris entitled *La Lampe sous le Boisseau*, the story is told of a certain Miguel Valespy, a Spanish criminal, the terror of Catalan villages, who, traced by the police in France, was finally obliged to flee to Argentina. After some years there he strayed into a mission church in Rosario and was astonished at what he heard. He came again and again and finally, after listening to a sermon on repentance, gave his heart to Christ and of his own volition decided to return to France and to give himself up to the authorities.

Nothing could dissuade him. Penny by penny he saved the money necessary for the voyage, took ship at Buenos Ayres, and finally in 1913 appeared before the court at Carcassonne.

They had been after him fifteen years for a murder.

"Did you think it necessary to undergo the penalty in order to escape punishment in the life to come?" was asked him afterwards. "No," he answered, earnestly. "I knew that the worst suffering could not atone for my frightful past. I look for salvation alone from the cross of Christ and I know God has pardoned me. But I had wronged men, and, if I could not repair those wrongs, I wished at least to confess them, and to submit to the penalty which society thought fit to impose."

An attorney was offered him, but he refused. He had not come to vindicate himself. He always carried a Testament with him, though unable to read, getting others to read to him when possible. When asked how he would arrange in prison he replied, "I'll try to remember what I have heard."

To a reporter of *La Depeche* who visited him in prison, and who, remarking on his strange tranquillity of mind, warned him that the judges would not let him off easily, he returned, "What matter! Our Lord ascended Calvary and He killed no one. Innocent, He paid mankind's debt. Why should a criminal as I am not pay the penalty of my crimes?"

Before the court his attitude was most touching. When the son of his victim came to accuse him he extended his arms, then hid his face, sobbing, *Yo te pido perdon!* "I ask your forgiveness"). And forgiven he was. The case was dismissed.

Then he started to the villages of France and Spain, where in the past he had lived a wicked life, to confess his wrongdoings and to bear witness to Him who had called him out of darkness into His marvelous light. When this pilgrimage of penitence was done he returned to Argentina.—S. S. Times.

## Forthcoming Meetings

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

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

**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.

**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.

**NORTH BERGEN, N. J.**—Evangelistic services will be held at Beulah Heights, 4741 Hudson Boulevard, Oct. 9-21, inclusive. Services every night (except Monday) at 7:45, Sunday 3:30 and 7:45. Evangelist A. Gibson will be the speaker.—Pastor David Leight.

**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.

**DENVER, COLO.**—A. Watson Argue begins a 3 weeks' revival campaign at the Radio Prayer League Church, east 37th Ave. and Gilpin St., October 21. Broadcasting nine o'clock every morning over station KFXF.—S. H. Patterson, Pastor.

**OXFORD, PA.**—The Pentecostal Church of God will conduct a series of full gospel meetings in Grange 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.

**ZEPHYRHILLS, FLA.**—The fourth annual session of the South Florida District Council will meet at Zephyrhills, Nov. 13-16. Free entertainment for ministers and delegates. For further information write Pastor L. E. Campbell, Zephyrhills, Fla. Those desiring ordination or license at this Council, write J. E. Spence, P. O. Box 565, Mulberry, Fla., for an application blank. Brother J. R. Evans, secretary of the General Council, Springfield, Mo., will be with us. We ask all our ministers to make plans to attend this Council, and the assemblies to send one or two delegates.—J. E. Spence, district superintendent.

**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, 5736 Etzel Avenue, phone Cabany 0490.

**MARSHALL, MINN.**—Evangelistic campaign, Nov. 7-28, Evangelist E. Elsworth Krogstad in charge.—Pastor Minnie Steele.

**SECTIONAL CONVENTIONS for Texas and New Mexico**

North Central Sec.—Bridgeport, Tex., Oct. 22-23.  
North East Sec.—Payne Springs, Tex., Oct. 25-26.  
—Hugh M. Cadwalder, Dist. Sup't.

**FARGO, N. D.**—The revival campaign at the Gospel Tabernacle, 7th Ave., and Broadway will continue from Oct. 15 to Nov. 4. Evangelist Helen Batcher will be the speaker. Broadcasting every Saturday from four to five o'clock over Station WDAY.—Pastor Henry H. Ness, 515-7th Ave., Fargo, N. D.

