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The Trial of Faith

By Carrie Judd Montgomery



UT HE knoweth the way that I take; when He hath tried me I shall come forth as gold. Job 23:10.

It is often our ignorance of God's dealings with us in the trying of our faith, which makes us fail to "hold fast unto the end," and causes us so soon to grow "wearied and faint in our minds."

Faith is always tested. If we think that our faith is stronger than it really is, we must be shown our error, and again this very trial of faith is essential, it is for purifying and strengthening. Have not many of us noticed, when we have taken a more decided position of trust, or when we have prayed for an increase of faith, that we seem immediately to be plunged into waves of trial and billows of perplexity, which threaten to overwhelm?

It is important for us to remember at the outset, that the trial of faith differs widely from the trials and fears proceeding from unbelief. The very nature of the expression indicates this, for there can be no trying of our faith unless we first have some faith for God to try. From the very moment when by faith we justify God and accept His promises, the trial of our faith begins. It may be longer or shorter, and more or less severe, but from the time we claim a blessing on the authority of God's Word, until the realization of the possession of that blessing, our faith is in God's crucible.

Too often we fail to understand this, and are sadly perplexed through the ordeal; too often we forget the apostle's injunction to "think it not strange concerning the fiery trial" which tries us, but are apt to consider it some "strange thing" which has happened unto us: and thus too often we fail to "rejoice" through this season of suffering, forgetting the glory which shall

afterward be revealed when trial shall end in victory and we shall be "glad with exceeding joy." 1 Pet. 4:12,13.

"The trying of your faith worketh patience," is the comforting word which we are to cherish through these waiting hours, and in the "patience of Christ," into which our hearts are thus directed, we may look hopefully forward to the clearer reflection of His image in our hearts.

"Ye have need of patience," the apostle says, and how often we realize the need as the perverse impetuosity of our spirits is disclosed to us! This dross must be burned away, and it is comforting to know that the trial as "with fire" is only given as we require it—"for a season, if need be, ye are in heaviness through manifold temptations." 1 Pet. 1:6.

It is through such depths that we learn to know and appreciate the infinite patience of God. Once in a period of waiting, I asked, not in a spirit of rebellion, but of inquiry, "Why does God delay this blessing? Why does the Eternal

God, who has every resource at His command, have any need of time?" But since then has come the answer: "'All things are for your sakes;' you have need of God's taking time, and in His marvelous patience to await the 'fullness of time' for you."

Let us bear in mind that it is "after we have done the will of God" that we "receive the promise," and again we are commanded to be "followers of them who, through faith and patience, inherit the promises."

From the light of the Word we notice another ray illuminating the heavy hours of temptation; the end is shown, though indefinitely, by the expression "for a season," and so through the fiery splendor of the purifying flames, we behold the furnace door ajar, and contemplate "the way of escape" which God has promised to provide, suffering us not to be tried above our strength.

Like a refreshing breath from the council chamber of heaven, comes to us an unfolded secret of divine forethought and mercy: "And this He said to prove him; for He Himself knew what He would do." John 6:6. Yes, He knows the blessed end, if we do not; and in this blessed knowledge may we not rest, content to believe His comforting assurance that the trial of our faith is "precious," even "more precious than gold that perisheth"?

Let me illustrate these truths by an experience of my own through which many points, formerly perplexing, were made clear to me. Suddenly attacked one day by a physical ailment which occasioned great suffering, and which, humanly speaking, required a certain course of treatment and nursing to give any relief, I took the case to my "Great Physician" in prayer, and prayed for relief from pain. But (Continued on Page Seventeen)

I S H I

Hosea 2:16

*For my Maker is my husband, (Isaiah 54:5)
And I love Him more than life; (Psalm 63:3)
From the depths of sin He drew me (Psalm 40:2)
Into His most marvelous light. (1 Peter 2:9)*

*Jesus all-sufficient Saviour, (Psalm 34:9)
More than all in Him I find; (Psalm 16:6)
Earthly love no more can lure me, (Matt. 6:21)
I am His and He is mine. (Isaiah 43:1)*

*Things of earth I've ceased to yearn for, (Psalm 27:4)
He my every need supplies; (Rom. 8:32)
All my heart is fixed upon Him, (Psalm 108:1)
And in Him will I abide. (1 Cor. 7:40)*

*So another cannot woo me, (Psalm 4:3)
I am not mine own to give; (1 Cor. 6:19)
For my Maker is my husband, (2 Cor. 11:2)
Only for Him now I live. (S. of S. 7:10)*

CECILIA M. BARTON.

Who Should Go?

Go ye therefore and make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo I am with you always, even unto the end of the world. Matt. 28:19, 20. R. V.

This is an order. It is the "last word." Jesus ended His teaching and His giving of directions to the disciples through the forty days in which in His glorified body He walked among them and talked with them concerning the things of the kingdom of God, by giving them these particular directions. Being an order then, and given under such very solemn auspices, the question as to who it is to whom the orders were given is acute in its interest. Does it include me?

So far as Matthew informs us the only ones present and listening were the eleven disciples. Were they the ones addressed? No doubt they were given directions by these words, but not they alone. The orders were to make disciples of all nations. The orders of Jesus are all practical, and are possible of execution. From this fact we know the orders were given not to the eleven alone, but through them to others. Making disciples of all nations could not be done by the eleven, not only because the task was too great to be humanly possible, but because many nations of the "all nations" were not in existence in the lifetime of the eleven. Moreover the assurance He gave them that He would be with them always even to the end of the world shows He was talking to people who would live at the end of the world. So it was orders to people in every age—to people in our age.

But to what people in our age were these orders given? To the ministry, I hear some one answering. Now and then we hear some evangelist with pompous mien and small appreciation of the dire needs of the perishing millions in this world of lost men saying, "Now you let the preacher do the preaching. You keep quiet and be content to do the little things, the humble things."

To say such a thing no doubt gives a feeling of self-sufficiency and importance to an evangelist. It exalts his ego, and is pleasing to his flesh. But do such words as his end the argument? Limiting the command of Jesus in that way, is the command practical? Can it be obeyed? Is it possible for the ministry to make disciples of "all the nations"?

Now it is evident that this must mean "all the people in the several nations," because nations as such, cannot become disciples. This is made more plain by Mark's account of the giving of the Great Commission. He tells us that Jesus said, "Go ye into all the world and preach the gospel to every creature." Now the ministers cannot do this. When we consider that the command is to preach to every creature, we know that "all hands" are called into action. If you and I and every saint each preach to every sinner we know, there will be many who even then will never hear.

There is many a sinner now living in this old world who will die without ever once seeing a saint.

So we see this command must of necessity be to every man. To you, and to you, and to you, is the word sent, "Go, preach." "Not me, surely," some one says, "I am not eloquent."

No matter. You know some sinner to whom no one else will preach, and if you do not do it that sinner will go unwarned to hell. Can you allow him to do that when you have the chance of telling him.

"Oh, I could tell him," the uneloquent friend replies, "but you were talking about preaching."

So I was, and telling people in the way you would naturally tell your sinner friend about the plan of his salvation is preaching. We, to-day, have come to think of a congregation settled down to listen, a man standing before them with a prepared speech of considerable length to make, when we think of what "preaching" is. Thinking of it this way of course not all saints are preachers. But that is not what the writers in the Bible were thinking of when they used the word. Mark reports Jesus saying we are to preach to *every creature*. One by one—man to man. Before the word was employed in the New Testament it was in common use among the Greek-speaking people and it meant to proclaim something of interest, as the town crier used to do. So you see when Jesus said go and preach to every creature He was telling us to go wherever we could find a sinner and proclaim to him the wonderful news that the Saviour has come and died for the sinner's sins. That is preaching, and what I say is

that every saint is a preacher, and called of God to preach.

Now many of these saints called to preach, do not preach. What will such saints say when they are questioned about their neighbors and friends who are lost. When the Lord Jesus sits in matchless splendor on the throne of His glory and we stand before Him, every man of us to be judged according to the deeds done in our body, and He inquires about our proclaiming His salvation to our friends and acquaintances who are sinners, what shall we say?

—C. E. R.

NO NEED TO FEAR

What the children of God need to-day is the anointed eye. When the servant of Elisha saw a host encompassing the city both with horses and with chariots he was frightened and cried, "Alas, alas, my master, how shall we do?" The prophet prayed for the frightened servant that his eyes might be opened. Elisha knew what to do and so he prayed, "Lord, I pray Thee, open his eyes that he may see." And the Lord opened the eyes of the young man so that he saw the mountain was full of horses and chariots of fire round about Elisha.

The saints to-day need to have their eyes open heavenward, and not always be looking at the things of earth. We have seen the enemies, we have seen evil conditions everywhere, grievous world conditions, sin abounding in the hearts of the many and the faith of many growing cold. We are saying to one another, "What shall we do?" And the Word instructs us to look unto Jesus. Oh, that our eyes might be opened to see the heavens and the earth filled with the chariots of fire, and that we might have ears to hear the word of the loving God, "Fear not: for they that be with thee are more than they that be with them!" Do you believe that?

When the enemy comes in like a flood into your life, into your domestic life, into your church life, into your community life, into your national life, the Lord Himself will be your defense. God wants a chance to show Himself as God, to show Himself mighty and strong on behalf of those whose hearts are perfect toward Him. The Lord is still the God of Elijah, even though the four hundred and fifty prophets of Baal may abound. Don't have the juniper spirit, the spirit of the discouraged man that was under the juniper tree, but rather be like the trees planted beside the rivers, bringing forth the fruits of faith, of hope, of love, of trust.

Our Lord Jesus has arisen. He has been enthroned. He is now waiting for the fulfillment of His Father's plan, the completing of the number of His elect, and then He is coming. We are in the interim before His return, and right now we specially need to get a vision of the wonderful provision there is in the Baptism of the Holy Ghost to prepare us for the return of the Lord. It is written of Christ, "All thy garments smell of myrrh, and aloes, and cassia." We need to be much in His presence that we too might be a sweet savor of Christ. We need to get the aroma of heaven to counteract the stench of earth. He is the Rose of Sharon and the Lily of the Valley to counteract the deadly nightshade.

What is the armor needed? It is faith in

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the living God. Ask Him to come forth, expect Him to come forth. Ask Him to come forth as God. Let God speak to you in His might and majesty as He spoke to Job. Ye shall not limit the Holy One of Israel in His counsel or in His mighty resources. He who made the Pacific Ocean and the Atlantic Ocean and the others, can make a million Pacific and Atlantics, and with billions and billions of fish. We have an infinite God, but the trouble is we measure Him by our finite minds. Therefore the need of faith, the need of seeing the unseen, the invisible. We need the anointed eye. So many are in Saul's armor, handicapped, with the natural holding them down. Strip yourself of every earthly entanglement then you will get the faith of the God of Israel.

THE BLOOD OF ATONEMENT

In the golden days of Israel's sacrificial worship, the High Priest was regarded as the bearer of the Divine Oracles, an organ of Divine revelation; prophethood went with the high priesthood: so that Hosea, when he foretells Israel's disastrous fall, includes in the disaster the disappearance of the Ephod, the supreme vestment of the High Priest. "Israel shall abide many days without ephod." Hosea 3:4. For the glory of the ephod lay in the stones set in it, called the Urim and Thummim, or Lights and Perfections (perfect illumination); in which, by a species of divine crystal-vision—the original of all the counterfeit, hellish crystal-vision practised throughout the world to-day—God's purpose was revealed by word or picture. We know that this was really so; for when Joshua was appointed to succeed Moses, instructions were given him that the whole movements of the wandering Tribes were to be regulated by commands issued from the Urim: "Eleazar (the high priest) shall inquire for him by the judgment of the Urim before the Lord." Num. 27:21.

Now we confront one of the most extraordinary incidents in all history. The mighty Levitical Priesthood, in the moment of its death-throes, and in the crisis of its supreme rebellion against God, utters a magnificent prophecy of Calvary: the Law, which had been throughout one crimson forecast of atonement by blood, with its expiring breath, and speaking for the last time as God's Priesthood through its official head announces Calvary as a complete expiation for sin. Urim and Thummim, or a deeper Urim and Thummim beneath the breastplate, functioned for the last time on the High Priest's breast. "Caiaphas, being high priest that year, said unto them"—to the gathered priests, profoundly anxious lest all Israel, becoming Christian, should acquiesce in Rome's supremacy and empire, or at least refuse resistance—"ye know nothing at all"—you have not thought this thing out: murder was already in his heart—"nor do ye take account"—you have not probed the possibilities of the situation—"that it is expedient for you that one man"—one Man, the sole sacrifice for a nation, the lonely expiation for a world—"should die for the people; and that"—that is, one or other must perish—"the whole nation perish not." John 11:49. This was

the official death-sentence passed upon our Lord: all later action only registered what here, for the first time, is stated—that Jesus is being given over officially to die for the people.

Now we look closer at what Caiaphas meant. There is a vicarious suffering which is wicked. "Vicarious" means "in the stead of"; as when the Pope calls himself the "Vicar" of Christ he means that he is in the stead of Christ, to command and absolve. Caiaphas' argument is this: the Nation is in imminent danger; the execution of Jesus will, as a matter of fact, scotch the peril; patriotism, public welfare, national loyalty, far-sighted policy, demand that the one be sacrificed to the many. It was, with Caiaphas, simply a question of numbers: justly or unjustly, it is better (he argues) that one Jew should die than—as happened in God's judicial retribution later—several millions. It is expediency violating justice. It is abominable wickedness—a Moloch-sacrifice—for an innocent man to be compelled, without his consent and against his will, to sacrifice himself for others. We shrink in horror as we see, on the overloaded raft, the crew flinging one of their number, struggling, overboard: we shudder, as the Siberian parent, with the sleigh flying before the wolves, cast out a shrieking child to save the rest.

