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# THE Pentecostal EVANGEL

A FAMILY AND MISSIONARY WEEKLY

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## A Searching Question

*Pastor W. E. Moody, at the Springfield  
Assembly, Springfield, Mo.*

"And he said unto him, What is thy name? And he said, Jacob." Gen. 32:27.

Jacob was a very remarkable character.

The first trick that Jacob played on his brother Esau was when he robbed him of his birthright. See chapter 25:27-34. Paul in his letter to the Hebrews speaks of Esau as that "profane person who, for one morsel of meat, sold his birthright." We cannot justify the trickery and cunning of Jacob, neither can we justify the weakness and folly of Esau.

Later, under the instigation and leadership of his mother, Rebekah, the full story of which is recorded in the twenty-seventh chapter of Genesis, Jacob stole the blessing which rightly belonged to the first-born.

Who that has carefully read that chapter, can ever forget the pathetic words of Isaac to his son Esau: "Thy brother came with subtlety and hath taken away thy blessing," and the angry words of Esau, "Is not he rightly named Jacob? for he hath supplanted me these two times: he took away my birthright; and, behold, now he hath taken away my blessing."

The tricks that he played up his Uncle Laban are also fresh in our memory.

But in the chapter from which our text is taken Jacob is brought face to face with a grave and tremendous crisis. Esau is coming to meet him with four hundred men. "Conscience makes cowards of us all," and Jacob's conscience is disturbed and he is alarmed. He feels

that he has grievously wronged his brother and he is afraid to meet him. He begins to use a little strategy. "He divided the people that were with him and the flocks and herds and camels into two bands, and said, If Esau come to the one company and smite it, then the other company which is left shall escape." Then he prayed earnestly to God for deliverance from his brother.

He then arranged to appease—if possible—the wrath of Esau by a present of two hundred she-goats, four hundred twenty he-goats, two hundred ewes and twenty rams; thirty milch camels with their colts, forty kine, ten bulls, twenty she-asses and ten foals. "And he rose up that night, took his two wives and his two women servants, his eleven sons, and passed over the ford Jabbok . . . and Jacob was left alone; and there wrestled a man with him until the breaking of the day." The great tests and crises of life, we have to go through *alone*. No one but Jesus can share with us the cup that He Himself places in our hands.

"There wrestled a man with him." Who was that man? It was none other than the Angel of the Covenant, the Second Person of the Trinity. It was Jesus Himself who was the aggressor in this conflict. It was He who began the wrestling, and it was He who won the day. But hours passed and Jacob was still unconquered. The wrestling continued until the breaking of the day. "And when

(Continued on Page Five)

## All Things Work Together for Good

The Retiring Editor's Final Message

In looking to the Lord for a word for the New Year, and also for a final message as I close up my ministry on the Pentecostal Evangel, I am impressed that He would have me write a few words on the familiar text, "For we know that all things work together for good to them that love God." Rom. 8:28.

A few years ago I was on a train with some Pentecostal friends, traveling from Montreal to Toronto. We sang a few choruses, and a man came up to us and said, "Please sing some more." We sang again and he became very happy. For his benefit we had to sing many encores.

As I conversed with this brother he said, "I am a Holiness preacher and have been on the job for seventeen years. I know I am in the will of God preaching, for the Lord has given me a number of good revivals. It was seventeen years ago He called me to preach. I was repairing a house one day and a friend was helping me. As I was working I heard my name called. I asked my friend what he wanted and he told me he had not said a word. Again I heard my name, and when I spoke to my friend he again denied having called me. Then I began to recognize it was the Lord calling me just as He called the child Samuel.

"A third time I heard my name, and this time I knew it was the voice of the Lord. He said to me, 'I want you from henceforth to work for Me in My vineyard.' I said, 'All right, Lord. But You know I have a wife and family and I have always provided for them. If I work for You, You'll have to provide for them; and I tell You this, if You go back on me I'll go back on You.'

"That was seventeen years ago," said our fellow passenger, "and in all these years He has not gone back on me, and I know now He never will."

This brother knew by experience God would never fail any one who is seeking to serve Him faithfully. And so in the same way, many of us have found out through experience that all things work together for good to them that love the Lord.

My wife and I were visiting Sister Builder's Faith Home in Toronto at one time. We sat down to a delightful dinner and Sister Builder said, "Praise the Lord; He is faithful. This morning I did not have a penny in the house and I wanted to give you dear ones a good dinner. So I went to the Lord about it. He told me to phone to Eaton's and order a leg of lamb to be sent. All their goods are cash on delivery, you know. But before the delivery wagon came He sent me \$2.00, and so I was able to pay for the meat. And here it is before you." She further told us, "The Lord has shown me something of the love He has for His children and has told me I can have everything I want."

I have always disliked hearing some people say, "The Lord has promised to supply all we need but not all we want." I be-

lieve there is a better place to live in than that. The Psalmist said, "The Lord is my Shepherd, I shall not want." I do not think we should interpret this scripture that the Lord is going to keep us just above the place of beggary, but rather that it is His delight to withhold no good thing from those who walk uprightly. I remember that when our child was four years old, one day she especially pleased her mother, who said to her, "You have been such a good girl; Mamma is very pleased and is going to give you a present. What would you like to have?" The child thought for a moment or two and then said, "Mamma, what would you like me to have?"

There is a place of blessed contentment in the will of God, where we only want what He wants us to have and where we are very happy to leave the choice of things with Him. And we have found that when He puts a desire in our hearts it is always with a view to fulfilling that desire in due time. Since we have learned to love Him whom we have found to be "altogether lovely" in His dealings towards us, we know that all He chooses to send us—even the tests, the trials and tribulations—are working together for our good. I do not think it sacrilege to pray, "Lord, what would You like me to have?"

I can remember the time when as a young man, living in the city of London, I was out of employment. I had been given the name of a certain party, and on several occasions took a long journey to interview him, but each time failed to meet him. I was tired and discouraged. As I strolled along I came to Westminster Abbey. A service was in progress and I went in, sat down and listened. The minister was reading the fifteenth chapter of Luke. There was one sentence he read that burned its way into my heart and has been a source of inestimable blessing ever since. It was this: "Son, thou art ever with me, and *all that I have is thine.*" What need was there to be discouraged? My dwelling place was the bosom of the Father. And all He had it was His good pleasure to share with His own. I took fresh courage. And immediately afterwards as I looked at Him He secured for me a good business position.

The Lord tells us, "All things are yours." 1 Cor. 3:21. Nothing can separate us from the love of Him who is wisely planning every step of the way with a view to our highest good, and He will not fail to provide in due time the things that will be for our best welfare.

Some years ago I read these words, "Our very mistakes are frequently the right things unconsciously done." I have found this true again and again. Some years ago my wife was cutting out a dress for our child and made a mistake. She put the material on one side with the usual, "Praise the Lord," for she never fails to give thanks for everything. Later she picked up the material again and made a far prettier dress than the one originally designed. The child look-

ed on and remarked, "Mamma, you made a more better mistake, didn't you?" The seeming mistake was one of the all things working for good. And so, in like manner, the Lord can take up any broken life, and, laying hold of the knotted, tangled skein, disentangle everything and make a perfect pattern.

A loyal supporter of Lloyd George, Great Britain's prime minister at the time of the war, said of him, "He deals with things as they are, not as they might be." And this is just what my Lord does. The marred clay can be made into another vessel in the hands of the heavenly Potter, as it seems good to Him to make it. Oh, the folly of being full of vain regrets about the past! Let us forget the things that are behind, and, as we press on toward the goal ahead, shout the praises of Him who is wonderful in working, working all things, all ways, and at all times, for our good.

The Lord is good even to those who turn their backs on Him and, by His very goodness showered on them, draws them to repentance. The story of George Bowen, the missionary to India, is a case in point. Bowen was an infidel and loved to read the writings of Voltaire and other atheists. One day he went to a library to get a book. He received one and put it under his arm. He walked for nearly two miles, and then when nearly home he discovered that the librarian had given him "Paley's Evidences," a very different book from the one he asked for.

He made up his mind not to read it, for he had long since settled the question about the evidences of Christianity. But he glanced at the first sentence and was arrested by it. He read a page, then another. He had to go into the country and he took the book with him. He began to read it, and before he was half way through he cried to God, "Help Thou mine unbelief." The book was used to his salvation and he became one of the most devoted missionaries India has ever seen.

He gave up the salary he received from the American Board of Missions and for some years lived entirely in the native quarter, eating and fraternizing with the natives all the time. For some years he earned his livelihood by giving an hour daily to private tuition; and for a longer period he trusted the Lord to supply his need without such occupation. He had a great ministry among the natives. Occasionally he was maltreated and mobbed, but he counted these things among the "all things." He got to know the Lord as few have known Him, and has left the world two books of meditations that contain some of the finest things in the English language. What man would call a "mistake" on the part of the librarian meant much to the kingdom of God. (By the way, I don't find the word "mistake" in my Bible.)

I am quite sure that concerning everything that the Lord lets come into our lives we can say as Joseph said to his brethren, when they were worried about the way they had treated him, "God meant it unto good." I remember at the close of 1923 I was so tested physically that I wondered if I could continue to work at the Gospel Publishing House. I asked the brethren to let me have a couple of months leave of

absence, so that I could rest. To this they kindly consented and a good brother paid my way to California.

When passing through the State of Kansas a woman got on the train with two children, and the porter brought her to my seat. She said she had not been able to get a lower berth and had been compelled to take an upper, and I won her heart right away by letting her have my lower berth for the convenience of her children. She put the question to me, "Are you Pentecostal?" I admitted I was one of those terrible and most despised people, and I found that she also was "one of them." How she plied me with questions! And before she got off the train in California she said that all the things that once troubled her were now settled.

She was suffering with eczema in her hands, and I promised I would agree with her for her healing and would get the saints in Los Angeles to pray also. I met Sister Lockhart in Bethel Temple the following Sunday. She has prayed the prayer of faith for eczema many times. She prayed, and later I heard from the sister telling how graciously the Lord had answered prayer, completely healing her.

I stayed with dear old Mother Squier at Manhattan Beach and had some wonderful times with the Lord. Restored in health I booked my berth on a returning train. The clerk who sold me the ticket put on the envelope the time of the departure of the train, and this was according to the time table, 5:15 p. m. En route to the depot I went to see Brother Harold Needham at the Southern California Bible School. The interview was longer than I anticipated, and in going to the depot there was a block in the traffic so that I did not reach it until 5:05 p. m. I asked for the train on which I had booked my berth and was told it had gone—the authorities had changed the time of its departure to 5 p. m.

I took the next train. At Kansas City I had my supper and then boarded a crowded train for Springfield. It happened that I happened to share a seat with a man who told me he had just missed his train at Kansas City the night before by one minute, and so had stayed over in the city for an extra twenty-four hours. As we began to converse I found that although he was a church member he had never had the experience of the new birth. He said he would like to have this, and together we bowed our heads and he asked the Lord Jesus Christ to be his Saviour from sin, and from henceforth to be the Lord of his life, and I believe he received a real witness that he was "accepted in the Beloved." As we said good-bye at Springfield I could not help praising the Lord that I had missed my train in California, and my fellow passenger was very grateful that he had missed his at Kansas City. "All things . . . for good!" Even the physical test that made the vacation a necessity!

For many months I have again been tested physically, and so my good wife, who always gets the mind of the Lord earlier than I do, felt as she prayed about it, the time had come for me to lay down my pen at the Gospel Publishing House and make way for some one who could do better work than I. For many years I have had a con-

viction that one day I was going to Framingham, Mass., to edit Word and Work, and more than once I wrote and told the friends there that in the Lord's good time I wanted to come over and help them. The founders of the Christian Workers' Union have gone to be with the Lord, but the Lord has arranged for my wife and me to take up the work that they have laid down.

The moment I agreed to resign my position in Springfield to go to that institution, the Lord touched my body. I am looking forward to the day when I shall be able to give myself, as did the apostles of old, continually to prayer and to the ministry of the Word. The first thing I hope to do when I get to Bethel Home at Framingham is to fix up one of the rooms as a Missionary Prayer Tower. For I am convinced that we have come to a place in this Pentecostal revival where, to get greater things from God for ourselves and for our brethren, we must enter into a life of intercession, supplication and praying in the Holy Ghost that is a good deal deeper than most of us have ever known before. I am convinced that the Lord is working all things together for good in removing me to a place where I shall have less to do and therefore shall have more time and opportunity for prayer.

During the past two months I have had a number of much appreciated letters from Evangel readers who write in a kindly manner of the ministry I have had to them during the past twelve years. Some write that they have a clear witness in the Spirit to the move we are making. One dear brother, however, has written me three very strong letters because he thinks I am making a gigantic mistake. For years I have prayed that the Lord would never let me swerve from the orbit of His perfect will for me, and I believe I am moving in His will at this time. But what a comfort to know that even though at times we make mistakes in judgment, even then, since we love the Lord, He will not fail to work all things together for our good.

Since this is so, has a child of God any right to worry? Dear Dr. A. B. Simpson used to say that worry is as bad as worldliness. Having a God who is ever planning for our good, there is no need for us ever to have anxiety. Our big business in life is to praise Him. It is written, "Let them that love Thy salvation say continually, The Lord be magnified." Say it again and again, and then again, and then some more.

Pray for us. Good-bye everybody. God bless you.

