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THE PENTECOSTAL EVANGEL  
Springfield, Missouri

# THE Pentecostal EVANGEL

A FAMILY AND MISSIONARY WEEKLY

No. 802

Springfield, Mo., June 15, 1929

Price 5c



## ...Rival Tides...

*Sweet is the cross, above all sweet,  
To souls enamor'd with Thy smiles;  
The keenest woe life ever meets  
Love strips of all its terrors and beguiles.*

*'Tis just, that God should not be dear,  
Where SELF engrosses all the thought—  
And groans and murmurs, "Make it clear."  
Whatever else is loved, THE LORD IS NOT.*

*The love of Thee flows just as much  
As that of ebbing self subsides;  
Our hearts (their scantiness is such)  
BEAR NOT THE CONFLICT OF TWO RIVAL TIDES.*

*Both cannot govern in one soul;  
Then let self-love be dispossess'd;  
The love of God deserves the whole,  
And will not dwell with so despised a guest.*

Madam Guyon

# -:- The Judgment of the Nations -:-

E. S. Williams

The following questions, relative to the Judgment of the Nations, Matthew 25:31-46, have been submitted to the Question and Answer Column for answering but, since the answer must necessarily be of considerable length, it has been decided that it shall appear as a brief article instead.

Questions: Are the nations Gentiles? When are the goats destroyed? Will this take place at the revelation of Christ, or when? Are the brethren the Jews? Where will the place be, and what will be the basis of judgment?

The Nations spoken of in this Judgment are Gentiles. The time is at the revelation of our Lord Jesus. The brethren seem to be the Jewish remnant. The place of judgment will be on the earth, at Jerusalem. The basis of judgment will be treatment given the faithful Jewish remnant.

The Old Testament abounds in references to the Jewish remnant. "In Elijah's time seven thousand had not bowed their knees to Baal" (1 Kings 19:18); in Isaiah's time it was a "very small remnant." Isa. 1:9. During the captivities the remnant appeared in such Jews as Ezekiel, Daniel, Shadrach, Meshach, Abednego, Esther, and Mordecai. At the end of the seventy years' captivity it was the remnant which returned with Ezra and Nehemiah. At the advent of our Lord, John the Baptist, Simeon, Anna, and "them that looked for redemption in Jerusalem" (Luke 2:38), were the remnant. During the church age the remnant is composed of believing Jews. Rom. 11:4, 5. But the chief interest in the remnant is prophetic. Many of the Psalms express, prophetically, "the joys and sorrows of the tribulation remnant." Scofield Bible.

As it was in the days of Ezra and Nehemiah, so it will be before the close of the present age; a remnant of Israel is to be regathered to the Holy Land—this revival of national life and expectation is now in progress. But this regathering will be in unbelief. That is, while believing their scriptures, and the covenant which God made with their fathers, and having hope that their Messiah will come, they will be in

blindness as to Christ being the One for whom they look. "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in." Rom. 11:25.

Re-established in their own land, their principal desire will be the restoration of their ancient worship, for since the time of their scattering by the Romans they have been, "without a king, without a prince, without a sacrifice, without an image, without an ephod, and without a teraphim." Hosea 3:4. Poor Israel! whose religion was so full of sacrifices and priesthood, have been all these centuries without these blessings, for only at Jerusalem can the Jew have sacrificial blood shed for him. Deut. 12:5, 6. And only there can he sacrifice the Passover (Deut. 16:2-4), keep the Feast of Weeks, or Pentecost (Deut. 16:10, 11), or observe the Feast of Tabernacles. Deut. 16:13-15.

The poor shifts and substitutes, now put into the place of that which was divinely appointed, lack all the heart and substance of the institutions as appointed by Jehovah. And these institutions cannot be resumed until the present Mosque of Omar, the blasphemous Mohammedan place of worship, which occupies the site of the ancient Hebrew temple, is removed, and the temple restored. Israel is most desirous of obtaining this piece of ground, and are willing to make almost any sacrifice to obtain it. It will be obtained, but, alas! through a covenant which they will make with the coming Man of Sin, whose appearance the present fulfillment of so many prophecies reveals to be near at hand.

When Israel has acquired the temple site, so important to their religion, then will they renew their sacrifices. They will make a covenant with the prince of the people, the Romans, who dispersed them. This prince, who is Antichrist, will be the last head of the revived Roman Empire, which empire is so enthusiastically in the mind of Mussolini. Not that we believe Mussolini to be the Antichrist, but his activities reveal signs of the revival of this empire which is to produce

the Antichrist. Signs of the end are also seen in the granting of temporal power to the Pope, as, for a time just before the end, the Church of Rome, the scarlet woman, will sit as dictating, ecclesiastical mistress astride the revived Roman beast government. Revelation 17.

When Antichrist comes he will make a covenant with Israel for one week, or, according to the reckoning of the verses which go before, seven years. But in the midst of this last seven years of the present age, Antichrist will break this covenant with the Jews, which will precipitate what is known as the Great Tribulation. "And he shall make a firm covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease: and upon the wings of abominations shall come one that maketh desolate; and even unto the full end, and that determined, shall wrath be poured out upon the desolate." Dan. 9:27, R. V.

This brings us to that time spoken of in the New Testament when "Then shall that Wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming." 2 Thess. 2:8. "That man of sin: who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God." 2 Thess. 2:3, 4.

There will be much tribulation to the entire world at the end time of the age: "distress of nations," "wars and rumors of wars," "famines and pestilences in divers places." Judgment angels shall sound, vials of wrath shall be released, and many shall be the fearful sights. But judgments will not convert a gospel-hardened and Christ-rejecting world; the nations will not repent, but rather blaspheme God and His temple. How long a period some of these things may cover, we do not know; but this we do know, that the birth-throes of a new age are already begun, for signs of the end of this age clearly appear.

But the great tribulation spoken of in Matthew 24:21 is particularly Jewish. It is spoken of elsewhere as "The time of Jacob's trouble." Jer. 30:7. Their sufferings will con-

summate the wickedness of the present age, which will be rounded out and made full by Antichrist and his false prophet, actuated by the energizing power of Satan. Rev. 13.

Ezekiel, chapter thirty-eight, gives us some prophetic description of the end period of the tribulation, when the nations come against the Holy Land, and describes some of the judgments wherewith God will punish these enemies of the Jews. The fourteenth chapter of Zechariah gives us further details. All the nations shall come against Jerusalem to take a spoil. They will sack the city, ravish the women, and be preparing to take a multitude of the Jews away into captivity. Then, at that moment, when the cause of Israel seems hopeless, our Lord Jesus shall descend from heaven in flaming fire, followed by His redeemed ones who have been faithful to Him during this church age, and His feet shall stand on the Mount of Olives. Then He, with supernatural energy, takes up the fight of His afflicted people, pouring out sore and supernatural judgments upon their enemies.

The same scene is later revealed to the beloved John, where some of its features are still more clearly defined. Rev. 19:11-21. Here we learn that the destroyers of Israel at the end of the age consist of the Beast who makes the covenant for seven years with Israel, to break it after about three and a half years, and the false prophet, together with those who stand with them. These, entirely possessed of Satan, even defy the King of kings and Lord of lords when He is revealed. But what is man, and what even is Satan to defy our Christ, the Son of the living God? The Beast is taken and with him the false prophet, and together they are cast alive into the Lake of Fire, while the remnant that followed them are slain with the sword of Him that sits upon the white horse, which sword is "the spirit of His mouth."

These considerations lead us to believe the "brethren" spoken of by Jesus in Matthew 25:31-46 are the Jewish remnant, who have been willing to sacrifice earthly advantage for the hope of their nation, to undergo hardship and privation that their true worship of Jehovah might be restored and enjoyed, although they have been blinded as to the Messianism of Jesus, and will be until He reveals Himself to them at the end of the age as the One whom they have pierced (Zech. 12:10), yet have they hope in God that Mes-

siah will come. Such Jews are even now returning to the Holy Land, there to make their national home.

But eternal life and salvation will not result to any nation just on the merit of its treatment of the Jews, for salvation is an individual matter and it comes without merit, through faith in the shed blood of Christ. "By grace are ye saved through faith; and that not of yourselves: it is the gift of God."

The kingdom promised in Matthew twenty-five is that of millennial blessing. "Then shall the King say unto them on His right hand, Come ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." This is one aspect of the final kingdom forfeited by Adam, redeemed by Christ, and now to be restored with Jesus as king. At the close of this age, although the nations will be apostate and corrupt, there will be those whom God will count worthy to pass over and continue into the millennial kingdom. The King will recognize these and their kind and sympathetic attitude toward the distressed remnant of Israel.

Zechariah shows the sheep to be the spared remnants of the nations, those who have been preserved through the awful divine judgments which shall fall upon the destroyers of the Jews. "And it shall come to pass that every one that is left of all the nations which come against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the Feast of Tabernacles." Zech. 14:16.

Let it be remembered that, although the Scriptures emphasize that all nations will be gathered against Jerusalem, that means only in a representative way. Their armies will be there. But there will be many not in the soldiery, and it is hoped that, among those pressed into actual service, there will be many whose sympathies are favorable to the Holy City and its inhabitants, and who, as they can, will show them kindness. Such will be ushered into millennial blessing, but their position and relationship will be very different from that of the church, which shall reign with Christ. The Old Testament abounds in promises of millennial blessing, not only to Israel, but also to other nations. Isaiah 2:1-4; 11:10, 12, 14.

Another fact remains. The church having been caught up to meet the Lord in the air before the tribulation, the Jewish remnant will largely constitute the remaining witnesses to the true God. This testimony

the Antichrist will with Satanic hate and energy refuse to allow, for when he reaches the height of his power and glory he will seek to take supreme worship to himself. Some have thought the wealth of the Jews would be the incentive for invading the Holy Land, but I am inclined to think their sufferings may result more particularly from their undying testimony to their faith in Jehovah, and their refusal to worship the beast, or his image.

This brings us to our concluding thought. After all, the deciding factor is really determined by sympathy with and faith in God as a covenant keeping Jehovah, or open and apostate rejection of Him. The Jews, with their age-long avowal of faith in the one true God are the means used in the test. Cruel persecution of them will be criminal rejection of the Almighty and will merit eternal destruction, while sympathy with them and their cause will be an avowal of reverence for, and faith in, Jehovah in whom they believe, which will be rewarded by preservation over into the kingdom age when Satan is to be bound and when wars shall be no more.

#### DESTRUCTION OF THE BIBLE

Destroy this volume, as the enemies of human happiness have vainly endeavored to do, and you render us profoundly ignorant of our Creator, of the formation of the world which we inhabit, of the origin and progenitors of our race, of our present day future destination, and consign us through life to the dominion of fancy, doubt, and conjecture. Destroy this volume, and you deprive us of the Christian religion, with all the animating consolations, hopes, and prospects which it affords, and leave us nothing but the choosing (miserable alternative!) between the cheerless gloom of infidelity and the monstrous shadows of paganism. Destroy this volume, and you unpeople heaven, bar forever its doors against the wretched posterity of Adam, restore to the king of terrors his fatal sting, bury hope in the same grave which receives our bodies, consign all who have died before us to eternal sleep or endless misery, and allow us to expect nothing at death but a similar fate. In a word, destroy this volume, and you take from us at once everything which prevents existence becoming of all curses the greatest; you blot out the sun, dry up the ocean, and take away the atmosphere of the moral world, and degrade man to a situation from which he may look up with envy to that of the brutes that perish.—Dr. Payson.

## POSTAL ENTRY

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

**The PENTECOSTAL EVANGEL**

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

W. T. GASTON, Gen. Supt.

J. R. EVANS, Sec'y-Treas.

PUBLISHED WEEKLY  
(50 copies a year)

by the

**Gospel Publishing House**

336 W. Pacific St.,

Springfield, Mo., U. S. A.

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

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

## CONSECRATION

But yield (present) yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.

