



NUMBER 777

SPRINGFIELD, MO., DECEMBER 15, 1928

PRICE 5 CENTS PER COPY

Snatched From the Jaws of Death

A True Story by Mrs. M. E. Thorikildson

"Great is the Lord, and greatly to be praised." Psa. 48:1.

"The Lord is my rock, and my fortress, and my deliverer." 2 Sam. 22:2.

'Twas the month of January. One of those dreaded prairie blizzards was sweeping over the frost-bound city of W—, Manitoba.

Alone, on special duty, I sat beneath a darkened light by the bedside of an obstreperous patient, who that same afternoon had been admitted to the erysipelas ward, located in the right wing of the Isolation building, Room No. 4.

This beautiful spacious building, so splendidly equipped, had just the previous week been opened to the public. But somehow the telephone unfortunately had not yet been installed. This was a serious drawback as it cut off the possibility of a "rush" call for medical aid in case of a sudden emergency.

The next wings of the this building contained the Scarlet Fever and Diphtheria wards. The nurses, because of the danger of infection, were not permitted while on duty to visit, borrow, or converse with one another, no matter how urgent the circumstances might be.

My patient, S—, was the first person to be registered in this ward, and the only patient in at this time.

He had been a pugilist, but was now, from all appearances, a hopeless drunkard. He was brought to the hospital in an ambulance, battered and bruised from his last fight. He was also suffering from erysipelas and delirium tremens.

The doctors had left strict orders that he should be given not more than one-half ounce of brandy every two hours. But S— craved continually for more. He pleaded, swore, begged, raved, and demanded that I should increase the quantity. Then when he found that I could not be persuaded to disobey the doctors' orders, he turned his wrath from the doctors upon me, vowing vengeance, and calling me dreadful names.

As I looked upon that wicked face, painted black with iodine, but blacker still with sin, and saw the vindictive fire snapping from his cunning, beady eyes, my very soul

shuddered and a dark cloud hovered over my spirit.

At 2:30 a. m., the storm without had not abated. The angry winds whistled mournfully through the open shutters, while drifts of shifting snow were hurled relentlessly against the window panes.

At this hour S— became very quiet. I naturally thought that he was exhausted, that at last he was going to sleep. I praised the Lord for this prospective blessing and prayed that He would bring me safely through this troubled night.

In about fifteen minutes, however, S— opened his eyes, and in quiet tones called me saying, "Nurse, I am quite sick. Will you do me a favor?"

"Certainly S—, what can I do for you?" I anxiously inquired.

"Well, bend your head a little lower, Nurse, and I will whisper in your ear, for I don't feel like talking loudly."

According to his request I put my left ear close enough to his lips to catch a whisper—and next moment I knew nothing more!

Just how many moments I was unconscious I do not know. He had evidently struck me, as my left ear and temple were painfully swollen for several days afterwards.

SOWING

*Sow; for the hours are fleeting,
And the seed must fall to-day
And care not what hands shall reap it,
Or if you shall have passed away
Before the waving cornfields
Shall gladden the sunny day.*

*Sow; and look onward, upward
Where the starry light appears,
Where in spite of the coward doubting,
Or your own heart's trembling fears
You shall reap in joy the harvest
You have sown to-day in tears.*

—Adelaide A. Procter

When I regained consciousness I found that my enraged patient had his knee planted heavily on my chest; while with one hand he grasped my throat; with the other he held my hands. A stream of oaths flew from his angry lips. And I heard him say, "You won't give me any more brandy, eh? . . . You won't, eh? . . .!" I was all this time, absolutely unable to speak or to move.

I began to feel faint and dizzy; my head seemed to be increasing in size until it felt as big as a waterpail, and then suddenly the size of a tub.

Just then a panorama of my life passed swiftly before me and the foremost thought it left in my mind was, "Oh, that I had only served the Lord better!"

Presently I felt that my eyeballs were touching my cheeks. The next moment my head began to swim away into space. At this instant I felt as though something had wrenched from within my heart. Instinctively I realized that this was my spirit preparing to leave my body.

Quickly from the depth of my innermost being my distressed soul cried, "God!"

"When the waves of death compassed me, the floods of ungodly men made me afraid; in my distress I called upon the Lord, and cried to my God: and He did hear my voice out of His temple, and my cry did enter into His ears. He delivered me from my strong enemy, and from them that hated me: for they were too strong for me." 2 Samuel 22:5,7,18. Glory to God! Hallelujah!

The very moment the cry went forth from my soul the answer came back from heaven. Glory to His name! For at that very instant there came into our midst a terrific report as of an explosion, resounding through the empty halls. My patient cried aloud, "O God! I'm shot," then fell with a thud to the floor. With the explosion came also total darkness.

Struggling to my feet, I found the room suddenly electrified by the power of God! Heaven literally came down into that room. I know the angelic hosts were there. Glory

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The Thoughtfulness of Our God

Stanley H. Frodsham

Our Lord told us to take no thought for the morrow. Why not? Because the Lord takes thought for us. It is not right for the children of the Lord to be worrying about their temporal needs, for "the Lord knoweth that ye have need of these things," and He will not fail to supply. The Lord declares, "I know the thoughts that I think toward you, . . . thoughts of peace." Jer. 29:11. David declared, "I am poor and needy, yet the Lord thinketh upon me." With our thoughtful God thinking about us and never failing to supply every need, what need is there for care? Though as part of His discipline for us we be "minished and brought low," this will only prove an occasion of our receiving a fresh revelation of the thoughtfulness and faithfulness of our God.

For seventeen years we have had a motto in our home, "Your Father Knoweth." Since our Father knows all, how good it is to trust every detail of our way to Him. I knew a young man who loved to help the poor in their distress. He desired to obey the precept of the Lord in not letting his left hand know what his right hand did, so when the Lord prompted him to supply the need of some family, he would always send them help by mail. With the money or provision he sent, he would send a text that he printed in such a way that no one could recognize his handwriting. The text he invariably used was, "Your Father knoweth that ye have need of these things." Such gifts as these would invariably prove a faith stimulant to the recipient.

A few illustrations may drive home this glorious truth of God's thoughtfulness. Seventeen years ago my dear wife, in visiting a home where we had not been before, fell down a flight of stairs and "telescoped" her spine. When prayer was offered she trusted the Lord that the full manifestation of healing would soon come. She had had many direct healings from the Lord in previous sicknesses, and He had never failed to meet her.

However on this occasion He had another lesson to teach. She was tested for over a year. We attended the "World Wide" camp meeting held in Los Angeles in 1913, and as she sat day by day on the hard benches, her spine grew worse and worse. She desired to have a private interview with Sister Etter, who was the principal speaker at that camp, but could not manage to get it, and so went up with the rest of the sick crowd to be prayed for. As Sister Etter prayed, the power of God fell on her, and she had to be laid out on the platform. As she lay there under the power of God she felt one hand lay hold of the center of her spine and another the base of it. There was a sudden wrench, and in a moment her spine was put perfectly right.

Talking with a retired osteopathic physician some time after this, we were told, "That is just what an osteopath would have had to do." But a human physician might have failed to do the thing exactly right, and so worse trouble might have followed. But the great Physician did a perfect work

and for sixteen years there has not been the slightest return of the trouble. And a need was met at the same time. We learned the importance of our relationship to, and our dependence upon, other members in the body of Christ—"Pray one for another that ye may be healed."

It was at this camp meeting that I first met Brother D. W. Kerr. He had come to this camp to see what could be done for the support of our Pentecostal missionaries. We sat in a special missionary conference there. The last time I saw dear Brother Kerr alive was when he was still doing his best to help our missionaries. Brother Swanson and Brother Peterson had come to Springfield for a conference about the Russian work, and Brother Kerr was tremendously interested. He was too sick to attend the final meeting of the Missionary Committee dealing with these Russian matters and so asked that the Committee go down to his house. We went down to Brother Bell's home where he was staying and Brother Kerr's last official act was the putting of his endorsement on the forming of the Russian and Eastern European Mission, to work in co-operation and affiliation with the General Council. Two weeks later he passed away.

I spent some months helping Dr. F. E. Yoakum of Los Angeles and shall always praise the Lord for many lessons learned there. I have never met a sweeter fellowship than that of the Pisgah workers. When I knew them fourteen years ago practically every one of them had received their personal "Pentecost." Dr. Yoakum has been much criticized, and there were many things in which we were not in exact agreement,

but there were two things that characterized him as a man of God—he was a man of great faith, and also a man full of the love of God.

The Pisgah work kept you broken and tender, for when you prayed for the broken-down men and women who came to that place, it seemed that the Lord put His own compassion into your heart for them. I am grateful that a Pentecostal brother, one of our Council ministers, Brother Walter Harris, is now at the head of the Pisgah work. Brother Harris was marvelously healed of a running sore on his ear through the prayer of Dr. Yoakum and loves to work among the down-and-outs. He is a choice soul and it was a great privilege to have him working at the Springfield headquarters for some time.

One outstanding case in the Pisgah work has always been a great encouragement to my faith when praying for old people. A dear old man of ninety-nine years came along one day. He was suffering with asthma.

"Got any tobacco?" he was asked.

"Sure, I have used tobacco for more than eighty years. Is there anything wrong about that?"

"It is one of our rules at Pisgah that we don't have liquor or tobacco in the home. The Lord will help you to do without it."

The old man prayed a simple prayer, "Lord, if You don't want me to smoke any more, please take the appetite away right now." From that moment the Lord so satisfied him that he had no taste for his pipe.

The prayer of faith was offered for his asthma. The old man did not mention that he had a running sore on one of his legs, which had troubled him since he was wounded in the Civil War, but our thoughtful God saw that he needed healing of that as well as of the asthma. He healed him completely and it was a joy to hear that old man testify to being completely healed of all his troubles. I met him at Long Beach after he had turned one hundred and two. He came to a Pentecostal meeting there and when Brother Wigglesworth laid hands on him he received a gracious filling of the Spirit. How happy he was with the "exceeding abundantly above" measure the Lord gave him. The same measure is for us all.

A worldly-wise evangelist warned my wife and me to avoid two places in California (where you would not get any money), the first was Stockton and the second San Jose. The Lord took us first to Stockton and then to San Jose. We found the evangelist was right in his diagnosis of financial conditions in those days (fifteen years ago), and so we had a beautiful opportunity of trusting the Lord and finding that though we were poor and needy He never failed to think of us and to meet our every need. Some weeks in Stockton we received for our pastoral work the sum of twenty-five cents only—possibly that was as much value as the folks thought they received.

I well remember when the people who owned a two-thirds share in the building in which the Pentecostal meetings in San Jose were held, decided to close the place for a while. We praised the Lord and secured a store building, and it was good to see how graciously the Lord met us in the new

THE PENTECOSTAL EVANGEL
Published weekly (50 issues a year)

by the

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

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Subscription Price: In the U. S. A. and Possessions, \$1.00 per year. Canada, \$1.50; Gr. Britain and Possessions, 6/6.

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

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

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

location. Two colored sisters dropped in for a few days. We did not observe the color line in Pentecostal assemblies in California, and God began to pour out His Spirit. Much was accomplished that will stand for eternity. Sister Cornelia Jones Robertson was one of these sisters, and the San Jose people still have a great place in their hearts for her.

There was one case that I shall never forget. At one of our afternoon healing meetings a young fellow came along who was one of the most pitiable objects I have seen. He had fallen into sin, and had learned at a heavy cost that the way of transgressors is hard. He was suffering from syphilis and had running sores all over his face. Because of these many sores on his face he had to grow a beard, and the condition of that beard with all his running sores can better be imagined than described.

He came to the altar and said, "Oh, I am in an awful plight, won't you please pray for me?" We did, and the accumulated demon power within him began to manifest itself. We had a raving maniac on our hands. I locked the door of the building and put the key in my pocket and we soon had plenty people looking in at the window. Again and again that man would rush at me as though he would tear me to pieces, but I would speak to the demons within him and in the name of the Lord Jesus Christ command them to come out. And every time as I mentioned that wonderful name of Jesus Christ that poor maniac would crumple up as though the demons in him were suddenly bereft of their power. The poor man vomited evil stuff all over the building and it kept me busy cleaning up after him. Pastors at times have a somewhat varied employment.

After a while he quieted down and I left him with Sister Robertson while I had to run home for a few minutes. When I returned not only had he been emptied of all the demon power, but that young man was filled with the Holy Ghost according to the original pattern in Acts 2:4.

I have never seen a quicker healing than the one that followed. In three days every trace of every sore had gone. The young man was able to shave his face and his flesh was like that of a baby. When a few weeks later Sister Carrie Judd Montgomery was visiting us and heard his joyous testimony she said, "I want that testimony for *Triumphs of Faith*," and the following month she published it.