Stanley H. Frodsham

If you would be strong in the Lord and the power of His might, do not trust to another's prayers. Prayer is a spiritual exercise as fundamental to the soul, as eating is fundamental to the organic mechanism. Prayer is heaven's manna for the soul, and is best gathered early in the day, when heaven's dew freshness is still sparkling upon the fruits of the Spirit, in your own soul, and the face of God is undimmed by the cares of this workaday life.

When a man is thoroughly converted, religion becomes not merely a creed but a life.

## New Opportunities

J. N. Hoover

These are happy days, because they are the beginning of a new year, new opportunities, and new possibilities. Every morning brings new strength, new hopes and new duties. Whether young or old, rich or poor, each one has a work to perform and a life to give. The busy life is a happy life and a busy church is a happy church.

We are not judged according to our opportunities, but according to our work. Opportunities are the offers of God. Heaven gives us enough when heaven gives us opportunities. If your opportunities are not large enough for you, you had best improve the small ones. Small things in the estimation of man are often large in the estimation of God. Your opportunities will be in proportion to your faithfulness and efficiency. You must learn to walk before you can run. If you would do some great thing you must learn to master the little things. You must cross the foothills before you can stand on the mountain peak.

I know at times the way is dark and thorny and we are tempted to step aside, but despair not. Because things are not going our way is no evidence that God is not having His way. Let us be wise and not give Satan a chance to inject an evil thought. Let nothing, however grievous, prevent you from performing your full duty to God.

We must expect the call to sacrifice, for the servant is not above his Lord. Whatever may be required of you, do it heartily, "and the God of heaven He will prosper you."

During the twenty-eight years I have spent in the pastorate, I have found many professed Christians who were better to their friends than they were to their Lord. I plead for the Saviour. Give to Him your first love, your first thought, and your best service.

If I have one request to make it is this: Make the most of every opportunity, be loyal to Christ, be faithful to your church, love one another, and He whom we love and whom we serve will bring us into the heaven of rest, into the house not made with hands, where years are not numbered and where life has no end.

A LITTLE SALT  
Sarah Elias Foulkes

A man, like a nation, without vision, will perish in the stagnation of self-satisfaction. Paul was so animated by the heavenly vision that he forgot to-day's blessings and accomplishments, in his zeal to "press toward the mark for the prize of the high calling of God in Christ Jesus." To judge from some of our testimonies, it was as though some of us had "already attained." Paul was only "pressing toward." Even so, you and I, brother.

The extent of a man's spiritual possession is the extent of his surrender to God. Nothing matters except that God controls us, and has all there is of us. "It takes the God-controlled to bring forth the God-product."

## POSTAL ENTRY

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**The PENTECOSTAL EVANGEL**

HAROLD H. MOSS, Acting Editor

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**1929**

We pause on the threshold to wonder what destiny lies before us. Our nation has just passed through a great crisis. Will there be another crisis? Religious life has been torn by the heated struggle between Modernism and Fundamentalism, but to what profit? We have seen a world-move for peace, but no accompanying beating of armament into plowshare or pruning hook. We have seen increasing material prosperity, both in church and nation, greater efficiency in organization, and we have given ourselves more than ever to higher education. But has this prosperity, efficiency, and education brought us any closer to God? Or on the contrary has it dulled our spiritual perception?

The destiny of man and nation in this newborn year rests in the hand of God alone. No one can foretell what that destiny holds. But whatever it may hold, ours is to give to each day that God gives to us the very best that is within us, ever mindful that without Him we can do nothing. Refusing to be drawn into the maelstrom of vain controversy, or to be deceived by the plausible profession of peace unaccompanied by the works of peace, let us give ourselves to watching and praying and to godly living, that we may prosper in spiritual things and be filled with the Holy Spirit's power. "Be not drunk with wine (worldliness) wherein is excess, but be filled with the Spirit."

As we yield to the Spirit's infilling, and walk in the light of God's will, 1929 may become the best year of our lives.

**Our Ministry****HELPS AND HINTS FOR CHRISTIAN WORKERS**

Conducted by  
W. T. GASTON

## FOREWORD

We are introducing this new feature in the *Evangel* in response to many requests from our ministers for a little corner where they can always look for a few crumbs and suggestions upon themes of special interest to those who are called of God to assume responsibility.

We are under no necessity of making this feature permanent; this will depend upon the judgment of the brethren as to its relative value to the fellowship.

In response to an invitation by the Executive Presbytery I have assumed the responsibility for this corner; and here from week to week I shall be speaking from my heart to my beloved fellow laborers in the cause and kingdom of our Lord. I solicit your prayers and suggestions. Original thoughts or choice clippings in poetry or prose will also be appreciated. Please don't send manuscript that you wish returned. Make a typewritten copy if you wish to retain the original.—W. T. G.

## PERSONALITY AND PREACHING

We are living in a day of gracious out-poured blessing and, because of grace bestowed, many minds are occupied with the thought of service. The ideal is fundamental in the Christian life, and preachers and Christian workers called of God are, without exception, individuals whose one controlling ambition is to serve their generation by the will of God. How earnest and whole-hearted is the present-day effort of Spirit-anointed workers to stem the rising tide of worldliness and unbelief, and lift up a standard for the people.

It is encouraging to see the *burden of the work* resting heavily upon both young and old, but I fear, beloved fellow laborers, that often we lose sight of the fact that the *worker is of more concern* to the Master than *his work*. It is more important "that we should *be* to the praise of His glory" than that we should meet with seeming success in our labors in His name. There can be no progress with safety in outward serv-

ice without a corresponding growth of the worker in the inner graces of the spirit. "Take heed unto *thyself* and unto the *doctrine*," was the advice of the prince of preachers to his son Timothy.

Here are two constituent elements in preaching—a *man* and a *message*, *personality* and *truth*. We are exhorted to take heed to both. The gospel must not be mechanically expressed. To be effective it must not be truth merely from the intellect, but truth through the character and personality. "A preacher is in some degree a *reproduction of the truth in personal form*. In the preacher the Word becomes again as it was first spoken by prophet, priest or apostle. It springs up in him as if it were first kindled in his heart and he were moved of the Holy Spirit to give it forth." (Beecher.)

Christians are declared to be living epistles, *read and known* of all men. How much more the individual that is exercising a public ministry. The quality of the preacher's spirit, finding expression in his general deportment will, in the very nature of things, affect his message, just as "the force of a blow is measured not by the arm only, but by the weight of the body behind the arm." (Evans.) Therefore a large part of our preparation as preachers should be the development of a true spiritual personality.

Personality often outgrows its limitations, as Dr. Breed has remarked: "How imperious it sometimes becomes, forgetting for (Continued on Page Six)

## A BROADER MINISTRY

You will notice that there are some changes in this issue of the *Evangel*, both in arrangement and features. Hereafter there will be an editorial page on which there will appear not only editorial articles but also helps for the ministers and Christian workers, together with other features. Brother W. T. Gaston is going to conduct the department for the ministers. We believe this will be of real value to our constituency.

## THE PINK WRAPPER

The pink wrapper on your *Evangel* means your subscription has run out. You cannot afford to lose this medium of contact with the Pentecostal fellowship. The *Evangel* has a real ministry and you surely will want to continue the blessing and uplift its message conveys. Send in the renewal for your subscription now while it is called to your mind. Begin the new year right, with the happy satisfaction of knowing that this splendid paper will be coming regularly to your home.

## INTRODUCING THE NEW EDITOR

No doubt the *Evangel* family has been much concerned of late regarding the appointment of a successor to our esteemed Brother Stanley H. Frodsham. The Executive Presbytery, intrusted with this responsibility, have been much in prayer for guidance in securing God's man for this strategic corner of our General Council work. We felt it the part of wisdom to move slowly and cautiously. Indeed it has seemed at times that we were not moving at all.

We have now arranged with Elder Harold H. Moss, our present Field Missionary Secretary, to temporarily assume this responsibility. Brother Moss needs no introduction to *Evangel* readers. He was appointed Field Secretary by the entire General Presbytery in session September, 1927. In that capacity our brother has proven his efficiency, and we who know his adaptability for this work and the need for this ministry on the field are hoping that it will not be necessary to make this arrangement permanent. We believe the Lord will guide in the whole matter, and all His ways are best. But just now an emergency is upon us and some busy man must needs leave his work, and we deeply appreciate our brother's willingness to step in the gap.

We solicit the prayers of the saints for Brother Moss in this new responsibility. The *Evangel*, through the continued loyalty and co-operation of this great fellowship, will continue to grow in quality and service. We have made some little changes that I trust will meet with the approval of our readers, especially the whiter sheet and the improved appearance. Let us conspire together for a great boost in the circulation. All together for 50,000 in 1929!

W. T. Gaston, Gen. Supt.

## TWO PREACHERS BAPTIZED

The Spencer evangelists write: "Just closed a very successful campaign in Bellville, Ill., where God richly blessed in saving and filling many with the Holy Spirit. Many miraculous healings were wrought in our midst. The Jackson Street Methodist Church threw open their doors to us for the full gospel. Dr. Price in his 3 weeks' city-wide campaign brought to them the truth in such a marvelous way that they wanted more. We stepped into this church praying, 'O Lord, send the power,' and He did until the 'slain of the Lord were many.' Soon many were not only saved, but believers were filled with the Holy Ghost, among them the pastor himself and the Baptist preacher from a near-by town, also one of the leading physicians of Bellville. The last Sunday afternoon we baptized 48 in water. We are now back in Wood River. God is meeting us in a precious way. Have been here only a week, but God broke the meeting through last Saturday and Sunday night. Ten were saved and filled with the Spirit. We are expecting to go 'over the top' within the next two weeks."

"No person is entirely consecrated until he is content to let God take care of his reputation."

## A SEARCHING QUESTION

(Continued from Page One)

he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint as he wrestled with him."

Oftentimes God has to cripple us before He can get His way with us. He has to take away our strength and self-confidence. All Jacob could do now was to hold on to the angel with a death-grip. This he did until finally the angel had to cry out, "Let me go for the day breaketh." But Jacob was not to be easily put off. With strong determination and realizing the desperateness of his need, he said, "I will not let thee go, except thou bless me."

Then it was that the angel flung at Jacob that crucial, searching question, "What is thy name?" Without any prevarication or hesitancy, Jacob blurted out the truth, "My name is Jacob." In this answer he made full confession of his character and nature. "I am a supplanter, a trickster, a cunning and deceitful fellow," for such is the meaning of the name "Jacob."

He made full confession of his sinful nature and his sinful practices. Then, and not till then, did the gracious answer come from the lips of the Angel of the Covenant, Jesus the Son of God, "Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed."

If there is anything in our life which is keeping back the answer to our prayers, there is only one way to victory, and that is the way of CONFESSION. Praying, weeping, groaning, sighing, will not of themselves suffice. There must be frank, open confession. Tell out your name, your nature, to God, and do it frankly, fully and without hesitancy, and you will find that He will fly to your relief and change your nature and deliver you from the thing that is hanging like a millstone around your neck.

Confession, *confession*, CONFESSION, is the only way out deliverance.

The question of the text is a vital, present-day question—"What is thy name?" In other words, what is thy nature? What sort of character do you possess? It is, moreover, an individual question. What is thy name? This morning I feel that God is forcing this question upon our hearts. In His presence now may He help us to answer it. He is asking this of the *ministry*. What is thy name? Are we really true ambassadors for Christ (2 Cor. 5:20), or are we merely hirelings who have no real love for the sheep? John 10:12, 13.

It is a sad fact that the majority of those who stand in the pulpits of this and other lands to-day, reject the pure Word of God and are turned to fables. They call themselves by the fanciful name of Modernists, but their rightful name is *Traitor*, for they are traitors of the true Word of God, and the deity of His Son Jesus Christ.

But recently I was reading in a religious journal of high spiritual repute, of a sad condition of things that exists in England. The Rev. Samuel Chadwick, one of the greatest and most spiritual of England's preachers, who is the principal of Cliff College, a Methodist institution, tells of how a young candidate for the ministry

was treated by the Board to which he applied for credentials. I give Dr. Chadwick's exact words as to why this young candidate for the ministry was rejected. He says:

"This young man was troubled and perplexed over his rejection. He knew his marks were good. He was not ignorant of his equipment as compared with those accepted. He was sure of his call. In his perplexity he wrote to ask if he might be told in what and why he had failed. A courteous reply was received in which he was told that it was not a question of failure. He was rejected because he had lived and kept himself remote from the life and thought of the present-day world. He was not *modern enough* in his theological views. Four examples were given:

"1. The Bible was not to be read as the inspired Word of God, but as a book of literature.

"2. Man was not created as recorded in the Bible. He came from the lower animals by slow stages of evolution. There was no Fall. It was a rise upward.

"3. There is grave doubt about the virgin birth.

"4. There is no eternal punishment. The lost will be given a second chance.

"The candidate was told that he was rejected because he was ignorant of these things or because having heard of them he still held on to the belief of the Bible and the old faith."

Commenting on this startling array of facts, the writer in the religious journal from which the above has been quoted, says:

"The men in charge of the examination of young men for the ministry in this particular branch of the Methodist Church in England have become so bold in their work that they are not afraid or ashamed to tell a young man who has been rejected, just where and how he has failed to please them. This young man still believes the Bible and takes its teachings regarding its inspiration, regarding the creation of man, the virgin birth, etc., as these things are set forth in the creeds of the Methodist Church and all the other Protestant churches. But the officials at the headquarters of this Methodist body have secretly become Unitarians, and now feel themselves so safe and so bold in their policy that they will not grant ministerial credentials to any young candidate who does not also repudiate the creed of the Methodist Church as they do."

