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THE PENTECOSTAL EVANGEL  
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Mrs. Lydia Mitchell  
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# THE Pentecostal EVANGEL

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## The Divine Purpose in Human Trial

By Ezra S. Gerig

In the earthly life of the believer trials and tests are inevitable. Not only is Satan the bitter and unrelenting antagonist and opponent of God in His work of salvation, giving us no end of trouble, but we actually need discipline and preparation for an infinitely great and glorious work in the ages to come.

Realizing these two facts will aid us in maintaining a right attitude of mind, heart, and will in all of life's trials, temptations, and adverse circumstances and assist us in resisting the devil, and in submitting to God.

### *Satan and God also Intensifying Their Works*

Furthermore, as we near the end of this age of grace we may be assured that *Satanic opposition and activity will become increasingly terrific*. Likewise, God will allow in the lives of His saints, the work of purifying, making white (Dan. 12:10), and training for His wonderful service in glory, to be hastened, which will of

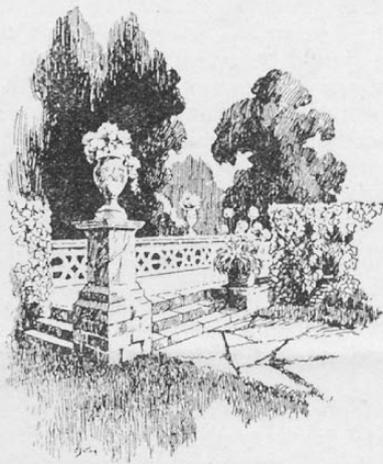
necessity mean that it will *be more intense in nature*. So we may expect to be laid open to very sore tests in these last days for which we can detect no human reason or direct cause in ourselves. Satan is furiously anxious to get his fiendish hold upon us in one way or another, to sift us, and to

tempt us to infidelity and disloyalty, and, as in Job's case, God will grant him this permission.

Satan is not particular how he accomplishes his purpose, and will use any agency he can command, and he may use such agencies as we would least expect. He may, through their lack of vigilance and watchfulness, employ fellow believers or kindred religious movements.

He may employ trifling matters and through our lack of sanctified vision and noble purpose magnify such matters until they become a source of sore temptation. Hence, the need of keeping our hearts

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## Dreams and Visions

John McAlister



*"The prophet that hath a dream, let him tell a dream; and he that hath My word, let him speak My word faithfully. What is the chaff to the wheat? saith the Lord. Behold, I am against the prophets, saith the Lord, that use their tongues, and say, He saith. Behold, I am against them that prophesy false dreams, saith the Lord, and do tell them, and cause My people to err by their lies, and by their lightness; yet I sent them not, nor commanded them." Jer. 23:28, 31, 32.*

*"If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign of wonder, and the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams; for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul." Deut. 13:1-3.*



In the Scriptures God is giving a timely warning, to which we would do well to take heed, especially in these last days when the enemy is so insidiously transforming himself into an angel of light. It is a fact that wherever God is working in a special way, Satan is also there to counterfeit it. This has been very apparent in connection with the special outpouring of the Spirit in recent years. There has never in the history of the world, been such a revival, that has reached men and women of almost every nation, tongue and denomination, bringing them from darkness to light and from the power of Satan unto God.

Sickness in every form and of every nature, through prayer, anointing with oil and the laying on of hands, has been healed by the power of the risen Christ. But while this is an indisputable fact, it is also true that there never was such a time of apostasy, of false teaching, and fanaticism. It matters not on which side of the line you diverge from the true way, whether you cool off and accept formality and Modernism, or listen to the suggestions of the devil and go into fanaticism, the devil has accomplished his purpose. The situation is indeed very serious, as not only are vast numbers of once faithful laymen now backslidden, but many ministers, who a few years ago were praising the Lord for salvation through the blood of Jesus, have now fallen into Modernism and are preaching a bloodless, Christless religion, which is sure to lead them to perdition and destruction as also all who follow their pernicious example and teachings. But, in this article we wish to deal particularly with the question of dreams and visions, also tongues and interpretations.

Let me say that we believe in dreams and visions, tongues and interpretations. They have their place, but when

folks throw themselves open to these things and expect to be guided and instructed and governed by them, they are on dangerous ground. God has declared that all Scripture is given for this purpose, and He has never intended that the Church should be guided by dreams and visions, tongues and interpretations, and they are, in comparison with the Word as chaff to the wheat. It is not hard to see what a serious condition one would soon be in who would leave the wheat and feed on chaff.

Our observation for the past number of years has proved that this warning should be given. Very often some person who is not familiar with the Word has a dream or a vision or an interpretation, which may be all right in itself, but somehow they get puffed up and begin to pose as God's special medium to instruct everyone within reach how to act and what to do. There are always a number of simple minded people who think it is wonderful and will gather around and will become "dupes," and I am persuaded that the enemy takes advantage of their pride and ignorance and, as they have turned away from the Word and seek dreams, visions, tongues and interpretations, he gives them an abundance, and very soon by following these suggestions, they are led into the most ridiculous fanaticism. One of the worst features of it is that they are so sure that it is the direct guidance of the Spirit, and they will keep saying, "The Lord told me," "A message came through," etc. These messages and instructions as a rule go on from bad to worse until the ministry is spoiled and in many cases the faith of those who have been captivated by such people, is wrecked.

Where the enemy gets the advantage of the dear ones who get off the line in this way is, that he suggests to their pride that they are more spiritual

than other people, and that God is making special pets of them in giving them these wonderful revelations. So they will not take counsel even from those who have been through these things for years, and know that they are sure to end in disaster.

When once you leave the trunk-line of truth as revealed in the Word of God and run off on some little side line, there is no place to stop and you just get farther and farther away. This is what happened a few years ago when some one got a revelation that there was just Jesus in the Godhead—no Father—no Son—no Holy Ghost, just Jesus. Instead of going to the Word and comparing scripture with scripture they went around getting folks to seek for the revelation. If folks turn away from the Word and seek revelations contrary to the Word, it is the devil's business to give the revelation they desire. This has led to many false teachings. One of these errors is regarding the formula for water baptism. They decided that if there was no Father and no Holy Ghost—only Jesus, they should not use the formula that Jesus gave in Matt. 28:19, and they have made one of their own and have found something in Acts which they think looks as though possibly the apostles did it that way. But if they would take the trouble to look up the writings of the church fathers, they would find that they baptized as Jesus commanded, "In the Name of the Father and of the Son and of the Holy Ghost."

There is no telling where these revelations will lead to. I know of one poor brother who had a revelation that he should not go into the church by the door but climb through the window and in so doing had the misfortune to tear his trousers. Others get revelations that they must throw away their false teeth. Others that they must go

## The Divine Purpose in Human Trial

(Continued from Page One)

and minds cleansed by the Blood, our lives indwelt and controlled by the Holy Spirit, and *self in toto kept, by a habit of faith, on the Cross in the place of death to sin, to Satan, and to the world.* Thus the battle ground and workshop of Satan—our self-life—will be rendered unfruitful and inoperative. Let us ever remember that to the reckoning, obedient, and believing heart and life, *victory is positively assured* right now in the midst of the fiercest trials and, *in God's own time, perfect deliverance* out of them, with a complete defeat of Satan. In the heat of the "fiery furnace" experience we may shout with Paul, "Thanks be unto God, which always causeth us to triumph in Christ."

*In every trial and painful circumstance there is a divine purpose.* Let us bear that fact in mind at the time, and not allow our eyes to wander and glance at the boisterous waves or, like Peter, we shall begin to sink and temporarily delay the accomplishing of God's purpose. Nowhere was Peter so safe as when, at the Lord's command, he walked out upon the water's surface. And nowhere are we safer than right in the midst of the most trying circumstances, although bristling with danger and difficulty, when we take God at His Word, count upon His promise, and keep our spiritual vision steadily fixed upon Him. Peter there was in training, and so are we in the school of suffering and trial. God here has us in training for service now and in the world to come.

### These Are Our School Days

*School days are essential to years of service.* So our Lord says, "In the world ye shall have tribulation." The prophet speaks of the refining fire. Paul speaks of the chastening of sons in *anticipation of the "afterward."* And

to foreign fields as missionaries when they have no more qualifications than a fish has to travel on land.

Let us therefore, be wise. If we are on speaking terms with the Lord He can reveal His will to us, not through a medium, nor by special revelation, nor by trances, but by His Word through the Spirit. If we get out of touch with the Lord as Saul did, we are in a dangerous place. Better get back to God.

If you know of these things starting in your assembly, no matter how plausible they may seem, have nothing to do with them but rather reprove those who are being thus led astray.—*Pentecostal Testimony.*

in the foregoing words of Scripture Peter speaks of the trial of our faith in the light of the coming ages. Now in all these scriptures, and many more like texts we might quote, there is no thought of punishment or judgment, but that of parental chastening and training, disciplinary correction and necessary instruction, all in preparation for better service, a larger ministry to others, to reflect greater glory to God, and to pass the final examinations for promotion to service in His eternal kingdom.

Then there is another thought in God's mind and heart of love for us in the trials and perplexing situations into which He allows us to pass. He loves us infinitely and with jealous heart, and *by the things that hurt He is seek-*

*"Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations:*

*"That the trial of your faith, being much more precious than of gold that perisheth though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ:*

*"Whom having not seen, ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory:*

*"Receiving the end of your faith, even the salvation of your souls."—1 Peter 1:6-9.*

*ing to draw us nearer to Himself,* severing us from that which is worldly, fleshly, earthly, and sensual to that which is spiritual, heavenly and eternal, so that He may realize from us a deeper, purer, more constant and abiding love for Him. He hungers for our affection and devotion with intense desire. And is it not true that in times of sore distress we have had discovered to ourselves how much of the earthly, fleshly, and unyielding there is still vigorous and active in us? God wants a purified and tried, cleansed and yielded, trustful and submissive people, conformed to the image of His Son, exhibiting the Spirit of His Son, displaying the grace of His Son, radiating the life and love of His Son. So in tenderest love and longing desire He permits, fashions, and controls the agencies He sees essential to the accomplishing of this purpose of His sovereign grace.

We often read Romans 8:28 in times of distress and testing and we want to see at once how "all things work together for good" to us. The experience seems so long drawn out that we wonder if God has forgotten to be gracious. Satan tempts us to think that God has forsaken us. But He never slumbers or sleeps; He never forgets; He never leaves the task to another; He never entrusts this work to another. His eye is ever upon us and His loving heart set upon us to do us good in the light of His eternal purpose. We may not know the "why" of some experiences until we are made like Him in His presence and see from His divine point of view. But where we cannot understand we can trust His love and wisdom and rest in His unfailing faithfulness and unchanging goodness.