A deep ardent devotion will lead to the complete surrender of our whole being to the object of our affection. We cannot truly possess or be possessed until that moment of surrender is come when the last barrier crumbles and spirit yields to Spirit in the ineffable blending of an eternal union. That Paul discovered the necessity of such a complete self-abnegation and surrender is indicated by his statement to the Philippian church, "What things were gain to me, those I counted but loss for Christ, He could not possess Christ, or be possessed of Christ—which is the consummation of a genuine Christian experience—until he was willing to make a sweeping, absolute surrender of all that had been to him virtuous and right. His own possessions which to his natural human understanding had seemed of great worth now appeared ugly and impure when compared with the loveliness and holiness of Christ. No sacrifice was too much, or cost too great to deter him from making a complete consecration of all his person and powers to God. He realized that such a consecration alone would bring to him the riches of grace that are in Christ Jesus.

Charles G. Finney at one time was holding a series of meetings in Rochester, N. Y. While standing in the vestibule of the building where the meeting was being held, a noted lawyer of that city stepped up to him and handed him a document saying, "I deliver this to you as a servant of Jesus Christ." Later on when Mr. Finney had the opportunity to examine the document he found it to be a quit-claim deed properly signed and sealed by which the lawyer had assigned to Jesus Christ all his possessions, his family, his home, his means, time, talents, everything that was his to give. His consecration was complete and it is said that his later life attested its sincerity.

Such a consecration is bound to effect all of the virtuous attributes of character, for as we lay them upon the sacrificial altar in utter abandonment to God, He then both can and will operate them for His own glory and for our good.

Do I desire to endure all things? It is for the sake of Jesus. Have I worthwhile resolutions? It is to know and do the will of God. Does courage take hold in my heart? It is because I am not unafraid to trust Him wholly. Have I confidence? It is this, that His way is best for me. Is faith increasing? It is because I lean hard upon His promises. Do I possess a hope as an anchor for my soul? It is because I am consciously and ever reaching out toward Him, who is my Hope. Is there the outflow of divine love from my heart? It is because I am yielding my heart to the inflow of His love. Are those desires which control the desires of my daily life right and pure? It is because the supreme longing of my heart is for Christ Himself. Have I the ardor of fervent devotion? It is because of an utter abandonment of all my ransomed powers to Him as Lord of my life. This involves not only being resigned to God, but being entirely given up to Him, to love and adore His will whatever His dispensations may be. "But yield ye yourselves unto God."

**God the Fountain of Love to His Children**

I love my God, but with no love of mine,  
For I have none to give;  
I love Thee, Lord; but all the love is Thine,  
*For by Thy life I live.*  
I am as nothing, and rejoice to be  
Emptied, and lost, and swallowed up in Thee.

Thou, Lord, alone, art all Thy children need,  
And there is none beside;  
From Thee the streams of blessedness proceed;  
In Thee the bless'd abide.  
Fountain of life, and all abounding grace,  
Our source, our center, and our dwelling place.



## RECKLESS WORDS

I had rather play with the forked lightning or take in my hands live wires, with their fiery currents, than to speak a reckless word against any servant of Christ, or idly repeat the slanderous darts which thousands of Christians are hurling at others, to the hurt of their own souls and bodies. You may often wonder, perhaps, why your sickness is not healed, your spirit filled with the joy of the Holy Ghost, or your life blessed and prosperous. It may be that some dart which you have flung with angry voice, or in an idle hour of thoughtless gossip, is pursuing you on its way, as it describes the circle which always brings back to the starting point every shaft of bitterness, and every idle and evil word. Let us remember that when we persecute or hurt the children of God, we are persecuting Him, and are hurting ourselves far more than we hurt them.—A. B. Simpson.

## THE STRICKEN DEER

"As a deer," says Goodwin, "when it is struck with a dart, runs presently to the herb called *dictamnus*, and takes no rest till it finds that healing herb of its Creator that He has planted for its cure; even so is a conscience-stricken sinner drawn of God to the blood of Christ," to heal the wounds of sin. "The blood of Jesus Christ, God's Son, cleanseth us from all sin."

"Be wise and learned in your own heart, but never speak of your knowledge or wisdom, either boastfully or in preaching. Somehow we do not feel attracted to those posing as learned; they lack the 'common touch.' When you try to appear wise you place yourself on a pedestal, so to speak, higher than your associates. And he who is beyond us may win our gratitude and respect, or admiration, but not the love that sustains."



## The Preacher and His Message

Frank M. Boyd

Many a young man upon whom the Lord has distinctly laid His hand, but whose zeal far outweighs his knowledge, from 1 John 2:27 reasons thus: "All I need now is to get out on the field and busy myself with preaching. I have no need of going to Bible school, nor do I need any one to instruct me. I have received the Baptism with the Spirit and that suffices." And out he goes. No one may question the reality of his experience or call, but it will soon become apparent, at least to some folks to whom he "preaches," that he has entirely run out of something to say, save telling his own personal testimony which he uses again and again. He fills in every other sentence, and sometimes oftener than that, with "Glory to God!" "Hallelujah!" and perhaps uses the words painfully at the wrong time. He may also perform a few gymnastic stunts and move rapidly about the platform. Expressions of praise are quite in order in a message, but not merely as a "fill in" in an attempt to avoid embarrassment because there is nothing else coming immediately to mind. Furthermore, perspiration is no substitute for inspiration and physical gymnastics no substitute for the real anointing of the Holy Spirit, which may be at times more powerfully rooted to the spot than upon the one who covers the whole platform in his perambulations.

As to the matter of preparation and teaching, some are prone to fall back upon the scripture that the disciples were "unlearned and ignorant men." They were unlearned and ignorant according to the standards of the high-brows of their day, but their ignorance was not ignorance of their message, for they had had three years' training at the feet of the great Teacher Himself. While they did not understand at first all that He taught, they had imbibed His teaching and the Holy Spirit set it on fire—"then remembered they how He spake unto them."

Now this is no plea for students for our Bible schools (although many a

budding preacher and older one, too, might profitably take such a course or one by correspondence) but is an attempt to help the preacher get his bearings and answer the question, "What shall I preach?" Paul's advice to Timothy, his son in the gospel, answers the above question—"Preach the Word." It must be evident then, that before the young preacher can even begin his ministry, he must have some knowledge of the Word—his message. The more he knows of the Scripture the better preacher he becomes and the wider the scope of his ministry—plus, of course, the fire of the Holy Spirit.

Paul further said to Timothy, "Study to shew thyself approved to God, a workman that needeth not to be ashamed, rightly dividing the Word of truth." 2 Tim. 2:15. First, *study*. This means the diligent application of the God-given mental faculties, to reading and prayerful meditation upon the holy Scriptures. There is no royal road to knowledge, and the Lord will not impart it to us by using our mouths as a funnel and pouring it into us when we rise to our feet on any and every occasion. A certain Bible teacher has said, "To know the Bible we must sweat over it." Diligent mental activity combined with a Daniel's purpose of heart will produce wonderful results. It is obvious that if we are to "divide" the Word at all we must study it. Read it and read it again. Read a whole book or an entire chapter at a time in order to get the occasion, viewpoint, and purpose of the Spirit-moved author. Then go back and *meditate*, analyze, and think deeply on even a single verse. Fill your mind and heart with the content of Scripture from Genesis to Revelation and then the Holy Spirit will have abundance of fuel to set on fire as occasion serves Him.

Paul likens the minister to a workman with tools in hand fashioning something with a definite ideal in mind and using his tools carefully that the product of his labor shall conform to the blue print. We might liken the

Word to the material at our disposal, and the tools to our mental processes energized and directed by the Holy Spirit. To find a text or subject for a sermon do not shut your eyes, open the Bible anywhere, and with closed eyes dab your finger on the page and expect that to be the Holy Spirit's guidance. Your experience may be like that of a friend of mine, who, in an hour of discouragement and illness in bed, followed the above plan to get something from the Lord. The first scripture under her finger was "Set thy house in order, for thou shalt die and not live." "O no, Lord, this is not what I want." So she tried again with the result that her finger rested on "Thou fool, this night thy soul shall be required of thee."

This illustration may be somewhat extreme in its application to preparing a sermon, but the lesson is obvious. God will not honor laziness on the part of the preacher. Do not leave the season of prayer and the preparation of your message until the last moment, or depend alone upon the inspiration you hope will come at the time you arise to preach, or fall back upon that much abused verse, "Open thy mouth wide and I will fill it." You may find your mouth filled with nothing but emptiness.

In connection with the need of study, *do not ignore helpful books*, but work a little at reading, for Paul said again to Timothy, "Give attendance to reading." We admit that Paul had primarily in mind the reading of the Old Testament Scriptures, but Spirit-taught men have given us the result of years of meditation and study, and the ministry of teaching is just as vital through the printed page as by word of mouth. Reading develops our powers of discrimination. This will be necessary for Paul wrote to the Philippians, "Approve things that are excellent" or "test things that differ." We have met just two men who dogmatically insisted that no one should ever read any book but the Bible, and both were utterly inconsistent in that they were authors of books themselves and were energetically urging them upon the attention of their brother ministers. Seek in the matter of books the counsel of the gray-haired man of wisdom and experience, the man highly esteemed in the fellowship. He can help you. Even then learn to verify statements you read in books other than the Bible and satisfy yourself of their truthfulness. Make the truth your own by analysis. Apply your mind. Do not be simply a parrot.

Then, the matter of the message for the flock should not be left for the sudden impulse of the moment when

(Continued on Page Thirteen)

## -:- "Concerning Spiritual Gifts" -:-

The Apostle Paul was concerned lest there should be ignorance concerning spiritual gifts. The subject was one to which he gave careful and constant attention, for the gifts were a fruitful source of abuse and mischief. They were misunderstood as to their nature, their value, and their function, and the ignorance is still productive of much irregularity. There is great need for teaching on the subject, and the little book by Donald Gee is as timely as it is Scriptural. Mr. Gee is quite unknown to me, but the Forewords tell us that he is an evangelist and Bible teacher whose ministry has been greatly blessed in many lands. He is "an esteemed member of the Executive Presbytery of the Assemblies of God in Great Britain and Ireland," and the studies now published in booklet form appeared in *Redemption Tidings* during 1928. This movement is quite unknown to me, but it is the Biblical merit of the book that constrains me to write about it.

### *Gifts and Fruit*

The twelve chapters are a series of expositions of St. Paul's teaching on the subject. They are not exhaustive but they are illuminating, and without assenting to all points of exegesis or all details of application they are greatly to be commended as a frank and fearless study of a subject that has many perils and difficulties. The distinction between gifts and fruit is clearly defined. There are nine gifts of the Spirit set forth in the Epistle to the Corinthians, and the fruit of the Spirit is set forth in a list of nine qualities of character in the Epistle to the Galatians. The gifts of the Spirit are: Gifts of Wisdom, Knowledge, Faith, Healing Miracles, Prophecy, Discerning of Spirits, Tongues, Interpretation of Tongues. The "Fruit" of the Spirit is enumerated as: Love, Joy, Peace, Longsuffering, Gentleness, Goodness, Faith, Meekness, Temperance. The difference between the two lists is obvious. Gifts are functional; fruit is a quality of life. Gifts are bestowed; fruit is a manifestation. Gifts may be given immediately and complete; fruit is implanted and of gradual development. They are of the Spirit, and are intimately connected with one another, but they are not inseparable, much less identical. The gifts of the Spirit are given to people

*The accompanying article is an interesting review of Donald Gee's new book "Concerning Spiritual Gifts." It has been taken verbatim from the Joyful News and Methodist Chronicle, printed in London, England. We admire the courage and fearlessness of the editor of that Methodist paper, who though not knowing the Pentecostal movement nor Mr. Gee, appreciated the Scriptural and spiritual value of our brother's book. We have read this book and believe it to be one of the most practical and sane treatises on the subject of spiritual gifts that we have seen in print, and we are glad that it is having so profound an influence upon other than Pentecostal people. It leads us to believe that if we continue the pursuit in our movement of a sound, Scriptural method in our work, and continue to show the reality of the Holy Ghost power and presence by wise and sane evidences, such things are bound to have a widespread effect upon the spiritually minded wherever they may be. It would be well for every person interested in spiritual gifts and manifestations to possess himself of this book. It may be obtained from the Gospel Publishing House, Springfield, Mo. Price 60c.*

who are elect according to the Sovereign will of God, who by His Spirit divides to every man severally as He will; the fruit of the Spirit is not a "Gift," it is a "Fruit." Love, in which is included all the fruit, is not in the list of spiritual gifts. Fruit is for all; gifts are for those for whom they have been prepared. All may not prophesy, but all must love. We may covet gifts, but we bear fruit. Gifts cannot take the place of fruit.