After a second revival held by Sister Robertson, with tarrying meetings going along every night until late, my wife and I felt it would be a good thing to take a vacation. We had taken no collections for ourselves and had "faithed it" for the needs of our rent and other things. Our Father had never failed to provide the things we had need of, and so we ventured on a faith vacation.

A short while before leaving I received a circular from the Moody Bible Institute Colportage Association that they were offering twenty-five books for the sum of \$2.00. Having disposed of practically all my books when I started traveling, I told the Lord I would much appreciate being able to purchase these twenty-five, and that if it was His will for me to have them, to let me receive a money order for the amount need-

ed. A day or two later I received a money order for \$2.00. A saint in Long Beach, who had previously lived in San Jose, wrote a letter saying she would like to see us. After writing the letter, her pastor, R. C. Opie, dropped in on her. She found he was going up town and handed him the epistle to mail, and gave him \$1.50 to purchase a money order to inclose in the letter. On his way to the post office Brother Opie decided to increase the money order to \$2.00 and did so. Another manifestation of the Lord's thoughtfulness in providing the books I required! This incident was brought to my mind yesterday as I was packing these same books to take them with me to Framingham, Mass.

The Lord put it on the heart of a friend in England to send in sufficient for our fare to Long Beach and a friend there rented a cottage for us, and we found the shelves well lined with groceries. But it was not long before all our cash was spent. Here again we proved the thoughtfulness of the Lord. We were attending a meeting at 109 S. Grand Ave., Los Angeles, that was being addressed by Sister Carrie Judd Montgomery. She noticed my wife had a winter hat on—one she had worn two or three winters in Canada—and that May, the month in which we were vacationing, it came in quite warm. Sister Montgomery said to my wife, "Have you not a lighter hat?" My wife admitted she had not. Mrs. Montgomery took a five-dollar bill out of her purse and said, "Get yourself one, dear." My wife found a "special" hat that suited her well for two dollars and we had three dollars to keep us going until the end of the week.

By the following Sunday we were right out of funds again. Sister Garr asked me to speak that afternoon, together with a missionary from India, in the large Garage where Pentecostal meetings were held in Los Angeles. A collection was taken of over \$100.00, and the missionary wanted to share it with us. We refused, saying, "While we may come to India to help in the missionary work, it is quite uncertain, and it would not do for us to accept any missionary offering until the matter is a certainty." A brother shook hands with me after the meeting and left \$2.00 in my hand. Again we praised the Lord for His thoughtfulness.

We were out of funds again about three days later. At this time we attended a meeting at Long Beach at which the same Indian missionary spoke. A collection of \$28.00 was taken which was handed to her. After the meeting the missionary walked with us to our apartment and dumped the whole offering into my pocket and said, "I am simply going to insist on your taking the whole of this." We know that missionaries like to give as well as others and so we accepted this gift. Incidentally we were able to send that missionary later many times the amount of that gift.

After a month of vacation we wrote to say we would be back in San Jose, God willing, on a certain day. But the day before we were to leave we were reduced to 50 cents. I was in Los Angeles and ran into the Free Tract Depot to secure a few tracts. I don't like to get free tracts without helping to pay for some more to be printed for the next fellow, and I was will-

ing to invest half my little capital in this work. But it happened that Brother Bowen did not have 25 cents change to give me. I said, "Well, you had better keep it all." He insisted I take some extra tracts and I walked out of his office with plenty of tracts and my last 50 cents invested in the work of the Lord. But the Lord knows how to pay good dividends, for on the following morning I received forty times as much as I gave, and we had enough to take us back to San Jose. We had proved in a new way that "Your Father knoweth what things ye have need of."

In San Jose the Lord saw that our needs on other lines were supplied. We are promised when we leave all to follow the Lord. He will give us "houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions." There is nothing that will drive you to God like persecutions, so He let us have some. A sister had circulated a statement that I had been rebaptized in Jesus' name, and it was presumed we had been in Los Angeles attending the New Issue meetings. Actually we had not attended these meetings at all, neither had either of us been baptized in the name of Jesus only. Seeing that the confidence of the people had gone I resigned my position as pastor. We did not know what to do next, but the Lord put it in the heart of a sister in the Baptist church to give us \$100.00. One of the brethren invited us to his ranch, and we had enough in September to get to the General Council meeting. That was the Council of 1916, and though I was a stranger to almost every one save Brother Kerr and Brother Jamieson, I was made secretary of the Council, and now for about twelve years I have been watching God's faithfulness and thoughtfulness in providing for this tree of His own planting.

Now the dear Lord is leading us into somewhat difficult fields, and but for His promise, "For the Lord thy God is with thee whithersoever thou goest," we would not venture. But we are sure the Lord is thoughtful and faithful. He knows all that is ahead and our Father will not fail to supply all things we have need of. Pray for us.

WAVING THE LANTERN, BUT

One night a man in a trap was run down at a level crossing. Consequently the old signal-man in charge had to appear in court. After a severe cross-examination he was still unshaken. He said he had waved his lantern frantically, but all to no avail. The following day the superintendent of the line called him into his office. "You did wonderfully well yesterday, Tom," he said. "I was afraid at first that you might waver." "No, sir," replied Tom, "but I was afraid that old lawyer was going to ask me whether my lantern was lit!" How tragic it is that so many Christians are "waving the lantern" in the same way—and lives are lost.—From the Sunday Companion.

It may be only the faith of a mustard seed we have, still so long as it is wrought by the Spirit of God it changes the whole aspect of a man's life here and hereafter.—Dr. Guthrie.

How to Conduct a Pentecostal Meeting

Pastor Donald Gee at the Southern California Bible School

I feel it on my heart to speak this morning on how to conduct a Pentecostal meeting. I realize that I have the privilege of addressing those who are already beginning to have responsibilities along that line. We will agree that leading a Pentecostal meeting is very different from conducting any other religious service. In a Pentecostal meeting we never know quite what is going to happen next. You never have privilege without responsibility, or opportunity without risk and danger, but I would rather have the risk and danger of things going wrong, than not to have the possibility of God's working the way He does among our assemblies.

I want you to have a picture of a pair of scales in perfect balance. On one side is "liberty" and on the other side "order." And I suggest to you that the ideal Pentecostal meeting is where there is a perfect balance between liberty and order. Responsible leaders by the grace of God must maintain that balance. It is a very, very difficult thing to do. The easiest thing in the world is to come a little bit too heavy upon the line of liberty and then lose the order. When you get too much order, you lose sufficient liberty. I think you will agree with me that a meeting where God is having His way in perfect liberty and everything is in divine order, is just the very gate of heaven. A really good Pentecostal meeting is the best possible thing you can imagine. There will be that liberty which is as refreshing as the very wind upon the mountains, and yet there will be that order that will make you feel that there is nothing to be afraid of in having all our friends right along. While in New Zealand, I was talking with a lady who said she so wanted to take her husband and son, but was sure they would be offended and turned away entirely. I do believe, that when God is having His right-of-way in a meeting, everything will be in divine order and yet there will be perfect liberty.

Let us consider the line of liberty which God has designed that we should have. What we should really talk about is an ideal church—what the body of Christ should be at all times when it meets together. The fourteenth chapter of 1 Corinthians is a picture of the meeting of a normal Christian assembly—(v. 26)—a meeting in which all can take some part. There are times when the humblest of God's children can give a precious revelation of truth. I have been amazed at the gems of truth that have come from the most unexpected sources. Yet we must also recognize that teachers are God-sent and God-set, and we must honor their office and give them opportunity to exercise their ministry.

One reason why I haven't any apologies to make for establishing Pentecostal assemblies everywhere is that we must have a place where the Holy Spirit's gifts can be exercised. When I went to Edinburgh, there were already churches next door to each other, all different denominations. I wanted to run away, but later on found that it was all right and that I was in the will

of God in staying, because there was need of an assembly where believers could freely exercise the gifts God had given them.

In the early days of this revival in Great Britain we were told: "Get your Baptism, but stay in your church." Two things happened. It was like trying to put new wine into old bottles; either you will lose your wine or the bottles will burst. If God has given us gifts of the Spirit, we must put ourselves in a place where they can be used for God's glory. I feel it is wrong to shut myself up in a place where what God has given me cannot be used. I believe we leaders have a responsibility to the tens of thousands all over the world who have had this experience. We don't want to increase churches and denominations, but we have to provide "sheepfolds" for them.

V. 16. Thank God for the liberty which we are enjoying. We can all see that God's plan is liberty. We must keep this clear because there is always a tendency to drift to a one-man ministry. Another tendency is to go to the other extreme and have an assembly with no order at all. In the Welsh revival, ministers were usually swept aside. Evan Roberts sometimes did not preach at all. He would enter the building and the power of God would fall. It was the same in Scotland's revival. Saints would come together, with no one on the platform, and the power of God would fall. But then some people got the mistaken idea that if we wanted to have God work, no one was to go on the platform. The meetings began to dry up because every one was afraid to go on the platform. God's plan is that He hath "set" in the church ministers. We must always preserve the balance between having the man who is the overseer, and yet avoid a one-man ministry. You will all agree that God has not ordained a one-man ministry. We realize that God has put members in the body and we want an opportunity for every member to have an expression. In my own assembly I always look to the Lord for the message and go prepared with a message. Occasionally, say once a month, I have the meeting open for a short time and let any one who has a word from the Lord have his opportunity. Then I can go ahead with something the Lord has given me for the people. We must remember that God has put offices in the church. Note that liberty which is here in the New Testament is liberty for the operation of *the gifts of the Spirit*; not for the operation of the carnal mind, and people who love the sound of their own voice.

On the other hand, we have to remember that while we must preserve liberty, we must preserve order. I feel that we should minister the ordinances in an orderly manner. Why not have order in praying for the sick? When you have to pray with 200 or 300 people after a meeting, you must have it done orderly. Some little thing may disturb or become a stumblingblock to some one who is on the verge of coming into the things of Pentecost. There is room for many, many more who shall minister

in the power of the Spirit. Do you think I am conservative? I hope it is a desire to enter into the mind of God who desires to have everything done in order. We want to wear our spiritual "jewelry" in the proper way. God has given us pieces of "jewelry," but it is disappointing to see them worn in an improper way. We must teach folk how to wear these gifts.

Now referring to the question of speaking in tongues without an interpreter: God does not give us instructions that we are not able to fulfill. If God really gives me something, He always gives me grace to hold it until a convenient season. One time just at the close of the day, I started home in a bus. Over the door I noticed a sign to the effect that the bus was built to "carry thirty-one." We were hanging on everywhere and there must have been fifty-one. We got home safely, but if there had been an accident, we could not have blamed the person who made the bus; we would have had to blame ourselves for crowding in. When there is a superabundance of tongues, we cannot blame God; we must blame ourselves.

Another way we want order is in the exercise of the gift of prophecy. "Let the prophets speak, two or three, and let the other judge." We have to discriminate between prophetic utterances. At one time in a certain church they were needing a piano. The "set-prophet" who happened to be the preacher's son, again and again prophesied of a certain lady that she should give her piano to the church. But this lady paid no attention to this prophecy. After several weeks, the pastor and his son called upon her and informed her that she was out of God's will in not giving the church her piano. This lady replied, "Well, that is strange, evidently the Lord doesn't know that it is not my piano." And yet, after all, some of the Lord's people are deceived by these things.

I believe that public prayer should be so orderly that all can enter into it and say, "Amen." Some things we should not pray about in public. Some personal matters are not for public prayer, but for private prayer. We must have times alone to speak with God about the most intimate things. When I am praying in a public gathering, I must remember that I am in a public meeting and I should so lead in public prayer that the whole assembly can say, "Amen." Neglect of private prayer may cause you to give out in public prayer what should be prayed out in private prayer. At one place where I visited, I learned it was customary to have a prayer meeting before the Sunday morning service. I asked my host to take me and to my surprise he seemed reluctant to do so. However we went and found about eight young men gathered for prayer. They seemed to have only one idea of prayer and that was to get down on the floor and roar like bulls of Bashan. They had been taught that that was "liberty." That wasn't liberty, that was bondage. I am not used to saying, "Amen," to stuff I cannot hear. Before I say, "Amen," I want to know what they have prayed. How can I hear when every one is roaring? Yet I believe there are times of united prayer, where torrents of prayer can go up to God's throne like thunder—but always in order.

I want to finish by pointing out to you

that in conducting our meetings we should always have two groups of people in view. First, what will be the effect of your meeting upon the *unbeliever* who is present? Paul always had the unbeliever in mind, that he should be won. v. 25. When the unbeliever comes into our midst, I want him to go away saying, "Oh, I did feel the presence of God." "I met God there." I want everything to make people feel that God is there. The greatest result of each gift of the Spirit properly exercised is to forget the gift and forget the one who is exercising it and remember only the One who gave it. That is God's ideal for the gifts of the Spirit; then the unbeliever is convicted and says God is among those people.