*Do We Love God for What He Is, or What He Gives?*

There are times in the lives of God's children when the "all things" in their working "together for our good" are temporarily ineffective and delayed in the accomplishing of the divine desired results because our love for God is not what it ought to be. *We may love Him too much for what He does for us and gives to us, and not enough for what He is in Himself to us.* When Paul in Romans 8:28 speaks of those who love Him, it is clearly evident from the context that he is speaking of a love that loves Him for what He is quite apart from what He does. We love our bosom companion not for what he or she does, but wholly for what he or she is to us. The one we love and by whom we are loved, we love just as tenderly, deeply, and purely when he is unable to do one thing for us, as we do when he is capable of the greatest service. We had rather go through days of darkness in suffering with or for that loved one than to live in days of sunshine and pleasant skies alone. Thus does God desire us to love Him—not alone for what He does for us or gives us—but for what He is in Himself to us—the Lover of our souls. This He is seeking to accomplish by such methods as He sees necessary. And when, by His grace and indwelling Spirit of love, we thus love Him, we had rather go with Him through the hottest fires of trial and the bitterest experiences of suffering realizing the loving tenderness of His regard and care for us, than to have sunny skies, pleasant paths, and easy ways without the realization of His loving presence and sweet fellowship.

And oh, how patiently He watches over us while we are in the "fiery-furnace" experience! With what long-

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HAROLD H. MOSS, Acting Editor

## EDITORIAL STAFF

CHAS. E. ROBINSON ARTHUR H. GRAVES MARJORIE A. HEAD  
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## Nothing Just Happens

God has a plan for our lives. It may not always seem so, for often we find ourselves in a maze of confusion and perplexity; and yet how often we have found, after we have emerged from the fog, that the very thing that seemed perplexing was divine providence guiding us. Had we been left to ourselves to solve our own problem, we should have failed to find the will of God; but unable to solve our own problem, in desperation we flung ourselves, with all our confusion and uncertainty, upon God. And in that extremity God could reveal to us His will.

When Moses received the commission to build the tabernacle in the wilderness and to institute the ceremonials for the religious observance of Israel, God said to him, "See that thou make all things according to the pattern showed thee in the mount." With us, there must be first of all a seeking to know the plan of God. Second, there must be an acceptance of that plan, though we may not understand all of its details nor foresee all of its possibilities. Third, there must be a willingness to travel along with God. To achieve the ultimate in God's plan for our lives we must recognize the moulding process of the present. The moulding process will affect each detail of our everyday life. Nothing just happens to us; God permits or ordains it that He might accomplish His purpose in us. Each test, each trial, each temptation is a part of the working of His plan to build up the inward man unto His glory. For which cause we faint not, but though our outward man perish yet the inward man is renewed day by day; for our light affliction, which is but for a moment, worketh for us a far more exceeding weight of glory, while we look not at the things which are seen, but at the things which are not seen, for the things which are seen are temporal, but the things which are not seen are eternal.

## HEROIC GIVING

A dear child of God who recently gave one hundred dollars to the work of the Lord in foreign lands wrote as follows:

I am so glad that God showed me the truth, "There is that scattereth and yet increaseth," and "A liberal man deviseth liberal things, and by liberal things shall he stand." Ever since I took the courage in a time of extreme sharp financial tests to decide to pay two tenths for the Lord—then three—then four—God has been pouring it in upon me as never before in my life. I begin to faintly comprehend how George Muller had so much to give away—besides the yearly faith-support of 2,000 orphans. In his life-time he gave to other works of God \$1,000,000! We would, too, if we dared to walk on in Muller's way, for our God hath decreed, "Give, and it shall be given unto you: good measure, pressed down, shaken together and running

over, shall men give into your bosom." Why? Because it is a rule of heaven—from the Throne enacted, "with what measure ye mete, it shall be measured to you again." If we had the courage like the poor widow to cast in all—my, what would happen! God would pour the earth's riches into our hands and it would run through on all our mission fields. Well, I've got to four tenths—but when I get to seven tenths I shall have an ear to hear God.—*Elim Evangel*.

## THE TRIAL OF FAITH

Extraordinary afflictions are not always the punishment of extraordinary sins, but sometimes the trial of extraordinary graces. God hath many sharp-cutting instruments and rough files for the polishing of His jewels; and those He especially loves, and means to make the most resplendent, He hath oftenest His tools upon.—Archbishop Leighton.

## VENTILATE THE CHURCH

By Rev. G. J. Kelly

A very necessary thing, especially now when the influenza and other germs of disease are so prevalent, is good ventilation. This is important, but many janitors do not seem to realize the import of this, and the congregation is invited to a building to breathe the same air that has been used over and again by the previous congregation.

We would not think of asking folk to wash in the same water others had washed in, but we require them to use the same air others have used, which is far worse, and far more injurious.

After each service the church should be opened and all the air replaced with fresh air, and that can not be done by opening a window or two for a few minutes. That may be done while the congregation is present, but it does not get rid of the foul air that is in the midst of the congregation, for it takes a stronger draft than the congregation can stand to get rid of it.

If the seats and church are warm it only takes a few moments to warm a church of cold, fresh air. Try it.

If it is necessary to have it, better have the cold, fresh air than warm, poison air, when there is no draft.

Give us fresh air in our bedrooms and everywhere. The Lord has given us plenty of it.

## NOTHING MACHINE-MADE

God never made a stone, an herb, a blade of grass or any natural thing, however insignificant, nor does He sustain it for a minute, without a principle of action. It is impossible for God to operate accidentally. Whatever He does, He does by principle. And if this is true in natural things, it is equally so in spiritual things. God did not make, and does not sustain, the soul by accident. Nor does He raise it from its fallen condition, rekindle within it renovated life, and bear it onward to present and eternal victory, by a fortuitous aid, an accidental fatality. The new life in the soul, therefore, has its laws of beginning and progress, as well as every other form of life.—Upham.



## The Sermon Body

That portion of the sermon which follows the introduction we call "the body." It has been given various names by different writers upon the subject; such as, "the discussion," the "argument," "the presentation," "the body," etc., but to my mind the latter is the most fitting. This really is the sermon. The introduction is what its name implies and serves only to prepare the mind to hear and weigh the argument, while the conclusion is the attempt to get action in accordance with the verdict of the reason after having heard the evidence. Therefore the place for all the proof and argument is in the body of the sermon.

I. That there should be divisions in the sermon body may be stated as a matter of course. The very law of reason demands that we think and speak methodically if we expect the hearers to enjoy and profit by our sermons. We should, however, be on our guard against carrying lecture-room methods into the pulpit. It is one thing to arrange sermon material so that the evidence accumulates and grows stronger as the sermon advances, but quite another thing to lean so far toward analytical exposition that the natural simplicity and animating power of the message is lost.

Some well-meaning but misguided preachers seem to think that any effort to arrange a sermon in order with divisions and subdivisions is really an effort to supersede and be independent of the Holy Spirit. Be it far from me to attempt to limit the ministry of the ever blessed Spirit. He is the only real preacher in the world, and without His living presence no one is fit for the Christian ministry; but all who know anything about ministry in the Spirit will agree that sermons given under a definite prophetic touch are always in most beautiful order. God is not the author of confusion, either in our assemblies or in our sermon plans. When the mind is illuminated, whether in the pulpit or in the quiet hours of waiting in prayerful meditation, something of the balance and

symmetry of the master Architect of the universe seems to find its way through the hidden processes of our thought.

No small part of our training as servants of Christ is in learning to think in an orderly manner; and in doing this the Spirit, who brooded over the waters when all was confusion and chaos, is our greatest help. The Holy Spirit is not in the world to encourage laziness and ignorance, but to help us in all our labors of love; and I am free to say that unless we are diligent in improving our minds and in prayerfully arranging our thoughts in humble dependence upon the Lord, we are sure to fail in the crucial test.

Some preachers loudly clamor for inspirational preaching and Holy Ghost methods, but their sermons consist in little more than a jumble of meaningless words—a noisy, egotistical conglomeration of disconnected thoughts.

Distinctly marked divisions are not always necessary. Some sermons will be so flowing and the main thoughts so closely connected that only the preacher will know when he is passing his "firstly" and "secondly" milestones; but there will be times when the subject will require pointed argument and careful analysis. Under such circumstances broadly marked divisions are a great help, both to the preacher and to his audience.

II. What should be the number of divisions in a sermon? It is certainly out of the question to lay down fixed rules in regard to this matter. Preachers are individuals and not machines. However, a few suggestions may be of value.

In considering the number of divisions for any sermon plan, we should aim at simplicity, variety, and clearness. Many divisions are burdensome, both to preacher and people. They often render the sermon too long and complex to be remembered with pleasure and profit. For the average preacher three divisions is the plan most generally followed. However, the subject, the time allotted for delivery, and

the preacher's own peculiar style and manner of handling the Scriptures should determine the matter.

III. What should be the character of these divisions? Unless we exercise care in treating a text we are likely to make unnatural divisions, or make distinctions that are unreal and far-fetched. I venture the following brief suggestions:

(1) Sermon divisions should be comprehensive. That is, when taken together they should set forth the subject in a clear and definite manner.

(2) They should have a logical and natural relation, both to the subject and to each other. We should not attempt to grow grapes on bramble bushes.

(3) They should be flowing. There should be an easy and natural transition from one division to another. In building a stairway it is not wise to put the steps so far apart as to require great effort to ascend from one to the other. Even so, there should not be a great stretch between divisions of the sermon.

(4) They should be progressive. There should be positive advance from the introduction to the concluding word. Every step must be a step forward. The people may backslide themselves, but they will not appreciate any backward movement in the preacher's message. Not long ago I listened to a sermon which might serve as an illustration of this principle. The minister in question used only two main divisions in treating his subject, which of course was quite all right, but after having finished with his second point he kept hammering away until he had pounded the head off the nail. He then left it for a time, only to return again like the proverbial sow to her wallow, until further attention required rigid self-discipline on the part of his hearers.

IV. Should sermon divisions be stated in advance? Here again I would plead for the freedom of the individual in following the system best adapted to his own natural "bent." Many of the famous preachers of the past followed an unfailing rule of announcing their sermon divisions in the beginning. Chas. G. Finney was a notable example of this style of preaching. At the outset he would inform the audience where he was going in his address and by what route he expected to travel, and it is fitting here to remark that he never failed to arrive according to schedule. Other great preachers for reasons peculiar to their own style adroitly conceal the goal for which they set sail, for much the same reason that the story writer keeps the plot of his

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## -:- Interpreting Jesus -:-

*Evangelist J. R. Elsom*

"The Word became flesh and dwelt among us." This was spoken of the loving Lord, our blessed Saviour. A word is the expression of a thought. "As a man thinketh in his heart so is he," and since out of the heart "are the issues of life," the nature of the heart is clearly revealed by that which issues from it. Jesus the living Word, who issued from the very heart of the Father God, was the most adequate expression of the nature of the divine Being.