### *Diversity of Gifts*

The Spirit divides to every man severally as He will, but the gifts of the Spirit are no more arbitrary than the elections of Grace. In the distribution of the talents each received "according to his several ability." Spiritual gifts must not be interpreted as natural endowments, but the principle of distribution is the same, and the two are not unrelated. The Creator of the spirit-

ual man is the Maker of the natural man, and the Spirit does not scrap the natural that He may make and equip the spiritual. He sanctifies the whole man; spirit, soul, and body. The Apostle prays that those who are in Christ may be "strengthened" by the Spirit. Natural powers are strengthened, vitalized, energized by the Spirit, and man becomes the medium and instrument of divine wisdom and power. The gifts of the Spirit transcend the gifts of nature, but they function through the sanctified powers of man. There is a new creation, but it is along the lines of natural endowment. Not all have the same gifts, and one deciding factor in the Will of the Spirit is according to the ability of sanctified nature to receive and function. The scope is not according to our natural talents, but "according to the power that worketh in us," and the power works consistently with personality. Gideon clothed upon by the Spirit did things that Gideon the natural man could not possibly have done, but he was still Gideon. Peter was not the explanation of what happened at Pentecost, but there was reason for the choice of Simon called Peter. The natural man cannot receive the things of the Spirit, but it is to spiritual man spiritual gifts are given according to each man's several ability in the will of the Spirit.

### *The Function of Spiritual Gifts*

"Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation; he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that showeth mercy, with cheerfulness." Rom. 12:6-8. The gifts of the Spirit are for service, and they differ according to the kind of ministry to be fulfilled. Occasion may determine function. There are seasons when special gifts abound. They are never withdrawn, and there are never times when they are not all operative in individuals and on occasion. Some are permanent. Others are given for special vocations and exceptional occasions; as, for example, the gifts that came upon Timothy by the laying on of hands, and the special manifestation of power in times of special visitation. There

are no reasons why the gifts of the Spirit should be operative in one dispensation and not in another. They did not cease at the close of the Apostolic Age. They have been manifest in all ages of the Church, and there are abundant proofs that they are still available to the faith and need of the Church. There is no reason why they should not be more manifest, and perhaps there is a greater need for them now than in some other times. The wonders of man rival the miracles of God. The psychic is hardly distinguishable from the spiritual. The Dragon-Lamb works wonders more theatrically impressive than the Lamb in the midst of the Throne. In the realm of wisdom and knowledge, faith and healing, miracles of power, prophecies and discernment of the occult, tongues and their interpretation, the wisdom of this world outvies the works of modern religion. The counterfeit outbids the true, but the true is the power that destroys the false. A revival of spiritual gifts in the Church would bring to nought the mocking pretensions of the world. Pagan cannot cast out pagan, any more than Satan can cast out Satan, but in the Spirit of God there is victory over the world.

#### *Safeguards Against Abuse*

Gifts are liable to abuse. In the early Church they appealed to unspiritual men who desired them for carnal purposes, and thought they had a commercial value. They are still commercialized though not always for their cash value. In the Corinthian Church they became a fruitful source of rivalry, jealousy, and disorder. Those possessed of one gift claimed priority in importance and precedence in order. The root of the difficulty lay in the fact that carnal people were in possession of spiritual gifts, and used them for carnal ends. Spiritual gifts are no proof of spirituality. The New Testament nowhere makes spiritual gifts the sign of holiness, and there were some greatly endowed of whom Jesus said that at the last it would be declared that He never knew them. There is no suggestion that the gifts were not genuine, but they were perverted to wrong ends or exercised in the wrong spirit. This is a serious difficulty to many, but the Scriptures make it plain that in a Church that "came behind in no gift, waiting for the Coming of the Lord," there were carnalities that would have disgraced a decent pagan assembly. Gifts are not substitutes for Grace, spiritual gifts are no

proof of spirituality, and ignorance and carnality have made them a menace to holiness of heart and integrity of character.

The safeguards against abuse are in the loyalties of Faith. The first is loyalty to the Lordship of Christ. That is the first law of Christian discipleship and the continual standard of Christian life and service. "No man can say Jesus is the Lord, but by the Holy Ghost," and no man speaking by the Spirit of God denies the Lordship of Jesus. The second line of defense is loyalty to the

Word of God. The Word and the Spirit are never at variance, and the Word of Truth attests the Spirit of Truth, and the Spirit interprets, corroborates, verifies, and confirms the Word. No wisdom is of God that is not according to the Scriptures. There is laid down a plain, practical rule in loyalty to the Fellowship in the Body of Christ. Edification is the test and order is the rule. Gifts of Prophecy and Tongues came into competition, and for these definite rules were laid down, but the law of love applied to all.—S. C.

## "The Day of the Young Man"

"This is the day of the young man," one often hears. Probably the same thing has been said in every age. If it is especially true now, it is because more importance than ever is attached to the physical and material as compared with the spiritual.

But what is meant by "young"? At thirty a man is old as a pugilist, but at sixty he should be in his prime as a philosopher. Shall youth be defined in terms of efficiency in punching noses, or in terms of efficiency in piercing the mysteries of life?

The delusion that a man's best years are under forty, is popular; while some think that at fifty he should be laid on the shelf. Many churches consider a minister "too old" for them as soon as he is—not "too young"! They want a man who can "get hold of the young people," who often are more like eels than lambs. Of course, a man who is going to frolic with the children a good part of the time should be quite young. But if wide experience, ripe scholarship, and mature spirituality are wanted, some men of seventy are not too old.

The most difficult and valuable creative work has been done by men past fifty. Charles W. Eliot, for many years president of Harvard University, wielded a mighty influence till his death at ninety-two. President David Starr Jordan wrote a twenty-five-thousand-dollar prize essay at seventy-five. Alexander Maclaren wrote his voluminous and world-famous *Expositions of Holy Scripture* when eighty or more. Da Vinci was seventy-seven when he painted *The Last Supper*. And look at Thomas Edison, Chauncey Depew, John D. Rockefeller, Elihu Root, and Clemenceau of France—all over eighty, and going strong. But all those men kept studying and growing. Some ministers are rightly laid on the shelf at fifty because they stopped growing at thirty. They formed about their minds a shell of narrow and rigid ideas, and henceforth all their growing was—growing smaller.

Often when a man beyond fifty thinks that he is done for physically, he can come back. In 1926 Lew Hardy, fifty-one-year-old tennis champion of Louisville, Ky., was in bed with rheumatism of the spine. Physicians told him that he would never play tennis again. In 1928 he played a match of forty-four games—at the age of fifty-three! But even when the body is decaying, the spirit may be young and strong. When Oliver Wendell Holmes was eighty-six a friend met him and asked how he was. The venerable old man answered, "My house is tottering, but I myself am very well."—Anon.

#### THE WHOLE STORY

Charles Spurgeon used to carry a little book, which he took very often from his pocket, and which he called his "biography." It had only three leaves, and there was not a word written on any one of them, yet he said the book told the "whole story of his life." The first leaf was black—that was his sin; that was his condition by nature. He would shudder when he looked at it. The second was red—that was the blood of Christ, and his face glowed when he gazed upon it. The third was white—that was himself washed in Christ's blood, made whiter than snow. His book told the whole story of every redeemed life. Between the black of our sins and the white of redemption must always come the red of Christ's blood. That is what it means to be "born again." "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Marvel not that I said unto thee, ye must be born again."

Blessed is the man who has the gift of making friends, for it is one of God's best gifts. It involves many things, but above all else it involves the power to go out of oneself and to see and appreciate whatever is noble and loving in another man.—Thomas Hughes.



# A Covenant With Death



Irvin E. Smith

Whereunto shall I liken this life? It is like unto a strong, self-willed but prosperous farmer, who had no difficulty in being master of every situation. He was fortunate in subduing all his enemies; and at last was successful in making a contract, or covenant with Death himself, wherein it was agreed that Death would not come upon him unawares, but must give warning of his approach. Having made satisfactory agreements with this monstrous foe he set about his life's pursuits with lightness of heart.

Several years of contentment had passed during which time he had accumulated wealth, and the last season's crop had been so fruitful he scarcely knew where to store his goods. As he sat there in his cozy room in the cheery glow of a winter's fire he planned to pull down his old barns, and build larger ones in which he could more easily store all his goods. Then could he say to himself, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry."

## A Weird Caller

Thus reflecting, as he sat in the comfort and luxury of his home, he fell into a doze, from which presently he was with a start aroused by the sound of sharp raps on the door, announcing the arrival of a caller. When he shouted out words of welcome bidding his unknown guest to enter, a being in human form but of most terrifying mien stood before him. Death, with whom years before he had made a covenant, stood before him, and the man was appalled at the fiend's terrifying and bold demeanor.

"How camest thou here?" quavered the man, as soon as he could collect his wits sufficiently to speak.

"I have come to claim my trophy," rasped the apparition in tones of the most uncompromising hate.

"But," nervously demanded the man, "didst not thou agree with me not to call for me without giving warning beforehand?"

"Thou hast spoken foolishly," said the unsightly form. "Indeed I have given thee warning."

"Tell me, I pray thee, when gavest thou me warning?"

Dost thou not remember the many times I have sent thee warning of my coming? Dost thou not recall how some years ago those gray hairs began to appear upon thy tem-

ples? Thou canst remember when thine eyes became weak, and thou couldst not see clearly. Thou canst tell that thy strength has departed; thou dost know thy hearing is dull; that thy hands quake from nervousness, that thy teeth are rapidly decaying. Dost not thou remember when thou wentest whither thou wouldest with springing steps, and now thou must rely upon thy cane to steady thee? How sayest thou then that I have not given thee warning? Trifle not with me."

"Ah, yes, well I remember these things since thou dost recall them," tremblingly confessed the man.

"Yes, I have been faithful, I have given thee warning, so now we must be going."

"I pray thee not so soon; give me one more year."

"Nay, but I must hasten on for I have many contracts to close, and must take them in order."

"Please give me just one month," pleaded the man, "I have made no preparations to die."

"Thou dost answer like a fool. I have given the many years in which to make preparations, and thou hast from time to time put off doing so. How now askest thou for further time?"

"Oh, please give me just one hour," cried the man in dire agony, the great drops of cold perspiration standing on his brow.

"Tut, tut: detain me not," roared Death with menacing malicious looks. "This night shall thy soul be required of thee." As he said this he spread his black robe about the man and hustled him away to his eternal doom.

In the place where the tree falleth there it shall be. Eccl. 11:3.

Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them. Eccl. 12:1.

Ye say, To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell, and get gain; whereas ye know not what shall be on the morrow. For what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away. James 4:13, 14.

And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it. Isa. 28:18.

Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Matt. 11:28.

Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. Isa. 1:18.

Him that cometh unto me I will in no wise cast out. John 6:37.

## WONDERFULLY HEALED

In 1900 I took sick with ectopic pregnancy, the second case occurring in the United States at that time. The other patient had died in the operation. I was operated on three times, the tube and ovary and a quart of pus being removed at one operation. After the last operation I lay in bed six months as the incision would not heal. It had to be unpacked and repacked every day for six months.