Secondly, the other class is the *believer*; he should be edified. Not the personal edifying of the individual, but the edifying of the whole assembly. One person may keep us all waiting while he is having a good time. God is waiting for him to finish. It is just the same with each selfish exercise of the gifts of the Spirit. The greatest rule of all spiritual gifts and the control of Pentecostal meetings is the rule of perfect love. I will seek by God's grace everything that will edify one another and build one another up.

Consecration

Pastor J. Narver Gortner, Oakland, Calif.

To be wholly consecrated unto the Lord is to be wholly given up unto His service. The Lord Jesus was wholly consecrated unto the great work He had come into the world to do. For what purpose had He left the glory and come into the world? That He might provide redemption for fallen man. He came out of the ivory palaces of glory into a world of woe, and, having come in obedience to His Father's behest, He went all the way to Calvary, and was "obedient unto death, even the death of the cross." He lived to do the will of the Father. He said, "My meat is to do the will of Him that sent Me, and to finish His work." He called, you will observe, the work He was doing, His Father's work. When He was only twelve years old He said to Joseph and Mary who had sought Him, sorrowing, "Wist ye not that I must be about My Father's business?"

Paul was one of the best examples of a consecrated man I know anything about. He counted no sacrifice too great to make for Him who loved him and redeemed him. He recognized the fact that he was not his own, that he had been bought with a price, and that his business was to fill the place the Lord would have him fill, do the work the Lord would have him do, and wield the influence in the world the Lord would have him wield. His interest was in the things that were heavenly and divine, and he had only a passing interest in the things of time and sense. He cared for these things only as a means to advance those higher interests, the interests of the soul. He realized that the things which are seen are temporal but that the things which are not seen are eternal; and he conducted himself accordingly. We know that

I recall my visits to some lovely flower gardens which are open to the public in the South of England. These public gardens are usually surrounded by iron railings and generally have a trespass sign up. In one instance just below the words of the sign was another sign, "Ladies and gentlemen *will not*, and others *must not*, touch the flowers." I believe the whole secret of behaving ourselves in the church of God is to become God's "ladies and gentlemen." If you won't be one of God's ladies or gentlemen, then we will have to say to you that God has some laws and we will have to say, "You *must not*." If the love of God is the dominating principle of your heart, you will never do anything that you will be ashamed of, that your assembly will be ashamed of, or anything that will be a stumblingblock to anybody.

As you are leaders, throw your weight on the side where the weight is needed. If you see a meeting is getting tied up in bondage, seek grace from God to throw your weight on the side of liberty. Watch which way the balance is going and put your weight on the opposite side. Then our Pentecostal meetings can go on to the glory of God and be a blessing to men.

The things of time are not worthy to be compared with the things of eternity, that we are just sojourners here, "strangers and pilgrims," as the Word says, but, alas, it is to be feared that many—I had almost said the most of us—give the lie with our lives to what we say with our lips and, in a measure at least, believe with our hearts. Why is this? It is because we live on too low a plane. We are not as consecrated as we ought to be. We read of Moses that "he endured as seeing Him who is invisible." Would that we might get a real vision of eternal realities, and that the things of time and sense might fade out of our horizon, and that we might realize that these things, that to the average man seem to be so important, are really of very little importance when compared with spiritual values.

One of the reasons why it is hard for us to make as complete a consecration as we ought to make is because our love is not as deep and soul-stirring as it ought to be. Jesus loved. Oh, how He loved humanity, the sinful souls for which He had come into the world to die! That was why He was able to face the whipping post and the cross. And He saw what was beyond, "the joy that was set before Him." If we could but love as He loved, and if we could but see the joy that is set before us, it would be easier for us to endure.

Paul suffered much, but in the midst of his sufferings he was triumphant. He spoke of "the excellency of the knowledge of Christ Jesus," and for that excellency he counted all things but loss. His position in the Jewish Sanhedrin, his place in society, his worldly prospects in life—how gladly he gave them all up, casting in his lot with the despised Nazarene, and the de-

spised Nazarene's disciples. "I reckon," he wrote, "that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Do you think he is sorry now that he consecrated his life unto the Lord and his service unto the Master, and that he was true to his Lord even unto death! Methinks not.

And it will pay you and me to be thus consecrated. We have been redeemed as he was redeemed. The same Lord who loved him and gave Himself for him loves us and gave Himself for us. And the call is to us as it was to him. Our Lord may not be calling us out into the limelight; He may not be calling us to occupy a prominent place in the world, or to do what might be regarded in the eyes of men as a great work, but He is calling every one of us to be consecrated unto the service of the Lord. And to be consecrated involves whole-hearted and sacrificial service.

Frank Higgins worked among the men in the logging camps of Wisconsin and Minnesota. He was known by them as the "Sky Pilot." Under his labors hundreds of the men were converted. Many of them he comforted and counseled in their last hours on earth, and when their bodies were laid away he read the funeral ritual at their graves. Thousands of men loved him; some of them as much as they loved themselves. One day he was on his way to the hospital to undergo an operation, and by his side, holding his arm, walked a strong man who had been a prize fighter and who through the instrumentality of the "Sky Pilot" had been saved from a life of sin. The big tears were running down the man's face, and he said, "Frank, you may need a bone, or a bit of skin to graft into the wound, or a little blood, or a lot of blood; whatever you need, Frank, call on me for it. You can have anything I've got to the very last drop of blood in my body." That is love. That is devotion. That is consecration. And anything short of that is not complete consecration. Whatever it may be it is not *full consecration, whole-hearted surrender.*

What if all the thousands who have received this blessed Baptism in the Holy Spirit were fully consecrated unto the service of the Lord! How the fire of God would be burning upon our altars! Certain am I that there would not be the divisions among us, the petty jangling, the strife, the misunderstandings, the numerous discords, there now are. If all our people were thus consecrated unto the Lord we should all know just what Jesus meant when He said, "Ye shall receive power after that the Holy Ghost is come upon you." Lord, I yield unto Thee! Thou shalt have Thy way in my life. I purpose henceforth to live not unto myself but unto Thee! May the grace of God help each of us to say it for His glory!

We must not be occupied about the strength of our faith but about the Object of our faith—God, "who is able to do exceedingly abundantly above all we can ask or think."

The happiest people are they who have the strongest faith.

Happiness in Christian Service

Pastor Ernest S. Williams, Philadelphia, Pa.

No one doubts that service is an important part of the Christian life. Jesus constantly taught it in such terms as, "If any man will come after Me, let him deny himself, take up his cross, and follow Me," "Go work in my vineyard," "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for Him hath God the Father sealed." But there is a right and a wrong way of service. To find the former means a life of Christian happiness, to adopt the latter means a life of chafing bondage and disappointment.

There is a service of debt, "Now to him that worketh is the reward not reckoned of grace, but of debt." This is a service of self; it seeks to lift the creature by its own righteousness or religiousness into a place of favor with God. It was one of the great mistakes of Israel, "For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God." And it has become one of the greatest mistakes of the Christian church. Man is naturally inclined to self-effort, and so long as his religion does not lift him from the natural plane, into his proper spiritual sphere in the Spirit—"But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you"—he will continue to substitute effort for faith, and the flesh for the Holy Ghost.

Disobedience and self-will often go under the name of service. These religious bondmen have never known the beauty of "a broken and contrite heart Thou wilt not despise," or if they have, they have lost all sense of it. They spurn all godly advice, neglect clearly defined duties, ignore the whole tenor of the Bible, seek to hide behind some isolated verse, bolt ahead, are likely to bring reproach upon the name of God, determined to have their own way, and then claim it is God who is thus leading them. "From such turn away."

Legal drudgery often masquerades as devoted service of God. How often do we hear, "I must do my duty." The Christian life is to such, bondage. He must observe some certain day, walk in a certain manner, maintain a sanctimonious air, and, in general, his whole life is dry and joyless—a slave to certain religious words and acts. Such souls need the liberating grace of Christ, "For ye have not received the Spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father."

Then how subtly do fleshly pretensions often assert themselves under the guise of devout service. When the prodigal son was joyfully returned to the comforts of home, the elder brother in anger said, "Lo, these many years do I serve thee, neither, transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends." What a spirit is here shown—angry, and would not even enter the house where his fallen, now thoroughly repentant, brother

had been restored to a father's love; extravagant in his blindness and claims to personal righteousness, for who could say, "Neither transgressed I at any time thy commandment"? Amazing is his lack of appropriation when with flocks and herds all about him, and a father's love which assures him, "Son, all that I have is thine," he had never even thought sufficiently of his friends to suggest a feast or of so much as a kid to be bestowed upon their pleasure and comfort. Inconsiderate, self-seeking, he had toiled all those years, cultivating only to build a greater heritage for self.

This same spirit ran through the Pharisaical religion of the days when Jesus was upon the earth, and with what strong terms He rebukes the one who went up into the temple to pray, and when he prayed said, "God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess." Did his boasted self-righteousness save him? Beware, my friend, you may even give all your goods to feed the poor, and your body to be burned, but without charity it profiteth you nothing.

Now let us turn to the service of love. The flesh works for self, love works for Christ. Love service, however self-sacrificing, is never drudgery, but ever a delight. It seeketh not her own, is kind and considerate, labors as unto the Lord, and exhibits the Spirit of our Saviour. As soon as Christian duties begin to chafe us, it is a warning that it is time for us to pause and seek the Lord for a fresh quickening of grace. We have been told to do all things without murmurings and disputings; and whatsoever we do, to do it heartily as unto the Lord and not unto men. Men are often a disappointment; and if we drop back in any degree into self, we are likely to either chide them or chide ourselves. It takes the love of God to serve in the spirit of Paul, "Though the more abundantly I love you, the less I be loved." Nothing but the love of God can continue to serve those who love us less, and continue to serve in the Spirit of Christ. Here is a real test of Christian character; here the human fails, we must have the divine.

Self seeks place; the Pharisees sought the uppermost seats at feasts, the chief seats in the synagogues, and greetings in the market places. They would be seen of man. And what had they? "Verily I say unto you, they had their reward." It is not hard for intelligent people to see and resent the distastefulness of self-seeking ambition. And when one is exalted above others, what a sense of self-mortification comes to those who must give place to the more fortunate rival. May we be delivered from seeking such reward. Acceptance of our service is not according to the place we fill, but as to how we fill it. A widow cast two mites into the treasury of the Lord. Others did not seem to notice her meager gift, but it was seen by the most precious eyes that ever looked upon man, who said, "She hath cast in more than they all." Others gave

of their abundance, she of her want gave her all. It was a quiet service; very different from the Pharisee's "I give," for hers came from a full-hearted devotion.

The beauty of service is found in our entire co-operation with our glorified Lord. Our hearts are to be with Christ, "That ye henceforth live not unto yourselves, but unto Him that died and rose again." We are to be busy about all that is of interest to Him. To find ourselves in this place of blessing, there must be an entire consecration to Him of our all—a complete surrender of our lives to His will. The prayer of our hearts must become, "Not my will, but Thine be done." Seeking the channels of His making, even when impressed that certain things would be the fulfillment of His will, there must be submission. We must abide His time and ways, and trust that He, whose we are, will close what is not for His glory, and open that which redounds to His praise. "Sweet, quiet, yielded life," we long that our wills may be yielded up in His, and that our lives may move in harmony with His love, in His great, eternal purpose.

GONE ON BEFORE

Word has reached us from Sister Mae E. Frey saying, "A wire has come to-day that my precious husband died in the sanitarium at Glendale, Calif. I am leaving for California at once. Pray for me; the news has come as a great shock; I was notified that he was gaining and I was going home for Christmas. The wire came just as I was about to go into the pulpit and preach my last sermon of the campaign. God held me steady and I preached through my tears and gave the altar call, and more people came to Christ than at any time during the campaign. My heart is broken, only God knows what it means to lose him; he was so dear, so sweet, and I loved him so.

"I shall have to cancel some of my campaigns until later. My address will be 369 Mission Rd., Glendale, Calif."

We offer our tender sympathies to our sister in her bereavement, yet at the same time we joy and rejoice with our Brother Frey that at last he is with our blessed Lord and has entered that marvelous Land to which we are all so eagerly looking forward.

THE PREPAID TELEGRAM

A government clerk received an unexpected increase in his salary. At the close of his day's work he rushed to the telegraph office and sent this question to the girl of his choice: "Will you marry me?" He prepaid the return fee, which permitted ten words. His suspense was brief. Back came these words: "Yes, gladly, willingly, joyfully, delightedly, gratefully, lovingly, yes, yes, yes." What would happen to your life and community if you should respond to the heavenly vision in the ten words of this telegram? Wouldn't success so far as you are concerned be printed in capital letters?—From Record of Christian Work.