God had long years before the coming of Christ expressed Himself to His people that they might know Him. He had spoken in the thunder clap and in the rumblings of Sinai to the outward ear, and in the still small voice to the inner consciousness of men, but they did not understand. He had revealed the holiness of His nature when He wrote on tables of stone His holy law but they understood not. He had made known His love, forgiveness and forbearance through His messengers the prophets. He had revealed His majesty and glory by studding the canopy of the skies with stars, by hanging the world on nothing, and sustaining the whole throughout the centuries by His limitless power. In many ways He spoke to the people, but yet they could not understand. His real nature, His principal attribute, His very heart though thus plainly revealed they did not know.

He is love. His heart is love. The thought of His heart is love. How then could He express the thought of His loving Heart? Only by sending forth His Word, and in His Word manifesting His nature to the world. "The Word became flesh and dwelt among us, and we beheld His glory." Jesus came to reveal the Father. He did His work and did it perfectly. Humbly, sympathetically, majestically He lived His noble life. Willingly, forgivingly, lovingly He died His noble death. From the rugged cross of Calvary's hill the Word has been heard around the world, and that Word has declared in accents that need never be misinterpreted the fact that God is love.

Jesus revealed the Father. It is now the office work of the Holy Spirit to reveal Jesus. Those who drink deeply of the Holy Spirit of God receive revelations of Christ that the superficial Christian never can. To them He is real. They know Him to be their joy in sorrow, their burden bearer in distress, their sun when the way is dark,

their shield when the enemy would attack, their Healer when sickness lays low. Just in proportion to the degree to which the Holy Spirit fills the heart, the mind, the body, and controls soul and spirit, is Jesus made real to the believer.

It is, we have said, the Holy Spirit who reveals Jesus to the child of God; and it is Jesus who reveals the Father to those who are His. But the question we wish to ask and then try to answer is, how may Jesus (and through Him, the Father) be revealed to those who are yet in the darkness of night, under the power of sin, the dominion of Satan, and wholly destitute of the Spirit of God? Through

the medium of Christ's followers as they walk in and out among men.

It is not only God's plan through the agency of the Holy Spirit to reveal Jesus to us, but *through us* to the world. The only glimpse they will get of the blessed, tender, sympathetic, sacrificing, forgiving, loving Christ is through those who are called by His name until they bow at the foot of the cross where the Holy Spirit reveals Him to every waiting heart. There they will hesitate to bow until they are impressed with the attractiveness of Christ as they see the beauties of His nature, the desirability of His companionship, and the blessedness of His presence exhibited in the lives of those who follow Him. The great purpose of the Baptism in the Holy Spirit is that men and women may be empowered to more properly reveal Christ in their daily lives, that others seeing Jesus through them will forsake all and follow Him.

## "Judge Not That Ye Be Not Judged"

*Daniel Jones*

I don't think I shall be speaking an untruth when I say that I am prompted of the Spirit to write on the above subject, because it is a scripture which many Christians take advantage of to escape correction, and to condemn those who would correct them. The writer suffered much from self-condemnation in the early days after receiving the Baptism in the Holy Ghost because of lack of knowledge, and would like to help others who may now be suffering in a similar way. We hear often from public platforms that we have no right to judge; they also make good use of other scriptures such as, "Therefore judge nothing before the time, until the Lord come," etc. (1 Cor. 4:5), boldly saying that we have no business to judge and that we are sitting on the judgment seat in place of God; but my experience has always been that these very people *are judging*, while they are condemning others.

Surely to take these words in their literal sense will bring every Christian into bondage and also under the rod of self-condemnation. Man has been given this faculty by God, that he may discern between right and wrong, between good and evil, and between the false and the true. Without this faculty man would be but a babe, like the over six score thousand Ninevites, that could not discern between their right and their left. Truly it is impossible for us to not judge, for whether we speak or not, we judge in our hearts.

In Luke 12:57 we find these words, "Yea, and why even of yourselves judge ye not what is right?" Here we find Jesus Christ condemning the people because they did not judge what was right; they were quick to judge concerning natural things, but slow and indifferent concerning spiritual things. Again in John 7:24, Jesus speaks to the people and tells them, "Judge not according to the appearance, but judge righteous judgment." He does not condemn them for judging, but for judging by improper standards.

Now the question arises, how are we to understand these words, "Judge not, that we be not judged," if we are not to take them in their literal sense? This is how I understand them, and I think that I have the right interpretation. We are not to judge for the purpose of bringing condemnation upon one, but the purpose should be judgment to edification. So it depends entirely upon our motive, whether we do it from the standpoint of an uncharitable critic or from the standpoint of a friend. If the former, then we come under the condemnation of the Word, "Judge not, that ye be not judged," and we shall be judged of the Lord in the same way, but if as a friend prompted by love, then we are free and do not come under the power of the Word. I think it will be helpful to give a little illustration.

Think of a lad apprenticed to learn the trade of a carpenter. After a few days in the workshop with his master,

his master sets him to make a certain article. When finished the lad brings it to the master who examines it, and points out all the defects, that the lad may do better next time. The master does not judge in this case for the purpose of condemnation, but for the edification and benefit of the lad. If we as Christians will do likewise in regard to each other, we shall do well. Let us be careful that our motives are pure, and that we are prompted by love and not by hatred or prejudice.

Then again we must be careful that our judgment be a *righteous one*. How can we be sure of this? By judging it in the light of the written Word. All things must be proved by the standard of the *Word*.

But what about the scripture, "Therefore judge nothing before the time" (1 Cor. 4:5), also "Who art thou that judgest another man's servant"? Rom. 14:4. I think the first refers to things that are not clearly defined in the Word of God—mysteries—so it is better to leave such until they appear before the judgment seat of Christ. And the second is concerning foods. We are not to judge our brother in the matter of food, for some are weak and have not faith to eat all things, neither is the weak brother to judge the strong, because he has faith to eat all things. Yet if the weak brother is offended through our liberty, we are to refrain and to bear the infirmities of the weak. Nevertheless, the Word of God is clear, that foods do not commend us to God, neither does the kingdom of God consist of meat and drink, but *righteousness and peace and joy in the Holy Ghost*. Rom. 14:17.

Therefore these things which are immaterial we are to leave alone.

Finally, let us be careful that we are not hypocrites when judging, for if we are guilty of the same when judging others, we become hypocrites. (Matt. 7:5); also we incur the judgment of God in a greater measure upon us. Rom. 2:1.

So let us walk and judge in love. Love worketh no ill to its neighbor, but love is the fulfilling of the law. Rom. 13:8.

### THE DIVINE PURPOSE IN HUMAN TRIAL

(Continued from Page Three)

ing He waits to see in us the reflection of His own nature and grace! How His heart yearns to see us daily more and more conformed to the image of His Son in His sufferings and triumphs, in His gentleness and loveliness! May we, then, take from Him sufficient of His abounding grace to keep yielded, trustful, and joyfully submissive as He seeks to produce in

us a likeness to His own Son, whatever the process He may deem it necessary to employ. We can lovingly trust Him to use only that which He knows to be needful. We know He will "not suffer us to be tempted above that we are able" to bear. *He knows our "load-limit"* and beyond that not one feather weight will He allow.

#### *God Suffers More Than We*

While we suffer in the experiences He permits for the outworking of His purpose, He suffers infinitely more. As the Master Potter fashions us into vessels that shall be channels of ever-increasing usefulness and blessing in this present life, which shall shine and

NOT ASKING WHY

"I would not ask Thee why  
My path should be  
Through strange and stony ways;  
Thou leadest me.

"I would not ask Thee how  
Loss worketh gain,  
Knowing that some day soon  
All shall be plain.

"My heart would never doubt  
Thy love and care,  
However heavy seems  
The cross I bear.

"Nor would I, Father, ask  
My lot to choose,  
Lest, seeking selfish ease,  
Thy best I lose.

"Giver of every gift,  
Thy choice is best.  
All-wise Eternal Love  
In Thee I rest.

"Yielding to Thy wise hand,  
Safe in Thy will;  
Not asking why or how,  
Let me be still.

"Looking on things unseen,  
By faith I see  
Glory exceeding great  
Worketh for me."

blaze in His resplendent glory in all eternity, His heart is pained far more than ours at the suffering we need to endure. What a comforting word we find in Isaiah 63:7-9, particularly verse 9—"In all their affliction He was afflicted, and the angel of His presence saved them; in His love and in His pity He redeemed them, and He bare them, and carried them all the days of old." There is a similar word in Hebrews 4:15 and 2:18, where we read, "We have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." "For in that He Himself hath suffered being tempted, He

is able to succour them that are tempted." He shares with us in our painful experiences. In every trial He bears a part. More than that, to faith He imparts His comfort and says, "My grace is sufficient for thee." In every trial, affliction, or adverse circumstance let us rest upon the fact declared in these words of God, and when in eternity the glorious outcome of such experiences begins to unfold, we shall not only thank God for His love and faithfulness during dark days, but we shall thank Him with full heart for every bitter experience and hard place in our journey through life. Paul suffered as few have, but he bore his sufferings patiently in the light of the coming glory. He had learned to look "at the things which are not seen," which are eternal and abiding, and like Moses, "he had respect unto the recompense of the reward." He lived with the vision of distant scenes before him and "rejoiced in hope of the glory of God" in the midst of tribulation and distress. In days of violent experiences Paul exclaimed triumphantly, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." Our trials may seem heavy to us now because of our frailty, infirmity, and human limitations, but when we come into possession of the "eternal weight of glory" they will be forgotten forever.

#### *Are We Satisfyingly Surrendered?*

In the light of the foregoing words of God and the facts so plainly stated therein, let us cast ourselves upon Him wholly and trust Him fully. On the strength of personal dealings with God in times of bitter trial and painful and costly experiences in which I found Him true to every word of promise, and unailing in His faithfulness, love and grace, may I encourage you, tried one, to surrender yourself with every burden, care, circumstance, suffering, or distressing experience, to God and trust Him implicitly. Stay your mind and heart upon God and upon His Word, and by His Spirit He will refresh you, sustain you, and keep you quiet, calm, and steady in the "fiery furnace" experience. He will keep the stayed mind and trustful heart happy and serene in the most trying times and situations. "Thou wilt keep him in perfect peace whose mind is stayed on Thee: because he trusteth in Thee. "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy." 1 Peter 4:12-13.

## Central Bible Institute

Just now we are praising the Lord for extra showers of blessing at C. B. I. Among the varied and often strange ideas of Bible School life which we brought when, as new students, we first entered these halls, there were sometimes secret fears that the rules and regulations might make the place seem like a prison, and that the spiritual side of life might be crowded out. But we soon found that that need not be. In fact none of us, though we, perhaps, had cherished the thought of coming for years, realized just how much the Lord had in store for us.

Of course we are here to study the Word, and studying occupies a prominent place. Yet I think we may, in looking back over these days, appreciate most what the Lord has done for us through the daily life of the school and the fellowship with Himself and with one another. All would say "Amen" to the testimony of a brother who said during one of the Friday night students' meetings—meetings which we shall never forget—"I thank God for every one here, for all have added something to my life, and some have had the ministry of removing something from my life."