In the last days of the six months the doctors told me human skill could do no more and to put my case in the hands of God. Being of a Christian family and believing in prayer, I prayed to God to heal me. My nurses and doctors prayed for me also. When the doctors came to see me they would always remark, "Well, she is still reading the Bible."

After four years of faith and prayer the incision began to heal. I began to travel from coast to coast consulting different doctors, and every one of them told me to let well enough alone and thank God that I was living. In all the years I was ill God was dealing with me to draw me closer to Him.

In the year of 1915 after being ill in bed for days, I called on God to help me. The Lord heard my prayers and answered them. I was reborn in my sick bed with no one around to help but Jesus. The power of God came over me and God baptized me and filled me with the Holy Spirit. My body was filled with glory that made me a new person and creature in Jesus Christ. Everything changed and I was in a new world. Where I was weak I became strong. From that time on the Lord healed me and I am well and whole in His name.

The Lord spoke to me to go out and pray for the sick in His name. I have never disobeyed Him. I have prayed for many sick people and the Lord has done a great work and healed many instantly. To keep healed you have to live a consistent Christian life. Since my healing I have five big husky girls.—Mrs. J. M. Sanderson, 1125 Rialto Ave., San Bernardino, Calif.



# Vacation Time Is Reading Time

By Arthur H. Graves

**W**HEN I have a little time I'm going to read that." No doubt I am quoting you among the hundreds who have made this very familiar announcement. But when will that "little time" be? Most of us have to make some time for reading the inspiring and helpful books we really cannot afford to miss. And what more convenient season than the weeks of long evenings and vacation days?

The next question in your mind is, "What shall I read?" To help you in your selection I am going to tell you, briefly, something about a number of books, all of which are worth your reading, and ideal for vacation's leisure time.

Among the things which would help to make the last days perilous, both the Lord Jesus and the Apostle Paul mention particularly the confusion of belief about Jesus as the Christ of God. False Christs who would call men here and there, were to appear and false spirits would be deceiving people regarding the coming of Jesus in the flesh. All this falsehood and deception was seen by the eye of prophecy to head up in the Antichrist.

**W**ITH abundant proof on every side that these perilous days are upon us, **THE CHRIST OF THE BIBLE** by Dr. R. A. Torrey is not only especially interesting but especially important. The child of God will revel in this unfolding of God's own picture of His Son and our Saviour; the student or unbeliever will find here a perfectly satisfying demonstration of the Deity of Christ and the wonders of the plan of salvation through Him; and the preacher or Sunday school worker will discover a library of the most useful material on the relation of Jesus to the Trinity, the humanity of Jesus, why He died, and the results of His death, the resurrection of Christ from the dead, His exaltation to the right hand of God the Father, and the return of the Lord Jesus, for His saints, and to establish His kingdom.

Dr. Torrey has used in this book "the plain English language in the power of the Holy Spirit." The chapters were preached as sermons to large audiences in Los Angeles, and were broadcast over the radio. One of the most interesting things about these sermons was the fact that many of the children in the audience testified that they understood and enjoyed all that was said.

No other Christ than the Christ of the Bible can "bare the sins of many," can "come again and receive us unto Himself,

that where He is we may be also." What greater blessing could a vacation bring than a fresh revelation, a new experience, the closer fellowship of "The Christ of the Bible"? The price of the book is \$1.50.

**C**ARAPATOS are particularly vicious South American ticks which are extremely troublesome to both man and beast. The author of **ADVENTURES WITH THE BIBLE IN BRAZIL** tells of stopping at a stream in the loneliness of the jungle, and having bathed in the cool waters, with the aid of a pair of tweezers pulling no less than 150 carapatos from his suffering and bleeding flesh. The night was spent in a little wayside inn, restless and tossing with inflammation from the poisonous bites of these ticks, and almost eaten up by those which had concealed themselves in his blanket.

But that is only one of his adventures with the Bible in Brazil. Penetrating the forests and mountains of that great South American country which is as large as the United States, Mr. Glass took the glorious message to people who had never before seen a white man. His ministry extended to criminals in horrible South American prisons, to Catholic priests, to the remnants of once mighty Indian tribes.

Because of the opposition of the Catholic priests who again and again stirred up mobs from which Mr. Glass was saved only by the mercy of God, he was forced to develop a very clever "sales talk" to be able to sell Bibles and Testaments to the people. Here it is as it appears in his book—can you improve it?

"I have here, sir, an excellent edition, well bound and complete in every respect, of the **History of the World**—a remarkably interesting and instructive book, a library in itself that every one should possess. The Pope himself has a copy.

"It opens, as you see, with this book called **Genesis**, written by Moses about four thousand years ago; indeed, nearly the whole of this book was written before there was any Roman Catholic Church (This is a thought that never fails to impress, for many think that Martin Luther was the author). Here is the authentic history of the Creation of the World. Listen to this: 'In the beginning God created the heaven and the earth,' etc.,

etc. After this comes the story of the fall of our first father, and the deluge that followed. Let me read you a verse or two of that awful event, and tell you also what it typified.

"Fond of biography? Well, here are the lives of the great men of old—Abraham, Isaac, and Jacob—of whom you have heard without doubt; it is all here.

"Then comes the beautiful and moving story of Joseph—a history stranger than fiction, yet absolutely true.

"After this we have the origin and history of the children of Israel—the Jews, you know, of which race, our Lord and the Virgin were born.

"There is the history of the wars of the Israelites and their kings; of Saul, who died because he dabbled in Spiritualism; and notably of that great hero, David, who killed Goliath—see, here it is.

"Are you fond of poetry, sir? Because here is a collection of the most ancient and beautiful poetry in the world—the one hundred and fifty Psalms of David, complete. This alone is worth far more than I shall ask for this whole volume.

"But then you have also the wonderful proverbs of Solomon, the wisest of kings; have you never read them? Surprising!

"These are the books of the great prophets of God, who, warning the world, foretold the birth of Christ hundreds of years before He came, and that He should be born of a virgin, and become the Saviour of all who received Him.

"A deeply interesting and historical book is this of Daniel; have you ever heard of him? The Great Image of Gold; the Burning fiery Furnace, the Den of Lions, and the Fatal Banquet are all stories found in this book.

"Now comes the second part of this volume, all that precedes it having been written before the birth of Christ.

You will find here the most perfect account in existence of the life of our Lord; and it also contains all that is known of the Virgin Mary and of John the Baptist.

"Of course you sing the Magnificat of the Virgin in the Church; well, they took it out of this book. I'll read it to you.

"You will find all the teachings, parables, and miracles of our Lord related here, and the final sad story of His death to save us



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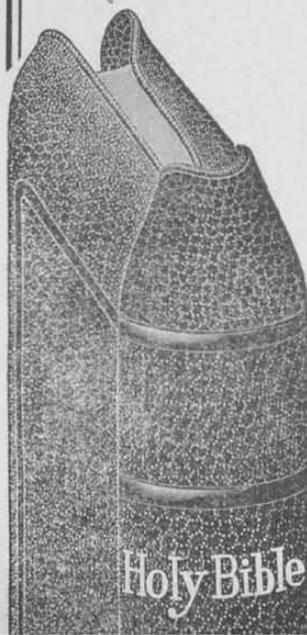
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Christ is promised. The golden candlestick.

ZECHARIAH, 4.

12 And the LORD shall inherit Jū'dah his portion in the holy land, and shall choose Jé-ry'sā-lēm again.

13 Be silent, O all flesh, before the LORD: for he is raised up out of his holy habitation.

### CHAPTER 3.

<sup>1</sup> Under the type of Joshua, the restoration of the church, <sup>8</sup> Christ the Branch is promised.

AND he shewed me <sup>a</sup> Jōsh'u-ā the high priest standing before the angel of the LORD, and <sup>b</sup> Sā'-n standing at his right hand <sup>4</sup> to resist him.

2 And the LORD said unto Sā'tan, the LORD rebuked thee, O Sā'tan:

B. C. 519.

<sup>a</sup> Deut. 32. 9.  
<sup>b</sup> Ch. 1. 17.  
<sup>c</sup> Hab. 2. 20.  
<sup>d</sup> Zeph. 1. 7.  
<sup>e</sup> Ps. 68. 5.  
<sup>f</sup> Is. 57. 18.  
<sup>g</sup> Heb. the habitation of his holiness.  
<sup>h</sup> Deut. 26. 15.  
<sup>i</sup> Is. 63. 15.

<sup>j</sup> Hag. 1. 1.  
<sup>k</sup> Ps. 103. 6.  
<sup>l</sup> Rev. 12. 10.  
<sup>m</sup> That is, an adversary.  
<sup>n</sup> Heb. to be his adversary.  
<sup>o</sup> Jude 9.

neighbour <sup>t</sup> under the vine and under the fig tree.

### CHAPTER 4.

By the golden candlestick is foreshadowed the good success of Zerubbabel's foundation.

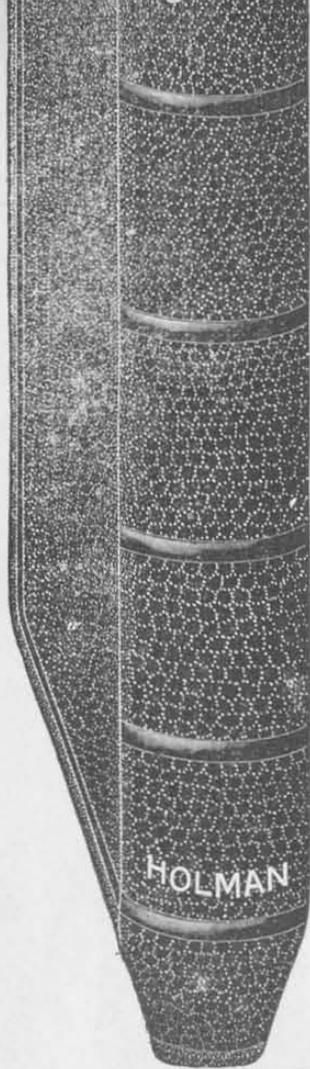
AND <sup>a</sup> the angel that talked with me came again, and waked me, <sup>b</sup> as a man that is wakened out of his sleep,

2 And said unto me, What seest thou? And I said, I have looked, and behold <sup>c</sup> a candlestick all of gold, <sup>d</sup> with a bowl upon the top of it, <sup>e</sup> and his seven lamps thereon, and <sup>f</sup> seven pipes to the seven lamps, which are upon the top

Chapter headings on outer corner of each page make this Bible practically self-indexed.

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2 The LORD rebuke thee, O Sa'tan; even the LORD that hath chosen thee: <sup>a</sup>is not this a brand plucked out of the fire?

3 Now Jōsh'u-ā was clothed with filthy garments, and stood before the angel.

4 And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, <sup>g</sup>and I will clothe thee with change of raiment.

5 And I said, Let them set a fair <sup>h</sup>mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the LORD stood by.

6 And the angel of the LORD protested unto Jōsh'u-ā, saying,

7 Thus saith the LORD of hosts; If thou wilt walk in my ways, and if thou wilt <sup>i</sup>keep my <sup>b</sup>charge, then thou shalt also <sup>k</sup>judge my house, and shalt also keep my courts, and I will give thee <sup>l</sup>places to walk among these that <sup>i</sup>stand by.

8 Hear now, O Jōsh'u-ā the high priest, thou, and thy fellows that sit before thee: for they are <sup>m</sup>men wondered at: for, behold, I will bring forth <sup>n</sup>my servant the <sup>o</sup>BRANCH.

9 For behold the stone that I have laid before Jōsh'u-ā; <sup>p</sup>upon one stone shall be <sup>q</sup>seven eyes: behold, I will engrave the graving thereof, saith the LORD of hosts, and <sup>r</sup>I will remove the iniquity of that land in one day.

10 <sup>s</sup>In that day, saith the LORD of hosts, shall ye call every man his

eyes.

lamps, which are upon the top thereof:

3 And two olive trees by it, one upon the right side of the bow, and the other upon the left side thereof.

4 So I answered and spake to the angel that talked with me, saying, What are these, my lord?

5 Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord.