I confess that my heart bled as I read these words, for it was in connection with that particular branch of the Methodist Church that I first saw the light of salvation and was first led into the work of the Lord.

Thank God, there are yet many in that church who are earnestly praying for a return to the old paths. But the outlook, I fear, is not bright.

What is thy name? Shall I write it *Modernist*? Nay, rather *Traitor* seems to be more fitting. They have betrayed their Lord and Master, and are trampling under foot the blood of God's Son.

But coming now closer to our individual hearts. What answer have we to give to this question? What is thy name? What is thy nature? What kind of Christian

(Continued on Page Nine)

## Choose Ye This Day

Albert C. Dilworth

The Bible contains the stories of many choices, and their results. When God formed man in Eden, He gave him a will, or the power of choice, and has "kept His hands off" man's will ever since. Man's will has been free, and from that freedom arises his responsibility. His whole spiritual life, which includes his lot and portion in eternity, is determined by his choices. In the temporal world, too, his choices lead him all the way; through his decisions comes either prosperity or adversity. So that temporally or spiritually, a man's choices are the most important part of his life.

Adam and Eve made wrong choices in Eden: Eve, in disregarding the warning that the fruit of the tree of knowledge of good and evil was not for food, and in listening to the tempter, and to her own desires for beauty, pleasure, and knowledge rather than to the voice of God; and Adam, in following her in her sins, heeding her desire instead of God's commandment. As a result, both lost Paradise.

In their story, we behold the consequences of allowing desires and pleasures, and even the seeking of knowledge to deaden the sense of duty toward God, and the folly of allowing our companions, friends and even our dear ones to persuade us to make choices that we know are wrong.

In contrast with them, Joshua made a correct choice at Shechem. Joshua 24:14-15. He placed before the Israelites three objects of worship—Jehovah, the gods of their forefathers across the Euphrates, and those of the Amorites. There was little to choose between the two alternatives to Jehovah's worship—both were idols, so the choice was between Jehovah and idol-worship. Joshua made his choice very plain; both he and his house would serve Jehovah. In quoting the 14th verse, the first clause is often omitted: "If it seem evil (or a vexation, as Rotherham translates it) unto you to serve the Lord." This clause well describes the attitude and feeling of many toward God and His service; they attend church on Sunday simply because others do so, not because they expect to meet God there; the Bible does not attract or benefit them, and as for their prayers, they rise no higher than their heads.

What's wrong with such folks? They've made a wrong choice, that's all. They have chosen to serve other gods than Jehovah, gods of pleasure or of business, of education or of sport; whatever they prefer before Jehovah becomes their god. For one reason or another they hesitate to cut loose from God altogether, and they continue the outward form of serving Him, but to their spirit it is a vexation indeed. Men who have chosen to serve God, however, as did Joshua, feel very differently. "I was glad when they said unto me, 'Let us go into the house of the Lord,'" and "Thy face, Lord, will I seek," are two experiences of a righteous man's feeling toward God, among many found in the Psalms.

In approaching God, there is a choice to

be made between two ways of coming to Him. We may come to Him, relying in the fruits of our labors, our service to Him, our righteousness, or we may come trusting in the merits of the blood of Jesus. Hebrews 10:19. Cain is the type of those who come in the first way, and Abel represents those who approach God by the way of sacrifice. We know which offering God accepted, and we can easily infer which manner of approach will meet with His approval.

Then those who have been called by God and have come into the Land of Promise are often subjected to a subtle temptation, which calls for a choice. They are sometimes called to choose between material prosperity in something connected with worldliness and sin, and a less luxurious standard of living with godliness and spiritual growth. Lot was offered his choice between the Land of Promise, apparently a wilderness, or at least with no wonderful fertility, but with the promised blessing of God, and the Plain of Jordan, a veritable garden of the Lord, but with the Sodomites living near by. He chose the outwardly beautiful valley of the Jordan, with all the material fruitfulness and prosperity, and moved over to the neighborhood of Sodom. He soon was in trouble there, being taken captive by Amraphel and his allies, and was only delivered by what would appear to be a miraculous victory given to Abram and his few house servants over the allied armies of the five victorious kings. A wrong choice invariably brings loss and tribulation. Lot apparently did not learn his lesson easily, for he returned to his home and only escaped through angelic intervention when Sodom was destroyed. Still we must not forget that God speaks of him as "that righteous man," and remarks concerning his deliverance, "The Lord knoweth how to deliver the godly out of temptations." 2 Pet. 2:7-9.

Lot was a type of a Christian, who has obeyed God's call, but who being tempted by material prosperity with questionable associations, chooses it rather than an uneventful life with God's blessing.

Christians, living in contact with the Lord, and loving Him with all their heart, would seem to have reached the point where there is no possibility of making a wrong choice. But Jesus said that Mary had chosen the better part, as compared with her sister Martha, in choosing communion with Him, rather than serving Him. Many a Christian, zealous in good works, are missing the best that the Lord has for them, in being so engrossed in His work that they have no time for sitting at His feet. This does not mean that we are to be indolent, but that there is a time for communion with the Lord as well as a time for serving Him, and the communion is the greatest and the best preparation for the service.

Many Christians, coming in contact with Pentecost for the first time, feel an involuntary shrinking, for it is still true that this

sect is everywhere spoken against. But somehow there is an attraction about it, for much of the religious expression of this day is so dry! There comes a time for every open-minded seeker of God, when he has to choose as to whether he will seek the Baptism of the Holy Spirit or not. Pray God that the right choice be made, the choice of Achsah (Joshua 15:19), who, when her father inquired of her what she desired as a wedding-gift, asked for a blessing and for springs of water. She had been given a field, but had found it to be a south land, a dry and thirsty land; knowing the importance and need of water, she had not been satisfied, but had sought springs of water. No cistern or tank for her, but living springs. Her father gave her more than she asked for; he gave her the upper springs and the lower springs.

Jesus spoke of the Holy Spirit as a well of water springing up unto everlasting life, so that the Spirit as given in the Pentecostal Baptism may be likened to the springs of Achsah. The Spirit within the baptized believer proves Himself to be like the upper springs or springs on the mountain top of exaltation and blessing, and the lower springs, or springs in the valley or sorrow, testing and trial. O believer, if you are finding the field of your service to God to be a dry and thirsty south land, ask your Heavenly Father for springs of water. Make your choice, certain that you are making a wise and right one, for God's way is the best way.

### PERSONALITY AND PREACHING (Continued from Page Four)

the time being that the message is not our own, and feeling and acting as though it were our own we attempt to exercise control over it, rather than permit it to freely control us. The preacher thrusts himself into first place; he hides the very Saviour with his own abstrusive personality." Herein lies a subtle danger for the successful minister of Christ. The greatness that is intrinsic in the message is often attributed to the messenger. This mistake, however, is usually made by the people first. But alas! too often the minister himself is affected, and thus his gracious gift has proven the occasion of his fall when, like Herod of old, he has failed to give God the glory.

John the Baptist had a wonderful personality, but he refused to be identified except by his message. "I am a voice" was his answer to the "reporters" who were ready to give him wide publicity. Instead of allowing the attention of the people to focus on his personality, he used his personality to center it on his message. What an example for our day, when preachers who have succeeded in gathering a following seem so ready to start building a little kingdom about themselves. In John the Baptist we behold a man too big to have his head turned by the plaudits of the fickle multitude, when at the zenith of his power they were clamoring to do him honor, or to feel the pangs of jealousy, when his crowds became small. John and his message were of one piece.

True success as a minister of the Word depends upon one's ability to *assimilate his own message, to become identified with it and grow like it*. Not a man-made message, but a *message-made man* is the great need of our churches to-day—men of large cali-

ber who are not discouraged by adversity nor elated with prosperity. There are now, as always, too many small souls in gospel work—men and women who are capable of petty strivings and contentions, whose nature does not seem to absorb nor reflect the qualities of the gospel they preach.

There is also far too much parading of cultured flesh before the people, too much dependence upon external attractions and unsanctified personal magnetism. This is an evil tendency that is fraught with much danger. Let us cling to the old standards, avoiding modern, fleshly innovations. Carnal methods cannot serve spiritual ends.

Sensual self-sufficiency is the curse of a modern, sophisticated ministry. What the world is pleased to call "it" is proving as popular in churches where the delicate, humbling touch of the Spirit is wanting as in the movies and upon the stage. But our faith is "in the power of God." God's peculiar dealings with Spirit-filled saints has spoiled them for a diet of fleshly "it." We are called to *experience* and *emphasize the supernatural*.

However, natural gifts and abilities are not to be despised. The Lord of the servants gives capital "to every man according to his several ability." Indeed, there seems little place in public service for cold-blooded, jelly-fish personalities. God is looking for folk with big hearts (big heads will not suffice); those who are capable of a deep, white-heated love to Christ, and a passion for souls. Such individuals, thoroughly saved, subdued by the cross, clothed with and chastened by the ever-blessed Spirit will find their spiritual horizon ever enlarging, their faith ever increasing, and their ministry telling as they continue in separation from the world and in whole-hearted abandonment to God. With such a ministry any church will stand out in bold relief against the dark background of the world's greatest apostasy.

#### COME, HOLY SPIRIT, COME

*By Gypsy Simon Smith*

Before Thine altar Lord, I fall,  
I give my life, my love, my all;  
I know that Thou wilt hear my call,  
Come, Holy Spirit, come.

Into my heart come and abide,  
Let heaven's floodgates open wide.  
And bear me on its swelling tide:  
Come, Holy Spirit, come.

As on that Pentecostal day  
They all with one accord did pray,  
So come to us without delay;  
Come, Holy Spirit, come.

#### Chorus

Come, Holy Spirit, dwell in me,  
And take control that I may be  
A channel to be used by Thee;  
Come, Holy Spirit, come.

The above hymn was written especially for the Evangel. It may be sung to the tune of "My Lie, My Love I give to Thee."

"Sow to yourselves in righteousness, reap in mercy; break up the fallow ground; for it is time to seek the Lord, till He come and rain righteousness upon you." Hosea 10:12.

## Answers to Prayer

*"The Prayer of Faith Shall Save the Sick"*

#### A MIRACLE OF GRACE

November 23 I had a very bad fall, striking my head on a heavy plank. I received a bad gash over the left eye. Getting to my feet I fell over on my back on the wet ground and lay helpless. Help was called and I was carried into the house. I suffered greatly with my head and breast. I grew steadily worse so that by the next day I could hardly endure the pain. It was finally decided to carry me 25 miles to Eugene to a doctor. I was taken to a home where my daughter and some girl Bible students were. The girls all went to praying at once and Mr. Weinert went to get some of the saints. By the time they came I had lost control of my body, was cold and stiff and frothing at the mouth. All those about me and I, myself, thought I was dying. Finally rousing out of unconsciousness I heard a sister say, "Don't look at her, look to Jesus," and they all held on in prayer. I was anointed in the name of the Lord and death was rebuked in Jesus' name. Suddenly I came to myself and without any effort was on my feet praising God, and I was made every whit whole. In less than an hour I was down town. That same evening we drove several miles into the country to see some friends and tell them what the Lord had done, where we had a blessed time with the Lord. I have been perfectly well ever since, working hard at what I have to do. The friends here at Noti were greatly surprised to see that I was instantly and completely restored, instead of getting gradually better. Glory, glory to Jesus forever.—(Mrs.) A. Weinert, Noti, Oregon.

#### BROKEN VERTEBRAE HEALED

May 17, 1928, I fell down a flight of stairs, striking my head against a stone wall. Being taken to the hospital an X-ray showed two vertebrae broken—crushed a half inch, the doctor said. I lay for two months in one position with sand bags at either side of my head. Then I was propped up in bed for sometime. I was helpless and had no control over my head, the doctor saying I would have to wear a brace. After he said this I prayed and God enabled me to get on my feet without assistance. I have been walking ever since. Later my feet and legs began to swell and I began suffering with my neck and back. The doctor was unable to help me, saying it was due to my broken vertebrae. I suffered four months unable to sleep for pain. Finally I received a handkerchief, anointed and prayed over at the Gospel Publishing House, which on October 8, I applied to my afflicted body, whereupon I was healed immediately. I am now doing my housework and my pains have all disappeared. I give God all the praise.—(Mrs.) Millie Rider, 1915 Park St., Harrisburg, Pa.

The tell-tale of unanswered prayer:—"If I regard iniquity in my heart, the Lord will not hear me."

#### SHE PRAYED TWENTY-TWO YEARS

*O. E. Weller*

On a recent trip to a country mission station, I stepped into the Methodist hospital, where an electric lighting plant was being set up, and, in the waiting-room of the hospital, an old Korean woman came up and clasped my hand. Her face was wrinkled with cares of many years, but it shone with an inner light that spread brightness all over it.

Twenty-four years before, she had been converted by the first Christian preaching in that region, for which she was driven from her home by a brutal and unsympathetic husband. For years she went about telling the glad tidings and bringing others to the Saviour, whom she had come to know and love. All this time she was banished from her home. Her sons were hardly less cruel than her husband.