Yes, there have been hard places—places which we would, at the time, have avoided had it been possible. Still we thank the Lord for them all, realizing that they are brought into our lives for a purpose; and when we are tempted to become impatient with plodding along day after day, and the devil whispers, "It's no use," we know the Lord is seeking to develop in us a strong Christian character which is very worth while.

But not every day is the same. Sometimes we have a little extra. On Wednesday, February 13th, the faculty decided to set aside the remainder of the week as a time of rest. Lessons were to be forgotten. What a relief to pass six a. m. without having to rise when hearing the strains of some hymn issuing from the cornet of the faithful student who acts as our alarm clock.

Though in one way a time of special trial, these days were made a time of special blessing. Praise the Lord! One of the seniors was taken with a severe attack of acute appendicitis. For this there was a great deal of special prayer, both by individuals and by groups of students. Prayer, as always, brought blessing to the pray-ers as well as to the one prayed for.

### DIVIDENDS FOR ETERNITY

After several years of experience in Bible Training School work the writer is more than convinced that time and money invested in the training of our young people for Christian service yields abundant returns. Of all the students graduated from one Bible School of which he was in charge, fifteen per cent are now on foreign fields, and several hundred other students are in active service as pastors, evangelists, etc.

Central Bible Institute has twenty-three missionaries on the field, and several hundred others are filling places of responsibility in the work at home.

Some of our class this year came to C. B. I. in the strength of the promises of assemblies and friends who for one reason and another have failed them. They are looking to the Lord to meet their need.

Will you help answer their prayer? Invest some of your unemployed dollars in them and reap large dividends in the age to come.

Send all offerings to Frank M. Boyd, dean, Central Bible Institute, R. 5, Box 42, Springfield, Mo.

On Sunday afternoon the power of God fell in one of the classrooms where some of the ladies were praying. A shout of victory arose, other students gathered and even those around the door felt the power of God radiating like waves from the room. To some it seemed that the very room was shaken. The volume of prayer and praise increased and continued so that supper (generally served at 5:30 p. m.) was put off until after seven. Even then many scarcely cared to eat. The sister, though not instantly healed, was definitely touched and began to improve.

These days saw, too, a fresh advance in the line of missions. Two of the young men received definite calls to the foreign fields. On Friday evening one of these asked us to pray for him saying that the Lord had been dealing with him concerning missions and that he wanted to know just where he was to labor. That evening the

Lord showed him that he was to go to China but he wanted to be perfectly certain about the matter. After noon prayers on Saturday he went to the dining room but felt impressed to return to his own room. As he entered the glory of the Lord filled the place. While he lay upon his face before God he was made to know that God had really spoken, and as an added assurance he was given a vision of Chinese people and characters. Formerly, he had been unwilling to be a missionary, but now he is anxious to go. Praise the Lord!

The other call was to South America. While this brother was on "prayer-tower" between two and four a. m., a burden for that most neglected and perhaps most needy of all countries was laid upon him. As he prayed he seemed to see the Lord crucified again before him and he was made to realize that it was for these poor benighted souls as well as for himself that Christ had died. South America seemed to lie just outside the window calling him, and a still small voice said, "Will you go?" As he answered "Yes," God met him and many of us were awakened to the realization that something was happening. Would that we might be awakened more often under such circumstances.

We of C. B. I. consider ourselves exceedingly fortunate in having many of our Pentecostal missionaries spend a little time with us while at headquarters, and always look forward to these visits with eager anticipation. This was particularly true concerning Mr. and Mrs. Salter, who were with us Monday morning, February 25th. Mr. Salter is, with Mr. Burton, co-founder of the Congo Evangelistic Mission.

Mrs. Salter spoke to us first, telling how God had led her to the Congo and impressing upon us the need of recognizing the Lord's command, "Go ye into all the world, and preach the gospel to every creature," as our first call to those who have never heard, and of seeking God's specific directions as to where we are to labor. She then gave a graphic description of life on a Congo station, of the methods of work and of the native Christians, especially of their love for the Word. When the Bible was translated and the first copy received in Africa, one native teacher hugged it to his heart, saying, "Oh, it speaks in my own language; don't take it away from me!"

As Mr. Salter told how he and Mr. (Continued on Page Nine)

## ? Questions and Answers ?

Conducted By E. S. Williams

*In sending your question for this column address your letter, Question and Answer Editor, 336 W. Pacific St., Springfield, Mo.*

22. Does the word "debts," in the Lord's Prayer, have a fuller meaning of sin than the word "trespasses"? When, and by whom, were the words "debts" and "debtor" changed to "trespasses" as some quote it in the prayer?

The word "trespasses" has been substituted for the word "debts" in the wording of the Disciples' Prayer, probably because the Lord in the two verses immediately following the prayer, seems to explain what He meant by the word "debts." He said we should pray, "Forgive us our debts as we forgive our debtors." Then He says, giving a reason for directing us to so pray, "For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses." When men began using the word "trespasses" instead of the word "debts" in reciting the prayer I do not know, but why they did is evidently because the word better carries the sense Jesus explained that He meant it should carry. Then too the word "debts" with us refers, primarily, to financial obligations. To call the prayer the "Lord's Prayer" seems to be a misnomer. The one in John seventeen could more aptly be so called.

23. Please tell me how one should tithe. And who should tithe—bankers, merchants, farmers, or who?

All Christians should tithe. The tithe is the tenth part. Gen. 28:22. Bankers and merchants, however, could not tithe their "gross" income, but only their "net" income. That is, they could not tithe all the money they might take in, but only that part which becomes their own private possession after meeting the expense of business, etc. For example, a merchant might do \$2000.00 worth of business a week, yet his clear earnings be only \$100.00. He would tithe this latter amount.

Tithing was begun, as far as we know, by Abraham (Gen. 14:20); it was later incorporated as a part of the law (Lev. 27:30); it has the endorsement of the New Testament. Matt. 23:23; 1 Cor. 9:13, 14. The tithe should be brought into the storehouse, or church (Mal. 3:10) to be used in the work of the Lord. This

does not necessarily mean, however, as some have taught, that it should all be given for the local preacher.

24. What is forgiveness? When Christ forgives, He remembers it against one no more. Does one forgive who continues telling it against one? Ought he not to treat the forgiven one just the same as if it had never happened?

To really forgive is to put away forever. All Christians ought to have a spirit of forgiveness, but as to the act of forgiveness, the Scripture says, "If he repent forgive him." White-washing over things which ought to be made right does not bring about real forgiveness. The person desiring forgiveness ought to go to the bottom and straighten out where he is wrong if he expects forgiveness. On the other hand, let Christians show the Christian spirit. Jesus forgave His enemies and prayed that the Father might also forgive them.

25. Can one who has envy in his heart receive the Baptism with the Spirit?

Envy is one of the works of the flesh (Gal. 5:21) which the Spirit must remove before He comes in to abide.

26. If one has received the Holy Spirit, but does not continue to speak in other tongues, does that mean he has lost the Baptism?

No. Speaking with other tongues as the Spirit gives utterance when one receives the Baptism does not necessarily imply that he must continue to speak with other tongues. 1 Cor. 12:30.

27. Do you understand by 2 Thess. 2:3 that the son of perdition, or Antichrist, will be so revealed that all Christians shall know him as the Antichrist before the translation of the church?

We believe it is the hope of the Church to be caught away to meet the Lord before Antichrist is revealed. 1 Thess. 4:14-17; 1 Thess. 1:10; Rev. 3:10; Luke 21:36. The "day of Christ" spoken of in 2 Thess. 2:2, 3 is "day of the Lord" in the oldest manuscripts, and is so translated in the Revised Version. The revealing of Antichrist introduces "the day of the Lord." When Christ comes as

Bridegroom for the church, He meets it in the air. 1 Thess. 4:17. When He is revealed after the manifestation of Antichrist, He comes as King to reign. Rev. 19:11 to 20:4. At this time He comes to the earth. Zech. 14:4. He first comes for the church (1 Thess. 4:17) then, after the tribulation, returns with it. Zech. 14:5.

### CENTRAL BIBLE INSTITUTE (Continued from Page Eight)

Burton had gone out without any promise of support, to a new field, entirely cut off from human aid, and how God had helped them to reduce the language, translate the Scriptures and to establish a work which now has thirty-nine missionaries and two hundred native evangelists, we were encouraged to lay hold of His faithfulness for our own lives. Telling of many who have long been asking, pleading for some one to come and teach them (but they are still waiting), he asked how many would then and there consecrate themselves to the Lord to go wherever He would send them. God was speaking and tears filled many eyes as the entire body rose. The Lord who saw our hearts will surely accept of our offering and thrust many of us forth into these needy corners. So in the presence of the Lord had we been, that we were surprised to find that we had been in the chapel from eight-fifteen a. m. until almost twelve o'clock.

Praise the Lord, He has been working in our midst; but still our hearts cry out to Him, "Work on, O Lord. We know something of Thy love, but we want it to be shed abroad through our lives; we have experienced something of the power of Thy Spirit, but we want Thee to come in Thy fullness and take full control of our lives. We know a little, oh, so little! of giving, but we want Thy Spirit of giving until our lives are laid down for Thy sheep in every corner of the field." We are glad for what we have received, but we are asking and expecting greater things for the rest of the year.—D. Foote.

### THE SERMON BODY (Continued from Page Five)

story concealed so that his readers will be kept wondering what will happen next, and just how the heroine will emerge from the series of stupendous difficulties which beset her.

Comparatively few preachers at the present time state their divisions in advance, and personally I feel it is well that the practice is passing; but whether or not we disclose our sermon plot in the beginning, or gradually reveal it in the course of the message, it should be a comprehensive unit when finished.



## The Gospel in Foreign Lands



### A FIVE-DOLLAR MISSIONARY OFFERING

*The Entire Sum Bequeathed by a Godly Father to His Loving Son.*

George M. Kelley

The Lord called us to China in 1909, and by His grace we arrived in Hongkong, the extreme southern port of landing for all trans-Pacific passengers, the latter part of October, 1910. After spending about a month in Hongkong, we moved to the country, a distance from Hongkong of 139 miles, where we entered upon our life's work.

Our State called Kwangtung (the Great East) is divided into six prefects and ninety-five counties, with a population of more than thirty-five million. The languages of this part of China are Cantonese and Hakka. The first is the language we learned as it is the principal language of the State. The Hakka (Strangers) are a people who migrated from northern parts of China as early as the fourteenth century.

After a short time in language study, we felt led to take up some definite work of our own, but as we had not the money we were reluctant to take any more responsibility—till one day when we received a special offering, we took this for a sign that the Lord would supply all the needed finances for our undertaking. The letter in which this gift came was sent from a former acquaintance of ours in Rowan County, North Carolina, U. S. A. He laid particular emphasis on the fact that this gold coin, five dollars, was the gift of his now deceased father, his part of his father's property. He told us how that he felt no better investment could be made, so was sending it along with the desire that we use it for the Lord's work in China. We therefore decided to make this gold coin the foundation for a new work.