6 Then he answered and spake unto me, saying, This is the word of the LORD unto Zē-rūb'ba-bēl, saying, <sup>f</sup>Not by <sup>10</sup>might, nor by power, but by my spirit, saith the LORD of hosts.

7 Who art thou, <sup>g</sup>O great mountain? before Zē-rūb'ba-bēl thou shalt become a plain: and he shall bring forth <sup>h</sup>the headstone thereof <sup>i</sup>with shoutings, crying, Grace, grace unto it.

8 Moreover the word of the LORD came unto me, saying,

9 The hands of Zē-rūb'ba-bēl <sup>k</sup>have laid the foundation of this house; his hands <sup>l</sup>shall also finish it; and <sup>m</sup>thou shalt know that the <sup>n</sup>LORD of hosts hath sent me unto you.

10 For who hath despised the day of <sup>o</sup>small things? <sup>11</sup>for they shall rejoice, and shall see the <sup>12</sup>plummet in the hand of Zē-rūb'ba-bēl with those seven; <sup>p</sup>they are the eyes of the LORD, which run to and fro through the whole earth.

11 ¶ Then answered I, and said unto him, What are these <sup>q</sup>two olive trees?

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**T**HE Antichrist, who he will be, whether he is alive now, how he will be revealed, is receiving much thought these days among earnest Christians. Present-day conditions and signs can only be properly interpreted with a careful and complete knowledge of the entire history of the forces and powers which are arrayed against Christianity.

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Part II tells of the falling away of the church; its origin and nature, the first stage of this falling away in the relation of the church to the Head, in the relation of the church to the Holy Ghost, and in the relation of the church to the world.

Part III shows the tendencies in our day which are preparing the way of the Antichrist; such as modern philosophy, modern Christianity, the modern deification of hu-

manity, Biblical criticism, modern science, modern literature, and socialism.

Part IV deals with the reign of the Antichrist, giving special attention to him as head of the nations. The morality of the future, the church of the future, and the church of the Beast and the False Prophet are taken up in this section.

World conditions in 1929 are rapidly demonstrating the things foreshadowed in this book. In Russia, Europe, Asia—signs are on every hand. "Christianity and Anti-Christianity in Their Final Conflict" contains 354 pages. The price of the book is \$2.00.

**U**NDER the title **THE BOY WHO WOULD BE KING**, the tragic story of Absalom is told for boys and girls. Well illustrated and well told is this Bible story so full of helpful lessons. The price of the book is 50 cents.

**A** VERY practical and inspiring little book is **THE CHRISTIAN LIFE AND HOW TO LIVE IT** by W. H. Griffith-Thomas. The first part of the book is concerned with what Christianity means to the Christian, using the apostle Paul as an example, and then showing how the great problems of life find a satisfying answer in the gospel.

What we believe is the next subject discussed. Here the author gives a brief summary of the important truths of the gospel. His answer to the question "What is a Christian?" will be found helpful by all readers.



*One of the thousands of godless, homeless waifs of Soviet Russia, in the hands of the police.*

Consecration, service, the walk with God, the fullness of God, the secret of peace, those happy twins—joy and praise, and God's surprises, all find a place in this study of the Christian life. The book is not only an inspiration and blessing to the child of God, but also a very excellent book to put into the hands of unsaved people, for it can scarcely fail to create a hunger to know God, and it very effectually answers many questions. The price of the book is 75 cents.

**I**N the little village of Dung Kai An, hid in the heart of the beautiful Lao Mountains, the Chinese pastor had gathered together twenty-five women, as an inquirers' class, that Miss Vaughan might instruct them. In a ten-day school session she was to give them a saving knowledge of the Truth. She assumed that they all could read at least a little, and had bright hopes of what she would be able to do for them.

But as Miss Vaughan talked personally with the members of her class those bright hopes died. One informed her that she could teach her nothing, her heart and mind were as hard and dark as mahogany wood. The next one said that she knew nothing; that she had never learned a thing in her life; and, anyway, how could she be expected to study with her children to care for, one a babe in her arms and the other a little one of three at her side? Following her came a woman of more than sixty years. As she talked to Miss Vaughan she wiped her eyes with her sleeve.

"It was very nice of you to come to teach us, Miss Vaughan, but I can't learn; I'm too old. Besides I have cried day and night since I was thirteen and went to my mother-in-law's home and now my eyes are ruined." (Many Chinese women cry themselves blind before they are forty years old.) "I can see nothing clearly, how can I see to read books?"

All of the members of the class were in practically the same condition. They had never been to school, they did not know one character of their language from another, and they were sure they could not learn—they had been taught from childhood that they had no brains. Every one of them had bound feet and the constant pain detracted their attention from everything they tried to do.

A more discouraged teacher than Miss Vaughan, at the end of her roll call, it would have been difficult to find.

How every one of these women was gloriously saved is just one of the wonderful stories of answered prayer in **ANSWERED OR UNANSWERED** by Louisa Vaughan.

(Continued on Page Thirteen)



## Questions and Answers

Conducted by Ernest S. Williams

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

103. Please explain 1 Cor. 14:30, 32.

It is possible when one is speaking under the inspiration of the Spirit, that some additional light may be revealed to another. Paul makes provision that in such a case the first might give place to the second. But never should both go on talking at the same time. The spirits of the prophets are subject to the prophets. That is, each person has control over his own spirit. But do not let any one take from this answer the opinion that persons in the congregation may, at any time, interrupt one who is bringing a message from God's Word. Also, it is a mistake for those who speak in tongues, to think they must interrupt a message from the Scriptures by jumping up with a message in tongues. We sometimes hear such say, "I couldn't help it." But speaking in tongues is really the spirit of prophecy, and is equal to prophecy when interpreted. And since the spirits of the prophets are subject to the prophets, one does not always have to give way to his feelings and speak out.

104. Is it wrong for a Spirit-baptized saint to carry life insurance?

This must be left to individual conscience. Insurance is becoming more and more looked upon as a business preparation for the future, not greatly different from placing money into the bank or savings.

105. What is to be understood by the word "leviathan," used in Job 41:1; Psalm 74:14; 104:26; and Isa. 27:1?

It is impossible to give a conclusive answer to this question. Leviathan is only mentioned in poetic passages. He is described as an animal, and yet things are said about him that show

him not to be a natural animal. For instance while God gave all living creatures to be under man's dominion (Gen. 1:26), and man has exercised that dominion (James 3:7), yet leviathan in the forty-first of Job is described as something wholly and vastly superior to anything man can subdue. Moreover fire comes forth from his mouth and smoke from his nostrils. Job 41:19-21.

But the fact that leviathan not only dwells in but mightily moves the sea (Job 41:31; Psa. 104:25, 26), coupled with the fact that in Bible imagery the sea represents the mass of unsaved humanity, causes us to infer that leviathan is a name for Satanic powers, something as "serpent" is. This view harmonizes too with Job's statement that leviathan is "king over all the children of pride." Job 41:34. Further the Revelator tells us that when the Lord comes, an angel with a great chain in his hand lays hold on "that old serpent which is the devil and Satan," and binds him a thousand years, reminding us strongly of Isaiah's statement that at the coming of the Lord He "shall punish leviathan that piercing serpent, even leviathan that crooked serpent; and He shall slay the dragon that is in the sea (leviathan)." Isa. 26:21; 27:1. So we feel fairly sure that leviathan is the poetic name for the devil.

106. What does John mean by "the water," in 1 John 5:6-8? Does he mean baptism or the living water?

Jesus came by water and blood—His coming was attested by water and by blood. The Spirit, and the water, and the blood agree in the one testimony that Jesus was the sent of God. The reason John the Baptist baptized was that Jesus might be made manifest, John himself said. John 1:31. Therefore Jesus by the hands of John in baptism publicly dedicated Himself to His saving ministry. The shedding of His blood on the cross was the other high point by which His being the Saviour was attested. One attestation was at the beginning, the other at the close, of His earthly ministry. As a physical reminder of this double attestation the record is preserved of the fact that from His side there came forth both water and blood. John 19:34. Indeed many believe that what flowed from His side is the water and blood the apostle refers to in the text. The living water which Jesus has promised is spiritual and possibly is referred to in

the texts, "The washing of regeneration," and "That He might sanctify and cleanse it by the washing of water by the Word."

### The Preacher and His Message

(Continued from Page Five)

one rises to preach. Leave room for this however, and give God the liberty of changing the program. He can use this method, but it is the unusual, the extraordinary. If followed always it would be evidence sure of laziness on the preacher's part. *Pray and earnestly seek the Lord* in quiet meditation, for the message for the flock. Inform yourself as fully as possible on what the Book has to say on the subject, but do not choose one too large, as for example, "The Second Coming of Christ," which is a subject for many messages.

Arrange your material logically so that the people can follow you and take something away with them. (By the way, as an example, Paul's epistles are logical. He reasons from premise to conclusion.) We are told by one of our missionaries that the Chinese Christians do not appreciate the preacher who wanders from Dan to Beersheba even though he may be greatly inspired, but prefer to hear the man who presents the truth in orderly, logical form. Of course the orderliness and the inspiration can be richly combined.

After all this has been done leave room for the Holy Spirit's sovereignty to alter the program if He wills. Should He give evidence that the latter is His plan you will not be left high and dry without anything to say, as would possibly be the case if you had not prepared. We believe that the ideal preaching is a combination of the cool, calculated logic of the teacher and the fiery inspiration of the man consumed with his message—the combination of preacher and teacher, if you will.

The preaching of the Word should combine the presentation of the message carefully prayed over in advance, well and deeply thought through, logically prepared in an orderly manner, delivered under the powerful anointing of the Spirit, who may change the preacher into the prophet and lead him to speak words that he apparently never prepared or ever even thought of. God is a God of wonderful variety. Prepare your message as diligently as if all depended upon yourself, and abandon yourself to the Holy Spirit as recklessly as if all depended upon Him.

We ascend by the descending stairway. "He that humbleth himself, shall be exalted."

### VACATION TIME IS READING TIME

(Continued from Page Twelve)

The eighteen chapters of this book are like chapters from the Bible, so wondrous are the stories they tell. It is not hard to understand why thousands of copies of "Answered or Unanswered" have been eagerly bought and read, and why the demand continues. Oh, that those whose lives are barren of power and fruit might find as Louisa Vaughan found, the secret of victory as she reveals it in this book. The price in paper covers is 60 cents; in cloth, \$1.00.



# The Gospel in Foreign Lands



## OUR MISSIONARIES' CORRESPONDENCE

MANKAPUR, INDIA  
*Robert McClay*

We visited about 180 villages and bazars, and distributed about 1420 Scripture portions. We reached about 10,000 people. We have seen no definite results, but have been encouraged to see the number of people who are willing to purchase portions of God's Word. Some who finished reading one portion came back for another one.

MINCHOW, KANSU, CHINA  
*W. W. Simpson*

During the invasion of our field by the Mohammedan rebels several workers and many of the saints lost all they had that was destructible. At the time I wrote the circular of Feb. 15 I had not heard from some of the assemblies. Now I know our united losses amount to more than \$2,000. But the preservation of our lives was truly marvelous and in some cases miraculous. A poor ignorant brother told us in the meeting this forenoon how the rebels caught him and led him out to be shot.

He began to pray, "Lord Jesus if Thy time has come for me to die then receive my spirit; if not then preserve my life." As he prayed his executioner dropped his rifle and tried in vain to pick it up, his right arm seeming to be paralyzed. Just then an officer came along and the executioner told him how he dropped his gun while the man was praying. The officer inquired if the brother believed in Jesus. When told that he did he ordered his release. The executioner gave him a few pounds of flour and sent him home. Another time they caught him and were going to kill him with swords when their arms became so heavy they could not lift them to strike. Hearing him calling on the Lord they found out again he was a Christian and released him. The flour they gave him both times fed him and his family a month. Now he is entirely out of food for his family. I gave him a little and told him to bring his two children here and we would take them into the home as famine waifs.