Look at God's dealings from the standpoint of His heart which is yearning over us. God cannot do a thing which is not perfectly loving and wise and good.—F. B. Meyer.

THE OPERATIONS OF THE HOLY GHOST BEFORE TRANSLATION

Daniel was beloved by his God; he was called a "beloved one"—a prophet—and he seemed to be singled out as a special favorite. But in grace God has no favorites. We are all in the *BELOVED*, and therefore we are beloved. The beloved one received revelations of the future; and this is the office of the Holy Spirit—to show us things to come. Ezekiel saw the valley of dry bones, and there were distinctive stages from the first movement of "bone to his bone" to the breath coming into the men and their standing upon their feet, an exceeding great army.

We are "bone of His bone, and flesh of His flesh"—members of the body of Christ. What about the bones of the saints that are gone to dust, and the flesh that is corrupted? It does not refer to such, for flesh and blood cannot inherit the kingdom of God. The first movement of those dry bones coming together was consummated, when the breath came into them in answer to the prophesying, and the prayers of Ezekiel to the wind, or the Spirit of God. The stages were distinct and separate, yet it was *one whole*, all the stages being interdependent upon each other. They stood upon their feet, an exceeding great army.

"The Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." "Caught up together"—caught up *as a whole*. The first process Christian, together with the last process Christian, forming an exceeding great army, the army of the Lord, to follow Him who rides on the white horse with a garment dipped in blood.

Can these dry bones live? With what body shall they come? God likes to ask hard questions. Ezekiel could not answer. "O Lord God, Thou knowest." He dared not say No, and he dared not say Yes. The raising of those bones did not depend upon Ezekiel's faith; it was *obedience to instructions*. Paul wrote of the seemingly improbable and impossible: but he never questioned it. The extraordinary message was prefixed by him with a double affirmative: "This we say unto you by the Word of the Lord." He wrote previously by the Word of the Lord, but now he emphasizes the fact. The humanly inconceivable thing which was beyond Paul's imagination had to be explained by the fact that he wrote it by the Word of the Lord.

The first stage of the forming of this living army was the dry bone coming together, bone "to his bone"—a movement accompanied by a rattle. Imagine a great field of dry bones sorting themselves together, the noise of one proceeding here and there, one over the other, a strange medley of action and noise. But in the final process they "stood up"—breathing, and ready for marching.

On the Day of Pentecost bone came to his bone. There was a strange mixture, one hundred and twenty diverse men and women, and as they were filled with the

Spirit there was a stammering of the lips, accompanied by strange noises which were made articulate, for the SPIRIT was operating. And as those bones came one to the other, so those individuals swayed backwards and forwards like drunken men. Strange actions caused the onlookers to be confused, astounded, and distressed. Then later, the outside edges of the field were joined to the other bones, and three thousand of those present, having come from many points of the compass, were added to the one hundred and twenty.

The other end of the operation—the army standing up—is represented by the Latter Rain Outpouring of these days. It is the same Spirit operating, bones still shaking, coming together, being covered, breath coming into them and causing them to stand upright. We are standing, as it were, with outstretched necks, not merely ready to March, but we should be *ready to ascend*. The Spirit who placed those bones together and covered them with flesh and sinews was the same Spirit who also raised them up by His breath. So we shall be raised, not from the horizontal but from the perpendicular position.

Meantime there is still some prophesying to be done to the wind of heaven, the breath of God, that the whole of the army to be translated may be normal in its breathing capacity. There must be no asthmatical, consumptive patients in this army: they must have full capacity and lung power, and must be filled with the Spirit.

WHY SHE TRUSTED HIM

There is a pleasing story of how the father of Matthew Henry, the commentator, won his bride. He was a Presbyterian minister, she an only daughter and the heiress of a considerable fortune. Her father objected. "You see," he said to his daughter, "he may be a perfect gentleman, a brilliant scholar, and an excellent preacher, but he is a stranger, and we do not even know where he comes from!" "True," replied the girl, with all the acumen and insight that her great son afterwards displayed, "but we know *where he is going*, and I should like to go with him." Do others have confidence in us because they know we are led of God?—Sunday School Chronicle.

DON'T BE "ARGON"

Lord Rayleigh discovered an element that he tells us, refuses to unite with any other element. It is in the air, but not of it. He tried every means to induce it to unite with some other element, or carbon, or what not, but in vain. He subjected it to unimaginable cold and to unimaginable heat, still it remained obdurate. It would not unite. And then Lord Rayleigh tells us he could not discover one single function this new element fulfilled. So far as he could find out it seemed absolutely useless, and so he called it "Argon," a Greek word meaning, "doing nothing; useless." So those Christians who refuse to keep the unity of the Spirit are the "Argons" of the church.—G. S. Barrett.

"The thing that Jesus sought in the hearts of men, sought for as hidden treasure, was just confidence in God."

SNATCHED FROM THE JAWS OF DEATH

(Continued from Page One)

to God! The place was filled by the presence and the glory of the Lord! My patient lay in silence as though dead, while I stood, with all fear gone, in the midst of His glorious presence, praising the Lord with my entire being for having heard my soul's cry, and thus snatching me from the very jaws of death!

"Who is like unto Thee, Lord, . . . ? Who is like Thee, glorious in holiness, fearful in praises, doing wonders? Thou stretchedst out Thy hand; the earth swallowed them up." Exodus 15:11, 12.

Groping my way as quickly as possible along the dark hallway leading to the diet kitchen, I lighted the tallow candles, and hurried joyously back to my patient. This man who had intimidated me by his duplicity and strength had no longer any power to make me afraid. For now I knew that God was my friend, my protection, and that He is "a very present help in trouble." Psa. 46:1. "The angel of the Lord encampeth round about them that fear Him and delivereth them." Amen!

On returning to the room I discovered the floor was glittering with particles of glass, and on reaching for the electric light globe I found it had been smashed into countless tiny pieces.

Taking my patient by the hand I soon got him comfortably back to bed. Then suddenly, with tears in his eyes, he turned to me and begged me to forgive him, over and over again. His heart was full of deepest regret over the cruel way he had acted. He also fully realized that it was none other than the Lord who had wrought the miracle which restrained him from committing the terrible deed that was in his sinful heart. "Oh, the depths of the riches, both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out!" Rom. 11:33.

From this hour S— was a changed man. The drinking, swearing and offensive mannerisms had passed away. He was very penitent, docile and gentle. We could not have desired a nicer and more obedient patient.

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

"Therefore will I give thanks unto Thee, O Lord, among the heathen, and sing praises unto Thy name." Psa. 18:49.

Therefore "The adversaries of the Lord shall be broken to pieces; out of heaven shall He thunder upon them." 1 Sam. 2:10.

ARE YOU VERY LOW DOWN?

Christ Jesus came into the world to save sinners. A Baptist minister, a graduate from Spurgeon's College, called on another minister in great depression. After hearing the story of his gloom, his friend said, "You forget what your master, Charles H. Spurgeon, said, 'However low a man may sink he cannot lose his sinnership and therefore may come to Christ.'" "That is the very word I wanted," he said, and left rejoicing.

The whole of Christian living hinges on the way in which people read the Bible for themselves.—F. B. Meyer.

The Dominant Christ

Evangelist A. P. Gouthey at Central Bible Institute

(Continued from Last Issue)

There is no philosophy to explain the problem of death, but Christ is the resurrection and the life; there is no hope outside of Him. Now as knowledge advances we may get better and better adjustment in a dozen and one different realms, but when it comes to this realm, the last word has been said. So I say when it comes to this passage under discussion, you have the only word of comfort for man on the question of death—the only word. Sometime when you have time, turn to Paul's discussion of the resurrection. He said, "You ask me what kind of bodies we will have? Thou fool!" (And there are fools in these days.) Paul said, "We will come up with the same kind of body as it was when it went down." The same.—Except a grain of wheat be wrapped in cotton batting, tied with a lavender ribbon, anointed with Pinaud's lilac perfume, and placed on the window sill in the sunlight, it—NO! A grain of wheat must fall into the ground and die. You must think out from Jesus Christ and the experience which He gives to the inner consciousness of the individual that we will come up as we go down. It is not enough to believe in a historical Christ who set a magnificent example. I must know Him as a supernatural Christ indwelling my very being. We will come up as we go down.

That involves us of course in the discussion of the resurrection. The man never did live who can preach a real gospel to a depraved world and escape persecution. Some of us will be lucky if we escape with our lives. It would not surprise me at all if some of us get the chance to buy a martyr's crown yet. We are living in the enemy's country. A friend of mine was talking to me the other day. He is a Christian man who has walked with God until his face looks like the other world. He said, "Gouthey, I have followed you through these five or six weeks of preaching and I am going to say that you have undertaken a hopeless task; there is no hope of your winning." I said, "Doctor, that is a little discouraging." He said, "Yes, I know, but wait a minute. You will never do what ought to be done, but I will say this: If it cannot be done this way, then it cannot be done at all, so keep at it." I am tempted now to go rambling off again. You know they are constantly telling me that there is no hope of proving these truths; that they are unscientific, antiquated, and bla bla bla. I do not think so. The more we know about science, the nearer we can come to establishing every New Testament truth. For instance, a few years ago they told us that cement was a solid substance. Now they tell us there is no such thing as solid substance; it is simply a mass of molecules in constant motion. We have learned so many things about sound in connection with radio. The whole universe is in motion. We might say commotion, but they say motion. The whole universe is in motion.

When I read about the universe being in motion, my mind leaps back to Isaiah's experience. He heard the creatures crying,

"Holy, Holy, Holy." Suppose the crying of those creatures sent out vibrations that were in exact rhythm with the molecules in the temple building—what would happen? Why, the temple would move of course. That is exactly what Isaiah says happened. That is not scientifically impossible. The well-informed man cannot laugh at that now. Then in the New Testament we read that "the Lord shall descend from heaven with a shout." I wonder about that shout. Suppose that shout catches the rhythmic molecules in the bodies of consecrated saints—what would happen? There is only one thing that could happen. Exactly. So I say, the deeper I study and the longer I think about it, the more sure I am that we have a bedrock foundation on which to build.

We will not convert them all. I do not hope to do that, but by the grace of God we will fish out some of them. It is comforting to me to know that I have the thing. The longer I live, the more sure I am that we have it! The more I study and read and observe, the more sure I am that we have it. Having it, it is our business to give it to them whether they want it or not. These are the days that the writer was talking about when he said to go out and compel them. These effeminate little brethren say to me, "We are to plead with them, use moral suasion," but the day will come when you are to go out into the highways and hedges and compel them to come in. The word is that used in connection with herding up sheep with a long club. If the sheep get to messing along in the hedge, he hits them a wallop or lays hold of them and drags them in. If you care to get more strenuous, your Greek Testament will confirm you in it. Drag them in! In another place the New Testament says we are to pull them out of the fire, get hold of them and *drag* them out.

It is glorious to know that we have it! That sounds bigoted to some people, but we have it! Two thousand years with forty-five million testimonies to the same experience shows that we are not wrong, but that we are right. We have it and it is ours to give it to them. Don't everybody try to use my method—that would not work; but find out what you are built for and where you fit in, get your own message, and then preach it. The day has to have it. When people are failing to hear the truth we bring, it is no wonder that suicide has increased 300% in the past two years in the United States. No wonder! What is there to offer man if you do not offer him this? But once man experiences Jesus Christ in the inner consciousness he gets hold of the truth that death is simply breaking an adjustment with present physical environment in order to give larger adjustment to the future spiritual environment. Except a corn of wheat fall into the ground and die, it abideth alone. If it would reproduce itself it must consent to die.

How does a caterpillar become a butter-

fly? Read the first two or three verses of the 12th chapter of Romans. Let your body be a living sacrifice so that the Spirit of God may transform you. That is the very scientific word you would use if you were talking about a caterpillar's becoming a butterfly. Watch it as it crawls along wearing its furs in July. Maybe the caterpillar has attended a butterfly convention. That is the value of a butterfly convention. He hears the butterflies say they used to be caterpillars. He then analyzes his own deep hunger and decides that he was built for more than a caterpillar life. Every honest man must come to the conclusion that he was built for more than he can find in this world. Finally the caterpillar makes up his mind to go the way it is necessary to go if he would become a butterfly.