Nevertheless in the words of Caiaphas is so couched the central truth of all revelation, the profoundest of all truths, that we are far beyond the realm of mere coincidence, or casual aptness. In Luther's translation of Prov. 16:1: "Man indeed proposeth in his heart, but from the Lord cometh what the tongue shall speak." We are face to face with a profound action of the Holy Ghost. "Now this he said not from himself": he was not speaking as Caiaphas, but as the last High Priest that God ever recognized until His Son filled that office: "but being high priest that year, he prophesied"—he functioned as prophet as well as priest, by the deliberate decision and action of the Spirit of God. It is a more subtle and wonderful action of the Spirit than in Balaam's involuntary blessing: for Balaam knew he was a tool; but while the Spirit spoke such words through Caiaphas as exactly corresponded with his heart, they also corresponded with the exact reverse of what Caiaphas meant. The heart meant murder: the mouth spoke Atonement. Caiaphas, as all wicked men at last, simply fulfilled, involuntarily, the purposes of God. As priest he chose the Lamb for the Day of Atonement; as prophet he foretold—"that Jesus should die for the nation." A blazing torch can be held aloft by a blind man's hand.

The one all-revolutionizing fact, unbelieved by Caiaphas, unknown to Caiaphas, was the self-offering of Jesus. "No one," Jesus said—neither God nor devil; neither accident nor murder; neither Hell nor Rome nor Israel nor Heaven—"taketh away (My life) from Me, but I lay it down of Myself: I lay down My life for the sheep." John 10:15, 18. This was the studied and foretold purpose of the Lord, "the Son of man." He says, "came to give His life a ransom"—a ransom is

a price paid for a captive to be liberated: the captive is exchanged for the ransom—"for many." Matt. 20:28.

Caiaphas, devil-blinded, saw a reluctant victim, struggling against fate, dragged helpless to a doom which, politically, would save the nation: God saw a patient, conscious, self-offered Lamb, before whose eyes Calvary had been from the first, whose death was the destruction of the Nation, but the Atonement of a new nation embedded in every nation of the world, and an actual propitiation for the entire race. And what God saw was the truth. The death was voluntary, spontaneous, foreseen, deliberate, intentional: it is the only time the Lord is ever said to have done anything of Himself (John 5:31): with clear head, unflinching purpose, and a will perfectly free, Jesus chose to go deeper and deeper into the darkness; until, acting as the High Priest offering the Sacrifice, He solemnly and deliberately "dismissed His spirit." Matt. 27:50.

So Urim and Thummim functioned for the last time, and emptied its Lights on Golgotha. In the sense of Caiaphas, his words meant—If Jesus dies, Israel lives: in the sense of the Spirit, the words meant—If Jesus dies, a Nation will be born that can never die. It was an "oracle," and, in a good sense, the only example in the Bible of an ambiguous oracle. Balaam, looking down upon the hosts of Israel bound for the Holy Land, and blessing them, cried: "He hath not beheld iniquity in Jacob" (Num. 23:21): Caiaphas, unconsciously looking down the ages out of which should arise the Holy Nation, cries: "It is expedient that One Man die for the people." Lord Chancellor Lyndhurst, brought to Christ at an extreme age, yet still possessed of all his rare mental powers, exclaimed: "I never could understand what good people meant when they spoke of the Blood; now I do—it is just substitution."

FIRE!

In 1665 London was in the grip of that terrible Plague of horrors of which may still be felt through the pages of Defoe. The disease germs were hiding and breeding and multiplying everywhere. Every corner became a nest of contagion. Nothing could be found to displace it. In the following year the Great Fire broke out, and the plague-smitten city was possessed by the spirit of burning. London was literally baptized with fire, which sought out the most secret haunts of the contagion, and in the fiery baptism the evil genius of corruption gave place to the sweet and friendly genius of health. Fire accomplished quite easily what water never would have attained. And so in a comparison of fire and water as cleansing and redeeming agencies, common experience tells us that fire is the keener, the more searching, the more powerful, the more intense.

We cannot make up for lack of prayers by excess of working; working without praying leaves out God. It is the prayer that prepares for work.—Dr. A. T. Pierson.

...LEAVEN...

By R. H. Moon

Exodus 12:11-19 gives explicit directions to God's people Israel telling them just what they were to do on the eve of their deliverance from Egypt. Since Egypt is a type of the world, and since the church is the Israel of God in the world to-day, she can find, in these same words, explicit directions for her to follow upon the eve of her deliverance from this world by way of the Rapture.

What then shall we do? Verse nineteen tells us. "Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land." We know full well that the passover lamb was a type of Christ crucified on Calvary. In short then the church, on the eve of the Rapture, is to partake of Christ unmixed with leaven "for as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till He come." 1 Cor. 11:26.

What is leaven? God's Word gives us a clear answer to this question in 1 Cor. 5:8: "Therefore let us keep the feast, not with the old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." This then shows us that (a) leaven is "malice and wickedness" and that (b) unleaven is "sincerity and truth." Jesus defines three kinds of leaven and these three kinds are in the world to-day.

1. The Leaven of the Pharisees.

"Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees." Matt. 16:6. This leaven is externalism, ritualism and formalism in religion. We have an example of this given in Matt. 23:23-28. The last verse of the above quotation clearly defines this manner of leaven, "Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity."

Almost from the time of his conversion to the time of his death, Paul suffered at the hands of the Jews, because of his protest against this leaven. The Judaizers were constantly preaching a return to the old rituals and ceremonies of circumcision, with its emptiness of all heart regeneration, while Paul taught that this was all done away with in the circumcision of Christ, and continually preached the liberty that is ours in Christ through grace. For this they hated him and repeatedly tried to kill him. All the great religious awakenings since then, from Luther to Pentecost, came into being as a protest against this "leaven of the Pharisees." But each of them in turn has let in a little of this leaven until now, in the case of some, this little leaven has leavened the whole lump and they are completely under the sway of this "leaven of the Pharisees."

The leaven began to work when these various movements began to depart from the pattern God gave their founders. God gave the Pentecostal movement its pattern in the upper room at Pentecost. But Pentecost will go the way of other religious

awakenings, just in the degree that she departs from the spirit of liberty and freedom that God gave her when the latter rain first fell some twenty years ago. This leaven of the Pharisees is an insidious thing. It is sly and subtle and steals away one's sharpness ere he is aware. It is so easy to let down and become empty, formal and powerless. Beloved, since the end-days are upon us, and we are so soon to be delivered from earth by way of the Rapture, it behooves us to be doubly mindful of Jesus' words, "Beware, beware, BEWARE of the leaven of the Pharisees."

While the Pentecostal movement was raised up of God as a present-day protest against this "leaven of the Pharisees," yet a warning should be sounded against going too far in the other direction. This turning of our liberty into license, more than any other one thing, has brought reproach upon Pentecost. Well-meaning people in their joy at being liberated from the "leaven of the Pharisees" and in their zeal to beware of this leaven, have at times, seemingly cast aside all restraint and have gone too far on the side of license. Yea, some seem even to glory in this thing, and to deliberately cultivate this reproach, thinking thereby that they are "bearing His reproach" and thus displaying a greater degree of spirituality. But we sometimes wonder that if Jesus were in the midst in visible, bodily form, whether or not they would act the same way. Would He be pleased with this manner of attempting to bear His reproach?

The New Testament writers, while fully realizing the value of liberty and freedom, and while they repeatedly admonished their hearers to "beware of the leaven of the Pharisees," were always careful to warn them of an equally destructive leaven, the leaven of license. Perhaps it might profit us to look at some of these warnings given in God's Word.

"But if thy brother be grieved with thy meat, now walkest thou not in love. Destroy not him with thy meat, for whom Christ died. Let not then your good be evil spoken of." Rom. 14:15, 16.

"But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak." 1 Cor. 8:9.

"Why, on what grounds," you may object, "is the question of my liberty of action to be decided by a conscience not my own? If, so far as I am concerned, I partake with a grateful heart, why am I to be found fault with in regard to a thing for which I give thanks?" "Whether, then you are eating or drinking or whatever you are doing, let everything be done to the glory of God. Do not be cause of stumbling either to Jews or the Gentiles, nor to the church of God. That is the way that I also seek in everything the approval of all men, not aiming at my own profit, but at that of the many, in the hope that they may be saved. Be imitators of me, in so far as I in turn am an imitator of Christ." 1 Cor. 10:28-33, Weymouth's translation.

"For, brethren, ye have been called unto

liberty; only use not liberty for an occasion to the flesh, but by love serve one another." Gal. 5:13.

"As free, and not using your liberty for a cloak of maliciousness, but as the servants of God." 1 Peter 2:16.

In his epistle James twice speaks of the "perfect law of liberty." James 1:25 and 2:12. This shows that even liberty is governed according to law. An illustration of this might be found in the United States Government. No people on earth have as much liberty as those who live in the United States, yet with every one of them their liberty is rigidly kept in control by law. The less law there is in a nation the less of liberty will necessarily follow.

What is this "perfect law of liberty"? Paul defines it in 1 Cor. 14. Here Paul is giving instructions governing the use of tongues, but the law of liberty that he here lays down can be taken to apply equally as well to all forms of liberty to which the child of God is heir. This law of liberty is found first in verse 26. "Let all things be done unto edifying," and in the second place in verse 40, "Let all things be done decently and in order." These two verses can be safely taken to comprise the whole of the "perfect law of liberty."

If the child of God when about to avail himself of his blood-bought right of liberty, before he exercises this liberty, will pause and ask himself these three questions:

- a—Is what I am about to do edifying?
- b—Is what I am about to do decent?
- c—Is what I am about to do in order at this time and place?

Then if an honest, unprejudiced affirmative comes back as the witness of the Spirit, he need have no fear of exercising his liberty to the full in his warfare against the "leaven of the Pharisees."

We must "beware of the leaven of the Pharisees." We must have liberty in the Holy Ghost. But with all our liberty, we must bear in mind, that there are some things more important than even this precious freedom, and that these are edification, decency, and order.

2. The Leaven of the Sadducees.

"Then Jesus said unto them, Take heed and beware of the leaven . . . of the Sadducees." Matt. 16:6.

This is skepticism as to the Scriptures and the supernatural. To use a modern word it is "Modernism." We have an example of this given in Matt. 22:23-29. The last verse of the above quotation clearly defines this manner of leaven. "Ye do err, not knowing the Scriptures (skepticism as to the Scriptures) nor the power of God (skepticism as to the super-natural)."

This class of people is constantly raising hair-splitting questions of "doubtful disputations." Soon they meet questions their brain, unaided by the Scriptures and the supernatural power of God, cannot answer and straightway skepticism creeps in. Then this little portion of the leaven of the Sadducees begins to work and directly the whole lump is leavened, with the inevitable result that they eventually come out into open Modernism. But if we are to be saved from such a fate, then, when we meet things in God's Word, or in His dealings with humanity, that our minds can not grasp, nor our reason understand, we must do as Paul did when about to be ship-

wrecked; we must exclaim, "for I believe God, that it shall be even as it was told me."

Such people, when they come into our assemblies, and see the fire burning, and witness the high tide of the Spirit's working, brand it all as emotionalism; they charge us with working things up until we can stand it no longer, and then have to give way to our feelings. When they see one stricken under the power of God they label this as hypnotism. But they "do err, not knowing the Scriptures, nor the power of God."

The writer was once in a meeting where the latter rain was falling in copious showers, and the power of God was being mightily manifested. Some were shouting, some were laughing, others were talking in tongues, and many were prostrated under the power of God. Into this meeting came one of these Sadducees, an arch high priest of Modernism. In disgust he turned away from it all, and in a few days wrote a letter to the papers branding the meeting as "psycho-epilepsy." After having hurled this anathema of deep learning at this poor, misguided company of ignorant people, like the barking dog, he retired to his study to see the whole thing crumble, but instead of crumbling the meeting went on better than ever, and many souls were saved, baptized and healed. Thus it was that God rebuked this modern Sadducee.

Brother McDowell in his report to the last General Council makes this striking remark, "In conclusion let me mention what I believe to be one of the finest tributes ever paid to any religious body. It comes with good authority from one of the foremost leaders in the Modernist movement. To quote: 'The Pentecostal movement serves as perhaps the most outstanding barrier to the progress of the Modernist program to-day.' Is not this the purpose for which God poured out the latter-rain Pentecost? We are not seeking the praise or plaudits of men; we desire the approval of God only; but this statement only serves to encourage us to know that God is with us, and if He be for us, who can be against us?" (General Council Minutes, 1927, p. 40). Since these things be so and since we are living in the end-days let us "take heed and beware of the leaven of the Sadducees."

Jehovah in speaking to His people of old, admonished them thus: "Thou shalt not offer the blood of My sacrifice with leaven." Ex. 34:25. This is exactly what Modernism seeks to do—to deny the efficacy of the shed blood of the Passover Lamb on Calvary's cross with the skepticism of Modernism. In short they are trying to offer the blood of His sacrifice with leaven. Indeed then we must beware of this "leaven of the Sadducees."

3. The Leaven of the Herodians.

"And He charged them, saying, Take heed, beware of the leaven of . . . Herod." Mark. 8:15.

Herod was the ruler of the Jews. The Herodians were a party among the Jews who were compromising the Hebrew faith and were supporting Herod. To draw a parallel for our day: Satan is the "God of this world." 2 Cor. 4:4. The Herodians in the church to-day are those who are com-

promising the "faith once for all delivered to the saints" and are turning to worldliness. We have an example of this given in Matt. 22:16-21.

Here Jesus calls them hypocrites (v. 18) as indeed they certainly were. These are great sticklers for the observance of worldly customs and manners. They delight to trap true believers into a position that is opposed to the constituted order of things in the world, as they tried to trap Jesus in the above quotation. But Jesus, through the power of the Spirit, was more than a match for their cunning devices, and so may we also be when the modern Herodians seek to trap us.