Twenty-two years passed. The woman's prayers for her family never ceased. At length a Bible study class in the capital city of the province caught the attention of one son, who attended and was converted. He had influence with the father, who in time was also converted. Then they sent for the aged mother to come to them. She was borne back home by sons now as loving and tender as they had before been inhuman. The old couple again met under the same roof, reunited parents of a happy Christian family.

The good old saint still goes about carrying the glad tidings of love, but now has her home for headquarters, and, instead of curses, takes the blessing and prayers of husband and sons with her.—*Missionary News*.

#### AFTER TWENTY-SEVEN YEARS

I had been sick for many years, doctoring all the time. Finally the doctors said I had gallstones and would have to be operated on. I refused to have an operation and continued taking medicine, suffering untold agonies. At length Brother Faulkner from Arizona came to this little town and held a revival, preaching the Baptism and Divine Healing. I was instantly healed. Since the healing I haven't taken any medicine. This is now sixteen months, and I work hard every day. Praise the Lord!—B. J. Miller, Hot Springs, New Mexico.

#### GOD ANSWERS PRAYER

About a year and a half ago I wrote the Gospel Publishing House and asked others to pray with me, that a note given to settle an estate should be paid. We needed the money desperately, but people who knew the man who was to pay it, and who knew that he was "broke," said "no use." But I held on standing squarely on John 14:14. I got my money last week all but \$300 and received a good, bankable note for that. I want the world to know that I give God the praise and glory.—May Stuart Hart, Edgar, Nebr.

## Shall We Preach It?

Chas. E. Robinson

We are observing a remarkable increase in the number of suicides. Life is growing cheaper and cheaper. Not only do men take the life of others for the most paltry reasons, but they seize the opportunity to risk their own life unnecessarily. The many efforts of the past year or so to fly across the oceans, illustrate my thought. Planes could be tested equally well by flying round and round over land where the lighting would be comparatively safe. Life, however, is held so cheap that merely to be spectacular the most perilous voyages are undertaken. November 6th an old and trusted post office employee, here in Springfield, made an ineffectual attempt to kill himself by poison. Yesterday he went to the track and lay down before an on-rushing fast train, whereupon his life was instantly the forfeit. Yesterday, also, a man working in my yard, finishing at noon and taking his pay, went and bought with it poisons with which he sought to take his own life. He was still alive when I left his bedside last night. There were 4,796 suicides in America last year.

Why? Suicide being the rushing by one uncalled into the presence of God, and murder being the sending of an unwilling soul to stand, without opportunity for final preparation, before his Maker; the two are closely related to the preaching of the gospel—the good news to men that while alive they may prepare to meet God after death. Therefore the asking of the question, Why such an increase of suicides and murders? is appropriate and profitable in a magazine read by people interested in spreading the gospel.

When I was a youth if news came of one of those occasional suicides which then so shocked and astonished the community, men commonly said to each other, and seemingly every one agreed, that the man must have lost his mind, for no man in his right mind would take his own life. So far as my information and experience give me knowledge, that was the generally held-to opinion about suicides.

But what was the basis for the people generally accepting this explanation? Evidently because it was everywhere understood that a suicide went to an eternal hell, where punishment would be severe beyond the possibility of the human mind, even in its most enlarged and fearful imaginings, to understand, but from which there was, nor could ever be, any possibility of escape or amelioration. No man in his right mind, we said, would rush into hell, therefore no man in his right mind would commit suicide.

But why did people substantially without exception believe in a literal and unspeakably awful eternity of hell? Of course the answer is, Because it was faithfully preached by the ministers of the various reputable churches. If a church sidestepped the preaching of hell, as for instance the Universalists, they were openly scoffed at as being unworthy of the name of a church of Jesus Christ.

But isn't that the way it is now? No,

is the answer that springs instantly to the mind of the reader, that is not so to-day. To-day we have the widespread fruits of Russellism; we have Pridgeonism; we have the Higher Critics, who have set thousands of pastors to preaching an expurgated Bible, from which things objectionable to the flesh are omitted; we have Modernism which denies the old fundamentals of the faith until Christianity as they have it, is a mere empty shell; we have a belief in Evolution prevalent among the highly educated members of the ministry, whereby God's Word is flouted, and we have Christian Science and Unity with the soft-spoken blandishments and gentle manners of their votaries, assuring us there is no danger.

How long has it been since you heard a sermon calculated to make real in the minds of the hearers the truth that the wicked shall be turned into hell? Have you heard two such sermons in ten years? Likely not.

What has happened? Satan has organized a mass movement of troops endeavoring to break down belief in hell. Without mentioning leaders of regiments or even of battalions in that Satanic onslaught, effectually manned by comparatively minor men and comprising forces very numerous indeed, we may name as leaders of army divisions the things and persons mentioned above, Russellism, Pridgeonism, Higher Criticism, Modernism, Belief in Evolution, Eddy, and Filmore. In the face of this onrushing Satanic mass movement of seasoned troops, the ministers of the gospel have, all along the far-flung battle front, silenced their batteries, even spiking their own guns.

Results? They are too many to list. Of course included among the rest are, vastly increased worldliness among church members, an amount of looseness, immorality, and crime among those whose growing years were spent in the midst of this unequal battle, and the deplorably depraved estimate now generally placed upon the sacred and God-ordained estate of matrimony. A generally accepted and lively belief in a real, genuine hell has always been a powerful incentive to Christians to hold fast that which has been given them, and has been a mighty deterrent to those who contemplate deeds of violence or lust. Take away belief in this most salutary doctrine and it takes no prophet to see that "the falling away" will be on, and that with increasing scope and completeness.

But we are talking about suicides. No longer do people generally say of a suicide, "He must have lost his reason." That man who worked for me yesterday, in his agony last night, wanted a knife. His misery was so great that he wanted to "end it all" with a knife. We assured him he could not so end it all but would in that way rush into hell; but he declared hell could be no worse than he had been going through. It was plain that he had no heart belief in hell. His circumstances were difficult and, to the natural man, they tended to despondency, as is doubtless always the case with a suicide,

and having no fear or conception of hell before his eyes, it seemed to his distorted reason to be the wise and practical thing to "end it all."

This man had not seemingly been deceived by the teaching of Evolution which, by making out man to be a descendant of the lower animals, of course takes away the sanctity of his life, and makes him as one of the brutes. Being made to believe that one is not made in the image of God as God says, but is only a highly developed brute form, not only destroys faith in God's Word, but makes it seem plain that all there is of life is to live, and all there is of death is to die, a thing which is comparatively easy to go through with.

It is surprising how plainly and vigorously Jesus discoursed on hell. The concordance on the words "fire," "everlasting," "hell," and "torment," show that Jesus spoke forty times of men being punished in hell "where their worm dieth not and the fire is not quenched." That same Jesus will, in due time, sit in judgment, and will say to those whom He cannot welcome into the mansions prepared for them who love Him, "Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels."

Not only then has the ministry contributed substantially to the filling of the world with suicides, murders, and countless other crimes of violence, by failing to fearlessly and faithfully unlimber its batteries against the "no-hell" doctrines flooding the world, but it has departed from the good way of preaching as the same was given us in example by the Lord Jesus Christ Himself. Brethren, let us repent and do our first works.

### KANSAS DISTRICT COUNCIL

The blessing of the Lord was manifested in a very real way at the District Council meeting held in Wichita, Kansas, Nov. 26-30. A wonderful spirit of unity and Christian love prevailed throughout all the sessions. Brother W. T. Gaston preached, with good results, at the night services, and Brother H. H. Moss gave helpful Bible lessons to the ministers each morning and after. Brother Fred Vogler was re-elected district superintendent, and Brother Claude Utley, of Topeka, Kansas, secretary-treasurer. Brother Amos R. Farley was appointed State Sunday school secretary. Thanksgiving Day was given over to the Sunday schools and Christ's Ambassadors Association for a rally meeting. The Christ's Ambassadors of Kansas completed its organization during this meeting and elected Harold Jones, of Fort Scott, the first president, and Martha Devore, secretary-treasurer.

Do not lose heart and hope in useless weeping over the closed doors of the past. Follow Him who has the keys.—Meyer.

Many indeed think of being happy with God in heaven; but being happy on earth never enters their thoughts.—John Wesley.

## A SEARCHING QUESTION

(Continued from Page Five)

character do we possess? Have we a secret spirit of pride? Are we proud of our spiritual attainments or gifts? Have we a feeling of exaltation in view of our success or position in the church of God? Do we feel elated because of our good training and appearance? Do we carry about with us an important, independent spirit? Do we think much of our natural gifts and abilities, and look down upon those who are not in possession of these gifts and abilities? Do we feel our own importance, and think that we are somebody? Then our name is *Pride*.

Are we conscious of a love of human praise? Have we a secret fondness of being noticed by others? Do we draw attention to ourselves in conversation? Do we have a feeling of self-complacency when we have had a free time in speaking or praying, or when God answers our prayer for the healing of the sick? Then our name is still *Pride*; and that is the thing that dragged Lucifer from his place of exaltation and power and turned him into a devil, or rather *the Devil or Satan*.

Do we feel the stirrings of unholy anger or impatience, and then excuse ourselves by calling it nervousness or righteous indignation? Do we have a touchy, sensitive spirit? Have we a disposition to resent and retaliate when we are contradicted? Are we guilty of giving sharp, heated flings at other children of God, and sometimes go so far as to pray *at* them in public services?

Have we a strong self-will, a stubborn, unteachable spirit, an arguing, talkative spirit? Are we given to harsh, sarcastic expressions? Have we an unyielding, head-strong disposition? a driving, commanding spirit? Have we a disposition to criticize and pick flaws when we are set aside and are unnoticed and others are put to the front?

Have we a peevish, fretful spirit, a spirit that loves to be coaxed and humored? Then our name is *Unsubdued*. Such a character has never been subdued under the mighty hand of God. He is like a good brother I heard of the other day. He is zealous and earnest, full of "pep" in the Lord's work and is willing to make many sacrifices to achieve success. But he has never been *subdued*, and hence is in constant danger of getting his feet over the traces and causing trouble.

Have we a man-fearing spirit? Do we compromise for fear of what man may say about us? Do we shrink from the cross, and seek always to take the way of "least resistance"? Do we shun to declare the whole counsel of God? Then our name is *Coward*.

Have we a jealous disposition? Is there a secret spirit of envy shut up in our hearts? Do we feel bad in view of the prosperity and success of another? Have we a disposition to speak of the faults and failings of others rather than their gifts and virtues? Do we find it hard to esteem others better than ourselves? Then our name is *Envy*.

Have we a dishonest, deceitful disposition? Do we seek to evade or cover up the truth? Are we trying to cover up our real faults and seeking to leave a better impression of ourselves than is strictly true? Are we

guilty of exaggeration and a straining of the truth? Do we show to the world a false humility? Then our name is *Hypocrite*.

Do we show a spirit of discouragement in times of pressure and opposition? Are we conscious of a lack of quietness and confidence in God? Is there in us a lack of faith and trust in God? Have we a disposition to worry and complain in the midst of trials and testings? Is it the usual thing for our prayers to go unanswered? Then our name is *Unbelief*.

I could go on indefinitely and speak of formality, deadness, lack of concern for the lost, dryness, indifference, lack of power with God, selfishness, love of ease, love of money and many other phases of carnality.

But to each one of us God is putting the question, What is thy name? Are we like Jacob—ready unhesitatingly to confess our name? or are we going on from day to day knowing that God has a controversy with us and yet refuse to confess? To those who are convicted of a lack in Christian life and service, the royal road to victory is CONFESSION.

Thank God, it is possible to walk in the Spirit (Gal. 5:16-25), to walk in love (Eph. 5:2; 1 John 2:6), to walk circumspectly (Eph. 5:15), to walk worthy of the Lord. Col. 1:10; 1 Thess. 2:10-12.

Let us listen to and obey His Word in 2 Cor. 6:17, 18: "Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty."

Now are we the sons of God—that is our name, sons and daughters of God. Let our walk be such that God will be well pleased.

## CHURCH HOSPITALITY

"One thing is often forgotten. It is the hospitality of worship. When Robert Burns was feeling melancholy and desperately lonely, he drifted into a church—and drifted out again without having had a word or a hand of welcome. But before he left he scribbled this on the fly-leaf of a hymnal:

'As cauld a wind as ever blew;  
A caulder kirk, and in't but few;  
As cauld a minister's e'er spak';  
Ye'll all be hot ere I come back!'

"Poor Bobbie Burns; when a welcome by Christ's people might have transformed life for him! Oh, if Christ's people would only remember that the stranger in their midst stands with them before the throne of grace! that God welcomes him; that they do not worship God acceptably if they turn a cold shoulder on God's stranger! True worship has an open heart!"—G. B. F. H.

Any recipient of a gift highly appreciates cheerfulness in the giver. So far as obtaining favor by it is concerned, you'd better keep your gift than give it reluctantly, or in less quantity than the need calls for. God is not alone in loving a cheerful giver.

—C. E. R.

Being right with God means being right with God.—Bovee.

## Sage Counsel

Extract from Preface to an old volume of John Wesley's sermons:

I want to know one thing, the way to heaven: how to land safe on that happy shore. God Himself hath condescended to teach me that way; for this very end He came from heaven. He hath written it down in a Book! Oh, give me that Book! At any price give me the Book of God! I have it: here is knowledge enough for me. Let me be a man of one Book.