I do not know how much courage that takes, or if it takes any, but I know it takes a lot of courage for a human being. The caterpillar goes into his cocoon and passes through strange experiences and when he comes out he comes out a butterfly. Did you ever notice how a butterfly finds its way to a rose garden as soon as it comes out of the cocoon? It feels perfectly at home there. It is the same way with a Christian. By the supernatural power of Christ, his inner being is so completely changed that he is perfectly at home in his new environment.

John says that whosoever is born of God does not sin and cannot sin. Do not be afraid of that word "cannot." That is, he cannot live a life of habitual sin and be born of God. You need not talk of a sinning Christian. You might as well talk of a honest thief, a truthful liar, or of a sober drunkard, as of a sinning Christian. "There ain't no such animal." God changes us supernaturally. He does it by transforming the nature. That is an old story, but we will never outgrow it. We are as familiar with it as we are with our A B C's but I like to remind myself of it. This is the way it is done. We must die to live. If a man saves his life he shall lose it, but if a man loses his life he shall save it. Jesus Christ has mastered the whole realm of death. The curtain does not go down on the last act of a man's life when the undertaker gets him. In fact, the curtain just rises. You cannot get that encouragement from human philosophy. Death means that we fall out of adjustment with the immediate physical environment in order to give us larger spiritual adjustment.

From that angle it is very interesting to know that the Lord said something about our living larger lives. He said, "You have been faithful; well done; now you will have charge over a couple of cities." That ought to give a hint of what you are built for. Just take on as many as you can handle. Our world is so limited that we can hardly chop kindling wood without making a mistake, but you can take charge of some cities during the millennium and never make a single mistake. Fall out here to get larger adjustment there. So, in the final analysis, you can afford to fall out.

That takes me on to the next step, that of human hunger. Here we cannot give expression to the deepest emotions of the heart. I read a poem called "The Poet's Sorrow." In the last paragraph, the poet said,

"The poet's sorrow is that he has better in him than he ever succeeded in writing." There is more in him than he ever gets out. We all experience that, do we not! It is the same way with a musician. Other folks may marvel at the production of a poet or a musician, but he knows that he did not say what he wished to say. When Beethoven was composing the famous Moonlight Sonata, he wrote, rewrote, changed and labored over it incessantly, day and night. As his wrists played out, he poured ice water upon them and urged himself on to the completion of the masterpiece. After playing the finished piece, Beethoven fell across the keyboard and cried like a child. He never got out of him what he had in him and he knew it.

I know there is a preacher's sorrow. When you have done your dead level best and the folks marvel and pat you on the back, you go home and throw yourself on the bed and cry like a spanked child. You know you never got out of you what you had in you. No one ever gets out of him the message he has in him. There must be a world somewhere where a fellow gets it out of him. There must be a world somewhere where a fellow can give expression to the emotions of his heart. You sit down and listen to the trees whispering in the dusk and take out a pencil and begin to write. You get a few verses done and look at them and make up your mind they are only good enough to tear up and burn. That is not what you wanted to say at all. But it is the best that words can do. The power of human language is such a rickety old vehicle on which to haul these spiritual emotions. There must be a world in which to get it out.

Mrs. Gouthey is a beautiful singer, while I cannot sing at all. I say to her frequently, "It must be such a satisfaction to be able to express yourself like that." She will answer me, "Yes, but if I could preach like you do I would never sing another word." Well, I am full of music myself, but kind and sympathetic as you are, I am sure you would all desert me if I tried to sing to you. But there is a world where we can get it out. A million years or so from now you will hear a strange melody, and you will ask an angel, "What is going on special in heaven to-day?" "Oh, nothing special," he will say; "that is just Gouthey singing." It may take a million years to get it out of a fellow, but it is going to get out.

Every dream of this inner life is a prophecy; every ideal is going to be realized. This world will never give opportunity to realize it, but these inner feelings and ideals are proof of everything we preach.

There is no more pathetic chapter in human history than the record of the search for truth, yet we never seem to find it. Scientists are uncovering new problems much faster than they are solving old ones. The deductive method used will never get them anywhere. I could stand here and lecture for 47 years on love but you would know no more about it than before I began; but two minutes after you had fallen in love you would know all about it. The realm of human knowledge is experience. We move in experiences. Christ dwells within and if you know Christ, you know a thousand and one

things you cannot prove. When you find Christ, you find truth. In Him are hid all treasures of wisdom and knowledge; in Him is all essential truth. Much truth and much knowledge is not essential.

If I am going to have forty billion years in the next world where they have pure light, why get so sweaty about my A B C's now? We should be careful about our mental culture but when we get through with this world, we still know only our A B C's. Sometimes we get to talking about mature saints and mature folk. I don't know how we can do that for we haven't any example by which to go. We are coming to a world, blessed be God, if we are true to Christ, where truth will unfold like a summer morning. Do you get hungry for that day? I do. Christ is the hope of glory; Christ is the answer to every one of these human problems. Christ is the supernatural fulfillment of all problems of our human desire. Christ is the answer to death, to the deep hunger of the human heart. He is the answer to the quest for truth.

The world is rapidly going into infidelity and materialism. It is ten times as hard to preach the gospel now as it was ten years ago. I have never seen a day like this, and you young folks are going to be up against one of the hardest jobs ever tackled, and you might as well know it now, but when a man gets serious about glorifying God, God Almighty always manifests Himself and helps such a man. The eye of the Lord is running to and fro throughout the whole earth seeking to show Himself strong in behalf of His people. This is our fight to-day. The majority of the older folk do not understand or appreciate the battle. They have lived in another day. Let us haul up the same old artillery and turn loose!

We cannot convince the minds, but we can get to the hearts. One has said, "I am an atheist in my mind but your truth has made me a Christian in my heart." That is our hope.

THE DUST AND ITS VIBRATIONS

The Psalmist inquires, "What is man that thou art mindful of him?" The reply to this question is found in a later Psalm, "He remembereth that we are dust." Psa. 103:14. The Lord said, "Dust thou art, and unto dust shalt thou return." Gen. 3:19.

The second Adam never returned to dust. His flesh saw no corruption, it was raised. He was crucified in weakness but raised in power, raised by the glory of God. Scientists are finding out that the dust, the atoms are intense vibrations. Every particle of dust that once was inhabited by the spirit of man and again reverted to dust after the spirit left it, has never ceased to vibrate since its tenant left the tenement.

In Ecclesiastes 12:7 we read, "The spirit shall return unto God who gave it"—a realm, a state of which no parallel exists in the world, because it belongs to God. But God will send back that spirit, accompanied by the Forerunner, even Jesus, the Seed of the woman, glorified, clothed upon. And so, as He comes with His glorified body, with the spirits of the departed dead accompanying Him, that dust, still vibrating as atoms do, will be so acted upon by Him with the glorified body, that particles of dust will go out

to meet the glorified, perfected body of Him who is Son of man and Son of God.

And the particles will be so worked upon as to make them fit habitations of the returning spirits, corresponding to, like unto, and in harmony with that wonderful expression of man in God and God in man, even Jesus Christ. Impossible? Of course not. It is a sequence. The Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air"; co-mingling of the earthly and the heavenly, the heavenly and the earthly.

The dead in Christ can no more remain in their *dust* condition than the sun can retain its rays. The sun's rays *shine forth*, and the vibrations reach this earth. Conversely, these dust particles, once inhabited by the spirit of man which was given by God, will shine forth, will reach their goal, which is nothing less than to reach Him who is the Sun of Righteousness. It will be the shout, the voice of the archangel and the trump of God which will so agitate and so work upon these molecules, these dust vibrations, that the larger vibrations will bring these minor vibrations into harmony and cause them to reach their goal.

SILENCING THE ATHEIST

In an argument with Dr. G. F. Pentecost, an atheist said that the reason he did not believe in the Bible was because he did not know the author. Dr. Pentecost replied, "Well, my friend, is the multiplication table a work of authority with mathematicians?" "Most certainly," was the reply. "Then do you happen to know who the author of that table is?" The atheist was silenced.

IF THE CHURCHES WENT

Some years ago a London minister met with an infidel who said he "wished all the churches were swept from the land, beginning with Spurgeon's." "Then which of you infidels will be the first to take upon himself the responsibility of Mr. Spurgeon's orphanage?" was the minister's reply. The silence following the question was very expressive.—Christian Herald.

The Bible always finds me and I always find myself in my Bible till I am rejoiced to say continually He who made me must have had my Bible made for me.—Colesridge.

God never imposes a duty without giving the time and strength to do it.—Ruskin.

THE PINK WRAPPER

If the Evangel comes in a pink wrapper this week, it means that your Evangel subscription expires with the next issue of the Evangel. Please send in your renewal at once. We do not want to lose you from our Evangel fellowship, as we believe our paper will be a blessing to you, and your renewal will be a great help to us at this time.

The Gospel in Foreign Lands

A VISIT TO MOSI LAND

A. E. Wilson

Ouagadougou is the capital of Haute Volta and is the largest town in Mosi Land. The territory occupied by the Mosi tribe lies just north of Gold Coast from eleven to fourteen degrees north latitude and from three to zero west longitude. Both in respect to area and to population the Mosi tribe is one of the largest in all Africa. The population used to be much larger than now, but famine, disease, and migration have reduced it to about two million real Mosi and perhaps a half million others living in Mosi Land.

The People

The Mosi are of negroic stock. Mentally they are not the equal of some of the other tribes, but they have minds which can be trained. They have a philosophy of life which is unique; they say that the white man's sense is in his book but the black man's sense is in his head. To some extent this may be true. I have met some who, though they know nothing of books, yet they are filled with wisdom.

Spiritual Aspect

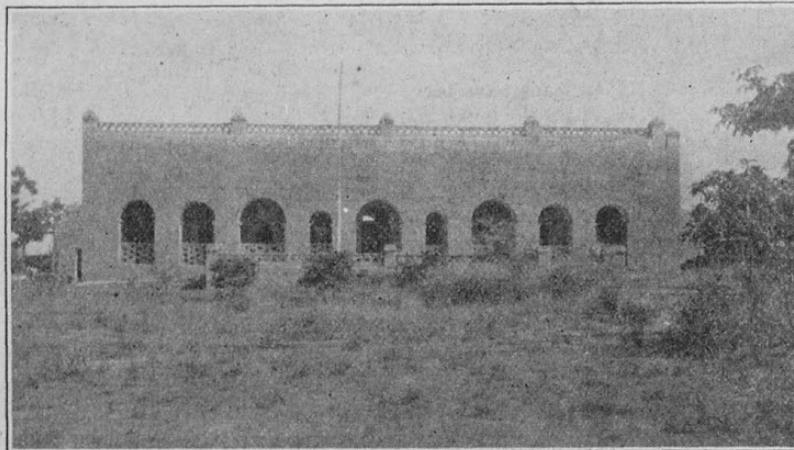
Have they a soul? Yes, there are those who will ask, "Do you think the heathen have a soul?" I would say to those "Come and live with them a while and you will soon see that they do have a soul." We have found that their lives are ruled by the same emotions and desires, that rule the lives of any other people. They love. They hate. They can be kind and they can be cruel. They know joy and they certainly know sorrow. They react against hate and they respond to kindness. They are human. They are our brothers in creation. They know there is a God. What He is like they do not know, but they employ His name many times a day. They all affirm that God is the creator of all things. Some of them know God. Yes, most emphatically, they have a soul. "And hath made of one blood all nations of men for to dwell on all the face of the earth."

Some believe the heathen are not lost. Is not the gospel a universal gospel? Did not Christ die for all mankind? Or did He die merely for the civilized people of the world? Surely He died, not for our sins only, but "for the sins of the whole world." "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved." Acts 4:12. "But the fearful and unbelieving, and abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars shall have their part in the lake which burneth with fire and brimstone." Rev. 21:8. It is commonly believed among us that sinners cannot enter heaven; and if they do not enter heaven surely they are lost. I will say merely that these

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.

people, as all others who have not the gospel are sinners. They are guilty of one or more of the things enumerated in the above reference, and are therefore lost. Eternally LOST! There is no other conclusion. He that climbeth up any other way is a thief and a robber. No man can come to God except through His son Jesus Christ.

I have heard some say, "I don't believe a God of love and justice will send the poor heathen who have never heard the gospel to hell." God says, "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on Him



Mission station at Ouagadougou

in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" Rom. 10:13-15. Jesus said, "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned." Mark 16:15-16. These references show clearly the plan of God for the heathen. They place the responsibility of the heathen on the people of God. And in the light of these scriptures let me ask who sends them to hell not having heard the gospel? Is it God or is it God's people who take lightly the great responsibility God has laid upon them, and refuse to obey the commission?