In the Hakka speaking region we were directed by the Lord to a little village called Ngau Pui Leng, which means "cow's back hill." In this village was a man who had heard of the gospel before, and who, for more than ten years had been praying that the Lord might send some one to his village with the message. There is a population in this county of some 230,000. Why did the Lord send us to this village of only 300? Evidently there is a reason, and we believe it is because of the elderly man's prayer and the prayers of the man who gave the five-dollar gold coin, for here we established the church with our friend's five dollars as the corner stone.

When we left our present center for that county in January, 1912, one of our missionaries said in a letter, "A lot of the glory of God rolled out of Sainam on that morning." We believe the statement to be true for God was with us in those early

days of our career in a most precious way. From the beginning we had great opportunities to pray for those depressed and demon-bound souls, for they came for prayer from great distances, and the results made a door for the preaching of the gospel to many of the central and more densely populated areas.

To-day we have a church there worthy of the name, and a school, which according to government officials "is the best in the county." The church property is worth more than a thousand dollars U. S. money, and the school building is valued at \$3,000 American money. The land on which this property is built is valued at about \$500.00, land in this part of the country being cheap. Just think of the material increase in a few short years of just one five-dollar gold coin.

We are, however, more particularly con-

cerned with the spiritual returns. We believe the majority of Christians are more interested in this phase of the benefits reaped, for things that are made of perishable materials such as brick, stone, and mortar will eventually decay, while precious souls will live on forever.

Time would fail me to speak of the precious lives who have mellowed into the ripeness which qualifies for heaven. Chu Tsok Po, the man who prayed for more than ten years, was made ready for that life beyond and when he departed, the characters written on his coffin lid "I am a Christian," still testified. The fragrance of his life remains, though he is absent. Ming Pak Mei, who was healed of blindness and had visions of her heavenly mansions, would be a character about whom a whole book could be written. These Christian lives have not been given up in vain. The village which previously had over fifty armed thieves has now none but law-abiding citizens and the whole countryside seem to delight in calling me their pastor, though many of them I have never yet met. I am told that the villagers who have come under the influence of this assembly take great pride in defending the name of the little white church, and I am just wondering in

the resurrection morning if there will not be one glad and joyful soul present among others whose glory will beggar description—I refer to the man in North Carolina who gave the *Five-dollar Gold Coin*. I might add, that he has no monopoly on this soul-saving business—every reader may have a part, whose privilege it may happen to be to live in these days of opportunity.

#### NOTICE

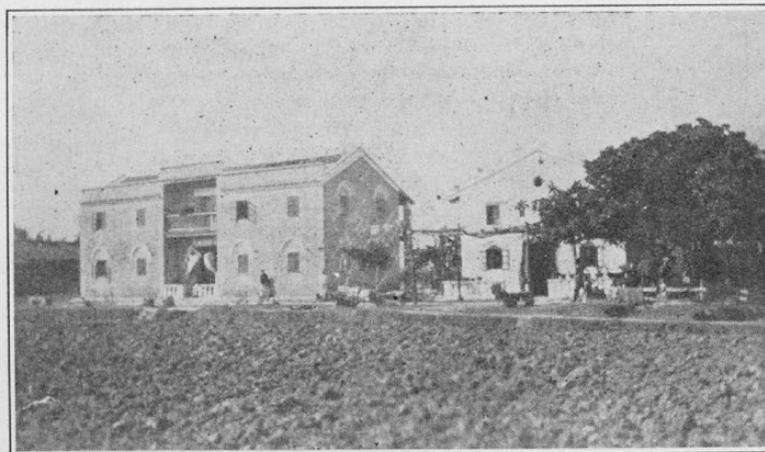
The North China District Council's registered cable address has been changed from "BLYGO-TIENTSIN" to "BLYGO-Peking."

H. E. Hansen  
Sup't N. C. D. Council

#### REPORT OF PROGRESS IN SOUTH AFRICA

The Bethel Pentecostal Assembly has submitted to us an encouraging report compiled by their superintendent, Brother Ernest Hooper, of the progress of the Pentecostal work in some parts of South Africa. A part of this report follows:

By Brother Wilcox: "The year was begun as the one before ended with the usual ministry of God's Word. In due course and



*Church and School at Ngau Pui Leng*

in answer to prayer God brought many hidden things to light. Confessions were made which really surprised us because of their character, but it was evident that the Spirit of God was working in a remarkable manner at Njelele. One, two, three, four, were brushed down as reeds in the wind by the Holy Spirit's power, and we had a wonderful time in the presence of the Lord as these dear ones were mightily filled with the Holy Ghost. A great desire for prayer came into the hearts of many and we started a prayer chain which has been used by the Lord to the blessing of the entire work here. The message has been carried from kraal to kraal. At Tonondo where Johannes Sporo and his wife are laboring, the work is going forward steadily. Sunday after Sunday the church is packed. There is good attendance in the school and already some have yielded their lives to the Lord and thus have come out of heathenism here. At Mulaboni where Petrus Paswana and wife are stationed there is good progress in every way—the attendance is splendid and the interest in the Word of God is wonderful indeed, when it is remembered that this is a new work and the people have long lived in the deepest heathenism. An abundant reaping is sure to follow in this thickly populated, needy field.

"Concerning the *Apex-Benoni* section I rejoice to report that we have had more real satisfaction in the work here during 1928 than in any previous year. The Lord has gathered in the people from many of the surrounding districts as well as from the compounds and locations. We have recently closed the meetings of the most blessed conference I have ever known in these parts. The presence of the Lord was manifested from the opening service and day after day the spiritual tide arose until our souls were filled with unspeakable joy as the people pressed through to God. Eleven were baptized in water and the altar services were wonderful, as many got into living touch with the Lord and for the first time in their lives really felt the power of the Holy Spirit and were mightily anointed."

By Brother Gaute: "We have had uphill work since coming to Springs but the Lord has not failed us as we have steadily looked through every condition to Him. Our darkness has been turned into light and the Lord is manifesting His presence with us in a very real way. Seventeen have been added to the church and thirty young men are candidates for baptism. The Lord has been with us as we have ministered in the compounds and locations and the interest is wonderfully increasing.

By Brother Guthrie: "We are glad to report that the interest in the Lord's work here continues unabated. During an all-night meeting held recently the power of God surged through the place for hours. Six backsliders came back to God and two others were saved. The dear people from Ceza joined with us in these meetings and God met with them also in a mighty way. The school teacher from there was filled with the Spirit and another was so filled with the joy of the Lord that she laughed in the Spirit for hours. Several were baptized in water and among them was our own dear son and daughter, John and Lois.

*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.*

These were days of wondrous fellowship in the Spirit, times of refreshing from the presence of the Lord. Miss Van Kerken has been indefatigable in service and the day school has come up wonderfully in attendance, while God is working among the children. The work among the children in the Sunday school still goes forward. Many of these dear little ones have been filled with the Holy Spirit. The school work at Ceza as well as the assembly is making rapid progress. The church is much too small to accommodate the children or the adults there and something must soon be done to secure our own ground in this section so that the urgent needs of this blessed flock may be cared for. They are taking the message right into the heart of Zululand, so that from far and near the people are coming to learn the truth and to seek the Lord, but it is sad to see them so packed together that there is not room to seat them and they must needs lean through the windows and pack into the door so that it is impossible to change the air in the room all through the long meetings.

"Signs and wonders have followed the preaching of the Word in Southern Natal. From Durban right into Pondoland the work has extended, and although I have appointed several native workers to assist Job Ciliza (our faithful native evangelist), he is finding it utterly impossible to meet the needs of the many people who are constantly requesting his presence and ministry. Many have been baptized in water (about 300) most of these were filled with the Holy Spirit before they had time to consider water baptism. I am at a loss to know how I shall meet the needs of this flock. Their first need is a church in which they may be gathered for instruction and special meetings. I have already applied for ground and the natives have started a building fund and have sent in about £20. I have never before seen a work grow so rapidly nor have I even before known the power of God to be so wonderfully manifested through the simple ministry of a native worker in so short a time of service to natives. This is a work of God and I am very anxious indeed to assist them to get their church, for it is sadly needed. Numbers of witches and witch-doctors have been delivered from demon power and there have been many cases of healing after all hope was gone and it seemed as if death was inevitable. The work extends from Durban for about 125 miles and is among the Zulus. Our hearts are filled with joy and gratitude to God for all that He has done for us and our beloved native believers. We feel that good progress has been made as we have preached His Word to this people."

#### SAILING FOR THE FIELD

Sister Grace C. Agar, who has been home in this country for a furlough is planning to sail for China this month. She will be returning to her station in Yunnanfu.

#### ARRIVED IN INDIA

We are pleased to report the safe arrival in India of Sister Dessie Knight. She writes: "I could never tell you how happy I was when I awoke and found myself at home in Basti. I am as happy and contented here as I could possibly be and I love the people of India. I never pictured a land so steeped in sin, but where sin doth abound grace will much more abound."

#### LANGUAGE TEACHER SAVED

*Evelyn Leighton*

We brought our Pundit down from the hill with us to teach us the language and the Lord wonderfully saved him. He is on fire for God. Many a morning I spent with him talking about the Lord, but he seemed so hard. One morning we started in again and I said, "All right, Pundit, I'm going to pray for you," and he said, "Thank you, Miss Sahiba." I said, "I'm going to pray that the Lord will give you no rest and that you won't be able to eat until you give your heart to Christ," and that is just what the Lord did. Hallelujah. One day he came to me and said, "Miss Sahiba, something has happened to my heart, I can't eat or sleep." He said, "I may become a Christian, please answer these questions for me." He gave me two pages full of questions to answer. To make a long story short the Lord wonderfully saved him. He loves to pray and certainly knows how to pray. Before we prayed for him, now he is praying for us to get the language. Pray that the Lord will keep him true and use him for many more who are in darkness.

#### REVIEW OF WORK IN LATVIA

*Rachel Grevin*

As I look back over the two and one-half years that we have spent in Latvia, I have much to praise God for. He is ever faithful. Many have been the trials and testings, heartaches and tears that no one but God has seen, but we rejoice that He has promised, "They that sow in tears shall reap in joy." Already we are reaping some of the harvest since we have seen young and old fall at the feet of the Saviour and surely there is no greater joy than this. I find myself crying and laughing with them. Most of those who have been saved are young people, some only in their teens, but they know how to pray. We have taught them that "Prayer Changes Things" and this they have already proved and they make a practice of making their needs known to God.