Here then I am, far from the busy ways of men. I sit down alone: only God is here. In His presence I open, I read this Book; for this end, to find the way to heaven. Is there a doubt concerning the meaning of what I read? Does anything appear dark and intricate? I lift my heart to the Father of Lights. "Lord, is it not Thy Word, 'If any man lack wisdom, let him ask of God?' Thou 'givest liberally and upbraideth not.' Thou hast said, 'If any be willing to do Thy will, he shall know.' I am willing to do: let me know Thy will."

I then search after, and consider, parallel passages of Scripture, "comparing spiritual things with spiritual." I meditate thereon with all the attention and earnestness of which my mind is capable. If any doubt remains, I consult those who are experienced in the things of God; and then the writings whereby, being dead, they speak. And what I thus learn, that I teach.

But some may say, "I have mistaken the way myself, although I have taken it upon me to teach others." It is probable many will think this, and it is very possible that I have. But I trust, whereinsoever I have mistaken, my mind is open to conviction. I sincerely desire to be better informed. I say to God and man, "What I know not, teach Thou me!"

Are you persuaded you see more clearly than I? It is not unlikely that you may. Then treat me as you would desire to be treated yourself upon a change of circumstances. Point me out a better way than I have yet known. Show me it so, by plain proof of Scripture. And if I linger in the path I have been accustomed to tread, and am therefore unwilling to leave it, labor with me a little; take me by the hand, and lead me as I am able to bear. But be not displeased if I entreat you, not to beat me down in order to quicken my pace; I can go but feebly and slowly at best; then, I should not be able to go at all. May I not request of you, farther, not to give me hard names in order to bring me into the right way. Suppose I were ever so much in the wrong, I doubt this would not set me right. Rather, it would make me run so much the farther from you, and so get more and more out of the way.

Nay, perhaps if you are angry, so shall I be too; and then there would be small hopes of finding the truth. If anger arise this smoke will so dim the eyes of my soul, that I shall be able to see nothing clearly. For God's sake, if it be possible to avoid it, let us not provoke one another to wrath. Let us not kindle in each other this fire of hell; much less blow it up into a flame. If we could discern truth by that dreadful flame, would it not be loss,

## The Gospel in Foreign Lands

### DAYS OF BLESSING IN NORTH INDIA

Marguerite Flint

The District Convention at Chupra opened Tuesday night, October 31st, with a message from our chairman, Brother J. H. Boyce, and from the singing of the first hymn that night, right through the entire week, the presence of the Lord was very real and precious. There were three meetings daily, messages from the Word truly given by inspiration of God and profitable for doctrine, for reproof, for correction, for instruction in righteousness! There were many precious seasons of prayer, when we were led down low at His feet, to Calvary,—and again lifted in the Spirit and blessed with all spiritual blessings in heavenly places in Christ. We came not alone to the place of prayer, but brought with us our Indian helpers, the boys and girls, and the inquirers of our many stations,—and the men and women in heathen darkness all about us,—and as we prayed, we knew God heard our united cry and was moving in behalf of lost souls. There were glad hours of worship and praise when station problems were forgotten, and through it all came new visions, renewed consecration, fresh courage, deeper love, sweeter unity,—for all of which we give Him thanks!

Wednesday morning our Brother Nicodem brought a message on "Submission" that was a blessing to every heart, and in the afternoon the Lord took us further along the same line, as Brother N. P. Thomsen spoke from Jeremiah 18,—*"Arise and go down to the potter's house."* In the evening service Mrs. Schoonmaker spoke to us from Exodus 32 and 33, and our hearts burned within us as we saw Moses, the man of God who dared to stand in the gap and pray, *"Forgive their sin, and if not—blot me, I pray Thee, out of Thy book."* We were taken on to the Tabernacle set up without the camp, and as our sister spoke, in the power of the Spirit, of the need of men and women in Pentecost to-day ready to go without the camp and, if need be, lay down their lives for the Spirit, the Third Person of the Trinity, our hearts made glad response, *"Yes, Lord."* The prayer of Moses that followed, *"Show me Thy way,"* *"show me Thy glory,"* was burned deep into many hearts and to some it has become the prayer for the coming new year. Thank God, there is a place by Him, where we may stand upon the Rock,—and we in India need your prayers that we may abide there ever. The Wednesday night service closed with a season of prayer that continued until almost midnight, and we knew we had caught a glimpse of His glory—and His way!

Thursday morning Brother A. A. Blakeney of Dehra Dun Bible School gave us a most precious message on *"Tarry until,"*—linking the victory of David over Goliath with the Pentecostal power, the power that was given to the early church, the power that is ours to-day. In the afternoon service Mr. Boyce brought us a very practical message, *"Winning Souls in India,"* which was followed by an informal discussion that

*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.*

proved most profitable indeed. At night Brother D. Mahaffey gave us some amazing facts on the signs of the times, pointing to the soon coming of the Lord, and this message took us all to our knees.

Friday morning we found ourselves on holy ground, so real was the presence of God in our midst. There had been much prayer that He would set aside our program at any time that it might please Him,



*Some of our India Missionaries*

*The above picture was taken in the Hill District. Brother J. H. Boyce, the North India District Superintendent, may be seen standing to the left of the picture, while Brother Niels Thomsen the District Treasurer, is standing at the back to the right. Sister Marguerite Flint, the writer of the Conference report, is standing at the back on the extreme left.*

and this He did,—the hours passed quickly in prayer and praise, adoration of Him who is alone altogether worthy.

In the afternoon service, the subject presented by Brother Nicodem, was, *"Our Missionary Policy in India,"* a question later discussed at some length as it is very much upon every heart—*"Our territory, how best to cover it"; "Lost souls, how best to reach them"; "Converts, how best to help them and lead them on."* It is a many-sided question, some favoring concentrated work, others feeling the urge of the Spirit to go as far as possible and reach as many as possible,—and after having talked over the many problems and our limitations as to workers, finances, etc., we were glad for the splendid message on prayer, and the power of prayer brought by our sister, Miss Gardner, in the evening.

Saturday morning Miss King gave a most precious Bible study on *"The Bride of Christ,"* from Psalms 45; Eph. 5; Rev. 21; and S. S. 3:11—and before the message was

over we were led to wonder *WHY* we had murmured so often as the fine needlework was being put in by the hands of love,—as the threads of gold were worked into the bridal garments.

In the afternoon, Elder Wm. McKelvey of Lakhimpur brought a most encouraging report of the mass movement in the Panjab,—the sweep of the gospel from village to village among the low castes and outcasts of India,—and as we listened, we dared to believe for greater things for our own districts.

Saturday night Brother Thomsen gave us a stirring message on Pentecost, emphasizing the promise of *"the Holy Ghost and power,"* urging us not to be satisfied, and not to let our people be satisfied, with anything less than that fullness of power that comes by tarrying until we be charged and recharged with His power! The engine was used as an apt illustration of the Spirit-filled worker,—fired to the limit of its capacity—enabled to pull its heavy load and *get it through!*

We gathered together on Sunday morning in real expectancy and were not disappointed,—for the last day of the feast was indeed a holy and happy time. Mr. Boyce spoke from Isaiah 53, reminding us all that *"bread corn must be bruised,"* and that if we as missionaries would be used of God to feed the multitudes it must be by the death route—by Calvary. The pile of wheat must be trampled out as we so often see here in India, and we must recognize the *"oxen of the Lord,"* and submit, with thanksgiving! Miss Steffen brought us a message in song, *"Lead me again to Calvary,"* after which the Lord graciously met with us in the breaking of the bread and the partaking of the cup.

The Sunday afternoon service was an open testimony meeting with Brother Thomsen in charge, and we had a happy time praising God for the sweet days of blessing, of fellowship together, and with Him. There was sorrow in every heart as we remembered the dear ones who had fellowshiped with us in former conventions, now gone from our ranks,—especially did we think of dear Sara Coxie, taken from us so recently. We had looked forward to meeting her and hearing her speak at this very convention, but His thought had been otherwise. But His ways are best, and for the shadows as well as the sunshine, we praised Him. The thought was brought out again and again during the testimony meeting, *"I'm the smallest of His vessels, but I much care overflow,"* and we pray the overflow from the convention-day blessings may reach every mission station.

We had agreed to unite with all who were keeping Sunday the 4th as a day of fasting and prayer for our loved homeland in her time of crisis, so the hours between the afternoon and evening services were spent in prayer to Him whose hand is not shortened that it cannot save, neither His ear heavy that it cannot hear. Hallelujah! and He met us there.

The last service of the convention, Sunday night, was most precious. Brother

Blakeney spoke from the Song of Songs, of the bride, and as Jesus was lifted up before us anew as the fairest among ten thousand, the One altogether lovely, our hearts rose to Him in a cry that India might indeed so be drawn by our love for Him, that her people might cry, "Where is thy beloved—that we may seek Him with thee?" Our hearts were very full as we rose to sing together the Doxology,—and we agreed that we had indeed been blessed with a taste of heaven upon earth.

## POLAND

*Anna Bukczynska*

Sunday, November 4, a very precious baptismal service was held in a village about one hundred miles from here. Brother Czernski baptized 53 candidates. This is a new work and the first baptism. A great throng gathered at the river to watch the ordinance. Some ridiculed and carried on; others took it all seriously, pondering over it all as they went to their homes. It was most interesting to watch those new converts going into the water and out. They were so overjoyed that one could imagine they had wings and were flying in and out. One dear old man said he would not go into the water for any amount of wealth. He is sickly and unable to stand the water—his body would become numb and he would collapse. He went in, however, for Jesus' sake and all was well. Praise the Lord! In fact, he said he felt better. One cruel father so severely struck or kicked his twenty-five-year-old daughter, for accepting this "faith," that she lay sick a week and would probably have passed away if God had not undertaken for her. She was appointed Sunday school teacher for the children. Many have received the Baptism in the Holy Spirit. God worked blessedly in that place, a number at a time coming through.

I must tell you about a Catholic woman I visited one day, who seemed to be reaching out for God in a real way. God met her and forgave her all her sins. Afterwards, I was told she went to confession and I could not understand why she went when she had already received forgiveness. Later I found out that she was a little fearful and wanted the priest's opinion concerning her experience. A few weeks later she received the Baptism in the Holy Spirit and went to confession again. She spoke in tongues and the priest said that she spoke Latin and Italian. He understood her to say, "I praise Thee, I praise Thee from the depths of my heart!" He told her that God had bestowed wonderful grace upon her and that she should value her experience. She is an illiterate person and knows nothing in any other language except Polish and Russian. The people marvel at the change in her life, as she had been a very wicked woman, and most of all because she is one of them. She visited me to-day and told me how she longs to come to our meetings but her husband will not allow her. Please pray for her.

By the grace of God I will never fret; I repine at nothing; I am discontented with nothing.—John Wesley.

God is patient with us, and we need to learn patience with ourselves.

## WOULD YOU LIKE A SILVER SPOON?

Our Brother Forrest G. Barker has been working hard in Huancayo, Peru, to erect a building which would be suitable for his purpose of gathering a congregation of Indians from the district in which he is working. These Indians are practically untouched by the gospel, and our brother's plan will undoubtedly result in many souls being saved for the glory of our Lord Jesus. At present some finishing touches still need to be put to the building, and in order to encourage an interest in his work Brother Barker has had a native silversmith make some silver spoons which are nine-tenths pure silver.

A similar article could not be purchased in this country under two or three dollars. For each five-dollar offering sent in for the building we will send a beautiful silver teaspoon with chased handle; for each offering of seven dollars and fifty cents we will send a silver teaspoon with the figure of a llama, the native beast of burden, on the handle of the spoon. In return for each ten-dollar offering we will send a prettily decorated silver sugar spoon.

These spoons are certainly very beautiful and have the additional charm of being handmade. We have only a limited supply, namely, twenty of those to be given for five-dollar offerings, thirty-six for seven-dollar offerings and twenty-three for ten-dollar offerings.

If you wish a spoon, therefore, send in your offering as promptly as possible. Address all communications to the Missionary Secretary, 336 W. Pacific Street, Springfield, Mo.

## NEWS FROM MANY LANDS

*Mavelikara, S. India*

The new heathen year 1104 began in September. The heathen calendar is used almost exclusively by the people of this province and also by the government. On the fourteenth day of the first month is the chief holiday of the year which is called Carnam. They celebrate it to the extent that we do Christmas. Almost everyone has a long holiday, some as long as two weeks. As far as possible, every one buys a new cloth (that is to wear). There is much excitement, for the children, and adults too, engage in games of various kinds and in Indian dances. But in spite of the beating of Hindu tom-toms, our drums could also be heard, for we were celebrating, not Carnam, but the Christ of Christmas, who came to save and give us joy such as Carnam festivities can never bestow. Even though this was a heathen festival time, splendid crowds came to our open air services. The people gathered in a circle, leaving us in the center, and needless to say the name of Jesus was mentioned again and again, and each time a demon-possessed man would become very restless and say much to break up the service, but the Lion of the Tribe of Judah prevailed. During the last meeting, the crowds sat there, seemingly breathless, convicted and awed as a heart-stirring message was given to them, pleading with them to yield to Jesus Christ.