What chance of salvation do they have? References already quoted show that it is God's will for all men to have an "even break." A famous missionary has rightly said, "No man has a right to hear the gospel twice until all have heard it once." As far as the will of God is concerned they

have just as good a chance as anybody. But God does not work independent of His people. He has laid out the plan of salvation to include all people. He has made the great sacrifice. Christ has died for every man. The power of Satan has been broken. The great commission has been given. But still "The dark places of the earth are full of the habitations of cruelty." In many lands there is a sad lack. Sin in all its hideousness holds sway leaving in its wake an awful carnage of wrecked and wasted lives. Something has gone wrong. Somewhere the plan has miscarried. After two thousand years there are millions who have never heard of the Christ who is able to save from sin. Why is it? Is God responsible? No! Millions who have known the joys of salvation have hid their light under a bushel.

Is giving the heathen the gospel a work of charity or is it a debt which is equally binding upon every Christian? Immediately one speaks of missions there are those who say "Charity begins at home." Sad to say, with the most of these it never gets any farther. God says, "Owe no man anything but to love one another." Now if we love only those that love us we are only as the people of the world. If we love everybody that includes the heathen, and if we love the heathen we will be concerned about their salvation. Paul found himself a debtor both to the Greeks, who were the intellectual people of his day, and to the barbarians, the uncivilized, both to the wise and to the unwise; also to the Romans for he said, "So as much as in me is, I am ready to preach the gospel to you that are at Rome also." Wherever he found people to listen he felt it his duty to give them the blessed story of the gospel.

Beloved if we will examine ourselves before God we too will find that we are debtors. Now if we do not pay our debts we surely are not living in the Pentecostal light. Shall we not look well to this debt and do our utmost to pay it in full? "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?" Isa. 58:6-7. I am convinced that the word "charity" as commonly used is not a word for the Christian to use. "When ye shall have done all those things which are commanded you, say, 'We are unprofitable servants; we have done that which was our DUTY to do.'" Luke 17:10.

The responsibility falls upon every Christian. Don't try to excuse yourself by saying you are the least of God's children.

There is a work for all to do from the least to the greatest. No matter how small your job is, much depends on it, and God expects you to be faithful.

What are you doing at the present time to pay your debt to the unsaved at home and abroad? What percentage of your income are you devoting to Christian work? How many times and how recently have you spoken to your neighbor about the Lord? How many efforts and how determined an effort do you make each day to bring some soul to the Lord? Are you backing up your witnessing with a Spirit-filled life? How often and how fervently do you pray for the lost? Do tears of anguish stain your cheeks when you labor in prayer for the unsaved? Can you say, "Here am I, Lord send ME?"

The work among the Mosi tribe is a little over seven years old. Though fighting against great odds I believe we can show a steady increase in souls saved. At Ouagadougou there are a good number of baptized Christians, and at Kaya there are four baptized Christians. There are some at Yako who are really interested, and some who have made a confession. We are training three of our boys for the preaching of the gospel, and are encouraged with the progress they are making. There are only six missionaries on this field at present and soon some will be on furlough. There is a great need of workers. There are many points which should be occupied. All here believe that the time has come for a forward move. Now we very well realize that the only way we can make any real advance is on our knees, so we invite you to join us in this onward march. "Pray ye therefore the Lord of harvest, that He will send forth laborers into His harvest field."

NEWS FROM MANY LANDS

Congo

After being among the Baluba tribe for two years, I have now been among the Basongi tribe for over four months, and have a fairly good knowledge of a second Bantu language. We find the people here more independent and industrious.

The Lord is very real to us, and we are finding that He's the same God away off here at Katenta, one hundred miles from the Congo River and four days' journey from our nearest white worker, as He was at home. I'm the only white woman worker in the Basongi tribe at the present, but I am not lonely with my dear Jesus so near. He's growing dearer and sweeter as the days go by.—Anna Maier Gittings.

Poland

The Lord has been blessing the work here at Ruda-Pabjanicka; the attendance is increasing, and souls are being saved right along. Much more could be accomplished if we had a hall of our own, since we can only have the hall we now are using on Sunday. Through the week, we have a prayer meeting in another part of the city. But we have a prospect of getting a place in the spring. There is an awakening among many people to take a stand for Pentecostal truth, as they realize they have no power in their lives. The unrest among the people is increasing; there was a strike in Lodz in the Textile Mills, and to make it more

effective, they called a general strike, and the Communists were on hand to add fuel to the fire. The police were obliged to patrol the streets with fixed bayonets.

Socialism and Bolshevism are spreading all over Europe, but many people are beginning to realize it is not Socialism or Bolshevism that can solve the problems facing the world, but that only in Christ is there any solution. There is a great opportunity in this country to win souls for Christ; these people have seen many hardships, and the Pentecostal message grips their hearts. They have much religion, but little salvation.

I visit the people in their homes, and a number have accepted the Lord as their Saviour, but they express surprise when we tell them it is possible to live a holy life. To illustrate the hunger for God, many people in this country walk thirty or forty miles to a meeting. Yesterday a young man started out on a bicycle at two o'clock in the morning to come to a prayer meeting; the meeting was fifty miles away.

While speaking to a woman that has been a Bolshevik she said, "I praise the Lord for saving me and converting my home from a murder den into a Bethel."—A. Clause

Johannesburg, South Africa

The extreme heat is upon us now, and there is much sickness on account of it. Praise God that only two or three of our Christians have been ill. We feel sure it is just the loving hand of God keeping them. And in spite of the oppressive heat the attendance has kept up fairly well. Only those who are really in earnest will come out on the hottest days. To our surprise, last Sunday morning they filed into the dingy, stuffy little hall as though it was a pleasantly cool day. After the usual morning message, one after another got up to testify, which was quite out of the ordinary. Indeed, some of them gave real sermons, telling how the message had gripped their hearts, and how they wanted to press on into the deeper things of God. Another got up and confessed how the Word had gone home to his heart and revealed things there that were wrong. After many testimonies and a few confessions we had a most glorious season of prayer. Even after being dismissed all wanted to linger on, notwithstanding the fact that some of them were legally bound to be in the compound for their midday meal.

Some time ago the assembly went through a real sifting time. Ungodly husbands were beating their wives for coming to church, and others were suffering persecution in other ways. Some could not stand the trials and so dropped back into the broad way, but those who pressed on are shining in a new way, and are now looking back and praising God for the trials. One of the husbands has since taken an open stand for the gospel with his wife. Two of the others, who formerly persecuted their wives, are attending the services occasionally, and are no longer antagonistic. One who was the most opposed at the first, afterward came and apologized to me for angry words, and told me he would see now that his wife and daughter came to each service, instead of whipping them for coming. The wife has never missed a service

since, and says he treats her most kindly, or to put it into her own expression, "treats her like a white man does his wife."—Anna Richards Scoble.

Fiji Islands

We are still holding forth in Savu Savu. Now and again the Lord gives us fresh encouragement, and new inspirations. We have so much to praise Him for.

To-day while waiting on Him, He was so real, and so very near. How sweet it is to abide in the secret place of the Most High. Our services have been better attended lately. One Sunday night there were seventy out to the service.

Wickedness and sin prevail on this coast. The white people are so ungodly, and set such a bad example for the natives and half-castes. So you can get some idea of what the environment is like here, and why one feels the oppression of the enemy. But we have found that praise invariably lifts the spirit of heaviness.—Sister Charlotte Heeteby.

Chengannur, South India

We praise God for His continued blessing upon this work. Since August 3d, fifty have been baptized in water and twenty-two in the Holy Ghost. More are waiting to be baptized in water as soon as the opportunity is afforded them.

There have been some specially marked days during the past few months which have brought joy to our hearts and have encouraged us to press on. The Bible school has proven a great success and has made great changes for the good in the preaching of the gospel by our preachers. Mr. Cook had the chance to hear some of them of late while out visiting our stations and was much encouraged to see how they used the Word. We are determined that this school shall go on even though it is quite an undertaking.—Mrs. R. Cook.

PRAYER REQUEST

Nov. 29th.—A cable has been received from Japan stating that Mrs. John W. Juergensen is in urgent need of prayer owing to a physical breakdown she has suffered since her return to the field.

WHERE IS THE OWNER'S SHARE?

The story is told that Senator Vardaman, of Mississippi, rented a little farm to an old negro, and was to receive as rental one-fourth of the corn and cotton. One day toward the end of the season he said: "Look here, Sam, have you gathered your corn?" "Yes, sah, long 'go, boss." "Wasn't I to get one-fourth for the rent?" "Yes, sah, but dere wan't no fo'th. Dere was jus' three loads, and dey wuz mine," said Sam triumphantly. That is often the way with the Lord's tenth. With too many it is the last tenth, and it does not materialize.—Watchman-Examiner.

MISSIONARY REST HOME

The Missionary Rest Home which was located at 109 S. Grand Ave., Los Angeles, Calif., is now moved to Altadena, Calif. A very desirable house with beautiful grounds has been purchased in Altadena, just north of Pasadena—quiet, lovely view, ideal place to rest. The address is 2823 Santa Anita Ave., and is one and a half blocks north of Pasadena-Fair Oaks street car line. Miss Jacobson, being a returned missionary, does all possible to make a missionary comfortable. When in Los Angeles, phone Niagara 2330, or write the above address when coming from a distance.

In the Whitenened Harvest Fields

GOOD NEBRASKA MEETING

Pastor F. A. Darrow, Bayard, Neb., writes: "Just closed a 3 weeks' meeting, W. G. Ross, of Colorado, doing the preaching. The blessing of God crowned the services, 11 saved, 6 reclaimed, 6 received the Baptism of the Holy Ghost."

A NEW PASTOR

Mrs. W. H. Hurtt writes from Marianna, Fla., telling of the tent meeting held there, in which six were saved and three filled with the Holy Ghost; the little, struggling, divided church brought into unity and the writer called as pastor.

RURAL REVIVAL BLESSED

Brother John McNeely, Elkhart, Ind., writes: "Sisters Marker and Williams just closed a 15 days' meeting in the rural district of Elkhart. The revival was well attended, 6 saved, one baptized with the Holy Spirit."

PROFITABLE SERVICES

Pastor Wm. A. Coxe, Westernport, Md., writes: "We have just closed a profitable series of revival services directed by Brother Lewis A. Hill, of York, Pa. During the meetings many souls were saved and several saints were baptized in the Holy Ghost. God was present to heal the sick, confirming the Word. The assembly in general is revived."

GOD IS BLESSING THAYER

Brother K. A. Auten writes: "After spending the summer in evangelistic work in Illinois and Missouri, we were called to the pastorate at Thayer, Mo. God is blessing in a precious way and the crowds are increasing rapidly. We wish to extend a hearty welcome to all workers who may come this way."

ASSEMBLY IN SAVANNAH

Evangelist S. W. Noles and wife write: "After much labor, by the grace of God, an Assembly of God has been organized in Savannah, Ga., with 25 charter members, A few have been saved in the services. Other Christians are looking this way. Prayer is requested for this struggling church in this wicked city of 100,000 souls."

SIXTY SAVED

Pastor T. B. Chronister, Chaffee, Mo., writes: "We have just closed a 6 weeks' revival, the best Chaffee has seen in many days. About 60 saved, 25 baptized with the Holy Ghost, 30 baptized in water and others to follow. Evangelist Roy P. Foster did the preaching assisted by Evangelist Jack Gibbs."

AFTER SEVEN YEARS

Brother H. H. Jones, writes from Beardstown, Ill., an interesting account of the struggles and victories, interspersed with defeat, extending over seven years, connected with the establishing of the work of Pentecost in this city. The work has now progressed so far that it has been duly set in order as a Council assembly.

A CLOSER WALK

Brother M. W. Johnson, Spiro, Okla., writes: "Brother Coontz came to Oak Chapel Assembly of God, Nov. 4, for a 2 weeks' meeting. The message was to the point and God honored by saving and baptizing 6 precious souls. The church was brought into a closer walk with God."

A STIR IN WEST VIRGINIA

Brother H. A. Nunley of Grafton, W. Va., sends us a clipping from a Petersburg, W. Va., paper in which a glowing account is given of a revival now in progress in that city, being conducted by Sisters Mabel Knabenshue and Ruth Duberg. It speaks in surprise at the power the meeting shows, and the number of remarkable healings taking place.

ASSEMBLY SET IN ORDER

Pastor John B. Marval, Belen, New Mex., writes: "Just closed a 2 weeks' revival conducted by Brother J. W. St. John and party. We had rainy weather, but God worked, 2 were saved, 3 filled with the Holy Ghost, 1 reclaimed. The assembly was set in order. A fine spirit of fellowship prevails among the saints. Any minister in fellowship with the Council who may be passing this way, will find a hearty welcome in this little assembly."