This leaven of Herod is a subtle thing and is stealthily creeping into our churches. How often Christian workers are told, "Better not be too strict on that thing, for if you are you will lose some of your best people." Well it is far better to lose some of these so-called "best people" than to admit any of this leaven of Herod into the church. Then again we are told that our young people are different now and we must have these questionable things in order to hold them. But if the power of the Spirit is not able to hold them how may we expect this "leaven of Herod" to hold them? The shame of the present day church is that her lump is almost entirely leavened with worldliness. Because of this leaven the preachers' hands are often tied by a worldly minded officary so that he dare not declare "the whole counsel of God." May God Himself keep us pure from even the smallest portion of the "leaven of Herod."

After the housewife has introduced the leaven into the lump, if she does not watch it, soon the dough will run out of the pan, on to the table and down on the floor. How does the housewife check the leaven? By subjecting the lump to intense heat. After the same manner God stops leaven. Not many days hence He is going to purge the leaven out of this world by fire. Are you in the fire now, dear heart? Perhaps God has seen in you some leaven that needs purging.

Now to return to the last half of our text, "For whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land." Just as Israel was miraculously delivered from Egypt, and just as none were delivered who had partaken of leaven; in like manner the Rapture is soon to come to pass, and we are to be miraculously delivered from this evil world: but the sad fact remains true that "whosoever eateth that which is leavened even that soul shall be cut off," and will not share in the Rapture but will be left behind in Egypt.

"Work done by the rushing torrent of human energy alone will not save a single soul, but that done in contact with the living God will tell for all eternity."

*God never would send you the darkness,
If He felt you could bear the light.
But you would not cling to His guiding hand
If the way were always bright.
And you would not care to walk by faith
Could you always walk by sight.*

Anon.

HEALED OF ARTHRITIS

While the name of the lady whose experience is here given is withheld, our Sister Alice E. Luce vouches for its accuracy and truth. The testimony reads:

"I was brought up in the Episcopal Church. An uncle of mine who died years ago was a bishop in the Church of England, and I have a brother who is rector in the Episcopal Church.

"It was not until I became ill with arthritis a year ago that I began to look to prayer for healing, after having first tried every available method for recovering my health. Strange as it may seem I did not get the answer to that prayer, either in my own home, or in my own church, but was obliged to seek help in a small Pentecostal assembly where just a handful of faithful people worshiped. To my shame now I recall having made unkind remarks about these dear people whom God loved; but my heavenly Father soon humbled me and it was there in that little church that I came to have life and life more abundantly.

"I received a complete healing when they prayed for me on November 4, 1927, and then, seeing that these people had something that I did not have, and realizing that God had touched me in a spiritual as well as in a physical way, I felt that I must have all that He had in store for me. I sought the Baptism with the Holy Spirit. I prayed, and others prayed for me, but it was not until I gave myself completely to my dear Lord and felt that I would rather die than not receive this holy mystery, for which God had put such a hunger in my heart, that I did receive.

"That morning as I prayed in my own home God spoke to my heart and said, 'You will receive the fullness of the Spirit to-day.'

"I said, 'Why to-day, Lord?' He answered, 'It is seven months since you were healed.'

"So I went to the little church believing that I should receive and I did, on June 4, 1928, just seven months after my healing. It was so blessed that whenever I mentioned the name of Jesus the Holy Spirit manifested His presence and would speak in other tongues (Acts 2:4), and this is still my experience.

"The immediate effect of the Baptism was grief, because of sin in myself and in others. Then a great hunger for the love of God came to me, and for His Word. I have since felt the joy and comfort of His blessed presence, and I know the Holy Spirit has come to abide in me always.

"I have been given the gift of intercession, and I plead with God now that He will teach me how to pray as I should. The Holy Spirit is illuminating the Word of God, and I feel that a great and new love has come into my heart. This mystery of the abiding of the Holy Spirit in me has completely changed my whole life, for the things that meant so much to me I no longer care about, but I do love that which concerns Jesus."

Prayer avails for the salvation of others where every other effort for their salvation fails.—Dr. Torrey.

A Little Red Testament

A True Story for Young and Old

And the Lord said unto the servants, Go out into the highways and hedges and compel them to come in, that my house may be filled. Luke 19:38.

My husband and I were in the hedges for our blessed Lord. The highway was the Allegheny Mountains of Pennsylvania. For nine months I had been very ill in the hospital. When I was brought home the work where my husband labored had been removed into a new run. Our camp was midway of the run. About twenty miles above us was a place called Chicago—a lumber camp with a saloon and a dance hall. I was told of a notorious character who lived there called "Old Fighting Matt." Though I had heard of her many times I had never seen her.

As my strength returned, in the afternoon on pleasant days I would take a walk, increasing the distance as I gained in strength, walking on the railroad behind the log train, rather than on the tote road which was not so smooth. Walking behind the log train I did not fear being run down by it. One lovely day I decided I would round the curve that hid a group of shanties from my view. I had nearly reached the curve when I heard yelling, cursing, and the screams of a woman.

Entirely forgetting that I might bring on a hemorrhage of the lungs, or a bad coughing spell, I started running toward the scene of the confusion. As I made the turn there was the train crew stoning some one lying on the ground. Again I heard that terrible scream and I knew it was a woman. On I ran until I stood between the woman and the men who were stoning her, shouting to them to desist.

All around and over me flew the stones before the men understood what I was saying. I told those men they must not throw another stone at that woman, telling them that if they wanted to stone a woman to death to stone me, as I was better fitted for death than she was. I do not recall all I said to them as they stood looking at me, but I did tell them that the woman was just what the men had made her. They climbed on the train like a lot of cowards and the train pulled out. Then I realized I had been saved as by a miracle. Nothing but the covering of the precious blood of Jesus had kept me from being hit if not killed by those stones.

Turning to look at the woman, I saw that she was cut and bruised, and that her clothing was torn nearly off her. As I stood thinking what I could do, a boy of about twelve came out of the bushes. In reply to my inquiries he told me the woman was his mother and that she was called, "Old Fighting Matt." He said her name was Martha. He said she had had a quart of whiskey, and that the train crew had tried to take it away from her. She started a fight but she, being drunk, fell, whereupon they began stoning her.

I told him to go to the brook and get his hat full of water. After sponging her cuts and bruises, using my handkerchief for

a sponge, I found a broken arm. I sent the boy to my home for my nurse's kit and bandages, telling him to ask the little girls to make a cup of tea, using two tablespoons of table tea to one cup of boiling water, and to bring the tea and a spoon. The boy was back before I supposed he had had time to get down there.

I told him when he returned that he must help me set the broken arm. He was a bright boy and did just as I told him, so after a while we had her cuts bound up and her arm set. Then I began to feed her the tea to sober her up, but it seemed a long time before we got her on her feet. I told the boy to take his mother home; to send for his father, and for the doctor too, to see if the arm was set right.

The excitement put me in bed again. I was just beginning once more to take short walks when the wife of one of the lumbermen came to my home very much upset telling me that "Old Fighting Matt's" man had moved her into the Elliott shanty. I received the news in dismay for I realized what it would mean to have this woman in our community. While my visitor was still talking the woman's boy came in and said,

"Mrs. Mosher, ma wants you to come to see her. She is sick and pa has gone off on another job, and won't be back all summer."

I did not feel well enough to go but I prayed over the matter, and I went, taking Mrs. Clark with me. We found the woman very ill. I took the responsibility of sending for a doctor, as I did not know about divine healing in those days. Martha was sick over a month. When she began to get better I took a little red Testament to her, reading many pages of it aloud to her of Him who loved us and washed away our sins in His own blood. I talked to her of the wonderful love of God, and the sacrifice of the Lamb of God that taketh away the sins of the world. I always prayed with her. As the days went by she realized her need of a Saviour. Then began the biggest fight a soul ever passed through—that is to overcome the drink habit.

"I just can't stand it: I must have just one drink, only one," she would moan. But I knew one drink would not be the last, so I steeped tea for her and would pray for her and plead with her. The women of the camp began to take notice and include her in our little outings.

When the news reached the saloon, the dance halls, and the gambling dens that the Sky Pilot woman had gotten "Old Fighting Matt" on the water wagon, they began laying traps for her to get her again in their power. As the Christmas holidays—the time when every one expects to get drunk—drew near, I was uneasy about Martha. Any one who has never seen the lumberjacks on a spree does not know how terrible it is to see hundreds of men and women all drunk. The "pig's ears" and other dens of vice flourish and the keepers grow fat on the hard-won earnings of the

men. True to her high resolve, however, Martha kept sober. I drew a breath of relief and, I fear, lowered the prayer wall I had had about her. I felt that now she was safe so far as whiskey was concerned. How poorly did I estimate the devil's power!

A big storm came on and we were all weather bound for days. When we could get around the news came to me that Martha was on the biggest drunk she had ever been on. I was heart sick and discouraged, sick in body and soul. I didn't know how Martha had been tricked until one day in the spring when a woman known as "Pig Ear Mag," came to tell me that Martha was very ill in the County Hospital. She told me that the night the big storm began, two men, who had been hired by the saloon keeper, pried up one of her windows high enough to pour whiskey into her room. As the whiskey fumes filled the room, Martha went drink mad. She opened the door and got a taste of the whiskey. That drove her to the saloon. The saloon keeper promised those men all the whiskey they could drink free, if they would get "Old Fighting Matt" to give that Sky Pilot woman a beating. But that was one thing the devil could not do for I was under the precious blood of Jesus. Hallelujah. "Pig Ear Mag" told me how Martha had put her hand under her pillow and brought out a little Testament that she said I had given her and asked that the Testament be buried with her. I thanked Mag and then knelt and prayed for Martha. When Mag left she was crying.

I couldn't go but I wrote to Martha, pouring out my heart in tears and prayers in the letter. I told her of the woman the Pharisees brought to Jesus; how He answered them, and said to the woman, "Neither do I condemn thee, go and sin no more." I told her how He came to seek and to save the lost. I received no reply to the letter but I believe she received it. Some weeks later I heard that the nurse went to Martha's room one morning, and found Martha dead, and that clasped in her dead hands was the little red Testament. Poor, weak, erring Martha!

There were ninety and nine that safely lay
In the shelter of the fold;
But one was out on the hills away,
Far off from the gates of gold—
Away on the mountains wild and bare,
Away from the tender Shepherd's care.

The Shepherd is calling His church today, "Go find My sheep that is lost."—Mrs. Mehetable Mosher, P. H. Missionary, Niagara, Moore Co., N. C.

All successful prayer is a prompting from the Father.—Dr. George Matheson.

True prayer takes time and thought but it is the great time-saver.—Dr. Torrey.

To ask and to wait; to desire and to be ready to receive; this is what God requires of us. The task is in proportion to our weakness and the result to the riches of Him who bids us come to Him.—F. Godet.

Saved and Healed on a Dying Bed

"Call upon Me in the day of trouble: I will deliver thee, and thou shalt glorify Me." Psalm 50:15.

Some time ago, while in training as a nurse in a hospital in Canada, I was in charge of what the nurses called, "the dying man's ward," designated as such because none but hopeless cases were ever brought into this ward.

This ward was in the Isolation building and was in two divisions, one for the men and one for the women and children. These rooms were separated by a small hallway.

One day the ward doors swung open and two stalwart orderlies stepped forward, carrying on a stretcher a very sick man. At a glance we could quickly see that he was in a hopeless condition. In fact, we thought we could almost hear the death-rattle in his throat as he frantically gasped for breath.

This man's name was Weston. He was about thirty-five years old, dark in complexion and apparently quite tall.

Dr. McDonall, the visiting physician from the city, was in attendance. After a careful examination of his patient, he called me aside and said:

"Nurse, this man is dying of pneumonia and other complications. He cannot live beyond an hour; in fact, he is likely to drop off any moment."

As he turned to leave, I said, "Doctor, you have forgotten to leave any medicine for your patient."

"Oh, no!" replied the doctor; "It is useless to give him any medicine; he is too far gone."

A few minutes later, the doctor returned with several medical students. At the conclusion of a fifteen-minute clinic, the students filed out of the room and the doctor said, "Nothing more can be done for this man, nurse, just keep him comfortable until he passes away."

A few minutes later while busy in the women's ward adjoining, I heard a loud rapping in the men's ward. Hastening quickly to the scene, I soon perceived that something unusual had occurred, for every patient in the ward who was able to raise his head at all, was looking in the direction of Weston, while one of the patients near by called out excitedly, "O nurse! He's dead! Look! He's dead!"

At a glance we could plainly see that his form was rigid; his dark eyes were glassy and fixed on the ceiling, and his face had upon it the dread pallor of death.

Quickly quelling the fears of my patients, I swung the screens around the dying man, thus hiding him completely from view. "Yes, he is dead," I said within myself. I then examined his pulse, but found none. Then waving my hand before his glassy eyes, I made no impression upon them whatever; neither could I catch the faintest breath from his pale lips. From all appearances life seemed extinct.

For just a moment as I looked with a sad heart upon his rigid features, a voice suddenly spoke to me saying, "This man is passing into eternity—unsaved." Like a flash, I turned to my patient and putting my

lips closely to his ear, I called aloud, "Weston! Look to Jesus!"

Then catching him by the shoulders, I shook him with all my strength, vainly endeavoring to arouse him from his death-like slumber.

A second time I called even more loudly than before, "Weston! look to Jesus!" But there was no response whatever. His eyes were still glazed to the ceiling and his body was motionless.

Suddenly I threw my hands toward heaven and cried aloud in agony of heart and soul, "O God, in Jesus' name, touch this man; save him, O Lord God, and heal him! Amen."

Then immediately placing my lips to his ear again I cried, "Weston! Weston! Look to Jesus!" Again I placed my hand with heavy pressure directly over his heart, and to my exceeding surprise, I felt the faintest heartbeat. It felt to me like the last faint echo of a bell tolling over the distant hills. Again, I looked to God and pleaded for his salvation. I had no sooner finished praying than my patient, deliberately turned his big, black, glassy eyes from the ceiling, and slowly turned them upon me. I stood there, astounded! For a minute I could neither move nor speak. Had I not been taught from childhood that the days of miracles were gone? That miracles had ceased with the death of the twelve apostles? And that we were not to expect the Lord to heal instantaneously as He did while He walked on the shores of Galilee? But on the contrary, were we not instructed to pray that God would bless medicine as a healing balm, and to direct the operating knife aright?