You may think I have been exaggerating in my reports of the terrible war, famine and pestilence that hold a death grip on Kansu. The truth is that I have not told 1 per cent of the appalling horrors of the situation.

In Titao we have an assembly. Last fall the Moslem rebels occupied the whole western half of the District, the Tao River flowing between them and the city. They made frequent raids across the river, capturing whom they could and dragging them west of the river before their general. Everyone thus captured was condemned to death by cruel tortures, the captors eating the hearts of the victims. One of the Christians was captured by an officer's son who bound him and took him across the river, boasting of the rich feast his heart would make! The whole way to the General's quarters he taunted the poor victim. But the general asked him a few questions and ordered him released and sent back home! Thus God keeps His own!

HO PEI, LIENTSIN  
*Fred Baltau*

Good report on the village visited, the native worker stayed there for fourteen days holding street services, had large crowds, the people seemed to be much interested, several seeking the Lord. They were anxious for him to stay longer but he had to return home.

The work here in Ho Pei seems to be taking on new life. It seems that the people are taking hold in an encouraging way, and are showing some concern regarding the financial burden which rests upon the missionary.

SALT, TRANS-JORDAN  
*Laura Radford*

A remarkable spiritual movement in Salt began four weeks ago. Many people saved, many cases of conviction for sin, confessions of even the worst crimes, restoration of stolen property, reconciliation of families, many received wonderful visions and revelations of Christ, heaven, angels, glory, etc. Awful conviction of sin in their homes has come to some who have not been in any of the meetings. Some have been stricken down under the power and when they are restored to consciousness they are new creatures in Christ Jesus.

HUARAZ, PERU  
*H. W. Cragin*

On February first, another of our native Christians was gloriously baptized with the Holy Ghost, speaking in tongues and dancing before the Lord. He has given joyful testimony ever since that day. On Feb. 12th, a believer in the town of Pira wrote me that he had found salvation. He writes: "Thanks that I am saved by the grace of God. Hallelujah!"

We have begun the very important work of translating the Gospels into the Quichua Indian language, spoken by the Inca Indians. Including half breeds the Ancash dialect of Quichua is spoken by more than a quarter of a million people and they have never had a verse of the Bible printed in this dialect. One of our believers, a high-school graduate, has made a rough draft translation of the Gospels of Matthew and Luke, and we have spent the month of February revising and improving the first part of the Gospel of Matthew with a committee of three natives. My four years of Greek study in college is a great help in this translation work. We are very happy in this work.

BASTI, INDIA  
*Bessie Gager*

We are much encouraged in our village work these days, by seeing the real interest which is shown by many, and in some villages there is a showing of hands, thus indicating that they think what we are telling them about the way of salvation through Jesus is wonderful, that they believe and that they want us to pray for them and this from people who have never before even heard His dear Name.

In a village years ago we prayed for an

old man who was very sick lying on a cot under a tree. He was healed, got up and went to work. The other day we met him and he said he was trusting in Jesus for salvation and not afraid to die; he also told us that at another time when he was sick, he remembered that Jesus had healed him so he prayed himself and again was healed.

In one village the people gave very special attention, among them several fine-looking men. At the close of the meeting they expressed themselves as much impressed, saying that what we had told them was very blessed; then one said that should they become Christians they would be put out of their village and he asked this question, "If because of this we do not accept Christ, when we stand before God to give an account, whose fault will it be?" Of course we had to answer from Scripture, that every one must give an account of himself to God, that no excuse would stand. Those men need much prayer that they may have the courage to act on their convictions.

SAINAM, S. CHINA  
*G. M. Kelley*

More than one week of revival meetings for Christians at Sainam. Deep conviction for sin on the people, many public confessions of sin. Four received the Baptism with the Holy Ghost. Evangelistic band organized with 18 members. Some of our workers distribute as many as 370 Gospel portions at one trip. Last night about 300 in attendance at services for the heathen.

In Canton, many were healed, the number unknown. Baptized, one man 81 years of age. Some young people came up and boldly accepted Christ after our interpreting Sister Bear's message, and explaining the pictures. One man brought a baby for healing and the answer being immediate, the parent was overwhelmed with joy, giving \$20.00 as a love gift to be used in the erecting of a tabernacle. Just received a letter from elder in church, German, who was beyond help, immediate relief when prayer offered. Attendance at chapel, more than place could accommodate, about 400.

*Chinese Magazine*: Forty per cent is allowed us on books we handle for the publishers at Shanghai. Subscribers increase. I write monthly for the paper.

Candidates for Baptism in Shiutong, big wedding, great opportunity for witnessing. Great opportunities to do personal work everywhere.

*One week at Easter*, is the invitation from the United Brethren Church at Silum. I believe there are 150 girls in the Seminary. The Church and the Seminary unite for revival.

GAZIRET BADRAN, EGYPT  
*Mrs. F. Randall*

For some time my native worker and I have been making a weekly visit to a family in another district of Cairo, remote from Shubra. They live in a large apartment house, and three apartments are occupied by members of this one family, the mother with her single sons and daughters in one, and married daughters in two others. When we

pay our visit they gather in, and we hold a meeting.

The opening came about through the healing of a daughter who was visiting at Assiout. She was possessed of demons, and in a meeting there the demons were cast out, and she received the Baptism with the Spirit. Upon coming home her religious mother saw the great change, believed it was of God, and also received the like gift, speaking in other tongues. Likewise a married daughter living in another house near received the Baptism. The others are seeking; the children of the house are interested and pray earnestly.

#### BAPTISMAL SERVICE, KAYA, AFRICA

Mrs. A. E. Wilson

For some time we had been planning a baptismal service and hoped to have it before the celebration of our next communion. We had three candidates whom we felt were ready and also Kaya's first Christian, Wentegada by name, was to be set apart for the work of the gospel. We had thought how lovely it would be if our superintendent Brother Chastagner could be with us, but we thought it impossible. You may imagine our glad surprise when on the morning of the 12th of March, just at the close of our class with the natives, we heard a terrific honking of a Dodge which made us all jump to see who was coming, and looking saw Brother Chastagner. We rushed for our helmets and ran out to welcome them.

You in the homeland cannot quite appreciate just what company means to us out here. Needless to say we did plenty of talking, telling our joys and sorrows. After telling them of our plans for the baptismal service and after much persuasion they agreed to stay over until the next day.

As the lake where we were to have the service is a nice shady place about ten miles from here we decided to have the entire service there, then eat a picnic supper and the Chastagners could drive home before it got too late. We planned a little treat for the natives also. We bought some native food that they are very fond of and at 2:30 we were on our way. In honor of the occasion I donned a new dress and slippers and my new helmet.

After a short service we selected the place where the water was deep enough for baptism and we all got into a boat to be pushed out to deep water. The boat began to rock, as the natives do not push wisely, and little John Chastagner was frightened. We were all trying to console him when suddenly the plank seat on which he and Miss George were sitting, slipped and down they went with a thud into the bottom of the boat. While they were righting themselves, the plank on which Mrs. Chastagner and I were sitting slipped and down we went. Then things began to happen. I heard Mr. Wilson say: "Hold steady, be quiet," so I most obediently kept my position in the bottom of the boat not even moving a hand.

As I looked about me I saw confusion everywhere and water pouring into the boat, but I kept my position until I saw the boat was capsizing. I feared I would be pinned under so I tried to get up but could not, but soon Mr. Wilson came to my aid and I was pulled out of the boat.

*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.*

The native Christians all came to help us and we were soon headed for the shore. I heard Mrs. Chastagner call: "Put John's helmet on." Then I thought of my own and looked around and saw one of the natives carrying my new helmet half full of dirty water. You can imagine my new dress and slippers by this time, as the water had gone completely over me.

Miss George was frantically searching for her purse in which she kept her precious passport and although it was soaked it was not lost. Upon our arrival home, to her great relief, she found that she had removed her passport. Our kodaks were soaked also, so we have no pictures to send you. I can assure you that we were very interesting sights as we laughingly walked toward the shore. One of the men suggested that we would not get so cold if we stayed in the water so we turned and walked out to where the water was deep enough for baptism. We all held hands in order to keep our footing. But we had to lift our feet once in awhile to keep from getting too deep in the mud. In spite of the ducking we had a very precious service.

I wish that you there could know how we felt as we saw those three souls who were so lately rescued from heathendom, following their Lord in baptism. Oh, it is a feeling not to be forgotten. Talk about thrills, I tell you there are no thrills like those one receives seeing souls loosed from the power of Satan and transferred into the kingdom of God's dear Son.

Of course none of us women had brought a change of clothes, so we all made a rush for the car to get home as soon as possible. After reaching home we got into clean clothes, had our lunch and a hot drink and then we all gathered for the consecration service. It was a blessed service. Mr. Chastagner's charge was very blessed and one that none of us will soon forget.

As we partook of the Lord's Supper together, we thought back to three years, nay two and a half years ago when not one of them had ever heard the name of Jesus; yet to-day they are washed in His precious blood and will meet you up there in that glad day. They will meet you because you have sent us to tell them of Him who is just the same in Africa to set the captive free. Hallelujah! It was a great day in Mossie land, dear ones—one proving that it pays to say Yes to Jesus, and to God in prayer, in purse, in person, counting it a glorious privilege to obey Him.

#### SEED SOWING AMONG THE JEWS

W. J. Fuchs

God has been blessing the work in Tel-Aviv with gentle breezes, but we are crying to Him to intensify His working many times in Israel, and even cause a spiritual cyclone

to sweep over them. It goes without saying that our adversary has not been asleep, but since we are not ignorant of his devices, we have proved that when the enemy comes in like a flood, the Spirit of the Lord always lifts up a standard against him. Hallelujah!

Tel-Aviv is like the hub of a wheel, and the colonies round about this city can be likened to the spokes of a wheel. Thus Tel-Aviv is a convenient base of operations. Our home is used as the mission station, and is open to inquirers. From time to time we have meetings for the Jews as they may come in. For the time being we think it wiser not to have a public hall, since the population of the city is entirely Jewish. We have found in our experience that the best way to obtain results among the unbelievers is to work with them personally, and thus gain their confidence. In a number of cases through having made contacts with them on the streets, parks, etc., we have received invitations to their homes, and we have made it a practice to follow these up. They fear to come to open meetings. This fear will vanish when the blessed Comforter stands alongside to help them. We have a Guest Room in our home, and we use this from time to time to entertain earnest seekers after the light. On some occasions they have been with us for several days, thus affording us a very close personal touch with them, and opportunities to instruct in the ways of the truth.

For more than a month past we have had a young Jew living with us in the house. When he first came here he was a rough stone indeed, but in answer to prayer, and by much teaching in the Word, we have seen a remarkable improvement in him. Several times we have seen him all broken up because of his wrong doings. Once when his sin was revealed he was so humble and broken that he wanted to leave us saying he could not any longer stay as he was so ashamed of himself. Since then he has slipped several times, but each time after he confessed his wrong he has reached a higher plane than before, and we have of late noticed a decided change for the better. We believe that the boy is very near the kingdom.

Just this past week we have had a three-day visit from the inquirer who went with us to the Shepherd's Field on Christmas Eve. At every opportunity some seeds were sown in her heart, and we are praying for victory for this soul.

In some cases we have worked with souls for a while, and then they have found it necessary to leave this city in order to go elsewhere to get work, it being quite impossible for us to employ them enabling them to make a living. (This condition is brought about by the awful persecutions which the Hebrew Christians receive at the hands of the Jews.) There is a certain Mr. T., a believer, who came to us in a very bitter and hard spirit, and we spent many hours instructing him, and some times wondered if it really was worth while. Before he left here to go up country in search for work he came to express his appreciation for the hours spent together going over the Word, and was much softer in his spirit. We recently were on a trip up country and had the pleasure of seeing him again, and it was

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## In the Whitened Harvest Fields

### AGED PERSONS BLESSED

Sister Mattie Huffine, Cement, Okla., writes: "God is blessing in our little mission. An old lady 73 years of age has received the Baptism, and a man 88 years old has been saved. We are encouraged to press on. Our revival begins July 21."