BLESSING AT PENSACOLA

Sister Mattie Hallman writes: "We take this method of thanking all the dear saints who prayed for the church and its progress in Pensacola, Fla., during our ministry. Our report was possibly lost in the mail and does not appear in the minutes of the Southern District Council. God richly blessed us, brought in some backsliders, and saved about 10 others. Ten names were added to the church roster. We are still moving on, with Brother A. J. Martin as pastor for the ensuing year."

EXTENSIVE ITINERARY

Evangelist W. H. Merrin writes: "After leaving Yakima, Wash., our first meetings were at Crosby and Noonan, N. D., where we had a blessed time with the saints. Then to Crosby-Ironton, Minn., and Elgin, Ill. God's blessing was upon these meetings, souls were saved. Our next campaign was at St. Thomas, Ont., with the assembly of which Sister Cunningham is pastor. Souls were saved, the sick healed and numbers baptized with the Holy Ghost. We also had a blessed campaign at Mishawaka, Ind., souls were saved and the sick healed. Next we started with Brother Wellard at South Bend, and though this is a new work we found the hearts of the people open to the whole gospel. Souls were saved and many were at the altar for a deeper experience. The Brethren church kindly permitted us to use their house for a baptismal service. Thirty-two joined the assembly the closing night. Am now at Shelby for a short campaign, expect to start in Indianapolis, Dec. 9. Any one desiring to reach us by mail address us c/o A. A. Sebring, New Era, Mich.

REFRESHING SHOWERS

Pastor W. F. Kirkpatrick writes: "Having good meetings at Paso Robles, Calif., with Pastor Walter Jones. Every night there are souls saved and filled with the Spirit. Yesterday there were 5 saved and 2 filled with the Spirit. Numbers have reported healing in these services. There is a sound of abundance of rain."

AGED RECEIVE THE WORD

Pastor C. W. Maupin, Ontario, Calif., writes: "We came here Aug. 3, and started a tent meeting. About 45 were saved and 10 filled with the Holy Spirit. Among the number saved were an aged man and woman, 75 and 73 years of age, respectively. Any Council minister or missionary coming this way will find an open door."

SEEDS OF TRUTH PLANTED

Pastor Grace B. Smith writes: "Started a meeting Sept. 16, at Pawnee church, one mile south of Womer, Kansas. Brother Allen Shaffer was the evangelist, assisted by Brother Shuck. Six were saved and 5 received the Baptism of the Holy Spirit. The saints were built up. The truth was planted in hearts, several seeking the Baptism when the meeting closed."

REVIVAL CONTINUES

Pastor N. R. Adams, Davenport, Okla., writes: "The Lord met with us mightily in a revival which closed Nov. 4, conducted by the Thompson evangelistic party, giving us 35 or 40 souls, and baptizing several with the Holy Spirit. The Lord continues to bless in our regular meetings. Any minister in fellowship with the Council will be cordially received by this assembly."

FACING FIERCE OPPOSITION

Wm. F. A. Gierke, Pioche, Nev., writes: "Holding a meeting here in face of fierce opposition—red light, gambling, fanatical Mormonism, etc., arrayed against us. Several saved and healed so far. This is first revival ever held here, attendance growing. Brother and Sister Ray Marsh are in charge of this effort to establish a permanent Assembly of God here."

NEW FIELD

Mrs. Fannie McCall writes: "I was called to Fairfax, Okla., for a revival 2 weeks before Council meeting in Tulsa. During the meeting 16 were saved and 18 received the Baptism of the Holy Spirit, 13 baptized in water. There were also some wonderful healings. After Council I went back for a week, during which time three more were saved and 6 received the Baptism. This is a new field for Pentecost—a wealthy Indian town, but many white people live there. Sister Lynn is pastor, in fact she built up this work, having been a resident of Fairfax for many years, receiving the Baptism of the Spirit in Los Angeles a year ago. She is assisted in the work by Sister Young."

The truest end of life is to know the Life that never ends.—Wm. Penn.

THE FORMATION OF THE INDIGENOUS CHURCH

As a foundation it is believed:—

That the Gospel is simple and can be understood by simple people.

That wisely taught, the gospel is attractive.

That a man who sincerely accepts the gospel becomes a new creature.

Stage I.—When we start in a pagan tribe we learn their language, make a study of their social customs and their religious beliefs, and with the resulting intelligent contacts, we preach the gospel. This takes some time, and it is not done sitting down in one center. The missionary travels widely in the district, making friends, answering questions asked him, discussing things which even the tribe know to be hurtful, suggesting, explaining; always relating a system of conduct to belief in God, who is keenly interested in the tribe, and whose welfare He seeks, as proved by the salvation He has prepared for them in Christ.

Before he has won any converts to Christianity, the missionary will have succeeded in changing the atmosphere of the tribe. Where there was ferocity there will be respect; fear will give way to friendship, suspicion to trust. The missionary has become a window, through which the tribe look out of their isolation to the world of men, and to a new conception of God and of man's duty toward Him. The tribe becomes teachable.

Stage II.—In time, however, some persons definitely state that they wish to follow Christ. We continue to teach them, and encourage them to learn to read and write, chiefly that they may read the Scriptures in their own language, which we shall presume is by this time in print, to some extent at least.

Eventually in a village there are several Christians. One is appointed to be leader. Invariably he is a farmer, and continues to support himself and his family by his own industry. He is unpaid by the mission and unpaid by his fellow-Christians. In the early morning, however, in a hut erected by the Christians, he conducts morning prayer, and, except in the most strenuous farming season, will, in the afternoon teach reading and writing to all who wish to learn and give them religious instruction. On Sundays the whole company go to the main station of the District, where they receive instruction in services and classes. The village centers are visited regularly by a missionary.

At the main station of the District elders are appointed and the whole business of the church is brought before them. No decision is taken without their consent, and they are definitely taught to take the responsibility for the purity and the care of the church, to examine complaints, and enforce discipline.

Every convert is taught to win others to Christ and to give for the support of the church.

This then is the second stage in the formation of the indigenous church, resulting in a peasant community who in their new religion have from the very first been taught to support themselves, to propagate themselves, and in a large measure to govern themselves. Socially they remain akin to

the heathen round about them. They continue to be prime producers; they do not lose their manual skill or become ashamed to use it. The chief does not find them more difficult to control, nor does he hesitate to call them for public work.

Stage III.—A time comes when the voluntary village leaders are no longer able with their own limited knowledge to teach the people further. Then some of the younger and most suitable of the men who have been tried out in voluntary responsibility will be taken into a more advanced training. If this training and their subsequent service prevent their maintaining themselves by their own labor, they will be supported, not by the foreign mission board, but by the native church. All African helpers will be servants of the native church and not of the mission.

Stage IV.—The time is anticipated when the missionary will lay down his task, and the African will govern his own church.

At present the mission is only in the first and second stages of the scheme or only beginning the third.

Even with the second stage, however, a great change has been made. The people are, as I have stated, teachable; not only the Christians, but very many of the heathen who are influenced by having Christianity in their midst. If one now organizes a good school one can do so with the support of the people. Nor will the products of the school be divorced from the people. The lads will know more than their fathers about books, but they will not be more cultured, because the fathers have now that in their hearts which is the highest culture. One can now build the superstructure without crushing the foundation.

We have found the system to be slow at the start, especially in those districts where another system has started first and we are changing to this. The missionary appears wealthy and powerful in the eyes of the native, and it is consequently hard to teach him that the new religion is something he is to be, as well as something he is to get. In spite of its initial slowness, however, we believe that eventually it will give results, in solidity and magnitude, beyond those of a system where the missionary alone is made prominent.

In the system I have described, the evangelization of the country must be accomplished largely by natives. The mission deliberately leaves stretches of country between its main stations so that a field for evangelism will be available when there are converts. It is life to a young Christian to win another person to Christ, and if the pioneer work, and all the evangelistic work is to be done by missionaries, there never will be a strong church in Africa.—Selected.

Ill that God blesses is our good,
And unblest good is ill.
And all is right that seems most wrong,
If it be His sweet will.—Faber.

The hardest load we have to bear
Is the labor and strength that's lost
In building the bridge with toilsome care
O'er the stream that is never crossed.

Thy smallness can never be a hindrance
to God but self-sufficiency can and always is.
Franklin Ferguson.

GENERAL COUNCIL FELLOWSHIP

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

Boyd, Homer, Wewoka, Okla.
Cox, Mrs. Dora L., Dayton, Ohio.
Fraser, Andrew L., Hollywood, Calif.
Frerking, Earl L., Lockhart, Fla.
Goree, Clyde C., Kaw City, Okla.
Holoway, Wm. A., Ft. Meade, Fla.
Jackson, Joel V., Hitchitah, Okla.
McGlasson, George J., Oklahoma City, Okla.

Malone, Morris A., Wewoka, Okla.
May, Thomas E., Tulsa, Okla.
Miller, Effie L., Orlando, Fla.
Parker, Aaron, Lomax, Ala.
Rahneff, Paul S., New York City, N. Y.
Roberson, Bert, Cement, Okla.
Sell, Mrs. Carrie A., Cleveland, Ohio.
Terry, John Clifford, Avant, Okla.
Thompson, Russell J., Davenport, Okla.

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

Griffin, Ben S., Pine Bluff, Ark.
Harrison, Francis C. (withdrew), Tampa, Florida.
Lewen, John D., Santa Ana, Calif.
Lewen, Susanna M., Santa Ana, Calif.

G. T. B. I., SAN FRANCISCO

We just want to send a few lines of praise to the Lord for the way in which He has blessed the student body of Glad Tidings Bible Institute in their Practical Work for this term. In the course of a week about 18 street meetings and many other special assignments are held. Recently faith has been rising, and many are the requests for prayer. Space forbids the relating of many interesting details, but on one Sunday in November in the various special services conducted by the students, there were over 40 requests for prayer.

The following are approximate figures obtained from records kept for October. An aggregate of 1,077 students conducted 106 special services (these do not include the meetings in the Temple, some of which are also conducted by the student workers), with 2,834 listeners. There were 135 requests for prayer, and of this number 24 sought the Lord.

As the students have had the privilege of giving out what they have received, the glory of the Lord has come down, and many precious showers have been experienced. From time to time the heavenly breezes are wafted through the classes, and the "latter rain" descends. Almost the entire student body, now numbering over 140, are filled with the Spirit according to Acts 2:4. Of the Senior class which numbers almost 60, there remains none who has not received the Baptism. Surely we can magnify the Lord of all for the great things He hath done. Hallelujah.—Helen Byram, Supervisor of Practical Work.

Opportunities for doing greatly, seldom occur; life is made up of infinitesimals.

WANTED.—To get in touch with those in the state of Georgia who desire an Assembly of God work established. We expect to have a band of trained workers, also Headquarters has granted us the use of a large tent.—S. W. Noles and wife, district evangelists, 1220 Jefferson St., Savannah, Ga.

Forthcoming Meetings

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

RED OAK, OKLA.—Sunday school rally, fifth Sunday in December. All schools in this district are urged to be present. All-day services with dinner on the ground.—C. J. Brown, pastor.

LAS CRUCES, N. MEX.—Thos. Griffin, the Irish evangelist from Killarney, commences meetings Sunday, Nov. 18 for a month or longer. Everybody welcome.

REEDS, MO.—Fifth Sunday fellowship meeting Dec. 28-30, basket dinner on Sunday; bring full basket and help us praise the Lord.—Pastor Nellie Hulsman, R. 7, Carthage, Mo.

ORLANDO, FLA.—The Florida Christ's Ambassadors Rally at the Pentecostal Church, Atlanta Ave., Dec. 28-30. Entertainment provided for all who attend. Come and bring your musical instruments.—Lucile Hall, secretary.

MONROE, IOWA.—Evangelist R. Peterson and party, of Pelican Rapids, Minn., will begin a revival campaign at the Monroe assembly, Dec. 9. For further information write Pastor James Cox, 1220 Kent St., Knoxville, Iowa.

JAMESTOWN, N. Y.—Three days' convention, Dec. 30-Jan. 1, W. I. Evans, Principal of Bethel Bible School, in charge. We are located at 623 E. Second Street. For particulars write Miss Austrid B. Hallin, secretary, 57 Chapin St.—Emil Samuelson, pastor.

HARBOR BEACH, MICH.—Old-time gospel meetings Nov. 26 to Dec. 16th at Assembly of God Hall, State St. Evangelist L. B. Staats will be the speaker. Services every night at 7:30, Sundays 10:30, 3:00 and 7:30.—J. C. Morrison, pastor.

INDIANAPOLIS, IND.—City-wide, old-time revival will open at Fourfold Gospel Tabernacle Jan. 6, continuing indefinitely, Wm. F. A. Gierke, of Los Angeles, Calif., in charge. Evangelistic services at night, Bible conferences at day services. For further information address Pastor Earl W. Clark, 3911 E. Wash., Indianapolis, Ind.