Some of the parents of these young converts have been persecuting their children severely, shutting them in the home and trying to prevent them from coming to meeting, but in spite of all this they are holding true and when they do get out the first place they make for is the little assembly hall. One girl about sixteen years of age, who had been kept home by her parents came to the meeting last night and oh, how happy she was. I asked her after the meet-

(Continued on Page Thirteen)

## -:- In the Whitened Harvest Fields -:-

### GOOD MEETING AT CORRY, PA.

Secretary, R. H. Harroun, Corry, Pa., writes: "Just closed a successful 3 weeks' campaign conducted by Pastor Henry Rauscher assisted by Brother W. C. Frary, of Youngstown, Ohio. Brother Leo Starnier, of Erie, Pa., preached several times. God gave us blessed results. Many were saved and several received the Baptism."

### ASSEMBLY ENCOURAGED

Pastor M. A. Malone, Wewoka, Okla., writes: "Evangelist H. B. Laws came to us Jan. 27, for a 3 weeks' revival. The Lord's presence and power were very real. Twelve or 14 were saved and reclaimed and the assembly was helped along spiritual lines. Sister Boucher and Sister Hauf continued the revival another week during which time others were blessed."

### A PRAYING ASSEMBLY

Mrs. R. D. Shirley, La Salle, Colo., writes: "We have just closed a 4 weeks' revival in Evans. Brother Will Burchett was our evangelist. God met us in a wonderful way; souls were saved and 6 received the Holy Spirit. Several were healed. We have a good Sunday school organized, also have regular prayer meetings 3 nights each week. We are wanting a Spirit-filled pastor."

### REVIVAL AT WILLOW SPRINGS

Brother Alex. Benjamin, Willow Springs, Mo., writes: "Our revival meeting conducted by Evangelist L. E. King closed March 10. The messages were much appreciated, interest was good, and conviction rested upon the people from night to night. Our Sunday morning services were wonderful, the power of God was so manifest. We have been serving Willow Springs as pastor for 18 months and God has blessed our ministry by saving sinners and baptizing believers with the Holy Ghost."

### NEW CHURCH

Pastor-Evangelist W. J. Lewis, Anacortes, Wash., writes: "We are glad to report victory in Anacortes. God has been blessing us in ways too numerous to mention. We had held two meetings here before coming in February, 1928, at which time we accepted the pastorate and the building project was started. God had marvelously saved a contractor during our first visit here. He drew some plans, and the loyalty of the saints made it possible for us to erect a beautiful tabernacle, modern throughout, California stucco 48x76, seating capacity of at least 500; 8 Sunday school rooms, 11x14 ft., rest rooms, nursery and prayer room. We have a good location in the center of the city. Our dedication services were held Nov. 18, 1928. Dedicatory sermon by Brother Frank Gray, prayer by Brother J. N. Hoover. Eleven o'clock sermon by Brother T. A. Sandall, former pastor. The platform was filled with visiting ministers and denominational pastors of the town. Best of all the glory of God is coming down upon us."

### NEW MEXICO REVIVAL

Secretary Ira Brace, Gallegos, N. M., writes: "Just closed a 3 weeks' meeting held by Brother Freeman, of Kansas. There were 16 saved and reclaimed and 14 baptized with the Holy Spirit. Several were healed."

### GOD WORKS IN ILLINOIS

Brother Wm. Duncan, R. 1, Kane, Ill., writes: "I was called to conduct a baby's funeral, and God stirred the hearts of the people so that they wanted a meeting. We returned the next Sunday and the Sunday following, at which time 7 knelt at their seats and professed salvation. A woman afflicted for 3 years with goiter was healed. The goiter had so hindered her breathing that at times she could hardly talk. But after she was saved she could sing and do her work. These meetings were held in a camp of timbermen and the preaching was done in a small tent."

### REVIVAL IN LOS ANGELES

Pastor Louis F. Turnbull, Los Angeles, Calif., writes: "The recent revival at Bethel Temple conducted by Evangelists Ronald L. Crozier and W. R. Croson was owned of God in an unusual way. The services continued 3 weeks and proved to be a time of great spiritual blessing to the hundreds who attended. A number of times it was impossible to seat all the people who tried to crowd into the commodious assembly hall of Bethel Temple. A number were definitely saved while hundreds were greatly refreshed, and several received healing. The response to the altar call at the close of every service gladdened our hearts. Many times practically the whole congregation knelt in earnest prayer and often waves of divine glory flooded our hearts. The ministry of Brother and Sister Hatch (leaders of our young people) proved most inspiring and invaluable during the campaign. Scores of young people associated with Christ's Ambassadors of Southern California cooperated loyally. We shall be glad to have Brethren Crozier and Croson minister to us again when it is possible for them to do so."

### BRIEF MENTION

Evangelist A. F. Gardiner reports a "real revival" in progress at Pastor R. L. Steger's assembly, Vernon, Tex., with 22 saved and 16 filled with the Spirit.

Brother M. C. Henriksen and wife are in revival services at Sedro Woolley, Wash. They report good interest and growing attendance.

Word comes from Brother A. N. Trotter, Watertown, N. Y., of a 10 days' meeting conducted by Brother Wm. Robinson, of Philadelphia, in which hearts were stirred, 2 receiving the Baptism of the Holy Spirit.

Evangelist A. J. Ford and daughter Eva, of Beaver City, Neb., report 4 conversions in a 7 nights' meeting at Odessa, Neb., a new field.

### TWENTY-FIVE SAVED AT TULSA

Pastor T. E. May, Tulsa, Okla., writes: "Have just closed a meeting with the Phoenix evangelistic party; Evangelist Viola Nettrour doing the preaching. About 25 were saved and reclaimed and 16 received the Baptism with the Holy Spirit. One Catholic was converted, testifying to the fact that he *knew* he was saved. The crowds and interest were good to the last night. Ten persons were added to the roll. We organized a Christ's Ambassadors class with 24 charter members."

### A THRIVING ASSEMBLY

Sister Lola DeVault writes from Medicine Lodge, Kansas: "God is continuing to bless this new field. Sister Ruth Cox, of Yukon, Okla., has just been with us in a 3 weeks' revival. About 12 were saved, some reclaimed and one received the Baptism. We feel that the outward results were only a small part of the good accomplished. Crowds were good throughout the meeting. The work here is now 7 months old. Our Sunday school is being blessed with a steady growth. Our property, valued at about \$2000.00, is almost paid for."

### GREAT INTEREST IN AKRON

Pastor C. A. McKinney, Akron, Ohio, writes: "We were greatly blessed in having Evangelist Delores Dudley with us for 2 weeks. The crowds increased until the main auditorium, large Sunday school room and gallery overflowed. From the first night the Lord worked mightily upon the hearts of the unsaved, some being saved and healed in every service. Our hearts rejoiced to see delegations from Canton, Cleveland, Warren, and Youngstown assemblies. The revival is still going on, two having received the Baptism since the meeting closed."

### ITINERARY IS BLESSED

Brother Frank Lindblad, Seattle, Wash., writes: "Have just returned from a 2 months' trip to the East. The first stop was at Chicago, with Brother B. M. Johnson at the Lake View Full Gospel Assembly, 3142 N. Racine Ave. They now have a fine, new and modern building and the work is prospering. The Lord is honoring Brother Johnson's ministry. The cold weather hindered considerably but still the Lord saved and baptized in the Holy Spirit. The next stop was at Jeannette, Pa., with Brother Ben Mahan. Found a precious body of saints, who love their pastor. A two weeks' meeting here; the house was filled again and again and the Lord gave great liberty in giving out the Word. Later was with the Lake Street Assembly in Minneapolis for a week-end. Found the work prospering under Brother Frank Lindquist. The Lord gave great freedom and the power of God was manifested. Several hard cases were saved. Stopped at Butte and Helena, Montana. Brother Smuland is in charge of the work there and the Lord has blessed his ministry. Since coming home the power has fallen precious. We expect to hold a campaign soon with Sister Lilian Holms."

**NEW ASSEMBLY FORGES AHEAD**  
Secretary Lillie V. Harrison, Bradley, Ark., writes: "Have just closed a 3 weeks' meeting at the newly organized assembly near Bradley, Brother John R. Toney doing the preaching. God greatly blessed. Nine were saved and 8 filled with the Holy Ghost, 2 reclaimed and 17 baptized in water. The saints were encouraged to press forward."

#### IOWA MEETINGS

Evangelist Hannah Mae Steidle writes from Linn Grove, Iowa: "After holding a 4 weeks' campaign for Pastor Beckman at Truesdale, I came here for a revival. At Truesdale 10 sought the Lord for salvation and 1 was filled with the Holy Spirit. God is blessing at Linn Grove; 2 have sought the Lord for salvation and many church members are being revived."

#### METHODIST EVANGELIST BAPTIZED

Pastor Harry H. Peek writes from North Tazewell, Va.: "A great revival has just closed here lasting nearly five weeks, in which about 150 professed salvation and 26 were baptized with the Holy Ghost. Sister Oda B. Teets of Aurora, W. Va., did the preaching. She has been preaching for four or five years for the Methodists, but the night before last Thanksgiving she received the Baptism with the Holy Ghost. She says she knows now that Pentecostal people are not the misled crowd she had supposed they were."

#### SPRINGFIELD, MO., REVIVAL

We have just closed a series of revival meetings in the local assembly under the leadership of Brother J. R. Elsom of San Jose, Calif. From the time the meetings began until the end, there was a steady increase in interest and attendance.

A number found the Lord as their personal Saviour, while others rejoiced in the realization of the old-time Pentecostal Baptism. Perhaps the most encouraging feature of all in the meetings was the sweet sense of the overshadowing presence of the Holy Spirit, which made each gathering a time of blessing to all whose hearts were open to God.—Church Board.

#### A PROGRESSIVE WORK

Evangelist Blanche Brittain, Grafton, N. Dak., writes: "We launched our first revival here last July in which a few received salvation. The meeting closed with such good interest that we returned in November for another meeting at which time we were assisted by Evangelist E. E. Teckley, of Cumberland, Md. Others were saved and interest increased. After the campaign closed I took up the regular services permanently, organized the Sunday school and gave the saints a special Bible course. Feb. 17-March 3, Evangelist E. Elsworth Krogstad, of Albert Lea, Minn., assisted by Evangelist M. Corning, of Alexandria, Minn., conducted a revival which meant a real awakening and about 30 sought salvation. The church was packed and people were turned away for lack of room. God especially blessed the young people in the campaign and now we have a young people's meeting regularly each week and an increase in the Sunday school."

**CATHOLICS SAVED—BAPTIZED**  
Evangelist Jack Gibbs writes: "The power of God was manifest in a mighty way in our meeting at Panama, Ill. Catholics were saved and some of them were filled with the Spirit. Altogether about 35 were saved, 21 baptized with the Spirit. Brother Walter Smith was our song leader. We can be reached any time at 1505 S. W. Grand Ave., Springfield, Ill."