Suddenly tears began to well up in my patient's eyes, and as he turned his head, a dim smile flickered over his pale face. My heart filled with a joy too great to suppress, and I praised the Lord with uplifted hands for His wonderful answer to prayer.

Immediately the condition of my patient began to change. The death-like pallor passed quickly away, and a soft light shone from his once glassy eyes, illuminating his countenance. His pulse gained in strength and became steady. The pain was lifted from his lungs and never returned. Presently he began to speak, requesting a drink, and taking notice of objects about him. The look of hopeless dejection left him entirely, and instead, his face was wreathed in grateful smiles. His appetite returned, and soon he was building in body. In a few days he was walking about the ward, saved in soul and healed in body, as happy as a man could be.

For over a week, the visiting physician from the city was out of town, and had not seen Weston since the day of the clinic. On the morning of his return, he walked leisurely into the ward, and in passing through the hallway met Weston face to face. The doctor came to a sudden standstill, then backed up against the wall, his face showing every indication of consternation within.

"What's the matter, doctor?" I asked.

"Oh, my!" he exclaimed, "I thought I saw a ghost!" Presently recovering himself, he said, "Why, nurse, I thought that man was in his grave days ago."

The doctor then thoroughly examined him, and found that his lungs were entirely healed and that the other complications had also passed away. He told him that he might leave the hospital any hour. So the following day he bade us good-bye.

Before leaving we were rejoicing over his wonderful recovery, and he said to me, "Nurse, you remember the day they brought me into this hospital? Well, I was a dying man as you all know. Well, just as I felt that I was passing over I heard a strange rumbling noise in my ear. I was startled, but could not understand what it was. Presently I heard the sound again but this time I heard my name being called. I tried my utmost to answer; but I was not able to speak or move. Again the voice sounded more clearly than before; and I heard the words distinctly, "Weston! Weston! Look to Jesus!"

Now, although I knew I was dying, yet up to this time, I had not thought of God, nor was I at all concerned about the eternity into which I was about to pass. In fact, I was too ill to think of anything; but when I heard that strange message ringing through my ears, at once I turned my thoughts to God. Instantly I realized that I was slipping over a terrible precipice into an abyss of eternal woe, from which I knew there was no returning. I realized also that I had gone beyond the help of man, and that Jesus was now my only hope. At once I looked to God and earnestly prayed that He would forgive my many sins and spare my life. I could utter no words with my lips, as you all well know. But I prayed from the depths of my whole heart, and I promised Him there and then that if He would forgive my sins, and spare my life that I would serve Him faithfully all the rest of my days. God heard and answered my prayer. And now the one desire of my heart is to thank Him and live for Him and serve Him who has done so much for me!

Yes, dear reader, this is true; God hears, and answers prayer. "Jesus Christ, the same yesterday, and to-day and forever." Heb. 13:8. "This poor man cried, and the Lord heard him, and saved him out of all his troubles." Psalm 34:6. What He did for him, He will also do for you! Hallelujah! In Exodus 15:26 we read, "I am the Lord that healeth thee." "Look unto Me, and be ye saved, all ye ends of the earth, saith the Lord." Praise His name!

Then, dear discouraged one, look to Jesus. He will save you. He will heal you. For "He was wounded for our transgressions; He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed." Isa. 53:5. He never turns a trusting heart away! Just look in confidence to Him! Then He will not only heal your weary pain-racked body, but He will also save your precious, never-dying soul.

Mrs. M. E. Thorikildson.

"Our day is characterized by the multiplication of *man's machinery* and the diminution of God's power sought and obtained by prayer."—Dr. Torrey.

"Vengeance Is Mine, I Will Repay"

The following amusing but instructive description of an experience in the life of Peter Cartwright is copied from his autobiography.

While I was on the Sangamon District, I rode one day into Springfield (Illinois), on some little business. My horse had been an excellent racking pony, but now had the stiff complaint. I called a few minutes in a store to get some little articles, and saw in the store two young men and a young woman. They were strangers to me, and we had no introduction whatever. They passed out and off. After I had transacted my little business in the store, I mounted my stiff pony and started for home. After riding nearly two miles, I discovered ahead of me, a light, two-horse wagon; and, although it was covered, the cover was rolled up. It was warm weather. I saw in the wagon the two young men and the young woman I had seen in the store. As I drew near them they began to sing one of our camp-meeting songs, and they appeared to sing with great animation. Presently the young woman began to shout, "Glory to God! Glory to God." The driver cried out, "Amen. Glory to God."

My first impression was that they had been across the Sangamon River to a camp meeting that I knew was in progress there, had been converted and were happy. As I drew a little nearer the young woman began again to sing and shout. The young man who was not driving fell down and cried aloud for mercy; the other two, shouting at the top of their voices, cried out, "Glory to God! Another sinner's down." Then they fell to exhorting the young man who was down, saying, "Pray on, brother; pray on, brother; you will soon get religion." Presently, up jumped the young man who was down, and shouted aloud, saying, "God has blessed my soul! Hallelujah! Hallelujah! Glory to God!"

Thinking that all was right, I felt like riding up and joining in the song of triumph and shouts of joy that rose from those three happy young people; but as I neared the wagon I saw some glances of their eyes at each other and at me that aroused a suspicion in my mind that all was not right; and the thought occurred to me that they suspected or knew me to be a preacher, and that they were carrying on in this way to make a mock of sacred things, and to fool me. So I checked my horse and fell back riding slowly, hoping they would pass on, and that I should be annoyed with them no more; but when I checked my horse and went slow, they checked up and went slow, too. The driver changed with the other young man and they began again to sing and shout, when down fell the first driver, and up went a new shout of "Glory to God! Another sinner's down. Pray on, brother; pray on, brother; the Lord will bless you." Presently up sprang the driver saying, "Glory to God. He has blessed me." And both the others shouted and said, "Another sinner's converted, another sinner's con-

verted. Hallelujah! Glory to God!"

A rush of indignant feeling came all over me and I thought I would ride up and horse-whip both of those young men; and if the woman had not been in the company, I think I should have done so; but I forebore. It was a vexatious encounter. If my horse had been fleet as in former days I could have ridden right off and left them in their glory, but he was stiff, and when I would fall back going slow they would check up, and when I would put spur to my stiff pony and try to get ahead of them, they would crack the whip and keep ahead of me; and thus they tormented me, before, as I thought, my time, and kept up a continual roar of, "Another sinner's down! Another soul's converted! Glory to God!" till I thought it was more than any good preacher ought to bear.

It would be hard for me to describe my feelings just about this time. It seemed to me that I was delivered over to be tormented by the devil and his imps. Just at this moment I thought of a desperate mudhole, about a quarter of a mile ahead; it was a very long and dreadfully deep mudhole, and many wagons had stuck in it, having to be prized out. Near the center of it the mud was deeper than anywhere else, and just there was a stump about two feet high. All teams had to be driven as close to this stump as possible to avoid a deep rut on the left, where many wagons had stuck. I knew there was a small bridle way that wound around the brush to avoid the mud, and it occurred to me that by going this bridle path I could get by them. I thought I would put my horse at the top of his speed and thus get away from these wretched tormenters, it being impossible for them to go fast through the mud. So when we came to the commencement of the mud I took the bridle path and put spurs to my horse.

Seeing that I was rapidly leaving them in the rear the driver cracked his whip, and put his horses at almost full speed, and such was their eagerness to keep ahead of me, that they might continue their sport that when they came to this bad place they did not see the stump on their right. The front wheel of the wagon struck centrally on the stump, and as the wheel mounted the stump, over went the wagon. Fearing it would turn entirely over and catch them underneath, the two young men took a flying leap into the mud, and when they alighted they sank up to their middles. The young lady was dressed in white and when the wagon went over, she sprang as far as she could and alighted on all fours; her hands sank into the mud up to her armpits, her mouth and the whole of her face was immersed in the muddy water, and she certainly would have strangled had not the young men relieved her. As they helped her up and out I wheeled my horse to see the fun.

If ever mortals felt mean these youngsters did; and well they might for they had carried on all this sport to make

light of Christianity, and to insult a minister who was a total stranger to them. But they contemned religion and hated the Methodists, and especially Methodist preachers.

I said to them, "Now you poor, dirty, mean sinners, take this as a just judgment of God upon you for your meanness, and repent of your dreadful wickedness. Let this be the last time you attempt to insult a preacher, for if you repeat your abominable sport and persecution, the next time God will serve you worse, and the devil will get you."

They felt so badly that they uttered not one word of reply. Now I was very glad I did not horsewhip them, as I had felt like doing, seeing that God had avenged His own cause and defended His own honor without my undertaking to do it with carnal weapons. I may be here permitted to add that at one of our prosperous camp meetings I had the great pleasure of seeing all three of these young people converted to God. I took them into the Methodist church and they went back to Ohio happy in God.

FIRST EXPERIENCES IN AFRICA

Katharine Steidel

We landed at Uvira, July 5th. There we had to wait until July 30th for our goods and baggage to come up from Dar-es-Salaam. We stayed at the Swedish mission station and afterwards left Uvira for Sange—a native village about twenty miles north—by motor truck. Then assembling porters, we started out, reaching Nuzima to the west, another native village, at dusk. We camped in a little reed house, and next morning when we would have started on, we discovered that our porters had run away during the night. There we were in a heathen village with no one to help us, except a small boy we had brought with us, and no one to care. We couldn't even hire them to take a letter for us. But our Father cared, and he answered our prayer. That evening, three young native men came and offered to get together porters for us. The next day after much wearing palaver (hardest on Mrs. Richardson, for I do not yet know much of the native language) we left at 3:30 p. m., on a seven hours' journey. Our way lay over a path very rough and very narrow with many steep hills. Three hours after dark we arrived at Nya Magira where there is a Swedish Mission station. To me, it was a wonderful experience for the Lord was with us in such a sweet, precious way.

Everywhere one goes there is such a need. We constantly see it and feel it on every side. At times I can't help wishing I could be in several places at the same time. I am earnestly praying that the Lord may send out other workers—those filled with the vision of evangelizing in these many needy villages. In Lake Kivu there is an island upon which 70,000 people live with no one to tell them the gospel of grace. There are several Catholic schools in this section of the Kivu District and no doubt there will be much opposition, but our God is more than able to raise up a standard against error and falsehood.

Prayer is power; prayer is victory.

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These illustrations can give but a faint idea of the rare beauty of these mottoes. The beautiful background is obtained by mounting genuine imported long-fibered velour paper in assorted colors on sturdy pulp-board with a special backing paper attached to prevent curling.

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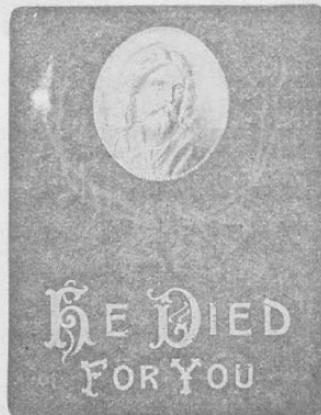
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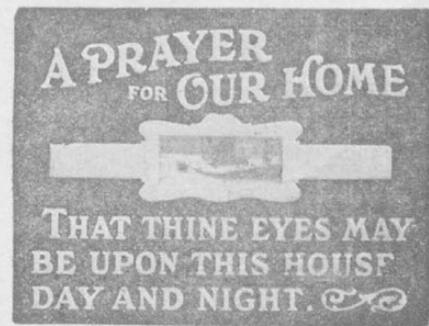
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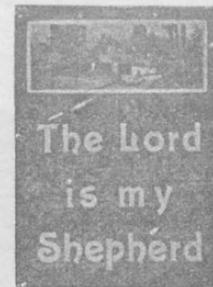
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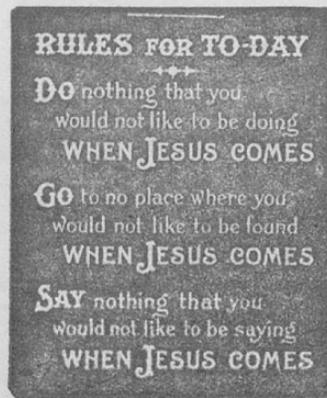
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Shield-Shaped
I will watch and pray
Serve Him with gladness.



Cross-Shaped
He died for you.
Draw nigh to God.



Star-Shaped
My best for Christ.
Rejoice in the Lord.