### IN THE NEW CHURCH

Brother W. A. Vanzant, San Jon, N. Mex., writes: "In the meeting we had in the new church 2 were saved, 1 received the Baptism with the Holy Ghost, 5 were baptized in water, and we are expecting greater things in the future. We covet the prayers of the brethren everywhere."

### SAINTS STRENGTHENED

Brother and Sister Swearingen, Colony, Okla., write: "We have just closed a 3 weeks' revival conducted by Evangelist A. J. Wilcox. The Lord certainly did bless. Some were saved and two received the Holy Ghost. The saints were greatly encouraged and have more freedom in the Lord. There is a blessed spirit of unity and love."

### NEW CHURCH DEDICATED

Sister Nannie May Sappington writes: "The new church at Palmyra, Ind., was dedicated May 26, 11:00 a. m. The dedicatory sermon was delivered by the pastor, L. A. Sappington. We had several visiting ministers with us, including our district superintendent, Brother Flem Van Meter, who gave the afternoon and evening messages. \$250.00 was easily raised for the building. We praise God for supplying our needs as they were taken to Him in prayer—a piano, a pulpit, a carpet, etc. God is blessing souls. Last Sunday evening 7 were saved and 2 were filled with the Holy Spirit."

### VICTORY IN NORWOOD

Mr. and Mrs. Walter Brock, Norwood, Mo., write: "Just closed a four weeks' successful campaign in the new church. Evangelist Clarence Love of Koshkonong assisting us. Forty-four saved, 2 received the Baptism with the Holy Spirit, 24 names were added to the assembly roll. The church was crowded almost every night. Come people came 30 miles to hear the message of salvation. A Christ's Ambassadors class was organized with 26 members. We expect to start another campaign about July 1st. We invite all Council ministers who are passing by to stop and visit with us."

### A REAL REVIVAL

Evangelist Albert Ott, of Houston, Texas, writes: "We are praising the dear Lord for what has been accomplished for Him in Marlin, Texas. We established the work 18 months ago, have seen several hundred saved and healed, and over 60 filled with the precious Holy Spirit. We have 368 enrolled in Sunday school. The spirit of revival is still being felt in the regular services. Sunday night the spirit of conviction was so great that 17 came for-

ward and on bended knees wept their way to God. Four were baptized with the Holy Spirit in a cottage prayer meeting last week. To God be all the glory. We are leaving here June 2nd to go in the evangelistic work. Brother Stacy Barham will take our place. Pray for us that God will bless and give us many souls this summer. Home address—7809 Chester St., Houston, Texas."

### BLESSED REVIVAL AT SHREVEPORT

Pastor A. S. Peters, Shreveport, La., writes: "We have just closed a 2 weeks' revival, Evangelist G. G. Harrison, of Port Arthur, Texas, doing the preaching. The blessing of God was upon every service. The saints were wonderfully revived, 10 or 12 reclaimed, 13 saved, 12 filled with the Holy Ghost, 13 baptized in water, and 14 added to the assembly roll. Any minister in fellowship with the Council is invited to visit us."

### THE LATTER RAIN IN CHANDLER

Pastor Irene Hodges of Chandler, Texas writes: "When Sister Jimmie Glass came to visit us, we decided to have two weeks meetings here at Delta and O Bethel assemblies. Brother Kelly assisted in the closing meetings. Several were saved, 2 received the Baptism with the Holy Ghost, 6 were baptized in water. On May 19th the Lord sent the Latter Rain, and 4 were baptized with the Holy Ghost, 1 was reclaimed, and 1 was saved."

### OLD-TIME PENTECOSTAL MEETING

Pastor John W. Holloway of Laurel, Miss., writes: "On May 19th we closed a 3 weeks' meeting in which we feel that the Lord wonderfully manifested Himself in glory and power. A good number were saved, 12 or more received the Baptism with the Spirit, and 14 were added to the assembly. Brother and Sister M. Kullman from Tulsa, Okla., were the evangelists and God blessed their labors in our midst. Also the power of healing was demonstrated in an outstanding manner."

### OUTPOURING OF THE SPIRIT

Pastor C. Walter Sigafosse, Monrovia, Calif., writes: "After having a splendid revival for three weeks in April, during which 30 received the Baptism with the Holy Spirit under the ministry of Evangelist Jacob Miller and wife, we followed it up with Frederick W. Childe, evangelist, author, and Bible teacher, and John H. Kennedy, radio gospel singer and musical director. God richly blessed their two weeks with us, opening up the truth on dispensational and prophetic lines. Had splendid interest every night."

### GOD'S BLESSING IN CAMP MEETING

Brother J. L. Webb, Tampa, Fla., writes: "Our May camp meeting closed May 19th, and about 6,000 people present—the largest crowd ever present. The camp meeting at Pleasant Grove is enlarging every year. Our large tabernacle is now too small to accommodate the people. We took up a sub-

scription to build more housing space and by next October, we expect to have the building erected. Many were saved and received the Baptism with the Holy Ghost. Brother G. E. Smith, and Brother Fred Henry and wife of Miami were with us. Brother Henry is a blind man, but is called America's greatest spiritual pianist. The Lord blessed the ministry of these dear ones."

### METHODIST PREACHER BAPTIZED

Pastor Homer Boyd, Holdenville, Okla., writes: "Evangelist Thomas M. Gray, from Whitesboro, Okla., has just closed a 3 weeks' meeting which has proved a blessing to many. Church was packed to capacity each night and many were turned away. An ordained Methodist preacher who has opposed the Baptism with the Spirit for years was convinced of the truth, fell right in and received the Baptism. A lady under conviction was carried by her husband to his car, he thinking she had fainted, but at her request he brought her back to the altar where her sister was also struck down by the power of God. The meeting closed with victory."

### SEED-SOWING AMONG THE JEWS

(Continued from Page Fifteen)

an encouragement to see that he was going on with God.

The Ford car has been a big blessing in doing colony work. We distribute Gospel portions in Hebrew and Arabic on the roadside, and we have found many openings in the colonies themselves. One Sunday we went to a colony named Rechovath, and were very nicely received. We gave out Gospel portions, and this led to personal contacts with souls. One man particularly told us that he had just been reading about the crucifixion of Christ. As he did not have an Old Testament, we offered to bring him one in order that he could compare the New Testament with the Old Testament prophecies. He said that he did not believe that God would have anything to do with him because he was such a great sinner. We are following him up, and through him we have come in contact with other souls.

While driving through another colony, Nes Zion, we stopped the car to buy some oranges, and within a few minutes two Jews came over to us, and asked of their own accord what our beliefs were. Before very long some eight or nine had gathered around the car. Street meetings are forbidden in this country, and we made no effort to have one, but the Lord made this opening for His Word to enter their hearts. Some of them were hard, but others were more quiet and listened. We gave out tracts about the Blood of Christ, and also Gospel portions. The man who seemed to be the worst scoffer, was one of the first to ask for literature.

Of course, there have been times when we did not find such open hearts, but when they do present themselves, it more than repays for the times of disappointment.

This is seed-sowing time, and our encouragement is in God's Word, which says: "They that sow in tears shall reap in joy."

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him."

**FIVE SIGNS OF GOD'S LEADING**

We are living in an age when the air is seemingly more densely populated with evil spirits than it formerly was, and it is difficult at times to know whether we are listening to the voice of God or to the voice of him who comes as an angel of light. Where there is a moral issue, and where we are, as we believe, being led in our decision by God, five different inquiries may well be made concerning the leading. If they all point in the same direction all hesitation vanishes and doubts fly out of the window.

1. *Is it in accord with the plain teaching of the Word?* Now if it is against the plain teaching of the Word one need go no further. God does not lead contrary to His Word. Still as far as one can get often, is to decide that there is nothing in the Word contrary to the leading. Sometimes an isolated passage or even clause of the Word is picked out as showing that the leading harmonizes with the Word; but surely it is very unsafe to pick out a word or a verse here and there to confirm ourselves in a certain idea or teaching, unless such selected small portions fairly represent the general teaching of the Word as to the point at issue.

2. *Is it the clear direction of the Spirit?* The Holy Spirit never contradicts any portion of the Word. He never repudiates former leadings that were, when given, clear and satisfactory. He never leads one to become agitated or hurried when making a moral decision. If in making such a decision one is uncertain or confused He will give plenty of time for the inquirer to hold still until the clouds clear away.

3. *Do the providences of God harmonize with the leading?* John Wesley said that "God is in His providences the same as in His grace." Circumstances will often seemingly invite one to go in a certain direction. Doors that have seemingly been closed against us may suddenly fly open without pressure on our part. Being able to answer that the circumstances harmonize with the leading, greatly assists one in making a decision. Perhaps it may even be said that God will always open some way for us at least to start in the direction He is leading us to go. Yet He may leave fully presented to our view as we look through the opened door, a solid wall which seemingly will completely bar our further progress. Men often have to overcome great and serious difficulties in following the leadings of God, still, when our way seems hedged up against doing as we seem to be being led, it is wise to look upon that fact as a warning calling for a thorough re-examination of the reasons for our belief that God is leading us.

4. *Is it in accord with the counsel of consecrated Christian friends?* When God is leading, you are always safe in advising with and inquiring of those who are spiritually-minded and faithful to your soul. Indeed it is a bad sign on your part if you avoid seeking such counsel and advice, or go only to those who you have reason to believe will pamper or humor you. Remember that "in

the multitude of counsellors there is safety." Still though all men are against you, while it is persuasive proof that you are wrong, it is not conclusively so. God may lead you against the advice of all your advisers.

5. *Is it in harmony with good common sense?* God never leads one to do indecent or outrageous things. All that God demands will appeal to sound reason, purity of life, and honesty with your fellow creatures. You have good reason to doubt your leadings if in following them you have evil reactions and are made to feel disgraced afterwards.

Duty calls in but one direction at a time. When there is confusion and uncertainty as to which course to take, the proper thing to do is to hold still and do nothing, absolutely nothing. A faithful God will not require you to decide or act, where there is a moral question, until the mist clears away. When there are but two things left to do, do not pursue either course until you feel clear to abandon one or the other. To insure divine guidance always be sure of aiming at just one thing—the glory of God. When there is no unsanctified ambition or self-interest at stake, the soul can afford to await God's time and then unhesitatingly move forward.—Adapted by C. E. R. from an article in *The Free Methodist*, by E. E. Shelhamer.

**GENERAL COUNCIL FELLOWSHIP**

The following names were added to our ministerial list in the month of May, 1929. Ardenreith, Gus, Herculaneum, Mo. Ballard, Benjamin J., East St. Louis, Ill. Coover, Forest G., Benton, Ill. Cowing, Laurence A., Tampa, Fla. Cox, Wilbur J., Jasonville, Ind. Domm, Wesley J., Benton Harbor, Mich. Earle, James, New Philadelphia, Ohio. Holsbrook, J. J., Plant City, Fla. Jesup, W. B., Pascagoula, Miss. Johnson, Oscar W., St. Paul, Minn. Lawson, Chauncy A., Seminole, Okla. Lawson, Mrs. Jessie Marie, Seminole, Okla. Manous, Henry M., Atlanta, Ga. Newell, B. E., Ft. Myers, Fla. Pahoundis, Elijah G., Uhrichsville, Ohio. Rose, Herman R., Indianapolis, Ind. Thurmond, Claude Earl, Thedford, Nebr. Winburn, Herbert E., Youngstown, Ohio.

The following names were removed from our ministerial list in the month of May, 1929.

Edmunson, Malcolm E. (withdrew), Covina, Calif. Gregg, Otto E. (withdrew), La Habra, Calif. Jamieson, Archie H. (withdrew), Oxford, Pa. Lindblad, Frank (dropped, account of serious charges), Seattle, Wash. Smith, Mrs. Oscar L. (withdrew), Oklahoma City, Okla. Stutenroth, R. C. (withdrew), Chicago, Ill.