#### FIFTY SAVED

Pastor H. E. Murray, Robinson, Ill., writes: "We were not able to get an evangelist at the time, so we launched forth, trusting God, for a few days' meeting. The first night of the revival a talented young lady found God, and almost every night afterward from one to 6 souls found Christ as their Saviour, the majority being young men and women. As a result of the meeting we have organized a Christ's Ambassadors class and rejoice to see the interest manifested. The church in general was greatly benefited by the revival, night after night the place was packed, and many were turned away. Altogether about 50 souls were saved."

#### AGED MEN CONVERTED

Pastor W. H. Boyles, Carthage, Mo., writes: "We have just closed a 2 weeks' meeting in which the blessing of the Lord was manifest. We did the preaching, except the last four nights, when our District Superintendent, Brother A. A. Wilson, was with us. There were 29 saved and 7 baptized in the Spirit. There were two old men saved, one 82 and the other 86 years; the older one having never made a profession of faith in Christ before. The church is in splendid condition, with a spirit of unity and fellowship among the Christians. Many new people are coming into the light of the Baptism of the Holy Spirit. Everything is pointing to a real forward move."

#### RHEUMATISM HEALED

Throughout the years 1923 and 1924, I had rheumatism in my knees. I went to various doctors and tried almost everything I heard of that was said to be good, but seemed to get worse. We live in a Methodist community with no Pentecostal privileges, but I decided finally that I would trust the Lord for my healing and I praise the Lord He healed me. I have never had any trouble with my knees since the winter of 1924-5.—(Mrs.) C. O. Wilkie, Pleasant Hill, Ill.

#### REVIEW OF WORK IN LATVIA

(Continued from Page Eleven)

ing if she had left home with her mother's permission and she said, "No, but I cannot turn aside no matter what my mother does." When the mother at last understood that she could not change her daughter she let her go and she comes to the meeting rejoicing and praising God.

The Holy Spirit has been poured forth in our midst in a wonderful way during the last three months. In Auce, sixteen have received the Baptism and others from outside points have attended the meetings and have not gone away disappointed but have also received the old-time power as it is promised in God's own Word. In

Dobele, four received the Spirit and one in Jelgava which is a new station we have recently opened. The Pentecostal truth is spreading all over Latvia, partly due to the faithful efforts of our two Bible women who travel around the country giving out tracts and our Lettish Pentecostal paper, as well as selling or giving away New Testaments.

We have been working under difficulties this winter since for a month we have had terribly cold weather when the thermometer was registering 35 degrees below zero and at times even lower than that. The other day I had to walk nine miles in this bitter cold and when I reached my destination I could hardly move, both my feet were frozen as well as my face and I had to sit down in a chair while others rubbed the frozen parts with snow. One of our Bible women happened to be in the same home at this time and I was interested to know if she had ever suffered in this way. She only smiled and said, "Yes, only the other day my face became frozen," but to them this seems so small a matter that they do not talk about it. Many times they go without food and have difficulty in finding a place to sleep over night, sometimes having to sit up in a chair all night. The Lettish people do not live like the Americans. The poor people usually have only one room in which to live and sleep and sometimes the family is very large consisting of twelve or fourteen individuals so that you may well imagine the difficulty of extending hospitality to any one who might chance to visit them. As it is, the floor is full of hay bags but if there is room enough they are kind and willing to divide what they have.

Yes, Latvia has many souls that have never heard the full gospel so that we want you to help us to pray for this little country. Latvia needs the full gospel and as it may not be long before we again hear the sound of war let us work while we yet have opportunity.

**NOTICE.**—Brother W. B. Lane is pastor of a new church located on the highway between Harlingen and San Benito, Tex., (only a few miles from the Mexican Border) in Homeland Addition. This is the only Assembly of God in the Valley. Pentecostal travelers, look out for it.

**NOTICE.**—I have a number of old Pentecostal Evangel, Sunday school papers, and quarterlies, all in good condition, which will be sent to anyone who can use them in new fields, or where people cannot afford new literature. Send name and address, specifying which of the above is desired, and quantity. If you can send postage, do so.—Paul J. Phifer, Ewardsville, Kansas.

**NOTICE.**—I should like very much to communicate with any good, Spirit-filled evangelist who needs a pianist to go with him in his work. I feel that God has called me to play in His service. References: Brother Hugh M. Cadwalder, Grand Prairie, Texas; Albert Ott, 505 Chambers St., Marlin, Texas; R. W. Griffin, 1116 Granger St., Fort Worth, Texas. My address, Alfonso Shipwash, 2303 Maryland, Dallas, Texas.

#### OPEN FOR CALLS

**EVANGELISTIC.**—Evangelist Wm. E. Blackburn, of Southern California and Arizona District Council, 1229 W. 38th Place, Los Angeles, Calif.

**EVANGELISTIC.**—We are still in the Panhandle of Texas and shall be glad to hear from pastors or assemblies in regard to spring or summer meetings.—Elmer E. Gore.

**PASTORAL.**—I should like a pastorate in farming town west or southwest of the Mississippi valley.—Mrs. C. Malone, 1926 N. Albany Ave., Chicago, Ill.

**EVANGELISTIC.**—Thirty-three years' experience. In fellowship with General Council.—Evangelistic H. G. Rogers, Bemis, Tenn.

## Forthcoming Meetings

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

**MUNCIE, IND.**—Revival services in the Assembly of God Tabernacle, 8th and High Sts., March 24-April 14, Evangelist Geo. Banerline in charge.—Pastor Everett Phillips.

**ELK CITY, OKLA.**—Christ's Ambassadors rally, April 28th. Free entertainment for all delegates.—M. J. McClellan, president.

**THEDFORD, NEB.**—Evangelist W. E. Thurmond and wife, of Cairo, Ill., will conduct a revival campaign at the Bethel Church, April 7-May 1. For further information address Pastor C. E. Thurmond, Thedford, Neb.

**GREAT FALLS, MONT.**—Evangelist Rangnor S. Peterson, of Pelican Rapids, Minn., will conduct a 3 weeks' revival campaign beginning March 28, at the Assembly of God, 213 9th St., N.—Pastor W. Paul Jones, 518 5th Ave. N.

**ELECTRA, TEX.**—Christ's Ambassadors rally for the Northwest Section, April 20-21. All-day services Sunday with lunch served at the church. All pastors and young people urged to be present.—Mrs. E. B. Crump, sectional superintendent.

**ATTICA, KANS.**—Revival meetings beginning April 30, Evangelists Evelyn D. Becker and Helen I. Engle, of Baltimore, Md., in charge. Near-by assemblies cordially invited.—Pastor V. G. Greisen.

**LOUISVILLE, KY.**—Miss Delores Lee Dudley will conduct a revival at the Bethel Assembly of God, 2111 West Broadway, April 28-May 12, or longer. For further information address, Pastor A. E. Baker, 2111 W. Broadway.

**LONDON, ONT.**—Evangelist Harvey McAlister will conduct an evangelistic campaign at the Pentecostal Assembly, commencing April 7th and continuing over four Sundays. His address will be 740 Queen's Avenue, London, Ontario.

**FRESNO, CALIF.**—Evangelist Watson Argue will hold a two weeks' meeting at Full Gospel Tabernacle, Divisadero at U Street, April 7-21. Near-by assemblies plan to attend. For further information address the pastor, L. R. Keys.

**COLDWATER, KANS.**—Special meetings at the Assembly of God beginning April 7, continuing as long as the Lord leads. Evangelists Evelyn D. Becker and Helen J. Engle, of Baltimore, Md., in charge.—Pastor F. T. Curry, Coldwater, Kansas.

**HATTIESBURG, MISS.**—Revival services at the Assembly of God, Bernice Ave., one block from Edwards Street, beginning April 7, Brother Morris Kullman (converted Jew) and wife, of Oklahoma City, Okla., in charge.—Pastor S. Vandermerwe.

**MOOSIC, PA.**—Evangelist Delores Lee Dudley will conduct a 2 weeks' campaign at the Full Gospel Tabernacle, Springfield Ave., March 31-April 14, inclusive. Meetings every night at 7:45, Sundays, 10:30 a. m., 7:45 p. m. For further information write Pastor John E. Jenkins, 608 S. Blakely St., Dunmore, Pa.

**CHELSEA, MASS.**—Evangelist Hattie Hammond of Hagerstown, Md., will conduct special meetings at First Pentecostal Church, 113 Hawthorn St., April 7-28. Meetings nightly (except Monday) at 7:45; Sunday, 3:00 and 7:30 p. m. For further information address C. C. Garrett, pastor, 25 Barrett St., Revere, Mass.

**LOS ANGELES, CALIF.**—Revival campaign beginning March 24, 11:00 a. m., continuing 3 weeks or longer. The Ronald L. Crozier and Crosen evangelistic party will be in charge. Services every night except Monday. Take red Sierra Vista local car on Main St. to the El Sereno Gospel Tabernacle, 4980 S. Huntington Drive.—Pastor Elmer T. Draper, 664 Lambardy Blvd.

**DAYTON, OHIO.**—The Tenth Annual Session of Central District Council, Bethel Temple, Corner Buckeye and Pulaski Streets, April 30 to May 3. All pastors, evangelists and missionaries are urged to be present. Each assembly should send at least one delegate, and two if possible. Lodging and breakfast will be provided for all ministers and delegates. We are expecting Brother Harold H. Moss, field missionary secretary, and acting editor of the Pentecostal Evangel, to be with us. Special services for the missionaries and Christ's Ambassadors on the last day.—Flem Van Meter, 620 Geneva Road, Residence Park, Dayton, Ohio.

**QUINCY, ILL.**—Revival campaign with Pastors R. A. and Adele Carmichael at the Assembly of God, April 14-28.—Zelma Argue.

**ELECTRA, TEX.**—Evangelist Meyer Tan-Ditter and wife will conduct a revival campaign here March 28-April 14.—E. B. Crump, pastor.

**BETHEL CHAPEL, ARK.**—Seven miles south of El Dorado, Sunday school and Young People's Convention, April 18-19.—A. W. Tanner.

**IRVINGTON, N. J.**—Revival campaign April 7-28, Evangelist Loren B. Staats, of Blue Rock, Ohio, in charge.—Joseph R. Potter.

**ALTON, ILL.**—The seventh annual session of the Illinois State Council will be held April 9-12 at 6th and Spring Sts., Alton, A. W. Kortkamp, pastor. Free entertainment for ministers and delegates.—C. M. O'Guin, state superintendent.

**LANCASTER, PA.**—Meeting for prayer and spiritual edification April 23-25 at First Pentecostal Church, W. Orange and Concord Sts., sponsored by Eastern District Council. Leading ministers will be present. All invited. For accommodations write Pastor Vernon B. Gortner, 44 Parkside Ave., Lancaster, Pa.—W. I. Palmer, 629 E. Delavan Ave., Buffalo, N. Y.