**CLEVELAND, OHIO.**—Fifteenth annual missionary convention of Pentecostal Church, Lexington Ave. and Fifty-fifth St., Oct. 18-23, services every afternoon and evening. Elder Harold Moss and a strong corps of missionaries speaking daily. For further information write Pastor Steil, 41 E. 143rd St., Cleveland, Ohio.

**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. Fosteckew, 2935 North Long Ave., Chicago.

**CANTON, OHIO.**—The Shearer Evangelistic Party will hold an evangelistic campaign Nov. 1 to 18 inc., at Bethel Tabernacle, 313 Elgin Ave. N. W., Canton, Ohio. The party includes the Keith Sisters Gospel Trio, from Indianapolis, Ind., who recently joined Brother Shearer. For further information write Pastor G. F. Lewis, 316 Park Ave. N. W., Canton, Ohio.

**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

**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. Haddock, Durant, Fla.

**FRAMINGHAM, MASS.**—The sixth annual conference and election of officers of the New England District will be held at the Pentecostal Church, Framingham, in conjunction with a 5 days' convention beginning Nov. 8 at 7:30 p. m., and closing with the evening service Nov. 12. The business session, Nov. 10, 2:30 p. m. All ministers and delegates with members of assemblies are requested to be present. For further information address, Pastor T. Arthur Lewis, 370 Hollis St., Framingham, Mass.

**OKLAHOMA DISTRICT COUNCIL** will be held, the Lord willing, at Tulsa, 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.

**OPEN FOR CALLS**

Evangelistic. Have resigned as pastor at South Side, Fort Worth, Tex., having been there two and a half years. Address 1028 So. Henderson St., Ft. Worth, Tex.—R. W. Griffin.

I have taken the pastorate here at Chinville, Ky., formerly called Raceland, Ky., and moved here. Any assembly in this district needing my services, may write to this address.—M. B. Hampton, district superintendent, Box 155.

I am closing my ministry as pastor here in Matinsburg, W. Va., and will be open for evangelistic calls after Nov. 1. Am in full fellowship with the Council and can give plenty of references. Address me at 434 Virginia Ave., Martinsburg, W. Va.—H. A. Christopher.

Pastoral or evangelistic. Have been in gospel work about 3 years. Attended Berean Bible Institute, San Diego, and can furnish references. In fellowship with Texas and New Mexico District Council. Present address, c/o L. A. Toller, Box 823 Seymour, Tex., permanent address 5019 Dickson St., Houston, Tex.—R. E. Reid.

**NOTICE.**—I wish to express my appreciation to those who gave clothing, etc., for the miners in this county. The conditions are improving. I can use suits of clothes, overcoats, shirts, underwear, children's and women's apparel.—Pastor Delmar Johnson, 119 Clay Ave., Cambridge, O.

**DISTRIBUTION OF SEPTEMBER, 1928, MISSIONARY FUNDS**

<b>CONGO BELGE FIELD</b>	
Allowances of Missionaries .....	\$ 331.99
Allowances of Missionaries on furlough .....	50.00
Mission Station Expense .....	136.88
Native workers .....	16.00 \$ 534.87

<b>EGYPTIAN FIELD</b>	
Allowances of Missionaries .....	460.00
Allowances of Missionaries on furlough .....	50.00
Mission Station Expense .....	60.00
Native workers .....	40.00
Lillian Trasher & orphanage .....	147.50 \$ 757.50

<b>FRENCH SUDAN FIELD</b>	
Allowances of Missionaries .....	371.71
Mission Station Expense .....	43.00 \$ 414.71

<b>LIBERIA &amp; SIERRA LEONE FIELDS</b>	
Allowances of Missionaries .....	792.00
Mission Station Expense .....	7.00
Native workers .....	80.00 \$ 879.00

<b>SOUTH AFRICAN FIELD—TRANSVAAL</b>	
Allowances of Missionaries .....	298.00
Native workers .....	18.00 \$ 316.00

**TOTAL DISTRIBUTION—AFRICA \$2902.08**

<b>NORTH CHINA FIELD</b>	
Allowances of Missionaries .....	872.80
Allowances of Missionaries on furlough .....	122.50
Mission Station Expense .....	127.00
Native workers .....	85.00
Anglin orphanage (special remittance \$1000) .....	1526.50 \$2733.80

<b>WESTERN CHINA &amp; TIBET</b>	
Allowances of Missionaries .....	225.00
Allowances of Missionaries .....	21.50
Mission Station Expense .....	151.00
Native workers .....	190.00 \$ 587.50