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No. 5431—As thy days, so shall thy strength be.
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No. 5345—Blessed are the pure in heart.
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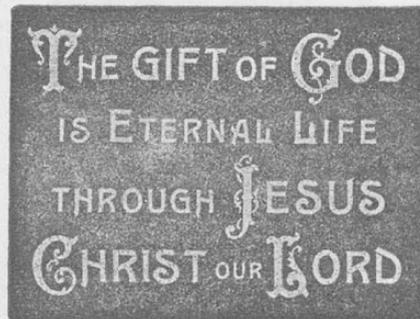
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No. 5330—He careth for you.
Size 10x7 3/4 inches 40c



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No. 5325—Where your treasure is there will your heart be also.
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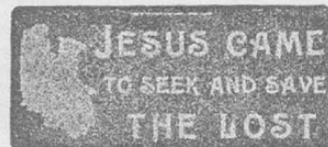
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No. 5251—Fear not, only believe.
Size 7x10 inches 30c



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No. 5131—The Lord give you peace always.
Size 10x4 3/4 inches 25c



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No. 5121—Seek the Lord while he may be found.
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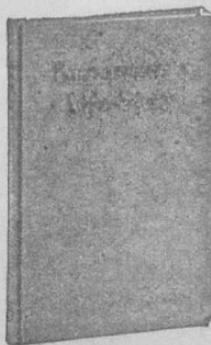
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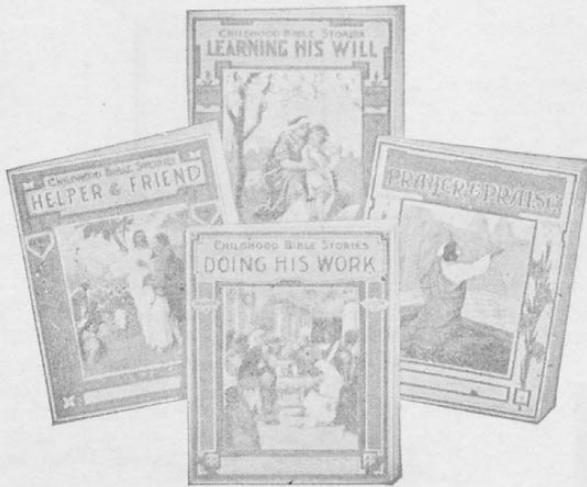


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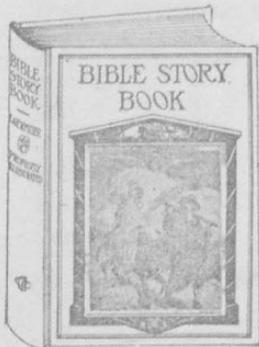
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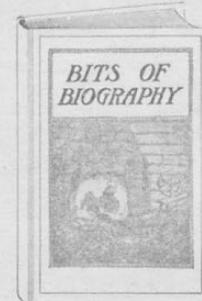


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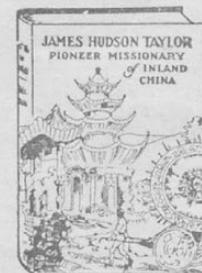


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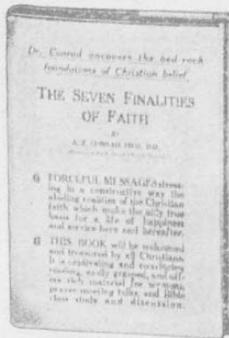
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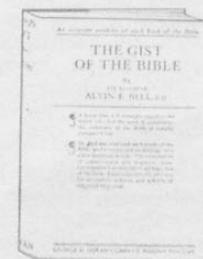
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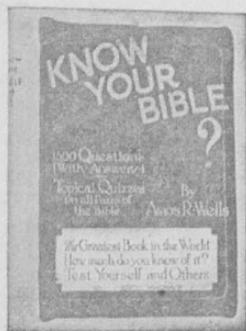
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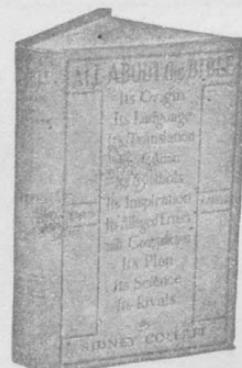
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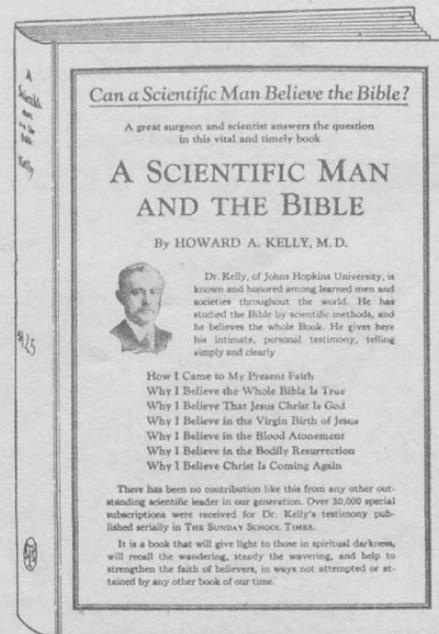
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## THE ALL IMPORTANT NOTE

By Jonathan E. Perkins

Brother Robinson's book, "Praying to Change Things," came into my hands soon after it was first published, and I glanced through it rather hurriedly. I saw it was worthy of a more careful perusal, and intended to read it carefully later. Just a few weeks ago I reread the book, and did so more leisurely and carefully. I thank God for what it meant to me. It is not only worth reading, but should be read again and again. Brother Robinson has sounded a note that is necessary if we are to be New Testament Christians. They prayed and and prayed, and then prayed some more. Before the disciples voted to fill the vacant chair of Judas, they prayed to God. We know that Pentecost fell in an atmosphere saturated with the very breath of prayer. In Acts 2:42 we see emphasis put on four things,—doctrine, fellowship, breaking of bread, and prayers.

Christ Himself is more important than any doctrine found in the Word of God, yet DOCTRINE is extremely important. It maintains the same relation to preaching that the skeleton does to our bodies. It is highly necessary to be sound in doctrine, or the multitudes will go astray. Fellowship is another wonderful thought. The world has always been hungry for fellowship, but there is only one FELLOWSHIP in all the world that will stand the test and meet the need. Here it is: "If we walk in the light as He is in the light, we have FELLOWSHIP one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." The last of the four things mentioned is *Prayers*, not prayer, but PRAYERS. This means more than just an intermittent season of prayer now and then, but continuous and constant prayer.

When Peter and John met the lame man and he was so wonderfully healed by the power of Christ, the disciples were not on their way to a preaching service, but to a prayer-meeting. Let us not forget that the poor man at the Beautiful Gate had for a background to his remarkable healing a group of people who knew how to pray. Too many of our divine healing services are disappointing because they are insufficiently supported by prayer. Divine healing services should be conducted by people who know they have prayed through for healing power.

The twelve called the multitudes of disciples together, and served point-blank notice that they were not to serve tables, but were to give themselves continually to prayer and the ministry of the Word. To minister in the Word without such ministry being backed up by the proper prayer life will harden rather than convict sinners of their need of Christ.

The early church had marvelous answers to prayer. They prayed the dead back to life again; they prayed, and God shook places and nations. They prayed their preachers out of jail, and at another time they prayed until a prison was shaken. Paul was such a man of prayer that when they put him in a dungeon, he prayed and praised a revival down from God, and even the keeper was saved, and believed on the Lord Jesus Christ. He lived in prayer, died in a life of prayer, and no wonder that among his

last messages we find the admonition, "Pray without ceasing."

Brother Robinson has made a real contribution to the need of the hour in writing his book on "Praying to Change Things." If you have read it once, read it again. If you do not have it, you should send for it. It will help you to pray until you know you are "through." It ought to be in every home in America.

(A new edition of this book is just off the press. The book sells for 50 cents in paper cover or \$1.00 in cloth. Order from the Gospel Publishing House).

THE TRIAL OF FAITH  
(Continued From Page One)

the hours passed by and I was conscious only of increased suffering, while by degrees the conviction forced itself upon me that I must make a direct claim by faith before my prayer would be granted. Glancing at my watch, I said, "It is four minutes past ten (a. m.), and I now accept the blessing which is already mine by the merits of my Saviour's atonement. In the name of the Lord, I am healed."

Having made this declaration by faith, and on the authority of God's truth, without reference to my feelings, there began a trial of proving of my faith. For several hours longer I engaged in my customary duties, growing more and more worn with suffering, but responding meanwhile to every taunt of the enemy, "I was healed at four minutes past ten this morning and so I am healed now."

Later, while uniting in prayer with a Christian friend, the sweet message came with wondrous power to my mind: "This trial of your faith has not been lost time. Every moment of it is precious in God's sight, and it will bear precious fruit in the strengthening of your faith. Be of good courage, for God will not suffer you to be tempted above that ye are able, but will with the temptation make a way of escape."

Resting on this precious promise, I was prepared to endure a longer period of suffering if my loving Teacher saw best, but the needful lesson had been learned, and relief came shortly after.

As I realized with thanksgiving and joy the perfect healing, so wondrously wrought, the thought came to my mind, "Although I am only now conscious of being made whole, the healing was accomplished at the very moment I first made my claim of faith before God."

One more trial of faith which will be greatly helpful to many waiting ones, I will briefly record. A dear sister, well known to me through a mutual friend, was healed of nearly total blindness, of many years' duration, in answer to the prayer of Dr. Charles Cullis, of Boston. For a short time she rejoiced in the possession of sight, sounding God's praises on the right hand and left, proclaiming Him her all-sufficient Healer and Saviour. Then, to her amazement and consternation, she again became blind. Concealing as much as possible from the outside world this new manifestation of the devil's rage, she continued as before to claim her healing accomplished, and for

three long and weary months held on in the darkness. And then came the victory, and such a victory as only our God can give! For years since then she has enjoyed perfect sight, and has used her eyes, as well as the rest of her consecrated powers, to the glory of God.

In relating these experiences, however, I would remind my readers that the inspiration of faith is not always given in the same manner. Many times in my own life has it been proved that "there are diversities of operations, but it is the same God which worketh all in all," 1 Cor. 12:6. The faith to grasp the promises is given to us by the Holy Spirit, and sweet is it to know that the manifestation of the Spirit, is given to "every man to profit withal," that He does not work by the same rule of operation each time, but gives the inspiration (when we will heed it) according to our present condition and needs.

Let us therefore wait on Him for the intelligent exercise of a present trust, ever remembering that of us all, and at all times, it is required that we "have faith in God," for "without faith it is impossible to please Him."

## HEALED OF KIDNEY TROUBLE

On Friday evening, October 30, 1927, I went to bed a well man. I had attended the Evangelistic services in the Pentecostal church, held by Brother Moss. During the night I was seized with acute kidney trouble, (Haematuria) bloody urine, very weakening. My kidneys seemed to be melting like wax before the fire. I had attended several of the morning prayer meetings and intended to go Saturday morning. I was unable to go. I sat at my desk grieved that I could not go. It was time for the meeting to begin. All at once I saw the lady, (in whose home we have an apartment,) and son, about to start down town. I told them my conditions and desire to go to the church and be anointed and prayed for, and said, "Perhaps you will take me." They did, very cheerfully.

At the front door I met Pastor Flower and told him my desire. When we got to the altar and the one who was praying ceased, Pastor turned to me and grasping me with a hand over each kidney, prayed the prayer of faith. My kidneys were hot, feverish—many who have been healed have testified they felt something like an electric shock. I felt a cool breeze sweep through me—it was delicious—I knew at once I was healed—knew it just as sure as that woman who pressed forward and touched the hem of His garment. "She felt in her body that she was healed." I arose and walked away, healed. Next day I received word that my brother, (58) died the same day (Sat.) that I, 83, was healed, of acute kidney trouble, sick only three days. Saddest of all, he was a Christian Science Reader. The "Old Time Religion" just suits me. I praise God from whom all blessings flow.—H. S. Phillips, M.D., 1019 Ash St., Scranton, Pa.

We need to remember that inner spiritual power can be gained and that by constant daily communion with our Lord.

## The Gospel in Foreign Lands

### NEWS FROM MANY LANDS

#### *Belgian Congo, Africa*

We were working for the last two years among the Balubans, and at our last field conference were transferred about five hundred miles farther north to a new tribe, the Basongi. The language is somewhat like the Kiluba. We have now learned enough of the Basongi to make ourselves understood in the meetings, for which we praise God. The people here are a much taller and stronger tribe than the Lubans. They also are very hard to reach, but God is able. We do praise God that one of the most wicked women of the village has stepped out to believe.—Anna W. Gittings.

#### *Hongkong, China*

The Lord's blessing is with us in the work, and we praise Him for the opportunities that our eyes behold in this part of His vineyard. The village and country work is most encouraging. Several calls have come to us lately through the native workers to visit places where some are becoming interested in the gospel. Several who have attended the services at Tai Po mission and who have returned home with Gospels and tracts have created an interest in the hearts of others as they have told them what they heard at the mission.—Ralph L. Phillips.

#### *Kansu Province, China*

There are now some 300,000 Mohammedans in arms against the Government's 50,000 men. Troops block the roads while hurrying to Kansu from several provinces east. The famine is increasing in intensity and myriads of the poor people are fleeing in all directions hoping to find a little food. The most conservative estimate states that at least half the population of Kansu, 5,000,000 people, must surely perish! It is too heart-crushing to contemplate! What we shall do I know not. We shall keep the work going as long as we can and then God only knows what we may be driven to do. Pray for us and all the workers.—W. W. Simpson.

#### *Tel-aviv, Palestine*

About four weeks ago an unfortunate incident happened to one of our Jewish brethren, but through it God glorified His name. This brother attended our little gathering on a Sunday evening, and after the meeting, started to ride to his home on a bicycle. On the way home a truck drawn by two horses came toward him on the road. He tried to evade the horses, but they came right toward him and struck him to the ground. One of the horses kicked our brother in the chest and broke two of his ribs, and then he says the wagon ran over his neck. Only God spared his life. We did not learn of this accident until the next morning when his daughter came to our house, asking us to come and pray with her father who was sick. When we arrived at his home, we were shown into the room where the man was. His condition was serious indeed. He could not swallow anything more than wa-

*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.*

ter. We prayed with him, and then we asked him if there was anything more that we could do for him. He asked us if it was possible for us to loan him two pounds (\$10.00 American money). We did not have the money ourselves, but in the mail that day a letter arrived for us with the enclosure of \$10.00 American money, and the brother who sent the money began his letter by giving the first three verses in the 41st Psalm, the first one of which reads, "Blessed is he that considereth the poor; the Lord will deliver him in time of trouble," etc. Praise God for this wonderful provision for our brother's need. We gladly gave him the money, and this experience spoke very loudly to this man's unbelieving wife, who had just a little time before this accident been persecuting him severely, even to the extent of cursing him. When we called on the man the second day, he told us that he could swallow a little, and that he felt somewhat better. Two days later we called again and prayed that God would do something special for this brother. The Holy Spirit witnessed that a work had been done in his body. The next day some of his friends in Jerusalem sent a motor car to his home to take him to Jerusalem for hospital treatment. When he came before the doctors in the hospital it was found that it was not necessary to put him in a plaster cast because his bones had already set in place. Praise God for this manifestation of His healing power to this man.—William J. Fuchs.