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

SASKATOON, SASK.—Revival campaign in Elim Pentecostal Tabernacle, Avenue A, and 25th Street, Jan. 6-27, A. Watson Argue in charge. Broadcasting every Sunday night from 10:00 to 11:00, over CJHS. For further information write Pastor C. B. Smith, 409 Avenue C. N., Saskatoon, Sask.

CHICAGO, ILL.—A great missionary rally, under the auspices of the Chicago Pentecostal Young People, will be held at the new Lakeview Assembly of God, 3142-44 No. Racine Ave., Dec. 15, 7:30. A combined Thanksgiving and Christmas missionary offering will be taken; come prepared. Missionaries representing many fields will be present.—Carl J. Frizen, chairman, 5003 Berwyn Ave., Chicago, Ill.

OCALA, FLA.—One hundred miles south of Jacksonville, population 10,000, virgin soil for Pentecost. After much prayer the Voight evangelistic party have been led to occupy this city for God. Brother Shafter McCranie, a contractor of this city, has given the use of a 40x68 tent for the campaign which opened Dec. 2, and will continue indefinitely. Tent is pitched on Magnolia, 3 blocks north of post office.

MEMPHIS, TENN.—Our next Fifth Sunday Fellowship meeting will be with the Assembly of God at Memphis. We are expecting Elder W. T. Gaston, or Elder J. R. Evans, of Springfield, with us at this meeting. Everybody in reach is invited to attend. For further information write, Pastor I. A. Smith, 1405 Barbour St., Memphis, Tenn.

BEAVER FALLS, PA.—Special evangelistic services will convene in the First Pentecostal Church at 27th Street and 9th Avenue, from November 28 till December 16th, with Evangelist Alexander Gibson, of Philadelphia in charge. An all-day Fellowship Meeting will be arranged for Thanksgiving Day, and pastors and saints from assemblies of like precious faith are invited. For further information, write the pastor.—Glenn D. Jones, 3401 8th Avenue, C. H.

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.

OKLAHOMA CHRIST'S AMBASSADORS RALLIES.—Three C. A. rallies are planned for vacation days. Mayfield assembly, near Cestos, Dec. 27th; Anadarko Assembly, Dec. 29th, and a New Year's Day Rally at Enid Gospel Tabernacle, 312 E. Cherokee, Enid, Jan. 1. Special music by Fred Henry, blind musician of Tulsa, and a missionary program by the students of Southwestern Bible School will be features of the New Year's Day Rally at Enid.—M. J. McClellan, C. A. President.

ROCHESTER, N. Y.—An eight-day convention will be held at Elim Tabernacle, Williams St. near East Ave., beginning January 6, 1929, in conjunction with the Eastern District Council. Some of the most outstanding brethren of the Pentecostal ministry of the East will minister the Word each evening. We are arranging for a Young People's Rally for January 12th. All assemblies in Western New York are urged to send delegations. Entertainment will be provided for all ministers and missionaries. Delegates and visitors desiring rooms in the vicinity should notify us in advance. For further information write: D. W. Bruce, 224 Dartmouth St., Rochester, N. Y.—Benj. A. Baur, pastor.

OPEN FOR CALLS

EVANGELISTIC.—After Jan. 1, I will go anywhere there is an open door for the full gospel message. I am in full fellowship with the General Council.—Mrs. Annie B. Applegate, 924 S. 31st. Billings, Mont.

PASTORAL OR EVANGELISTIC.—F. A. Toller, 525 So. Oak, Ottawa, Kans.

PASTORAL.—Have been pastor at Mt. Vernon, Mo., 2 years, feel the Lord would have me make a change. Am in fellowship with the Southern Missouri District Council.—J. F. Massey, Mt. Vernon, Mo.

PASTORAL OR EVANGELISTIC.—Have been preaching Pentecost 13 years; and in full fellowship with the General Council.—L. A. Toller, Box 823, Seymour, Tex.

OPEN FOR CALLS.—After January 1st I will be open for evangelistic work anywhere the Lord may lead. Any person desiring my services may address me: Evang. Clarence L. Franks, 1401 E. 6th St., Tulsa, Oklahoma.

CHANGE OF ADDRESS.—Brother E. R. Winter's address is changed from Draw, Tex., to Seagraves, Tex., Box 67.

WANTED.—A Christian woman, preferably Pentecostal, not past middle age, to do housework in family of five. A good woman will be treated as a member of the family.—Mrs. Sula Brace, Lookaba, Okla.

GOSPEL BANNERS

A Pentecostal brother in Chicago writes us that he is willing to supply muslin campaign banners at a very reasonable figure. He is also willing to hand paint any verse of scripture and supply same in frame, with glass, size 11x14 inches, for \$1.50 postpaid. Any wanting either the banners or verses write Emel E. Nelson, Gospel Sign Co., 436 N. Clark St., Chicago, Ill.

WORLD MISSIONS CONTRIBUTIONS

Nov. 23rd to 30th inclusive
All personal offerings amount to \$1,966.42.

1.00	Assembly of God Cloverton Minn
1.00	Christ's Ambassadors Wellington Tex
1.25	Sunday School Springdale School House Stroud Okla
1.25	Love Hill Assembly Ashford Ala
1.25	Assembly of God Apperson Okla
2.00	Pentecostal S S Painesville Ohio
2.45	Vernon Assembly of God Fern Springs Miss
2.67	South Side Assembly Dallas Tex
3.00	Sunday School Lavoye Wyo
3.00	Union S S Cantwell Dist Okla
3.00	Assembly of God Tab Fortuna Calif
3.00	Mehida Pentecostal S S Canaan Center N H
3.00	Christ's Ambassadors Laurel Miss
3.35	Pentecostal Assembly of God Guthrie Okla
3.76	Assembly of God S S Arcadia Kans
3.79	Sunday School Blytheville Ark
3.85	Selma Full Gospel S S Selma Calif
3.96	Pentecostal S S Dewey S Dak
4.00	Young People's Bible Class Goose Creek Tex
4.30	Pent'l Full Gospel Assembly Chula Vista Calif
4.30	Excel Assembly Fxel Ala
4.65	Assembly Hattiesburg Miss
4.82	Assembly of God S S Yoakum Tex
5.00	Pent'l Assembly Glendora Calif
5.00	Missionary Society Auburn Wash
5.00	S S children of Assembly of God Rosalie Nebr
5.00	Range View S S Shepard Alberta Can

5.00	Christ's Ambassadors Full Gospel Assembly Kingsburg Calif
6.00	Fourfold Ambassadors Bellflower Calif
6.00	Assembly of God Church Sadrift Tex
6.40	Woman's Missionary Council Electra Tex
6.54	Crichton Assembly Crichton Ala
7.00	Willing Workers Circle Brooklyn N Y
7.00	Children of Bethel Mission New York N Y
7.25	Pentecostal Church Union Mo
7.50	Jester Sunday School Jester Tex
7.50	Assembly of God Bristol Va
7.55	Childress Chappel and S S Monette Ark
7.69	Assembly of God S S Flint Mich
7.85	Assembly Coulwood Va
8.00	Assembly of God Richlands Va
8.00	Women's Missionary Council Wichita Falls Texas
8.00	Pent'l Faith Mission Memphis Tenn
9.60	Busy Bee Missionary Band Miami W Va
10.00	Prayer Band Dunellen N J
10.00	Assembly of God S S Anadarko Okla
10.00	Group of Friends, Oakland Calif
10.00	Pentecostal Assembly—birthday pennies So Sioux City Nebr
10.00	Pentecostal Assembly Corry Penna
10.00	Women's Missionary Council Houston Tex
10.00	Haskell & Peoria S S Tulsa Okla
10.00	Bethel Chapel Assembly Bethel Mo
10.00	Assembly of God Sedalia Mo
10.00	Assembly of God Nacogdoches Tex
10.00	Assembly of God Church Borger Tex
10.00	First Baptist Church Egg Harbor N J
10.00	Assembly of God Knox City Mo
10.50	Assembly of God S S Gracemont Okla
10.71	Assembly of God S S Savanna Okla
11.00	Betheden Baptist Church Morgan Hill Calif
11.25	United Pent'l Church Bridgeport Conn
11.45	Full Gospel Mission S S Sawtelle Calif
12.00	Long Prairie S S Long Prairie Minn
12.00	Church of Philadelphia Los Angeles Calif
12.00	Pleasant Hill Assembly Redding Iowa
12.41	Disciples Assembly Walla Walla Wash
13.00	El Sereno Gospel Tabernacle Los Angeles Calif
13.17	Assembly & S S Sharon Kans
14.25	Assembly Madison Wis
15.40	Assembly of God Williston N Dak
17.00	Persian Assembly Flint Mich
17.00	First German Pent'l Church S Akron Ohio
17.40	Assembly of God S S Sorento Ill
18.25	Full Gospel Mission Caruthers Calif
19.87	Full Gospel Mission Danbury Conn
20.00	Assembly Patterson N J
21.00	Full Gospel Crusaders of Trinity Tab St Louis Mo
21.30	Full Gospel Tabernacle Lindsay Calif
22.00	Assembly of God Oroville Calif
22.14	Rosen Hgts Assembly of God S S Fort Worth Texas
22.50	Fairhaven Gospel Mission Bellingham Wash
22.64	Pentecostal Assembly of God Drumright Okla
23.18	Assembly and Christ's Ambassadors Eagle Bend Minn
23.67	Assembly Pensacola Fla
25.00	Assembly Monterey Mexico
25.00	Oxford Assembly Oxford Pa
25.00	Pentecostal Assembly Witherbee N Y
25.28	Assembly Noxapater Miss
25.28	Gospel Tabernacle Alton Ill
26.00	First Pentecostal S S Wilmington Del
26.12	Assembly of God Kansas City Kans
26.50	Pentecostal Church Gary Ind
29.00	Full Gospel S S Centralia Wash
29.00	A group of friends Palo Alto Calif
30.00	Southern Calif Bible School Pasadena Calif
30.00	Knoxville Pent'l Assembly Knoxville Pa
31.00	Hill Spring Church Topton Ala
32.10	Florentine S S Tisdale Sask Can
35.00	Assembly Sonnette Mont
45.13	Verdugo City Gospel Mission Montrose Calif
45.93	Gospel Tabernacle Fargo No Dak
50.00	Pentecostal S S Peckville Pa
50.00	Pentecostal Bible School Avoca Pa
52.25	Assembly of God Church & S S Phoenix Ariz
55.00	Bethel Church Sisseton S Dak
56.00	Pentecostal Mission Philadelphia Pa
60.00	First Pentecostal Church New Castle Pa
60.00	German Pent'l Assembly New Castle Pa
64.93	S W Va W W Va & E Ky District Council
66.00	Full Gospel Assembly Los Angeles Calif
81.50	Pentecostal Tabernacle Tacoma Wash
90.00	Lancaster Assembly & Young People Lancaster Pa
92.99	Central Gospel Tabernacle Long Beach Calif
100.00	Pentecostal Assembly Peckville Pa
100.00	Gravity Pent'l Assembly Gravity Pa
100.00	Pentecostal Assemblies of Canada
106.21	Canton Assembly Canton Ohio
110.35	Full Gospel Church Milwaukee Wis
119.00	Assembly of God German Branch Milwaukee Wis
119.60	Bethel Temple Dayton Ohio
125.25	Christian Assembly Cincinnati Ohio
175.00	Full Gospel Assembly Washington D C
269.00	Pentecostal Church & S S Scranton Pa
382.32	Potomac District Council Baltimore Md
610.64	The Pentecostal Church Cleveland Ohio
Total amount reported \$ 6,362.99	
Home Missions Fund \$ 6.00	
Expense Fund 130.29	
Reported as given direct to Missionaries 205.29	
Reported as given direct to District for Home Missions 76.30 417.88	
Total for foreign missions 5,945.11	
Amount previously reported 18,123.05	
Total amount to date \$24,068.16	

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8 And he communed with them, saying, If it be your mind that I should bury my dead out **which was i**
which was be
field, and the

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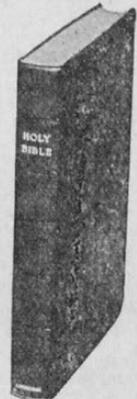
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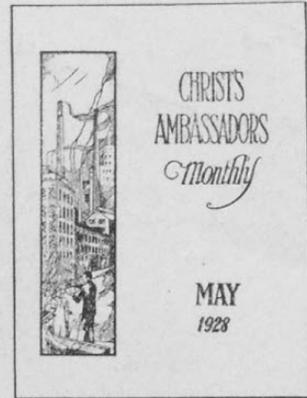
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