<b>SOUTHWESTERN CHINA—YUNNAN PROVINCE</b>	
Allowances of Missionaries .....	205.00
Mission Station Expense .....	215.00 \$ 420.00

<b>CENTRAL CHINA</b>	
Allowances of Missionaries .....	70.00
Allowances of Missionaries on furlough .....	40.00
Mission Station Expense .....	61.00
Native workers .....	20.00 \$ 191.00

<b>SOUTH CHINA</b>	
Allowances of Missionaries .....	452.00
Allowances of Missionaries on furlough .....	77.50
Mission Station Expense .....	25.00
Native workers .....	125.00
South China work & workers .....	278.00 \$ 957.50

**TOTAL DISTRIBUTION—CHINA \$4889.80**

<b>INDIA</b>	
Allowances of Missionaries .....	2549.86
Allowances of Missionaries on furlough .....	157.30
Mission Station Expense .....	780.50
Native workers .....	218.50
Aston orphanage .....	132.00 \$3838.16

<b>SOUTH INDIA &amp; CEYLON</b>	
Allowances of Missionaries .....	330.45
Native workers .....	35.00 \$ 365.45

**TOTAL DISTRIBUTION—INDIA \$4203.61**

<b>JAPAN FIELD</b>	
Allowances of Missionaries .....	889.00
Mission Station Expense .....	154.00
Native workers .....	40.00 \$1083.00

<b>PALESTINE &amp; SYRIA FIELDS</b>	
Allowances of Missionaries .....	381.50
Allowances of Missionaries on furlough .....	25.00
Mission Station Expense .....	125.00 \$ 531.50

<b>PORTO RICO FIELD</b>	
Allowances of Missionaries .....	160.00
Allowances of Missionaries on furlough .....	39.00
Mission Station Expense .....	15.00
Porto Rican work & workers .....	165.00 \$ 379.00

<b>CENTRAL AMERICA FIELD</b>	
Allowances of Missionaries .....	90.00
Mission Station Expense .....	90.00 \$ 180.00

<b>SOUTH AMERICA FIELD</b>	
Allowances of Missionaries .....	480.55

Mission Station Expense .....	42.00
Native workers .....	25.00 \$ 547.55

**PHILIPPINE & FIJI ISLANDS**

Allowances of Missionaries .....	100.00 \$ 100.00
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**WEST INDIES FIELD**

Allowances of Missionaries .....	100.00 \$ 100.00
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<b>MEXICO &amp; MEXICAN BORDER FIELDS</b>	
Allowances of Missionaries .....	255.00
Mission Station Expense .....	1.00
La Luz .....	20.00
Colaborers .....	3.00
Latin American Institute .....	47.00
Mexican workers—Border .....	200.00
Mexican workers—Mexico .....	125.00
California work .....	75.00
Mexican Truck .....	2.00
Mexican Publishing House .....	45.00 \$773.00

<b>MISCELLANEOUS FIELDS</b>	
Alaska, Allowance .....	34.50
Hawaii, Allowance .....	100.00
Samoa Islands, Allowance .....	5.00
Persia, Allowance .....	368.00
Poland, Allowance .....	204.50
Russia, Allowance .....	147.00
Latvia, Allowance .....	50.00
Bulgaria, Allowance .....	66.00
Greece, Allowance .....	40.00
Hungary, Allowance .....	64.00 \$1079.00

Non-Council missionaries (designated) .....	\$18.58
Total amount missionaries' allowances .....	\$17,387.12
Missionary Rest Home .....	51.00
Fares, Buildings, etc. .....	1,666.95
Deputational Work .....	250.00

Debited to Special Accounts .....	\$19,355.07
Borrowed from October Funds .....	876.03