The passing weeks have found us touring in the district, both to our old established outstations and new ones. First we went to two stations located in the hilly part of

Travancore. At the first station visited, called Pathanapuram, meetings were held several days, both in the busy market place, and in a crude meeting place on the side of a hill. During our stay here, three Indian men accepted Jesus as their Saviour. To God be glory! Being a long distance from our headquarters at Mavelikara we visited another station in this district called Punalur. Only a footpath leads to our station in this place, over one hill, over narrow elevated paths, through flooded rice fields and nearly up to the top of another hill. Here by baptism thirteen people took their stand for Jesus before the world. A really beautiful sight it was as one after another was buried in the waters of baptism, the rain coming down upon us in torrents, being monsoon season. All of these thirteen people had been Hindus until very recently. Others here also expressed a desire for Baptism, but we told them to wait until a later date when we could be more sure of their conversion.—Mr. and Mrs. John H. Burgess.

## LIBERIA (PALIPO STATION)

Truly the Lord is in our midst, and our hearts are encouraged as we see the people in town coming to the Sunday services. Last Sunday as we held a meeting in town we were much impressed by the attitude of the people saying, "We like the Word you bring us and you must keep telling us, so we can learn sense and do this God fashion." Is not this wonderful for people that have been so long in heathen darkness, and does it not pay to give the gospel to these that have never heard? Kindly hold with us that the Spirit of God might reveal to these hearts the truth of His blessed Word and loose the shackles that have bound them for so many centuries.

In a near-by town called Panaka they have a large ju-ju or idol house where a big snake lives. It goes to the bush for food daily, coming back at night to sleep. There is a woman that occupies the same house and this snake sleeps alongside of her on her mat every night. Oh, how these people need the saving grace of Jesus Christ.

Recently the king and the chief people were here from another town, begging for a missionary but, the old story—there were none to send. How our hearts were touched and after praying over the matter we decide to minister to these people, build a church and take the children into our school and give them the gospel. It is one whole day's journey from here by hammock, so we covet your prayers for divine strength to enter this open door to give the Bread of life to these hungry souls.

## SAILING DELAYED

In the last issue of the *Evangel* it was reported that Brother and Sister Woolever were sailing for India on S. S. *City of Baroda*, leaving New York, Dec. 7. We later received advice from our brother and sister that they were unable to get ready in time to catch this boat, but that they were planning to sail on Dec. 22, instead.

## HUMILITY'S REWARDS

"We cannot enjoy divine power in our experience, until we submit to divine authority in our lives."

# In the Whitened Harvest Fields

## GREETING FROM SAN JOSE

Brother Paul H. Ralstin began his ministry as pastor of the First Baptist Church, San Jose, California, Sunday, November 4th. He comes to San Jose following successful pastorates at Oakland and Sacramento, where during the three years he was pastor the church building was enlarged and the membership doubled. The First Baptist Church of San Jose is well known all over the continent, in fact, throughout the world, as a Full Gospel Baptist Church, having stepped out into the light in 1921 under the leadership of Pastor Wm. Keeney Towner, and the fires have been burning ever since. Through its broadcasting station, K Q W (The King's Quickening Word) the gospel message is being spread far and near to many isolated places on the Pacific Coast, as far north as Alaska and through the Middle West. Tarrying services are held regularly Sunday afternoons and Monday evenings, saints are receiving the Baptism of the Holy Spirit (Acts 2:4), souls are being saved, and the Lord is blessing. The church feels very grateful to God for sending Brother Ralstin, who is ably assisted by his talented wife and daughter Miss Isabel, to minister to them, and to lead them deeper into the mystery of His grace, and is looking forward to a very fruitful year under their leadership.—J. R. Elder, Chairman Board of Deacons.

## THRIVING ASSEMBLY

Pastor J. D. Long writes: "We have recently closed a 15 days' revival at 22nd Street, North Little Rock, Arkansas. Brother J. W. Dodd, former Nazarene preacher who has just recently come into the Council, did the preaching for the first 11 days. Meeting started on Thursday night and the following Sunday we had basket dinner and all-day services, which proved to be a great blessing to all. There were many saved and baptized in the Holy Ghost, all of which were men and their wives. Brother Adams from Malvern did the preaching the last few days of the meeting. We have also organized a young people's meeting. Fifty-three were present the first evening, and great interest is being shown. Our membership has outgrown our church building and we are now building a new rock veneer church, size 46x66, with an 18x40 ft. annex, in which we hope to have services by the first of January. Any of the Council brethren passing through are cordially invited to pay us a visit. My address is 2102 Parker, North Little Rock, Ark."

## PROSPECTIVE CHURCH

Evangelist Guy N. Nickell writes: "Just closed a 3 weeks' meeting at Torrington, Wyoming. The scattered saints were gathered together. Some were saved who are now tarrying for the Baptism of the Holy Spirit. A lot has been donated for the erection of a church building. I began a campaign Dec. 2, at Bridgeport, Neb."

## A GOOD MEETING

A report comes from South Norfolk, Va., rejoicing over the Lord's convicting and saving power in a meeting held by Evangelist Homer Peterson, assisted by Mrs. Chestnut, singer. At one service 14 professed conversion and 2 received the Holy Ghost according to the pattern.

## BRIEF MENTION

Brother Geo. Shepherd writes from Fort Madison, Iowa, that the assembly there has been set in order.

Brother Ray B. Lorentzen writes from Pitt, Minn., of progress at Blue, where 4 were saved and 4 reclaimed. He also tells of the prosperity of the work among the Indians at Redby.

Pastor T. A. Wayne writes from Stanfield, Ore., where he is pastor, of the divided church being reunited, and of several being reclaimed. They have purchased a building seating 150 people.

Pastor B. E. Hillman writes from Atlanta Ga., of a revival held by himself, resulting in the organization of an assembly, which chose him as pastor. Elder J. E. Spence is to be with them January 17-20 for Bible convention and to set the assembly in order.

Brother Harry McIntosh writes from Dyersburg, Tenn., that Brother and Sister N. W. Mills are now pastors and that the work is thriving. About 25 saved and some filled with the Spirit. They are rebuilding and repairing the church.

We have word from Evangelist Elsie M. Baker and Party that they are at St. Charles, Mo., where they found a revival already begun. Many healings witnessed to, and 8 saved in one service. The assembly is in fine spiritual condition.

Evangelist Claude H. Eckles reports souls saved in Prescott, Ariz., including bootleggers; also Baptisms and marvelous healings. Council brethren are invited to visit his work.

Brother V. R. Jackson writes of a good meeting in Pastor O. A. Severson's assembly, Noonan, N. D., in which many were saved and reclaimed and baptized in the Holy Spirit.

Word comes from Pastor Lester Hayes, Houston, Texas, of a revival there conducted by Evangelist A. F. Gardiner. Thirteen saved, 11 baptized in the Holy Spirit.

We are informed that a report of the Arkansas-Louisiana District Council was sent in but it seemingly miscarried. However, Brother Bruton writes that possibly the best Council yet was held this year, in which a very constructive program was adopted and the same executives retained.

## STEADY GROWTH

Pastor L. G. Baker writes: "We came to Baker, Ore., about 2 years ago and found a nice band of people struggling along in an old dilapidated building. We began to talk to the Lord about a new building and to-day we have a beautiful stucco building seating about 500, modern throughout. Not only has God blessed us in that line, but a steady growth has been evident, and the end is not yet."

## A VICTORIOUS YEAR

Pastor Albert Ott, Marlin, Tex., writes: "Just closed a good revival with Sister Willa Short, of Oklahoma City, as evangelist. About one hundred professed Christ as their Saviour and 7 were filled with the Holy Spirit. We truly praise God for the way He has blessed since we came to Marlin. The full gospel work was established about a year ago, and this has been a blessed year for us. We have 368 enrolled in Sunday School, and show an average attendance of 197 for the year."

## DIAMONDS FROM THE MUD

Brother and Sister J. P. Gallagher, Tulsa, Okla., write: "There are services in the Lighthouse Rescue Mission every night in the week except Monday. Hungry men are given food for both body and soul. Our crowd consists of the down-and-out class who would not go anywhere else to church. We give them a hot meal and a warm bed free of charge. Brother Hutsell preached for us Saturday night and won 4 souls that night. This is our sixth year now, and we have won over 2,000 souls for the Lord. We are located in the slums."

## A GREAT OUTPOURING

Pastor A. W. Kortkamp writes from Alton, Ill.: "Alton has just received the greatest outpouring of the Holy Ghost that she has received for years, in an old-time revival just closed. Oct. 21, we moved into our newly remodeled church building, which is one of the largest and nicest in the city and began a great city-wide revival. From the very first God's blessing rested upon every service with many at the altar seeking to be saved. During the last three weeks of the campaign the 15-year-old evangelist, Dolores Lee Dudley of New Philadelphia, Ohio, did the preaching. Great throngs attended every meeting and many times numbers were turned away unable to get into the building. Not one service passed without sinners weeping their way through to salvation and as many as twenty in one night were saved. During the 6 weeks' campaign two hundred and fifteen were wonderfully saved, and many received the blessed Baptism in the Holy Ghost according to Acts 2:4. Some received their Baptism in the new prayer tower, others in the prayer room, and still others in the glory hall down stairs. There were times it seemed when the whole place was ablaze with the glory of God. Hallelujah! We give God all the praise."

**THE TESTIMONY OF A JEW**

One of our tracts is, "How God Got Hold of a Jew," by Brother Meyer Tan-Ditter. Those who have read this tract may be glad to know that Brother Tan-Ditter has now his testimony in larger form, in a booklet. It is entitled, "Why I Believe Jesus Christ Is the Messiah." These can be obtained for a freewill offering.

Write direct to Brother Meyer Tan-Ditter, 846 Broadway, East Providence, R. I.

**OPEN FOR CALLS**

**PASTORAL.**—C. A. Terry, R. 2, Ashdown, Ark.

**EVANGELISTIC.**—Mail will reach me addressed to 1205 S. Third St., Pekin, Ill.—L. E. King.

**EVANGELISTIC.**—Have license from North Central District Council.—L. J. Russell, Gen. Del., Billings, Mont.

**EVANGELISTIC.**—After January 1. In fellowship with the Ark-La. District Council.—O. J. Neighbors, Box 402, Coy, Ark.

**PASTORAL OR EVANGELISTIC.**—Anywhere the Lord leads. Have been in the ministry 7 years. In fellowship with Council of Southern California and Arizona.—Vincent B. Alexander, 209 N. Shannon St., Jackson, Tenn.

**PASTORAL OR EVANGELISTIC.**—After Jan. 1st. Have been in the ministry 15 years. In fellowship with General Council. References: General Superintendent W. T. Gaston, and District Superintendent James Hutsell. Wife plays piano.—R. E. Lister, Box 295, Shidler, Okla.

**PASTORAL OR EVANGELISTIC.**—Years of experience, both filled with the Spirit 19 years. Have resigned pastorate at Tulsa, Okla. Refer to Superintendent James Hutsell, Slick, Okla., and Elder C. A. Lasater, 1900 So. R. St., Ft. Smith, Ark.—S. M. Padgett and wife, Afton, Okla.

**PASTORAL.**—Have served as pastor and evangelist for 10 years, 5 of these years spent on the Pacific Coast. Thirty-two years of age, have a wife and 3 children. Do my own song leading and am in fellowship with the General Council.—V. C. Ramsey, Cullasaja, N. C.

**EVANGELISTIC.**—I have resigned my pastorate at Baker, Ore., to re-enter the evangelistic field. There are four in our party. We shall be open for calls in the N. W. District and Pacific Coast areas after Jan. 1. My permanent address is Weiser, Idaho, Route 3.—Evangelist L. G. Baker.

**CHANGE OF ADDRESS.** from Laurel Hill, Fla., R. No. 2, Box 95, to Bagdad, Fla.—W. J. Hurst.

**NOTICE.**—Will any one knowing the whereabouts of Will Bennett, who calls himself the Cowboy Preacher, please immediately advise his wife, (Mrs.) Will Bennett, Caldwell, Texas.

**WANTED.**—To give a good home to a young or middle-aged Christian woman, in exchange for doing light housework in a family of two, man 52 and woman 51. Full particulars to interested ones.—(Mrs.) Ada Anacker, 805 E. Cook St., Portage, Wisc.

**NOTICE.**—In trying to organize a body of Christ's Ambassadors in this western end of the Potomac District, we desire the co-operation of all neighboring assemblies and Pentecostal young people. Those desiring to join our fellowship, please write to me at once.—H. A. Nunley, 303 Thayer St., Grafton, W. Va.

**Forthcoming Meetings**

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

**ELIZABETHTOWN, ILL.**—Revival campaign beginning Jan. 1, 1929, Evangelist Sam C. Perry, of Galesburg, Ill., in charge.

**KLAMATH FALLS, ORE.**—Spencer evangelists will launch a campaign in the Pentecostal tabernacle Jan. 16.—Guy Devries, pastor.

**WILKES-BARRE, PA.**—Allan Swift will hold special meetings at First Pentecostal Church, 280 Parrish St., Jan. 18-27, inclusive.—Byron D. Jones, pastor.

**CHARLOTTE HARBOR, FLA.**—Camp meeting January 3-13, Perry W. Hadcock and the William A. Esheseth Trio in charge. For further information write F. J. Henderson, 2100 Broadway, Ft. Myers, Fla.

**WALLA WALLA, WASH.**—The presbyters of the Northwest District will meet at Pentecostal Tabernacle, 310 Second Ave., Jan. 14 to 16. Ministers are cordially invited to attend this fellowship meeting.—L. Arthur Ellsworth, pastor.

**HOUSTON, TEX.**—Brother and Sister Meyer Tan-Ditter will conduct a meeting at the Houston Heights Assembly of God, Feb. 3-March 2, inclusive. For further information address the pastor, Hugh Y. Montgomery, 1106 Yale St., Houston, Tex.