#### *Taianfu, China*

One of our Chinese Christians, Mrs. Lee, went out to see her fall crops and found the grasshoppers were eating them. There has been great harm done to the crops this year by these pests. Farmers and soldiers have fought them. Poor Mrs. Lee turned away in sadness, for she gets most of her living from these crops. Her husband is dead and she has his invalid brother to support, also her son's wife, and two children. It came to her to pray. She did so and later found the grasshoppers had left to a certain extent. She prayed again and they entirely left. She was happy indeed when she came up the mountain and told me about it.—Grace P. Nicholson.

#### *Landour, India*

You will rejoice to know that Pentecost has fallen in Landour among the children of the Assemblies of God and other Pentecostal missionaries. We had no special children's meeting at all, but two weeks ago in a regular tarrying meeting for

adults, a ten-year-old laddie was baptized—having a wonderful vision of heaven and of Jesus and of his own dead father! Every child who came into the room came under conviction and was touched by the mighty power of God! My own little twelve-year-old Alice (who had never been in a real tarrying meeting before, since she is mostly in boarding school) was gloriously saved that night and baptized in the Holy Ghost the next night! Bless God! And the fire is spreading! How I praise Him for it.—(Mrs.) May McKelvey.

#### *Pentecostal Fire in Peru*

We wish to give a note of praise to our all-conquering Jesus for a visitation from on high. Last Sunday afternoon (September 30th) one of our orphan girls received her Baptism with the Holy Spirit, speaking in other tongues clearly and unmistakably under the power of the Holy Spirit. Great joy was upon us all. She had lived in prayer and been of a very broken spirit for many weeks. She was very poor, ragged, and sad when she came to us, but the Lord has given her the eternal riches. She is on fire for Jesus and the salvation of souls. So far as we know she is the first native to receive the Baptism of the Spirit in Peru. We are hoping to be able to take in her cousin who is in a pitiable condition. May the Lord continue to pour out His Spirit upon needy Peru.—Lief E. Erickson.

#### *Athens, Greece*

For seven months terrible things have taken place here in Greece. The trouble began with the earthquake in Corinth, which left many homeless and without food. Immediately following the earthquake came a storm of hail which destroyed many trees and considerable of the crops. After this the locusts descended in different places and ate more of the crops and the fruit of many trees. As a result, the farmers are left without food this year. May the Lord have mercy on this land and bring the people to repentance. The terrible fever known as *daggior* is now prevalent and large numbers are suffering from it. Perhaps there is not a single person in the city of Athens who did not have the fever in some degree. The whole place was like a hospital and many of the factories and offices closed, since for the time being there was no one to work. The strange thing is that the doctors, including one sent here by the league of nations, searched to find out the cause of the disease, but they were unsuccessful. People eventually got well without medicine, but it took a long time for them to recover and get strong in body again. I am sure the judgments of God are upon this land and the soon coming of our Lord is near. These are perilous times, but I am glad to state that some of the people have been softened a little and are seeking God, although we regret others are hardened the more and have become rebellious and blasphemers against the Lord. Pray for us.—Harry Mamalis.

*Poland*

The assembly at Lodz is growing. The saints and the strangers that come to the meetings are eager for the Word. Sometimes the meetings last four and five hours. There have been many cases of wonderful healing. Many have faith like little children, and when they get sick they just pray for themselves and are healed. A number of Catholics have been saved and baptized with the Holy Ghost along the Russian border. One converted Greek-Catholic priest said he had been to Rome and had seen the splendor of the church and the learning of its priests, but when he saw the faces of the Spirit-filled saints in Poland, he knew they had been to the Holy Ghost academy. In many places the people are asking for Pentecostal missionaries and our missionaries are visiting these places as fast as they can.—Albert L. Clause.

While away we had the privilege of pointing some souls to Christ, and also of teaching some hungry souls the way more clearly concerning the Baptism of the Holy Spirit and Divine Healing. Mr. Ewald also helped to baptize forty-six candidates in water. Thank God for the joy in His service which acts as a buoy to keep us above the dark billows that would rise above our heads.—Margaret F. Ewald.

*Colombo, Ceylon*

A report of the work given at our third annual reveals that 100 souls have been saved during the past ten months, making a total of 1000 souls during our three years' ministry in this Island. To Jesus we give the praise. Seven have been baptized with the Holy Spirit recently, and many healings have taken place. In addition to the work in Colombo and District, we have made trips to Jaffna, Matara, and Galle, where altogether some 48 souls were saved. We have already one worker (Singhalese) in Ambanpola, which is 105 miles away from Colombo. In that district there are some 45,000 Buddhists. Last night, Sept. 30, we laid hands upon another Singhalese brother who is going forth to work among the Rubber Estate workers in the Galle District some 95 miles away from Colombo. These workers are being supported by the assembly members and friends in Colombo. This, we feel is a cause of great rejoicing, seeing we are but a little flock of 30 to 35 regular worshipers. We do a great deal of sick visitation work. All communities know that we pray for the sick, and so they call for us to visit them in their homes and in the hospitals. This visitation has been greatly blessed and used of God, not only in the healing of the sick, but in bringing them to a realization of their need of Jesus as their own personal Saviour.—Walter H. Clifford.

## TACHIKAWA ASSEMBLY, JAPAN

*Harriet Dithridge*

During the summer, work is rather at a standstill in Japan. On July 5th I was taken ill, and had to go away to the mountains for a vacation. The Lord graciously healed me, but it seemed wiser for me to take a long vacation. During that time, my Bible woman took charge of the meetings in the Tachikawa assembly. She was

trained in a denominational school, where the rule is women to work for women, and no woman worker to speak in public. The Bible woman was trained to do personal work in the homes. So this Bible woman of mine had never preached a sermon in public in her life. However, she committed herself to the power of the Holy Spirit, and all summer long she conducted street meetings, Sunday evening evangelistic services, and Friday evening Bible studies in the church. Our members are mostly young men, and so it was all the more of an ordeal to her. But she came out victorious and some were saved. We never had a summer when the attendance kept up so well.

When I returned in September, fully restored to health, we had ten days' special meetings. There was a splendid attendance and many were saved. We believe that God means to do something with the Tachikawa assembly. We ask especially for two things, the power of the Holy Spirit upon the meetings and money to buy the building.

At Kokubunji, one of our outstations, the people are serious and thoughtful, and there are many young men students in this town. One of them, a music student, lent us his organ to use in the preaching place, and it has been a great addition to the meetings. At the end of September we had a week's special meetings in this place. The attendance was so great, that the crowd reached away out into the street. They were all quiet and attentive, and when asked who would become a believer in Christ, nearly every one raised his hand, even to those outside the building. It was impossible to talk to them individually, but when we bowed our heads in prayer, nearly every one prayed out loud. Pray that these people may continue to come to the meetings and be really, truly saved. Such a sight as we saw in Kokubunji during these special meetings is phenomenal in Japan. No one has been baptized in the Spirit here, and only one in water. We long to open a daily kindergarten in this place. The weekly children's meeting here is well attended, but greatly opposed by the public school teachers. Pray for this place.

## THE HURRICANE IN PORTO RICO

Porto Rico, the "Switzerland of America," had not been adorned with a more gorgeous vesture than that at the time of the recent hurricane on September 13. The island was superlatively beautiful. The verdure of the mountains and the valleys, the well-cultivated fields and plots were filled with promise of an abundant harvest of sugar cane, coffee, and all kinds of fruits. The state palms dotting the island made their contributions to the beauty. But a West Indian hurricane, with its withering and destructive breath, in a few hours, undid the toil of thousands and strewed the island with wreckage and consequent misery and suffering.

The hurricane has been named (or baptized, as it would be stated in Spanish) San Felipe, Jr. It was named as babies are generally named. The almanac is consulted on the day of birth and the name of that day's saint is passed on to the newborn. It happened that just fifty-three years ago,

on September 13, the island was visited by a very destructive hurricane which was denominated San Felipe,—which is now known as San Felipe Senior, while the latest is Junior. Just as many a son surpasses his father in activity and achievement, so the Junior hurricane far outstripped the Senior in the destruction wrought, and is considered the most devastating in the history of Porto Rico.

The latest official reports show that 255 persons were killed, almost 100,000 persons left homeless, (including about 400 of our mission people), and the material losses will probably reach \$100,000,000.

About eighty per cent of the inhabitants of this island live in the rural districts, many of them in houses of flimsy construction. These were the first to succumb to the fury of the wind. It has been estimated that in some country districts between 80 per cent and 90 per cent of the houses have been destroyed. Many of the cities have suffered greatly, some of them being almost entirely wiped out.

The conditions under which the country people must live are heart-rending. With their houses swept away, they have gathered together enough of the lumber and roofing that was scattered over large areas to construct huts that protect them in part from the rain. In many of these a grown person cannot stand erect and the bare ground is the floor. Mothers are seen along the roads seeking shelter under the leafless trees.

The spirit of the people has not been crushed by this great calamity. The dear saints have not lost faith in God. They are holding services wherever they are. Those who have lost their chapels are holding their service in the private houses that are left, and God is manifesting His power the same as He did in chapels.

Five of our best chapels belonging to the mission have been lost, and we appeal to our continental brethren to contribute generously for reconstruction. Secondhand clothing for distribution among suffering saints will also be very much appreciated. In sending garments, please mark on the address "USED CLOTHES;" that saves us from paying taxes. Also do not send any too warm garments.—J. L. Lugo, superintendent of Porto Rico District Council, P. O. Box 3626, Santurce, Porto Rico.

## MIND RESTORED

Pastor Geo. L. Rose, Denver, Colo., writes: "The Lord blessed the revival conducted by Sisters Edythe Taylor and Ruth Bledsoe, of the Southern California District Council. About 20 conversions and a young people's class organized. Several were healed, among these, a woman who was mentally deranged and in the hospital. We give God all the praise."

## NORTON REVIVAL

Pastor Pat Snodgrass writes: "We wish to praise God for the 17 days' meeting just closed in Norton, Va., conducted by R. L. Wilkerson, of Knoxville, Tenn. Large crowds attended every service and the power of God was present in a wonderful way. Ten were saved and 2 received the Baptism with the Holy Spirit."

## In the Whitenened Harvest Fields

### GOOD INTEREST

Brother R. A. Donahoo writes: "Just closed a 3 weeks' meeting near Hartford, Ark., with 23 saved and reclaimed, 2 baptized with the Holy Spirit, 9 baptized in water. There is good interest there—several seeking the Lord."

### ALTAR FULL

Pastor D. D. Derrick, Coleman, Tex., writes: "The Lord has been blessing in a mighty way at Coleman, 24 baptized in water, 16 or more baptized with the Holy Spirit as in Acts 2:4. Altar full Sunday night. Sunday school growing, more than a hundred on the roll."

### OPPOSITION OVERCOME

Pastor Walter Christmas, Wisconsin Rapids, Wis., writes: "We have just closed a 4 weeks' campaign here with Evangelist J. W. Phillips, of Phoenix, Ariz., helping us; he is much used of God in praying for the sick. Hundreds were prayed for and a large number healed—of rupture, blindness, deafness, goiter, rheumatism, asthma, stomach trouble, tumors, etc. Many have been saved through seeing the power of God manifested in the healing of the sick, and have expressed a desire for fellowship in our assembly. Nearly all the opposition to our work is gone. Some who were against us at one time, have been healed and are now our best friends. Truly the Lord knows how to help us."

### NEW CHURCH DEDICATED

Pastor Daisy Renick, Knox City, Mo., writes: "Our new stucco church was dedicated Sept. 30, by Brother W. T. Gaston, whose message was uplifting and inspiring to all, especially to the many Christians who came from the various assemblies near by. A 4 weeks' evangelistic meeting followed, conducted by my brother, Glen Renick. Thirteen came forward for salvation and 8 were filled with the Holy Ghost, one of the latter being a Baptist minister. Coming back from one of his churches, the Holy Spirit fell upon him and he broke forth speaking in tongues and was still speaking when he reached Knox and entered our church. Many of the curious spectators determined that evening to remain and see some of our people receive the Baptism, but the Lord surprised them by sending in a Baptist minister for them to both see and hear. To God be all the glory."

### A WORKING ASSEMBLY

Pastor George A. Jeffrey writes from Long Beach, Calif.: "We have a membership of 179 and a constituency of 211. We have a Junior C. A. of forty members and a Senior C. A. who are very active; a Sewing Circle who have made and distributed over two thousand garments to the needy since the first of the year. A ladies' prayer band meets every Thursday morning to pray for the requests. We have a Sunday school, 330; a tarrying meeting Tuesday night, Bible study Wednesday night, young people's meeting Friday night, street meeting Saturday night, Sunday school and

morning worship Sunday morning, Junior and Senior C. A. and evangelistic services Sunday night. We have the city divided into thirty groups with fifteen group leaders who take care of the people in their group and visit the new families that move into their territory. These group leaders report every quarter at our quarterly church meeting. It is very interesting to listen to some of these reports. In one quarter over 500 visits were made.

"We have a committee of young ladies who visits the hospitals every week. Working on the theory that an idle mind is the devil's workshop, we endeavor to keep our people busy for the Lord then they will have no time to get into mischief.

"With this machinery and no power to run it would make us no better than the general run of churches, but we thank God for the Fire and Latter Rain to generate steam to run the machinery.

"The Lord is saving souls nearly every Sunday and at times in the young people's meeting on Friday night, and several have received the Baptism of the Holy Ghost recently.

"A young man who was seeking his Baptism was on his way to church in his car. While driving the Holy Spirit fell on the young man so he had to stop at the curb until he was able to continue his trip. When they got to the church he was so under the power of God they had to carry him into the church. The young people's meeting was in progress and the fire was falling there. It happened that I was preaching on fire that night. I had just got nicely started to preach when the fire fell in the upper room, and just then the city fire engines came down the street and stopped in front of the church looking for the fire, but found it was a false alarm.