Where Most Needed Fund .....	\$17724.16
.....	500.00

**TOTAL OFFERINGS FOR SEPT. \$18,224.16**

**FOREIGN MISSIONS CONTRIBUTIONS**

- Oct. 1-4th, inclusive
- All personal offerings amount to \$951.44.
- 1.65 Assembly of God Chickasha Okla
- 2.00 Full Gospel Mission Washington Mo
- 2.23 Pent'l Church of God Blytheville Ark
- 2.25 Assembly North Tazewell Va
- 2.50 North Cincinnati St S Tulsa Okla
- 2.70 Full Gospel Assembly Ashtabula Ohio
- 3.00 Glad Tidings Tab St Charles Mo
- 3.00 Christian Co-worker's Mission Millville N J
- 3.42 Christ's Ambassadors Willow Springs Mo
- 3.80 Assembly Illmo Mo
- 4.00 Bethel Tabernacle S S Sedro Woolley Wash
- 4.00 Pent'l Gospel Mission Millvale Pa
- 5.00 Full Gospel Rescue Mission Philadelphia Pa
- 5.00 East Side Gospel Mission Davenport Ia
- 5.00 Sunday School Blackwell Okla
- 5.00 Crusader's Class of Four Fold Gospel Church Battle Creek Mich
- 5.00 Young People Carrollton Ill
- 5.62 Assembly of God Homer Nebr
- 6.00 Full Gospel Assembly Monrovia Calif
- 6.00 Pent'l S S Attica Kans
- 6.10 Lighthouse S S Jacksonville Fla
- 6.50 McCoy Assembly Mills Point Texas
- 6.70 Assembly of God Allamands La
- 7.00 Assembly of God S S Anadarko Okla
- 9.00 Delano S S Birthday offerings Delano Calif
- 11.04 Assembly of God S S Goose Creek Texas
- 12.00 Home Gardens Assembly Tulsa Okla
- 13.01 Assembly of God & S S West Tulsa Okla
- 15.00 Lettish Pent'l Church Philadelphia Pa
- 15.25 Eagle Bend Assembly Clarissa Minn
- 19.88 Assembly PeEll Wash
- 20.00 Christ's Ambassadors Wesson Ark
- 21.48 Pent'l Church Des Moines Ia
- 23.00 Full Gospel Mission Lakewood N J
- 24.53 Assembly of God Creston Ia
- 25.00 First Pent'l Church Jamestown N Y
- 25.00 Assembly of God S S Miles City Mont
- 25.37 Assembly of God Goose Creek Texas
- 26.00 First Pent'l S S Wilmington Del
- 26.95 Mission of Assembly of God & S S Minot N Dak
- 30.00 Elm Tabernacle Rochester N Y
- 30.00 Assembly Knoxville Pa
- 35.00 Women's Missionary Council Houston Texas
- 36.55 Bethel Pent'l Assembly Juneau Alaska
- 40.00 Assembly Clanton Ala
- 50.00 Oakland Evangelistic Association Oakland Calif
- 50.00 Pent'l Bible Class Avoca Pa
- 60.03 West Auburn Park Church Chicago Ill
- 62.40 Hollywood Temple—Full Gospel Assembly Seattle Wash
- 64.92 Full Gospel Pent'l Tab Cuyahoga Falls Ohio
- 120.00 First Pent'l Church Chelsea Mass
- 125.00 Pent'l Church Akron Ohio
- 150.00 Pent'l Assembly Jeannette Pa

Total amount reported minus \$58.72 amount given direct and designated for expenses .....	\$2,162.57
<b>HOME MISSIONS CONTRIBUTIONS</b>	
Oct. 1-4th, inclusive	
1.00 Rev W C V Chester Ill; 2.00 A Friend in Ga; 5.00 Mrs J S Newport Ky.	
Total amount reported .....	\$8.00

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SPECIMEN OF TYPE

THE book of the generation | 11 And Jō-sī'as begat Jěcī  
of Jē'sus Chrīst, the son | nī'as and his brethren, al  
of Dā'vid, the son of Ā'brā-hām. | the time they were carried a

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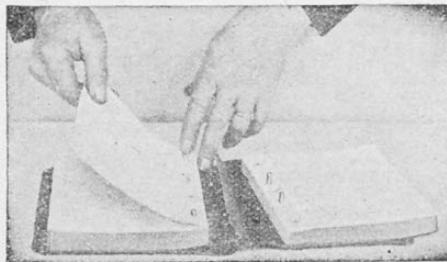
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SPECIMEN OF TYPE

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heaven and the earth.  
2 And the earth was without form.

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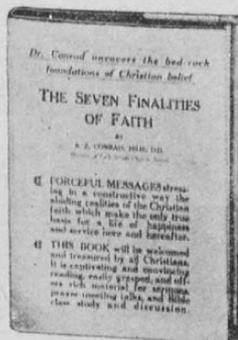
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