**ST. AUGUSTINE, FLA.**—Evangelist Effie Luan Miller, of Orlando, Fla., will conduct a revival campaign at the Assembly of God tabernacle, 76 Whitney Street, beginning Dec. 30th. For further information write P. O. Broxton, Box 866, St. Augustine, Fla.

**ATLANTA, GA.**—Bible convention will be held with Pastor B. E. Hillman, Jan. 17-20, corner Pryor and Ridge Ave. S. E. Take Federal Prison car, get off Goodwin St. Those desiring license or ordination with the Council can meet this convention with proper recommendation.—J. E. Spence, District Supt., P. O. Box 217, Florida, Ala.

**CANTON, OHIO.**—Brother Alvin L. Branch of Battle Creek, Mich., will hold special meetings at Bethel Tabernacle, 313 Elgin Ave. N. W., Jan. 16-27 inclusive. The meetings are designed especially for Christian people. For further information write Pastor G. F. Lewis, 316 Park Ave. N. W., Canton, Ohio.

**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.

**BENTON, ILL.**—Beginning Dec. 30, Pastor Guy Phillips will preach every night for 2 weeks on the prophetic signs of our Lord's near return. These sermons will be illustrated by the use of a specially prepared chart 24 feet long. Following these messages we shall begin a 2 weeks' revival.—Pastor Guy Phillips.

**MEETING DATES CHANGED.**  
**SASKATOON, SASK.**—Revival campaign in Elim Pentecostal Tabernacle, Avenue A and 25th Street, Feb. 3-24. A. Watson Argue in charge. Broadcasting every Sunday morning from 10:00 to 11:00 over CJHS. For further information write Pastor C. B. Smith, 409 Avenue C No., Saskatoon, Sask.

**FLINT, MICH.**—The Shearer Evangelistic Party are holding revival services in the Riverside tabernacle, corner Lewis and Dakota Sts., continuing to January 13th.  
Evangelist A. Watson Argue will conduct a revival campaign in same place January 14-27.—J. P. Kolenda, 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.

**DENVER, COLO.**—Miss Zelma Argue, of Winnipeg, Canada, will begin a revival in Radio Prayer League Church, E. 37th Ave. & Gilpin St., Dec. 30, continuing 3 weeks or longer. Meals and lodging served on free will offering plan. Take street car No. 66. Broadcasting every week day 8:30 a. m., Sundays, 9:00 a. m.—Pastor S. H. Patterson.

**SECTIONAL CONVENTIONS**  
Eastern-Central Section, Beaumont, Tex., Jan. 12-13. Southeastern, Houston, Tex., Jan. 15-16. Southwestern, San Antonio, Tex., Jan. 22-23. West-Central, Breckenridge, Tex., Feb. 2-3. South-Plains, Big Springs, Tex., Feb. 5-6. South New Mex., Roswell, N. M., Feb. 9-10. North New Mex., Portales, N. M., Feb. 11-12. North-Plains, Turkey, Tex., Feb. 14-15. Northwest, Burkburnett, Tex., Feb. 18-19. North-Central, Fort Worth, Tex., Feb. 21-22. Northeastern, Tyler, Tex., Feb. 26-27.—Hugh M. Cadwalder, dist. supt.

**OAKLAND, CALIF.**—January 15-27, inclusive, "The Nankivells" (Al and Louise) of Chicago will conduct special evangelistic meetings at the "Glory Barn" of the Oakland Evangelistic Association, 2946 E. 14th Street. Also, March 3-24, Evangelist A. Watson Argue, of Winnipeg, Canada, will conduct an evangelistic campaign. For further information address Pastor R. H. Moon, 1260 E. 34th Street, Oakland, Calif.

**FARGO, NORTH DAKOTA.**—The second annual convention of the North Central District Council at the Gospel Tabernacle, Jan. 6-13, three meetings daily, 10:30, 2:30, and 7:30. The district presbyters will meet on Tuesday, Wednesday and Thursday. Ministers and Christian workers from five states are expected. Meals will be served free to all ministers and rooms will be provided as far as possible. All are urged to come together at this time for a real season of prayer and a time of refreshing. For further information write Pastor Henry H. Ness, 515 7th Ave. N., Fargo, N. D.

**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.

**WORLD MISSIONS CONTRIBUTIONS**

- Dec. 7th to 13th inclusive  
All personal offerings amount to \$2,863.14.
- .28 Pentecostal S S Paragould Ark
  - .90 Assembly of God Ault Colo
  - 1.00 Assembly Palmyra Ind
  - 1.00 Wild Horse S S Hominy Okla
  - 1.24 Frankston Assembly Frankston Tex
  - 1.25 Lomax Tab'n Lomax Ala
  - 1.40 Four Square Gospel Church Plant City Fla
  - 1.78 Assembly of God S S Ilmo Mo
  - 1.85 Bascom Assembly Tyler Tex
  - 1.91 Pent'l Holiness S S Boise City Okla
  - 2.00 Full Gospel Assembly S S Michigan City Ind
  - 2.00 Cantwell Dist No. 103 Union S S Haw City Okla
  - 2.00 Assembly and S S Flippin Ark
  - 2.00 Assembly Cottonwood Ala
  - 2.00 Mt Zion Church Midland City Ala
  - 2.03 Ohio State Christ's Ambassadors East Rochester Ohio
  - 2.08 Rocky Mountain District Council.
  - 2.25 Assembly of God Belen N Mex
  - 2.26 Sunday School Monette Ark
  - 2.45 Mayfield Assembly Cedardale Okla
  - 2.50 Brewster Valley S S Sitkum Ore
  - 2.74 Pine Forest S S Frankston Tex
  - 2.78 Strain Assembly Elmton Mo
  - 2.80 Assembly of God S S Roswell N Mex
  - 2.82 Assembly of God Church Prichard Ala
  - 3.00 3 S S Classes Bethel Tab'n Lodi Calif
  - 3.00 Mehida Pentecostal S S Canaan Center N H
  - 3.00 Assembly of God Skiatook Okla
  - 3.25 Class of Girls Hammond Ind
  - 3.50 Pentecostal S S Grafton Ill
  - 3.50 Assembly West Tulsa Okla
  - 3.56 Sunday School North Miami Okla
  - 3.80 Assembly Stanfield Ore
  - 4.00 Pleasant Hill Assembly Mt Ayr Ia
  - 4.00 Pentecostal Church Fort Worth Tex
  - 4.00 Assembly of God S S Raceland Ky
  - 4.20 Assembly of God S S Campbell Mo
  - 4.22 Assembly of God Gray Iowa
  - 4.50 Young People Memphis Tenn
  - 4.68 Assembly of God S S Arcadia Kans
  - 5.00 Young People's Society Oildale Calif
  - 5.00 Christ's Ambassadors Riverside Calif
  - 5.00 Assembly Knoxville Penna
  - 5.00 Full Gospel Assembly Duarte Calif
  - 5.00 Full Gospel Assembly Inglewood Calif
  - 5.00 Glad Tidings Tab'n St Charles Mo
  - 5.00 Assembly of God S S Seneca Mo
  - 5.05 Pentecostal Assembly of God Roanoke Ohio
  - 5.17 Prairie Lea S S Ingalls Kans
  - 5.20 Christ's Ambassadors Burkburnett Tex
  - 5.28 Assembly of God Brimson Mo
  - 5.30 Assembly of God Electra Tex
  - 5.40 Christ's Ambassadors Arkansas City Ark
  - 5.40 Assembly Hartford Ala
  - 5.45 Assembly of God Sullivan Mo
  - 5.50 Assembly of God S S Maxwell Nebr
  - 5.51 Sunday School N Little Rock Ark
  - 5.68 Enid Christ's Ambassadors Enid Okla
  - 5.83 Magnolia Park Assembly of God S S Houston Tex
  - 5.85 Assembly Oklahoma City Okla
  - 5.88 Bethel Sunday School Modesto Calif
  - 5.90 Assembly Millport Ala
  - 6.00 Assembly of God S S Bethalto Ill
  - 6.00 Full Gospel Tabernacle Fowler Calif
  - 6.00 Tennessee District
  - 6.00 Assembly of God S S Sand Springs Okla