"We do not know who sent in the alarm, but we do know that it was not a false alarm in the upper room for the place was aglow with His presence. After the service in the auditorium we made our way to the tarrying room, and a young man who had been seeking his Baptism for nearly two years received it that night, but not the one who felt the power of God first; he received it a week later. The father whose son received the Baptism that night when he saw his son under the power of God, thought it so wonderful that he went home to bring his other son to see what God was doing for his twin brother. The father came back with his other son and his son's lady friend and her mother. When they saw what God was doing and how real He was in the life of the boy He was baptizing, these two young people also gave their hearts to the Lord. The young man plays a violin in the Long Beach Symphony Orchestra; he is a wonderful musician. The young lady was studying to be an opera singer under an Italian instructor in Los Angeles. They have consecrated their talents to the Lord."

We need the pain of life to emphasize its joys.—Phillips Brooks.

### PREJUDICE BROKEN DOWN

Pastor Inez L. Whitnack, Dalton, N. Y., writes: "We want to praise the Lord for meeting with us in the revival meetings conducted by Evangelist and Mrs. W. F. Voodre. During the 3 weeks a number knelt at the altar and confessed Christ as their Saviour and a number of backsliders were reclaimed. Some received a definite touch in their bodies as prayer was offered. Much prejudice was broken down and a good feeling in general prevailed. The last Sunday a baptismal service was held in which 16 followed the Lord in water baptism."

### TWENTY BAPTIZED

Brother W. T. Dafft writes: "We had a wonderful time at Stringtown, four miles west of Quinlan, Tex. Brethren J. B. Smith and Henry Kelly started the meeting but Brother Kelly was called home at the end of the first week and the writer took his place. The meeting continued 3 weeks. About 30 received a touch from the Lord, 20 or more of whom received the Baptism of the Holy Spirit. A backslider came for healing, was reclaimed and healed at the same time; later he came and received the Baptism of the Holy Spirit. Brother J. B. Smith is pastor there."

### GENERAL COUNCIL FELLOWSHIP

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

Adams, Elmer G., Davenport, Okla.  
 Allen, Mrs. Ludie C., Alton, Mo.  
 Bauldree, John B., Belmont, Ala.  
 Belcher, A. J., Hartford, Ala.  
 Bradley, James W., Wesson, Ark.  
 Bueno, Theodore, Modesto, Calif.  
 Bullington, Benj. F., Hartford, Ala.  
 Cannon, Chester B., Los Angeles, Calif.  
 Clark, William W., Brookfield, Mo.  
 Daniel, Mrs. Gertrude, Blue Mountain, Ark.  
 Dodd, J. W., Morrilton, Ark.  
 Edwards, Alfred J., Huntington Park, Calif.  
 English, W. M., Jack, Ala.  
 Harding, Marvin, New Brockton, Ala.  
 Harris, John F., Russellville, Ark.  
 Hatcher, Samuel E., Sturgis, Miss.  
 Hooper, Benj. L., Fort Smith, Ark.  
 Hudson, Robert F., Kinston, Ala.  
 Huguen, Mrs. L. V., Holt, Fla.  
 Johnson, Alfred H., Wellston, Okla.  
 Jordan, Wm. D., Wallace, Ala.  
 McPheeters, John T., Hermosa Beach, Calif.  
 Oman, Axel A. W., Chicago, Ill.  
 Perrault, Wm. L., San Antonio, Texas  
 Ramey, Vergil C., Cullasaja, N. C.  
 Salter, Jesse L., Evergreen, Ala.  
 Shelton, Mrs. Anna Lula, Russellville, Ark.  
 Talley, John C., Rutledge, Ala.  
 Windsor, Calvin L., Arden, Ark.  
 Yandell, Wm. D., Havana, Ark.  
 Yingst, Ina Louise, Napa, Calif.

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

Carter, Thomas N. Jr., (Withdraw) Albany, New York  
 Davis, Albert E., (Withdraw) Wilmore, Kentucky.

## WONDERFULLY BLESSED OF GOD

Evangelist Raymond F. Wiseman writes from Millington, Tenn.: "Just closed a six weeks' meeting at Glensprings, Tenn., where Pentecost had never before been preached and the Lord was with us in a wonderful way. About 85 were saved and 62 Baptized as in Acts 2:4, while 50 or more were healed of all kinds of diseases. There were three cases that particularly stirred the people who knew about them.

"One was a four-year-old boy who had never walked or talked until we prayed for him, but now he is doing both. Another was a thirteen-year-old girl who had the sight of one eye destroyed eight years ago by a stick. After we prayed for her, her eye was restored whole like the other. The other one was a young man living in Arkansas just across the river from us. His blood was dried up, one of his legs was paralyzed and as stiff as a board; the doctor said he was too weak for transfusion of blood, and they had given up all hope, not expecting him to live a week longer. On Monday we crossed the river and prayed for him. The blood gushed out of his leg. He was brought to the tent and on Wednesday night, prayer was offered for him with laying on of hands, whereupon he began to walk, first with aid and then by himself. Now he goes where he pleases. He is saved and filled with the Holy Ghost.

"I had charge of caring for the visitors from a distance, looking after the supplies and had charge of the daytime prayer services and the healing services Friday nights. My Brother, H. W. Wiseman, had the night services and Orville Wheeler had charge of the singing. It was a great meeting. One night at 1:30 a. m., I gave an altar call and about 40 came to the altar, of whom 13 received the Baptism. We preached until daylight. I have started another meeting at Crosstown, about ten miles east of the first meeting. These are the first meetings I ever held. The altar is full every night. Several have gotten saved and 3 have received the Baptism already and about 40 came for healing last night."

The above remarkable report was held back from publication for thirty days, at the end of which time we wrote Brother Wiseman to know how the three healings specially mentioned were holding out. We have a letter from him in which he says:

"Thank God, all three of the healings are proving permanent. The young man, Douglas Gladden, is staying with me at present, and is employed at the aviation field near here. He has gained 20 pounds, he is filled with the Holy Ghost, is 19 years old, and his address is Millington, Tenn.

"The young girl was still healed and seeing when I saw her about fifteen days ago. She surely is on fire for God. Her name is Louise Whitehead, Brownsville, Tenn.

"The four-year-old boy is still walking and talking and doing fine. His mother's address is Mrs. Mabel Joyner, Millington, Tenn.

"The night the young man came for healing, J. J. Lynn, of Tipton, Tenn., a sinner, pressed forward to witness a failure. But when the young man began to walk and shout, Mr. Lynn was terrible frightened. He was saved the next Sunday night at

which time he was remarkably healed of ulcers behind each ear. One of the ulcers dried up the same night he was prayed for and the other one dried up in less than a week. Brother Lynn is now enjoying the best of health, and he and his wife are both filled with the Spirit.

"I came out of the T. B. hospital at Oakville, Tenn., two years ago, but am broken down at present after 15 weeks' of revivals without a rest. The dear saints have agreed to fast and pray for me Tuesday the 31st. I ask for the saints everywhere to pray for me.

"At the Mumford meeting 100 were saved and 85 filled with the Holy Ghost. Twenty or more have been filled there since at the house to house meetings. These two places of revival are in adjoining communities and both churches will be set in order as soon as possible. Two Methodist preachers are among those who received the Baptism and they are intending to join the Pentecostal ranks."

## A VISIT TO MONTE VISTA CHRISTIAN SCHOOL (PENTECOSTAL)

One day in September at evening, we dropped in to see Brother and Sister R. O. Price at the above named school.

They are located five miles northeast of Watsonville, Calif., in a beautiful valley of apple orchards and shade trees of various kinds. This is an ideal location for the school—away from the lure of city life and out in the open country where the air is pure and plenty of room for exercise and work.

I believe they have sixty acres or more under cultivation and the boys do the most of the work. The girls work inside, helping with the cooking, etc. This is real practical training that every boy and girl should receive.

Brother Price has elementary, intermediate and high school grades. As an instructor our brother is well qualified for the work, having spent fifteen or more years in educational work in public schools.

And best of all here is a spiritual atmosphere in which the boys and girls will develop into mature Christians, filled with the love of God. Thank God, the Bible is studied and Christ is really worshipped in this institution of learning.

This year the school is run on a faith basis. There is a noble faculty of real Christian men and women who have turned down good salaries in other schools, stepped out upon God's promises, and together they trust in God to supply.

Every Christian father and mother in the land should pray for the success and maintenance of this Christian institution.

I cannot conceive of any phase of our full gospel work having a more practical and Scriptural value than the thorough Christian training given our boys and girls at Monte Vista. Many of the public schools undermine and paralyze the faith in God and His Word of the rising generation. Here is a noble and self-sacrificing effort on the part of just a few of God's saints to combat atheism and train boys and girls for Christian living and service to their fellow men. Jesus said, "Occupy till I come," and the wise answer, "Amen."—Pastor Ernest R. Polhemus, Madera, Calif.

## CAPACITY CROWDS

Pastor C. E. Jones, Eaton, Ohio, writes: "Just closed a 3 weeks' revival. The Lord surely blessed the efforts of Brother Emenegger and Brother Hicks as evangelists. We did not keep an accurate account of the number saved, but there were more than 30. The saints were built up spiritually. The church could not accommodate the crowds. Meeting closed with a blessed communion service in the morning and 12 followed the Lord in water baptism in the afternoon."

## DURANT CAMP MEETING

Brother N. A. Bell writes: "A good many of the regular attendants at Pleasant Grove campmeetings, Durant, Fla., said this last was the best since the early days of Pentecost. There was certainly a sweet spirit among the saints. Forty-three were baptized in water. All the last day the altar was lined with seekers, numbers saved and many baptized with the Holy Ghost."

## SUCCESSFUL TEXAS MEETING

Pastor R. L. Steger, Vernon, Tex., writes: "We have just closed a very successful meeting here with Buster Smith and wife, and Viola Nethour. About 30 prayed through and several were baptized with the Holy Ghost."

## BRIEF MENTION

Brother N. L. Wilson reports a 3 weeks' revival at Bisbee, Ariz., in which 11 or more were saved and 5 filled with the Holy Spirit.

## DOING HIS BIT

A protracted meeting was being held in a schoolhouse, and a great deal of interest was awakened, and the people came many miles by team. One man became greatly interested in the meetings. He was a good Christian man, but he had no gift for public speech. He could pray in private, but he made a stumbling time of it when he tried to pray in public. But he was wonderfully anxious to help on the meetings. Finally he hit on a plan. He had a good team and a good sleigh, and he scoured the country for people who otherwise would not get to the meetings, and brought them to and fro behind his splendid trotters. He would invite people who were not Christians to come with him to the meetings, and then he would pray for them in his quiet but devoted way, and as they were converted, one after another, his face beamed with happiness. I never saw a man grow in spiritual joy more rapidly in my life than did that man; and well might he grow, for it was reckoned up, at the close of the meetings, that that man—the quiet, silent man, as he was known—had, by the aid of his team, brought more than twenty people to Christ.

"Each new care is a new call to come nearer to God in whose love I can find rest."

LANCASTER, PA.—Evangelist Stanley Cooke (Eastern District Evangelist) will conduct an Evangelistic campaign in the First Pentecostal Church, corner West Orange and Concord Street, Lancaster, Pa., from Nov. 15 to Dec. 2 inclusive. Services each night except Monday at 7:30. Sundays 10:30, 3, and 7:30. Part of the Sunday services will be broadcast over station WKJC. There will be an afternoon service Thanksgiving Day.—Vernon G. Gortner, pastor.

## Forthcoming Meetings

**BINGHAMPTON, N. Y.**—Revival services at Faith Tabernacle, Nov. 8-18, Dr. Chas. Shreve in charge.—Pastor John Kellner.

**COLONY, OKLA.**—Revival meeting beginning Nov. 15, continuing 3 weeks or longer, Evangelist A. J. Wilcox in charge.—Pastor Haynie Nichols.

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

**COLONY, OKLA.**—Three weeks' revival beginning Nov. 15, Evangelist A. J. Wilcox, in charge.—Haynie Nichols, pastor.

**TRACY, IOWA.**—Evangelist R. S. Peterson and party, of Pelican Rapids, Minn., will be with us for a 3 weeks' campaign beginning Nov. 16. For further information write, Elder John Ray, Tracy, Iowa.

**MINNEAPOLIS, MINN.**—Evangelist A. Watson Argue will conduct a full gospel campaign at the Assembly of God Tabernacle, 13th Ave. at Lake St., Minneapolis, Minn., beginning Nov. 18th.—F. J. Lindquist, pastor.

**MOOSE JAW, SASK.**—Evangelist Zelma Argue will conduct a three weeks' revival campaign with Pastor S. A. Odegard, Nov. 18-Dec. 9. Friends from the surrounding country are invited in to these special services.

**OAKLAND, CALIF.**—Evangelist A. Watson Argue, of Winnipeg, Canada, will hold special meetings at the "Glory Barn" of the Oakland Evangelistic Association, 2946 E. 14th St., Feb. 3 to 24, inclusive. For further information address the pastor, R. H. Moon, 1260 E. 34th St., Oakland, Calif.

**WESTERNPORT, MD.**—A series of meetings at the Assembly of God Tabernacle will be conducted by Evangelist L. A. Hill, of Lancaster, Pa., Nov. 7-25, inclusive. If the brethren of the Potomac District desire the services of Brother Hill, kindly communicate with the pastor.—William A. Cox, Box 423, Westernport, Md.

**THE THIRTEENTH ANNUAL DISTRICT COUNCIL OF THE EASTERN DISTRICT** of the Assemblies of God will be held on January 8, 9, 10 at Elim Tabernacle, Williams St., near East Ave., Rochester, N. Y. For information write to Brother Benj. A. Baur, pastor, or to J. Roswell Flower, Sec., 825 Green Ridge Street, Scranton, Pa.