**WASHINGTON, D. C.**—J. N. Hoover, formerly pastor in the Baptist church, is to conduct special services at the Full Gospel Tabernacle, North Capital and K Sts., April 14-28. A series of sermons on "Prophetic Truths for To-day," will be given. For further information address the pastor, North Capital and K Sts.—Harry L. Collier.

**SECTIONAL COUNCIL MEETINGS.**—Southwest Section, Duncan, Okla., March 22-23. Pastor E. M. Adams, of Anadarko, has been appointed to fill the vacancy of that section, as Presbyter, Northeastern Section; Collinsville, Okla., April 18-19. South Central Section, 405 Elm St., Shawnee, Okla., May 2-3. All ministers and assemblies of these sections are expected to attend. Those wanting license, ordination or renewal, will make application in person.—James Hutsell, district superintendent.

- WORLD MISSIONS CONTRIBUTIONS**  
March 15th to 21st inclusive  
All personal offerings amount to \$807.00.
- 1.00 Sunday School Flippin Ark
  - 1.85 Assembly of God Carrollton Ill
  - 1.90 Assembly of God Milan Mo
  - 2.04 Sunday School Hertford N C
  - 2.05 Jerseyville S S Jerseyville Ill
  - 2.11 Pine Forest S S Frankston Tex
  - 2.25 Pentecostal Foursquare Mission Chelan Wash
  - 2.30 Assembly of God Apperson Okla
  - 2.47 First View S S First View Colo
  - 2.60 Assembly of God Havana Ark
  - 2.65 Mt Zion S S Riverton Iowa
  - 3.00 Christ's Ambassadors Electra Tex
  - 3.00 Assembly of God Bourbon Mo
  - 3.00 Women's Missionary Council Wichita Falls Texas
  - 3.15 Full Gospel Tabernacle Fillmore Calif
  - 3.21 Mehida Pent'l S S Canaan Center N H
  - 3.43 Busy Bee Assembly La Junta Colo
  - 3.50 Assembly of God S S Luling Tex
  - 3.75 Pentecostal Assembly of God High Bridge Ky
  - 3.77 Busy Bee Missionary Band Geneva Ala
  - 3.85 Hastings Lighthouse S S Vancouver B C Canada
  - 3.92 Glad Tidings Church Tracy Calif
  - 4.00 Sunday School Oakland Calif
  - 4.20 Pentecostal Home New Raymer Colo
  - 4.28 Carlsbad Pent'l S S Carlsbad N Mex
  - 4.65 Christ's Ambassadors Pleasant Hill Assembly Mt Ayr Ia
  - 4.95 Assembly Draw Station Tahoka Tex
  - 5.00 Assembly of God Brashear Mo
  - 5.00 Ladies' Bible Class Yakima Wash
  - 5.00 Peoria & Haskell St Church Tulsa Okla
  - 5.00 Group of workers in Gospel Tab San Diego Calif
  - 5.00 Young Peoples' Society Memphis Tenn
  - 5.25 Waller Ridge Assembly Shubuta Miss
  - 5.25 Assembly of God Knoxville Ia
  - 5.85 Full Gospel Assembly Glendora Calif
  - 6.00 Assembly of God Shider Okla
  - 6.00 Pentecostal Assembly of God Yelm Wash
  - 6.00 Landing Assembly Anquilla Miss
  - 6.23 Mt Pearl Assembly Kit Carson Colo
  - 6.36 Assembly of God New Castle Nehr
  - 6.40 Full Gospel Assembly Lebanon Ore
  - 6.45 Payette Assembly & S S Payette Idaho
  - 6.70 Busy Bee Missionary Band Kitzmiller Md
  - 6.70 Glad Tidings Chapel Greenfield Mass
  - 6.75 Busy Bee Missionary Society Flemington W Va
  - 6.78 Winton Assembly Winton Calif
  - 7.00 Glad Tidings Tabernacle Pueblo Colo
  - 7.18 Assembly of God Glenrock Wyo
  - 7.46 Robinson S S Robinson Ill
  - 7.52 First Pentecostal Church Oldale Calif
  - 7.98 Glad Tidings Assembly Escalon Calif
  - 8.00 Full Gospel Mission Jamestown N Y
  - 8.30 Pentecostal S S Pasadena Tex
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  - 9.55 Assembly of God Olympia Wash
  - 9.75 Glad Tidings Assembly San Diego Calif
  - 9.81 Assembly of God Sedalia Mo
  - 9.96 Sunday School Turkey Tex
  - 10.00 Springfield S S Battle Creek Mich
  - 10.00 Assembly of God Bible Study Class Sheridan Wyo
  - 10.00 Passover Prayer League Chicago Ill
  - 10.00 Women's Missionary Council Full Gospel Mission Houston Tex
  - 10.00 Alexandria Full Gospel Assembly S S Alexandria Va
  - 10.00 Christ's Ambassadors Miles City Mont
  - 10.00 Farmers Mills Mission Carmel N Y
  - 10.28 Assembly of God Phoenix Ariz
  - 10.41 Pentecostal S S & Assembly of God Grand Junction Colo
  - 10.50 Glenys S S Glenys Wyo
  - 11.00 Oak Grove Assembly Corsicana Tex
  - 11.03 First Pent'l Assembly of God Eaton Ohio
  - 12.00 Assembly of God Church Columbus Ga
  - 12.00 Full Gospel S S Centralia Wash
  - 12.18 Full Gospel Mission Caruthers Calif
  - 12.25 Assembly of God Inkerman Pittston Pa
  - 13.00 Assembly of God S S Bad Axe Mich
  - 13.00 Wilmar Pent'l Assembly S San Gabriel Calif
  - 14.50 Pentecostal Tabernacle Riverbank Calif
  - 15.00 Gospel Tabernacle Muskegon Mich
  - 15.00 Pentecostal Assembly Clarks Summit Pa
  - 15.00 Humboldt Park Pent'l Assembly Chicago Ill
  - 15.00 Full Gospel Mission S S Corcoran Calif
  - 15.00 Assembly Palm Springs Calif
  - 15.02 Rosen Hts Assembly of God S S Fort Worth Texas
  - 15.70 Pentecostal Assembly St Paul Va
  - 16.00 Christian Assembly Cincinnati Ohio
  - 16.00 Pentecostal Assembly of God Hoquiam Wash
  - 16.00 Assembly of God Truesdale Ia
  - 16.54 Emmanuel Mission Harveys Lake Pa
  - 17.00 Oceanside Gospel Tab Carlsbad Calif
  - 17.75 Busy Bee Missionary Band Galena Kans
  - 19.00 Full Gospel Lighthouse Aberdeen Idaho
  - 20.00 Assembly of God Westby Mont
  - 20.00 The Pentecostal Church Medina Ohio
  - 21.00 Bethel Pent'l Assembly Cortland N Y
  - 21.00 Glad Tidings Assembly of God Santa Cruz Calif
  - 21.31 Full Gospel Assembly Tulare Calif
  - 22.05 Assembly of God Kansas City Kans
  - 22.40 Scott St Assembly of God Knoxville Tenn
  - 24.50 Verdugo City Mission Verdugo City Calif
  - 25.75 Glad Tidings Mission Everett Mass
  - 27.04 Assembly of God Church Creston Iowa
  - 27.70 Assembly of God Miles City Mont
  - 28.56 Kingston Assembly Laurel Miss
  - 28.77 Assembly of God Oroville Calif
  - 28.80 Busy Bee Miss Band Pent'l Mission Concord N H
  - 29.00 Emmanuel Chapel S S Whittier Calif
  - 29.89 Pent'l Church Colorado Springs Colo
  - 30.00 Martinsburg Assembly Martinsburg W Va
  - 30.18 Assembly of God Church & S S Great Falls Mont
  - 34.41 Pent'l Church & S S Long Branch N J
  - 34.57 Full Gospel Assembly Brainerd Minn
  - 35.00 Glad Tidings Christian Assembly of God Woodlyn Pa
  - 35.00 Bethel Assembly Pasadena Calif
  - 35.01 Full Gospel Church Waco Tex
  - 35.13 Pent'l Evangelical Assembly of God Fort Collins Colo
  - 35.52 Assembly of God Sioux City Ia
  - 38.06 Assembly of God Topeka Kans
  - 38.14 Mission of Assembly of God & S S Minot N Dak
  - 40.00 Central Gospel Tabernacle Long Beach Calif
  - 40.00 First Pent'l Church Pacific Grove Calif
  - 42.56 Assembly of God Mission Williston N Dak
  - 50.00 Four Fold Gospel Church Battle Creek Mich
  - 50.00 Pentecostal Mission Turlock Calif
  - 52.20 Bethel Tabernacle Watsonville Calif
  - 55.46 Southern California Bible School Pasadena Calif
  - 57.00 The Lighthouse Church Brooklyn N Y
  - 58.00 Pentecostal Gospel Mission Millvale Pa
  - 60.00 Oakland Evangelistic Association Oakland, Calif
  - 64.46 Pentecostal Mission Bellingham Wash
  - 65.00 Pentecostal Mission Philadelphia Pa
  - 68.00 Gospel Center Mission Oak Park Ill
  - 76.74 Yonkers Pent'l Gospel Hall Yonkers N Y
  - 79.00 Full Gospel Church & S S Neptune N J
  - 108.54 San Diego Pent'l Full Gospel Tab San Diego Calif
  - 127.70 Highway Mission Tabernacle Philadelphia Pa
  - 149.00 Assembly of God Wilkes-Barre Pa
  - 200.00 Bethel Tabernacle Canton Ohio
  - 371.05 Assembly of God Tabernacle Minneapolis Minn
- |                                                  |              |
|--------------------------------------------------|--------------|
| Total amount reported .....                      | \$ 4,168.32  |
| Home missions fund .....                         | \$203.86     |
| Reported as given direct for home missions ..... | 3.00         |
| Expense fund .....                               | 105.55       |
| Reported as given direct to missionaries .....   | 44.51 356.92 |
| <br>                                             |              |
| Total for foreign missions .....                 | \$ 3,811.40  |
| Amount previously reported .....                 | 12,085.10    |
| <br>                                             |              |
| Total amount to date .....                       | \$15,896.50  |

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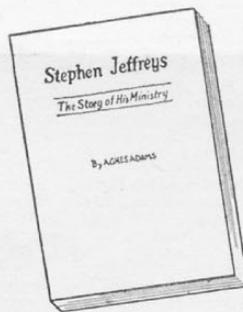
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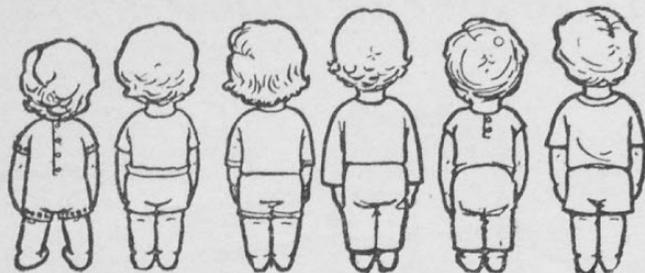


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