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- 6.02 Assembly of God Davis City Ia
  - 6.05 Assembly of God Douglas Ariz
  - 6.20 High Bridge Assembly of God High Bridge Ky
  - 6.25 Full Gospel S S Burbank Calif
  - 6.25 Native Church Kaya Haute Volta French W Africa
  - 6.27 Pentecostal Foursquare Mission Chelan Wash
  - 6.30 Ambassadors of Miller Assembly Hill City Kans
  - 6.50 Assembly Leavenworth Wash
  - 6.51 Bethel Mission S S Arkansas City Kans
  - 6.81 Faith Temple Church & S S Kansas City Mo
  - 6.88 Christ's Ambassadors Savanna Okla
  - 6.94 Pinedale Assembly Clanton Ala
  - 6.97 Assembly Raven Va
  - 7.00 Full Gospel Assembly Woodland Calif
  - 7.00 Full Gospel S S Inglewood Calif
  - 7.00 Assembly of God Newton Kans
  - 7.00 Assembly of God Milan Mo
  - 7.02 Mt Zion S S Hamburg Iowa
  - 7.05 Full Gospel Assembly Huron S Dak
  - 7.05 Assembly of God S S Madison Ill
  - 7.12 Pentecostal Assembly Lamesa Tex
  - 7.35 Assembly of God and S S Sedalia Mo
  - 7.40 Full Gospel Mission National City Calif
  - 7.46 Full Gospel Mission Santa Rosa Calif
  - 7.50 Bethel Full Gospel Church Stockton Calif
  - 7.56 Assembly of God Allemands La
  - 7.61 Assembly of God Oraville Ill
  - 7.67 Magnolia Park Christ's Ambassadors Houston Tex
  - 7.84 Pentecostal Tabernacle Madera Calif
  - 8.00 Christ's Ambassadors Tampa Fla
  - 8.00 Christian Co-workers Mission S S Millville N J
  - 8.09 Bethel Tabernacle S S El Dorado Ark
  - 8.07 Pentecostal Assembly of God Cottage Grove Ore
  - 8.37 Farmers Milk Mission Carmel N Y
  - 8.40 First Pentecostal S S Oildale Calif
  - 8.60 Sumrall Assembly Sumrall Miss
  - 8.71 Assembly and S S Wood River Ill
  - 8.90 Busy Bee Band Assembly of God Newton Ia
  - 9.00 Y P C Hammond S S Hammond Ind
  - 9.00 Assembly of God Mortonsville Ky
  - 9.00 Goose Creek Ladies S S Class Pelley Tex
  - 9.00 Assembly of God S S Burkburnett Tex
  - 9.25 Pentecostal Assembly of God Toppenish Wash
  - 9.36 Young People's Society Cedar Grove La
  - 9.55 Assembly of God Carthage Mo
  - 9.71 Assembly of God Great Bend Kans
  - 9.80 Olympia Gospel Chapel Olympia Wash
  - 10.00 Christ's Ambassadors Joplin Mo
  - 10.00 Evangelistic Full Gospel Tab'n Salem Ore
  - 10.00 Young People of Assembly Miles City Mont
  - 10.04 Gospel Baptist Church Lyons N Y
  - 10.40 Assembly of God S S Holtville Calif
  - 10.60 Assembly of God Collinsville Okla
  - 10.60 Assembly of God Sunnyside Wash
  - 10.80 Lynden Pent'l Church Lynden Wash
  - 11.00 Glad Tidings Tab'n Pueblo Colo
  - 11.20 Assembly of God Oswego Kans
  - 11.20 Full Gospel Mission Pomona Calif
  - 11.83 Evangelistic Full Gospel S S Salem Ore
  - 11.94 Assembly of God Mission Pe Ell Wash
  - 12.00 Pentecostal Church Midland Penna
  - 12.09 Community Church Mosinee Wis
  - 12.21 Assembly of God S S & Church Puxico Mo
  - 12.50 Assembly of God S S Rush Springs Okla
  - 12.50 Assembly Emerson Nebr
  - 12.50 Pentecostal Mission Redlands Calif
  - 12.75 Assembly of God Mishawaka Ind
  - 12.77 First Pentecostal Assembly of God Eaton Ohio
  - 13.00 Assembly of God S S Mattoon Ill
  - 13.13 Busy Bee Missionary Band Walthill Nebr
  - 13.35 Pent'l Assembly of God Monroe Ia
  - 13.40 Full Gospel Assembly Monrovia Calif
  - 13.50 Gospel Light Pentecostal Tab'n Harrisburg Penna
  - 13.53 Pentecostal Full Gospel Assembly McCook Nebr
  - 14.25 Assembly of God Lawrence Kans
  - 14.67 Grace Tab'n Lyman Wash
  - 15.00 Full Gospel Mission S S Corcoran Calif
  - 15.17 Assembly Brookfield Mo
  - 15.34 Livingston Full Gospel Assembly Livingston Calif
  - 15.35 Pent'l Assembly of God Hoquiam Wash
  - 15.50 Full Gospel Mission Napa Calif
  - 15.50 Bethel Chapel Assembly Bethel Mo
  - 15.50 Nelsonville Assembly Nelsonville Mo
  - 15.60 Christ's Ambassadors Gospel Tab'n Portland Ore
  - 16.00 Pentecostal Church of God New Haven Conn
  - 16.25 Home Garden Mission Tulsa Okla
  - 16.27 Full Gospel Assembly Tulare Calif
  - 16.65 Busy Bee Band Kennett Mo
  - 17.00 Gospel Tabernacle Oceanside Calif
  - 17.01 Assembly of God Church Great Falls Mont
  - 17.93 Assembly and Young People Escalon Calif
  - 18.00 Church of Philadelphia Los Angeles Calif
  - 18.09 Pentecostal Assembly Leavenworth Wash
  - 18.98 Assembly of God Perry Ia
  - 19.28 Assembly and S S Sharon Kans
  - 20.20 Assembly of God Corwin Kans
  - 20.53 Houston Pentecostal S S Edmond Kans
  - 20.60 West Point Gospel Church West Point Ill
  - 20.62 Assembly of God Jennings & Morphy Fort Worth Tex
  - 21.45 Full Gospel Mission Puyallup Wash
  - 21.70 Assembly of God Church Fredonia Kans
  - 22.00 Full Gospel Assembly N Hollywood Calif
  - 22.16 Full Gospel Church Waco Tex
  - 22.35 Assembly Enid Okla
  - 22.70 Assembly of God Scott St Church Knoxville Tenn
  - 23.06 Oak Park Holiness S S Tampa Fla
  - 23.00 Highway Pent'l Assembly Sunnyvale Calif
  - 23.37 Pent'l Tabernacle Altoona Penna
  - 23.58 Eagle Bend Assembly Eagle Bend Minn
  - 24.00 Pentecostal Assembly Orlando Fla
  - 24.00 First Pentecostal Church Pacific Grove Calif
  - 25.00 Young People New Castle Penna
  - 25.00 Bethel Gospel Mission Harrisburg Penna
  - 25.00 Millville Missionary Prayer Band Millville N J
  - 25.00 Pentecostal S S Oxford Penna
  - 25.00 Gospel Tabernacle Memphis Tenn
  - 27.53 Pentecostal Church Colorado Springs Colo
  - 28.50 Laurel St S S Indianapolis Ind
  - 28.84 Emmanuel Chapel S S Whittier Calif
  - 29.50 Bethel Tabernacle Canton Ohio
  - 30.00 Kingston Assembly Laurel Miss
  - 30.00 Grace Pentecostal Church Johnston Penna
  - 30.73 Assembly of God Tab'n & S S Alexandria Minn
  - 31.48 Assembly of God Porterville Calif
  - 32.94 Christ's Ambassadors of Oklahoma Wellston Okla
  - 34.20 Mission of Assembly of God & S S Minot N Dak
  - 34.35 Pentecostal S S Wapato Wash
  - 35.00 Fourfold Gospel Mission Wasco Calif
  - 35.42 Pentecostal Tabernacle Seattle Wash
  - 35.45 Assembly of God & S S Coffeyville Kans
  - 37.82 Pentecostal Tabernacle Riverbank Calif
  - 40.00 Assembly of God Church Bartlesville Okla
  - 44.50 Assembly of God Church Terre Haute Ind
  - 45.07 Full Gospel Tabernacle McFarland Calif
  - 45.38 Busy Bee Band Joplin Mo
  - 51.22 Full Gospel Assembly Inglewood Calif
  - 53.64 Full Gospel Tabernacle Meckling S Dak
  - 53.93 Assembly of God Church & S S Topeka Kans
  - 55.00 Bethel Assembly Pasadena Calif
  - 59.00 Fourfold Gospel Church Battle Creek Mich
  - 60.00 Bethel Tabernacle Toledo Ohio
  - 61.00 Assembly of God Miles City Mont
  - 63.28 Grenora Assembly Grenora N Dak
  - 64.70 Full Gospel Mission Macksburg Iowa
  - 65.00 Pentecostal Gospel Mission Millvale Penna
  - 70.00 Door of Hope Mission Youngstown Ohio
  - 75.00 Calvary Tab'n Camden N J
  - 82.00 Christian Assembly Zion Ill
  - 90.00 Bethel Temple Missionary Society St Louis Mo
  - 98.04 Fourfold Assembly Bellflower Calif
  - 100.00 Southern Missouri District Council Kennett Mo
  - 112.83 Pent'l Full Gospel Tab'n San Diego Calif
  - 127.00 Christian Assembly Cincinnati Ohio
  - 133.64 Full Gospel Tab'n S S & C A Tulsa Okla
  - 135.80 Skagit County Evangelistic Assn Anacortes Wash
  - 200.66 Assembly of God Wilkes-Barre Pa
  - 255.29 First Pentecostal Church Oakland Calif
- |  |             |
|--|-------------|
| Total amount reported .....                                  | \$ 7,334.43 |
| Home Missions Fund .....                                     | \$ 51.92    |
| Expense Fund .....   | 222.06      |
| Reported as given direct to Missionaries .....               | 125.53      |
| Reported as given direct to District for Home Missions ..... | 135.32      |
|  | 534.83      |
| Total for foreign missions .....                             | 6,799.60    |
| Amount previously reported .....                             | 4,333.57    |
| Total amount to date .....                                   | 11,133.17   |
- 
- ### WORLD MISSIONS CONTRIBUTIONS
- Dec. 14th to 20th inclusive
- All personal offerings amount to \$1,348.76.
- 1.09 Pentecostal Chapel Hornell N Y
  - 1.10 Hershey Pentecostal S S Hershey Nebr
  - 1.42 Rocky Mountain District Council
  - 1.49 Assembly Holt Fla
  - 1.75 Graceville Assembly Graceville Fla
  - 1.90 Assembly of God S S Crocker Mo
  - 2.00 Christ's Ambassadors Pleasant Hill Assembly Mt Ayr Ia
  - 2.00 Children's Church Holtville Calif
  - 2.20 Assembly of God Warren Ark
  - 2.70 A band of saints Matador Tex
  - 2.75 Ninnekah Assembly of God Ninnekah Okla
  - 3.00 Sunday School Sachse Tex
  - 3.00 Berean Class Ewing Mo
  - 3.00 Sunday School Conneaut Ohio
  - 3.00 Christ's Ambassadors Humboldt Kans
  - 3.00 S S Classes Bethel Tab'n Lodi Calif
  - 3.20 Hastings Lighthouse S S Vancouver B C Canada
  - 3.41 Glad Tidings S S Gilroy Calif
  - 3.56 Gospel Mission S S Canyonville Ore
  - 3.60 Assembly Samson Ala
  - 3.65 Megargel Assembly Megargel Ala
  - 4.00 Brashear Assembly of God Brashear Mo
  - 4.20 Warrior Assembly Warrior Ala
  - 4.30 Assembly of God Tyler Tex
  - 4.37 Full Gospel Tabernacle Fillmore Calif
  - 4.80 Assembly of God Princeton Mo
  - 4.90 Glad Tidings Assembly Hanford Calif
  - 4.95 Assembly of God Bridgeport Tex
  - 5.00 Sunbeam Mission Band Glad Tidings Tab'n Reading Pa
  - 5.00 Bethel Temple Pasadena Calif

- 5.00 Pent'l Pilgrim S S Smoke Run Pa
  - 5.00 Full Gospel S S Arlington Wash
  - 5.00 Assembly of God S S Coeur d' Alene Ida
  - 5.00 Wattles Park Branch S S Battle Creek Mich
  - 5.00 Christ's Ambassadors Russellville Ark
  - 5.30 Busy Bee Band Bethel Assembly Arinton Ala
  - 5.86 Assembly of God Vernon Tex
  - 6.00 Assembly of God S S Buffalo Wyo
  - 6.00 Assembly of God Indian Valley Ida
  - 6.00 Huiscamp Pent'l Mission Palmyra Mo
  - 6.25 Assembly of God Shidler Okla
  - 6.46 Chinese Light House Mission San Francisco Calif
  - 6.75 Payette Assembly Payette Idaho
  - 7.00 Calvary Tabernacle Waynesboro Pa
  - 7.00 Assembly of God Gridley Calif
  - 7.00 Women's Missionary Council Wichita Falls Tex
  - 7.00 Assembly of God Hartford Ark
  - 7.20 Busy Bee Band Geneva Ala
  - 7.30 A group of workers Milan Mo
  - 7.85 Assembly of God Saginaw Mich
  - 7.86 Young People's Society Holly Colo
  - 8.00 Assembly of God Bixby Okla
  - 8.00 Children of Assembly of God Noonan N Dak
  - 8.00 Bremerton Pent'l Assembly Bremerton Wash
  - 8.04 Pentecostal Assembly of God Lindsay Calif
  - 8.20 Winter Garden Church Winter Garden Fla
  - 8.70 Assembly Pasadena Tex
  - 8.77 Pentecostal S S Thayer Mo
  - 9.00 Bethel Tabernacle S S Sedro Woolley Wash
  - 9.03 Community Congregational Church San Juan Bautista Calif
  - 9.09 Assembly of God Senath Mo
  - 9.09 Busy Bee Missionary Band Berwind W Va
  - 9.25 Sunday School Assembly of God Pawhuska Okla
  - 9.25 Assembly of God Leon Iowa
  - 9.29 Pent'l Full Gospel Mission Coalinga Calif
  - 10.00 Christ's Ambassadors Cuyahoga Falls Ohio
  - 10.00 Bethel Chapel S S Glendale Calif
  - 10.35 Pentecostal Assembly of God & S S Prosser Wash
  - 10.76 Pentecostal Assembly Yelm Wash
  - 12.50 Full Gospel Assembly Kingsburg Calif
  - 12.55 Assembly of God S S Firstview Colo
  - 12.65 Full Gospel Assembly Dayton Ore
  - 12.86 Assembly of God & S S Picher Okla
  - 13.00 Assembly of God Trenton Mo
  - 13.00 Pleasant Grove Tabernacle Durant Fla
  - 13.00 Sharon Assembly and S S Sharon Kans
  - 14.00 Church of Philadelphia Los Angeles Calif
  - 14.00 First Pentecostal Church York Pa
  - 15.00 First Pentecostal Church Mercersburg Pa
  - 15.00 Pentecostal Assembly Clarks Summit Pa
  - 15.62 Full Gospel Mission Caruthers Calif
  - 15.80 Berean Class Ewing Mo
  - 17.00 Magnolia Park Women's Missionary Council Houston Tex
  - 17.20 First Pentecostal Church San Bernardino Calif
  - 17.42 Free Mission Pentecostal Church Egeland N Dak
  - 19.89 Busy Bee Missionary Band Woodston Kans
  - 20.00 Assembly of God Ewing Mo
  - 20.38 Creston Assembly of God Creston Iowa
  - 22.80 Shiloh Pent'l Mission Moss Bluff Tex
  - 24.23 "Birthday Bank" Egeland Free Mission Egeland N Dak
  - 25.00 Pentecostal Assembly Witherbee N Y
  - 27.00 Assembly of God Noonan N Dak
  - 28.10 Central Park Assembly Central Park N Y
  - 28.62 Gospel Tabernacle Fort Morgan Colo
  - 29.00 A group of pledgers Palo Alto Calif
  - 29.16 Busy Bee Missionary Band Assembly of God Galena Kans
  - 30.00 Full Gospel Tabernacle Raymond Wash
  - 30.00 Bethel Chapel Glendale Calif
  - 30.00 Pilgrim Class Southern Calif Bible School Pasadena Calif
  - 30.95 Pentecostal Church & S S Long Branch N J
  - 31.50 Emmanuel Mission Harveys Lake Pa
  - 36.70 Assembly of God Fort Collins Colo
  - 37.35 Assembly of God Miami Okla
  - 38.62 Sunday School Freehold N J
  - 38.70 Assembly of God Sioux City Ia
  - 40.00 Campbell Pentecostal Mission Campbell Calif
  - 48.05 Pentecostal Assembly of God & S S Spokane Wash
  - 48.77 Crichton Assembly Crichton Ala
  - 57.69 Upper Room Pentecostal Mission San Jose Calif
  - 60.00 Full Gospel Church Neptune N J
  - 64.30 First Pentecostal Church York Pa
  - 65.00 The Pentecostal Mission Philadelphia Pa
  - 65.00 Fairview Heights Community Church Santa Monica Calif
  - 65.06 Full Gospel Tabernacle Big Spring Nebr
  - 70.00 Christ Covenant Glad Tidings Assembly Chicago Ill
  - 114.18 Southern California Bible School Pasadena Calif
  - 117.62 Pentecostal Church Wilmington Del
  - 203.34 Pentecostal Full Gospel Tab San Diego Cal
  - 215.00 Pent'l Assembly of God Scranton Pa
- |  |                 |
|--|-----------------|
| Total amount reported .....                                  | \$ 3,810.44     |
| Home Missions Fund .....                                     | \$46.18         |
| Expense Fund .....   | 60.52           |
| Reported as given direct to mission-aries .....              | 90.65           |
| Reported as given direct to District for Home Missions ..... | 95.41    292.76 |
|  |                 |
| Total for foreign missions .....                             | 3,517.68        |
| Amount previously reported .....                             | 11,133.17       |
|  |                 |
| Total amount to date .....                                   | \$14,650.85     |

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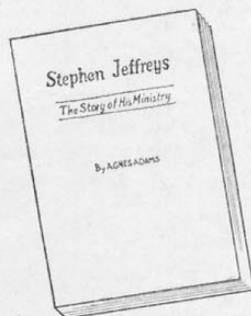
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