**SOUTH HAVEN, MICH.**—Evangelist Anna E. Kelso will conduct an evangelistic campaign at the Assembly of God hall, corner of Church and Broadway, commencing Nov. 11, and continuing three weeks or longer. For further information write Pastor Wesley J. Domm, 447 Cherry Street, Benton Harbor, Michigan.

**MUSKEGON, MICH.**—District Superintendent Flem Van Meter will hold an evangelistic campaign at the Gospel Tabernacle, corner Central and Jackson Sts., Nov. 18-25, inclusive. Meetings every night at 7:45, and Sundays 3:00 p. m. Campaign closes with an old-time fellowship meeting. For further information write Pastor M. Horness, 911 Southern Ave.

**FARGO, N. D.**—Revival campaign at Gospel Tabernacle, 7th Ave. N., and Broadway, Nov. 11 to Dec. 2. Harvey McAllister, well-known Canadian evangelist, will be the speaker. Services every night at 7:30, Sundays, 3:00 and 7:30 p. m. Our broadcasting hour is changed to Sunday night 10:00 to 11:00—station WDAY.—Pastor Henry H. Ness, 515-7th Ave., Fargo, N. D.

**PITTSBURGH, PA.**—Evangelistic campaign at First Pentecostal Church, corner Lincoln and Shetland Aves., beginning Nov. 4, continuing 2 or 3 weeks, Evangelist Hattie Hammond, of Hagerstown, Md., in charge. Church can be reached from down town by taking 82-Lincoln street car; get off in front of the church.—Louis M. Emerick, secretary, 1539 Alabama Ave., Pittsburgh, Pa.

**WATERTOWN, N. Y.**—Prayer convention Nov. 16-25, inclusive, at Full Gospel Tabernacle, 3 meetings daily. A staff of Spirit-filled teachers and preachers will speak. Missionaries are invited. Entertainment for out-of-town visitors will be provided as far as possible. Meals served on free will offering plan. Neighboring assemblies are urged to co-operate. For further information address Pastor A. N. Trotter, 248 High St.

**LATIN-AMERICAN CONVENTION.**—The 12th annual session of the Latin-American Convention will be held at 434-17th St., San Diego, Calif., Nov. 18-21. All are welcome.—H. C. Ball, Supt.

**PHILADELPHIA, PA.**—The 34th annual Thanksgiving Convention of the Highway Mission Tabernacle, 19th and Green Sts., Nov. 15-Dec. 2. Evangelist Ben Hardin of Chicago, speaker. We especially invite our out-of-town friends to spend Thanksgiving Day with us. There will be three services, and simple meals will be served.—Ernest S. Williams, pastor.

**DETROIT, MICH.**—Special meetings will be held at the Assembly of God, Grand River and 14th St., beginning Nov. 4, continuing through November. Loren B. Staats, of Blue Rock, Ohio, will be the evangelist in charge. Meetings every night at 7:45 and all day on Sunday. Bring your lunch, or there are good restaurants near by for those who care to avail themselves of such. For further information address the pastor, J. R. Masters, 4707 Grand River Ave.

**CHANGE OF PLACE**  
**HATTIESBURG, MISS.**—A district Christ's Ambassadors Rally will be held at the Assembly of God, of Hattiesburg, Miss., on Thanksgiving Day, November 29. The Hattiesburg folks have promised to provide for all who will attend the Rally, so a hearty invitation is extended to all Christ's Ambassadors and those interested in this work to attend the Rally. Bring your instruments. For further information write Box 123, Sumrall, Miss.—Howard R. Davidson, president.

**WILMINGTON, DEL.**—A four day prophetic conference will be held in the new Pentecostal tabernacle, beginning December 11. Elders William Cox, of Westernport, Md., E. F. M. Staudt, Baltimore, Md., and Ernest Williams, Philadelphia, Pa., will be the speakers. Their messages will be printed in book or magazine form. Those desiring a copy reserved, write the pastor. Entertainment will be provided for all visitors at the conference.—Pastor M. W. Richards, 915 W. 29th St.

**KANSAS DISTRICT COUNCIL.**—Nov. 26-30, at Grace M. E. Church, 944 So. Topeka, Wichita, Kans. Brother Gaston and Brother Harold Moss will be with us. We urge all ministers to attend, also see to it that the assemblies send delegates. It is requested that Sunday school superintendents be present to share in the discussions of the Council. Representatives from all Christ's Ambassadors Societies in the State should be present for their annual rally on Thanksgiving Day. Entertainment will be provided for all ministers, and for as many delegates as possible.—Fred Vogler, district superintendent.

**FOR SALE.**—50x50 khaki waterproofed gospel tent; excellent condition. All poles, stakes, rigging, etc., included also 4 splendid gas heaters for tent, several benches and seat ends. All for \$125.00 cash.—Gladwyn N. Nichols, 116 N. Lake St., Los Angeles, Calif.

**FOR SALE.**—Photographs (size 4x10 inches) of the Pleasant Grove Camp Ground, showing tabernacle, camp cottages, grove, highway, etc., giving date established, etc., sent postpaid to any address in U. S. A. for 35c each. Also Photographs showing close up view of tabernacle, same size and price. State which one wanted when ordering. Mail all orders to Perry W. Hadsock, R. 3, Box 117-B, Plant City, Fla. C. O. D. charges will be added to all C. O. D. orders.

**NOTICE.**—Geraldine E. Trefethen, Fort Dodge, Kans., requests that passing ministers in fellowship with the Council, stop off with the few saints there, who have no assembly.

**NOTICE.**—I have a number of old Evangels in good condition that I will send to any one who will write me how many to send, enclosing postage to cover same.—Mrs. Paul J. Phifer, Edwardsville, Kans.

**WANTED.**—Back numbers of Evangels or good tracts for free distribution in a wicked city of about 20,000 population, where there is no assembly of God work.—Mrs. Mary E. Lawrence, 1806 Avenue S., Lubbock, Tex.

**NOTICE.**—Evangelist R. M. Shearer announces that the Kieth Sister Trio, H. A. Young and Mrs. L. M. Johnson have joined his party. Mr. J. C. Moss is acting as business manager. The Kieth Trio traveled on the stage for 15 years before they were converted. H. A. Young is song leader and violin soloist. Mrs. L. M. Johnson is a returned missionary from China. Edna Kieth Jacks, one of the Kieth Trio, lectures from a large chart on "Things Shortly to Come to Pass on the Earth." We are booked up until March 1, and are now booking for spring and summer dates. We travel via auto. Write R. M. Shearer at New Bremen, Ohio.

## OPEN FOR CALLS

**PIANIST.**—I should like to get in touch with any good evangelist who desires a good pianist to travel with him in evangelistic work. Or, if there is an assembly that wants a regular pianist, I should like to communicate with them. Have been playing for revivals and regular church services for over 3 years. References: Willie Dunn, 514 Pierce St., Denton, Tex.; J. R. Richardson, 904 E. 12th St., Dallas, Tex.—Alfonso Shipwash, 2303 Maryland, Dallas, Tex.

**PASTORAL.**—If you would like for me to visit your church, I shall probably be free after Nov. 15.—Geo. Russell Edwards, R. R. 2, Murchison, Tex.

**WANTED.**—An evangelist who is musical, or who has some one with him who can sing and play, for the South Bend Gospel Tabernacle, beginning Nov. 12.—Thomas W. Wellard, pastor, 1118 E. Indiana Ave., South Bend, Ind.

## CHANGE OF ADDRESS

From Tyler, Tex., R. 7; to Caddo Mills, Tex., Box 71.—Evangelist Daniel Lewis.  
From Springfield, Mo., to Colony, Okla.—Pastor Haynie Nichols.

From Sumrall, Miss., to Thomasville, Ala. Locating here for the winter.—D. P. Holloway.

## WORLD MISSIONS CONTRIBUTIONS

October 26th to 31st inc.

All personal offerings amount to \$1,524.28.

|                                                        |                                                         |
|--------------------------------------------------------|---------------------------------------------------------|
| 2.00                                                   | Assembly Lebanon Mo                                     |
| 2.10                                                   | Pentecostal S S Painesville Ohio                        |
| 2.65                                                   | Christ's Ambassadors Wellington Tex                     |
| 3.00                                                   | Assembly of God S S Coeur d'Alene, Ida                  |
| 3.00                                                   | Women's Missionary Council Wichita Falls Tex            |
| 3.00                                                   | Christ's Ambassadors W Laurel Assembly Laurel Miss      |
| 3.35                                                   | Mykawa S S Houston Tex                                  |
| 3.74                                                   | Assembly Le Roy Iowa                                    |
| 4.39                                                   | Pentecostal S S Attica Kans                             |
| 4.75                                                   | Assembly of God Dorance Kans                            |
| 5.00                                                   | Bethel Chapel S S El Dorado Ark                         |
| 5.11                                                   | Crocker S S Crocker Mo                                  |
| 5.29                                                   | Assembly Excel Ala                                      |
| 5.35                                                   | First Pentecostal Church Tazewell Va                    |
| 6.77                                                   | Assembly Essex Mo                                       |
| 7.35                                                   | Pentecostal Assembly of God Guthrie Okla                |
| 7.43                                                   | Assembly of God S S Portales N Mex                      |
| 7.50                                                   | Assembly of God S S Anadarko Okla                       |
| 7.80                                                   | Assembly of God S S Savanna Okla                        |
| 7.86                                                   | Assembly of God S S Madison Ill                         |
| 8.00                                                   | Assembly of God Ripon Wis                               |
| 8.00                                                   | Assembly and S S Payette Ida                            |
| 8.47                                                   | Prairie Lea S S Ingalls Kans                            |
| 8.53                                                   | Pentecostal Assembly Yelm Wash                          |
| 8.90                                                   | Assembly Coulwood Va                                    |
| 9.00                                                   | Ripperdan S S Madera Calif                              |
| 9.00                                                   | Young People's Union Full Gospel Tab Granite City Ill   |
| 9.00                                                   | Midland Pent'l Church Midland Pa                        |
| 10.00                                                  | A group of friends Oakland Calif                        |
| 10.00                                                  | Pent'l Full Gospel Mission Coalinga Calif               |
| 10.00                                                  | Lighthouse Gospel Mission La Grande Ore                 |
| 10.00                                                  | Pentecostal S S Grand Jet Colo                          |
| 10.00                                                  | Women's Missionary Council Houston Tex                  |
| 10.00                                                  | First Baptist Church Egg Harbor N J                     |
| 10.00                                                  | Peoria & Haskell Mission Tulsa Okla                     |
| 10.48                                                  | Assembly Newberg Ore                                    |
| 14.65                                                  | Crichton Assembly Crichton Ala                          |
| 15.00                                                  | Bethany Pent'l Assembly Hartford Conn                   |
| 15.00                                                  | Calvary Full Gospel Church Freeland Pa                  |
| 17.00                                                  | First German Pent'l Church Akron Ohio                   |
| 20.00                                                  | Beulah Heights Church North Bergen N J                  |
| 21.00                                                  | Christ's Ambassadors Trinity Tab St Louis Mo            |
| 21.86                                                  | Emmanuel Chapel S S Whittier Calif                      |
| 22.00                                                  | Church of Philadelphia Los Angeles Calif                |
| 23.11                                                  | Pentecostal Church & Christ's Ambassadors Des Moines Ia |
| 25.00                                                  | Witherbee Pent'l Assembly Witherbee N Y                 |
| 25.12                                                  | Gospel Tab Alton Ill                                    |
| 26.00                                                  | Truesdale Assembly of God Storm Lake Iowa               |
| 26.00                                                  | First Pentecostal S S Wilmington Del                    |
| 27.56                                                  | Full Gospel Assembly Brainerd Minn                      |
| 30.00                                                  | Knoxville Assembly Knoxville Pa                         |
| 36.00                                                  | North Cumberland S S Cumberland Md                      |
| 40.26                                                  | S W Va W W Va & E Ky Dist Council                       |
| 41.45                                                  | Pentecostal Tabernacle Seattle Wash                     |
| 60.50                                                  | German Pentecostal Assembly New Castle Pa               |
| 110.70                                                 | Pentecostal Tabernacle Tacoma Wash                      |
| 117.50                                                 | Pentecostal Tabernacle S S Tacoma Wash                  |
| 120.00                                                 | First Pentecostal Church New Castle Pa                  |
| 215.00                                                 | Pentecostal Assembly & S S Scranton Pa                  |
| 233.93                                                 | Potomac District Council                                |
| 278.00                                                 | Bethel Tab German Branch Milwaukee Wis                  |
| 336.44                                                 | Bethel Church Sisseton S Dak                            |
| 618.88                                                 | The Pentecostal Church Cleveland Ohio                   |
| Total amount reported                                  | \$ 4,315.06                                             |
| Home mission fund                                      | 16.63                                                   |
| Expense fund                                           | 81.73                                                   |
| Reported as given direct to missionaries               | 447.75                                                  |
| Reported as given direct to District for Home missions | 104.15 650.26                                           |
| Total for foreign missions                             | 3,664.80                                                |
| Amount previously reported                             | 21,217.80                                               |
| Total amount to date                                   | \$24,882.60                                             |

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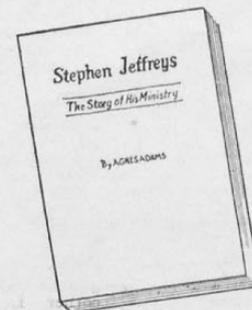
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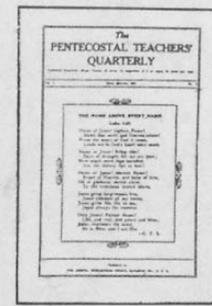


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- INTRODUCTION
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- VIEWPOINT
- APPROACHING YOUR CLASS
- OF GIRLS
- HOW TO TACKLE THE
- BOYS
- OUTLINE
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