**A MIRACULOUS DELIVERY**

I was called a week ago Sunday morning to pray for a prospective mother. The doctor said that everything was wrong and that a Caesarean operation was the only hope to save her life. After prayer the Lord turned the foetus and soon a beautiful baby was born without the aid

of instruments. Both the nurse and doctor wondered at it. The Lord is giving us many wonderful healings for which we give Him all the praise.—L. G. Moore, pastor of the Pentecostal assembly, Lansing, Mich.

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## Forthcoming Meetings

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

**WESCOESVILLE, PA.**—Eastern District camp meeting at Emmanuel Grove, July 5 to 28. For full particulars write J. R. Flower, secretary, 825 Green Ridge St., Scranton, Pa.

**GRAVITY, PA.**—Revival meetings at the big tent, June 23-July 14. Evangelist Loren B. Staats in charge. For further information write Pastor Thomas Twiss, Lake Ariel, Pa.

**ATTICA, IND.**—Tent meeting, June 15-July 15, Evangelist Thomas Paino and wife, of Letlen, Ind., in charge. All near-by assemblies are invited.—Pastor D. G. Hutto.

**HOUSTON, TEX.**—The A. F. Gardiner evangelistic party will conduct a revival at the Studewood assembly of God, June 16-July 7. For further information address the pastor, Mrs. L. Mayse, 1105 Kern St., Houston, Tex.

**WELLESLEY PARK, MASS.**—Summer Camp from June 15 to September. Speakers: Donald Gee, S. A. Jamieson, Dr. Lillian Yeomans, Arthur W. Frodsham, Harry Long, Alvin Brandt, and others. Further particulars from Stanley H. Frodsham, 7 Auburn St., Framingham, Mass.

**LOUISVILLE, KY.**—City-wide revival campaign at the Assembly of God Tabernacle, June 23-July 14. Evangelist Wm. F. A. Gierke of Los Angeles, Calif., will be in charge of the services. For further particulars address A. E. Baker, pastor, 2111 W. Broadway.

**ELGIN, ILL.**—A 3 days' prophetic conference at the Olivet Pentecostal Church, 400 North Crystal St., June 17-19, 7:30 p. m. Evangelist Wm. F. A. Gierke of Los Angeles, Calif., speaker. For further information address C. J. Rheberg, pastor, same address.

**MONONGAH, W. VA.**—The Schaeffer evangelistic party will begin a meeting in the Union Hall June 22, continuing until July 4, or longer. This will include Fourth of July rally for a number of assemblies. For further information write, Miss Mamie Layne, Monongah, W. Va., or Miss Margaret Parrish, Worthington, W. Va.

**WARRIOR, ALA.**—There will be a fifth Sunday fellowship meeting at the Assembly of God June 30, 1929. All the assemblies and ministers in reach are invited to be with us. Elder J. E. Spence, District Superintendent, will be in charge and do the preaching. For further information write Pastor J. C. Thames.

**MCCOY, TEX.**—Fifth Sunday meeting at the Assembly of God June 30. Services Saturday night, all day Sunday and Sunday night. All near-by assemblies and ministers invited. McCoy is 15 miles northeast of Terrell, 12 miles northwest of Wills Point.—Joe Cooke, deacon, R. 2, Wills Point, Tex.

**MUNFORD, TENN.**—Fifth Sunday fellowship meeting, June 28-30. We urge all of the Tennessee ministers to attend, but in case you cannot, send us a written report of your whereabouts, work, etc., according to resolution in our last minutes. All that are in reach of this meeting, come; free entertainment for all.—A. T. Hickman, district superintendent.

**PAWHUSKA, OKLA.**—There will be a Sectional Council meeting held at Pawhuska, at Assembly of God, 8th St., June 25-26. All ministers and assemblies of that section are expected to be there. Also the district camp of Oklahoma District, will be held at Anadarko July 30, to Aug. 8th. Later announcement will be given.—James Hutsell, district superintendent.

**LOUISVILLE, KY.**—Evangelist Wm. F. A. Gierke will conduct a city-wide campaign at the Assembly of God, 2113 W. Broadway, June 23-July 14. For further information address Pastor A. E. Baker, 2111 W. Broadway.

**DES MOINES, IA.**—Great Midwest Pentecostal Rally and evangelistic campaign at corner East First and Locust Sts., on the river front, June 13th over July 7th, the Chas. A. Shreve Evangelistic Party in charge. Services daily except Monday, 10:30 and 7:30.

**DES MOINES, IOWA.**—Dr. Chas. A. Shreve will conduct a city-wide Pentecostal campaign June 16-July 7, in a large tabernacle being erected for the purpose. For further information write Pastor A. F. Crouch, 1753 Lyon St., Des Moines, Iowa.

**PICHER, OKLA.**—Revival June 20-30 to be conducted by Evangelist David Burris, state Sunday school superintendent of Arkansas. Meeting will close with a Sunday school rally, fifth Sunday in June, all day services, dinner on the ground. All assemblies in the Tri-state mining district and elsewhere are invited to co-operate with us. Brother John Hudson will be with us on Rally day.—Pastor Chas. T. Parker, 503 W. Central St., Picher, Okla.

**LOS ANGELES, CALIF.**—Pentecostal tent meeting beginning June 11, one block south of the 4800 block in Huntington Drive on Eastern Ave., under the auspices of El Sereno Gospel Tabernacle, conducted by Evangelist A. C. Valdez. Meetings every night, except Monday; three services on Sundays. Take the Red Sierra Vista local car on Main Street to the big tent. For further information address, Pastor Elmer T. Draper, 664 Lombardy Street.

**COFFEYVILLE, KANSAS.**—The ninth annual camp meeting for Eastern Kansas will be held in Forrest Park Pavilion, Coffeyville, July 18-28. Evangelist Ben Hardin, of Chicago, and Myer Pearlman of Central Bible Institute, Springfield, Mo., will be the speakers. Christ's Ambassadors will have charge of the afternoon services. Please order your tent in advance, for we have only a limited number. Meals will be served on the ground. For information write to Chas. Sheall, 602 W. 11th St.

**PORTLAND, MAINE.**—New England District camp meeting will be held at the Portland Fair Grounds, 351 Auburn St., July 4-14. The business session of the District Council will convene July 6, 2:30 p. m. All pastors and delegates are requested to be present. All services will be in charge of ministers of the District. Meals served on the free-will-offering plan; rooms for each person at 50c and 1.00 per night. Free entertainment will be provided for ministering brethren. Arrangements for accommodations should be made as early as possible. Address Jas. R. Hicks, 103 Read St., Portland, Maine.

**MILLE ROCHES, ONT.**—International Pentecostal camp meeting June 30-July 14, 1929. Most delightful camp ground on the banks of the St. Lawrence river, almost opposite Messina, N. Y., convenient crossing from Ogdensburg, N. Y. by ferry; by train at Cornwall, Ont. Elder A. G. Ward, of Springfield, Mo., a host of other workers and missionaries will be present. Tents, cots, cottages, and rooms for rent. Large dining tent on free will offering plan. For full information write, Pastor V. R. Morrison, Mille Roches, Ont., or District Superintendent A. E. Adams, Gananoque, Ont.

**ALEXANDRIA, MINN.**—North Central District Camp and Council meeting will be held on the shores of Lake Geneva, June 22-July 8. Tabernacle seats 1000. Limited number of cottages for rent at \$7.50 per week. Tents of various sizes also for rent. Speakers for this year are: Evangelist Harvey McAlister, Dean Frank M. Boyd, and Evangelist Ben Hardin. Soo Line and Great Northern train connections. Camp grounds only half mile from No. 3 state highway. Annual Council meeting of the North Central District will convene June 25. Free room and meals for all accredited preachers of the District. For particulars write Pastor F. J. Lindquist, 2938 13th Ave. S., Minneapolis, Minn.

**YAKIMA, WASH.**—The annual meeting of the Northwest District Council, June 18-23rd, at the First Pentecostal Church, E. O. Robeck, pastor. All ministers and workers affiliated with this District are urged to be present, and any who are looking toward such affiliation should present themselves and their recommendations to the credentials committee. Ministers and assembly delegates please send their names to Pastor E. O. Robeck, 411 North 6th Avenue. All having musical instruments are requested to bring them. Dr. Chas. S. Price expects to open a tabernacle meeting June 2nd, and will co-operate with us during the week of our Council meeting. For further information write Pastor Robeck, or District Superintendent Frank Gray, 2139 South "L" Street, Tacoma, Wash.

**LAUREL, MISS.**—Fifth Sunday fellowship meeting beginning Friday, June 28. Neighboring assemblies invited.—Pastor John Holloway.

**WOODSTON, KANSAS.**—The annual camp meeting for the Northwest will be held three miles east of Woodston on U. S. 40 S., August 1-11. H. B. Garlock, of Colorado Springs, and Frank M. Boyd, Dean of the Central Bible Institute, will be the speakers. The afternoon services will be conducted by the Christ's Ambassadors. Tents for rent on the grounds, meals served at reasonable prices. For information write to Pastor Oria Bray.

**ATTICA-SHARON.**—The fourth annual camp meeting for Southwestern Kansas, will be held in a beautiful grove midway between Attica and Sharon on State Highway 12, August 15-25. H. B. Garlock, returned missionary, and Frank M. Boyd, Dean of Central Bible Institute, Springfield, Mo., will be the speakers. The young people will be in charge of the afternoon services. Tents and cots for rent on the grounds; meals will be served at reasonable prices in screened dining tent. For information write Victor Greisen, Attica, Kansas, or Robert Ashworth, Sharon, Kansas.

Fred Vogler, district superintendent, Ottawa Kansas.

## OPEN FOR CALLS

**EVANGELISTIC.**—Those desiring the services of David H. McDowell for special meetings, please write his home address, 6604 East Ave., Chevy Chase, Maryland.

**EVANGELISTIC.**—Anywhere, until October 1. I am affiliated with the General Council. Address London, Ark., c/o Roy F. Meredith.—William S. Moore.

**ORGANIZING.**—I shall be glad to visit any churches in the Southeastern District who will pay my expenses to organize Christ's Ambassadors' classes.—Mrs. Ida Wynn, Geneva, Ala.

## MISCELLANEOUS NOTICES

**PERMANENT ADDRESS.**—S. M. Padgett, formerly of Miami, Okla., may now be addressed, Box 97, Muskogee, Okla.

**FOR SALE.**—Water proof tent, 40x60, in good condition. Will sell cheap.—Mrs. Pearl Gilliland, 3915 Harrisburg Blvd., Houston, Tex.

**WANTED.**—Tracts on healing and the Baptism of the Spirit, New Testaments, Bibles, English or Spanish, for free distribution among the poor.—D. T. Webb, Box 335, Cottonwood, Ariz.

**WANTED.**—A good man who has been used of God in divine healing services to travel with me through Tennessee, Georgia and the Carolinas.—J. M. Oliver, Box 14, Little Rock, Calif.

**FOR SALE.**—Fly, 16x30, 22 oz. duck, good used condition, also wiring, with light sockets in place, to light space for large crowd, all f. o. b. Springfield, for \$15.—Chas. E. Robinson, at Headquarters.

**FOR SALE.**—Umbrella tent, 9½x10½ side curtains, canvas floor, extra room, used about 3 weeks. Also, a Lyon and Healy portable organ. Both in A-1 condition. \$50.00 cash, you paying freight.—E. S. Emerson, 1343 Dorr St., Apt. 22, Toledo, Ohio

**FOR SALE.**—Gladiolus bulbs. Mixed colors, all blooming sizes, \$1.50 per hundred, postpaid.—Chas. W. Heas, 311 Oakland Ave., Goshen, Ind. (Note: By special arrangement of the Publication Committee we are inserting this notice in the Evangel to help our brother who is called to his wife seriously ill in Oregon, leaving his bulbs in charge of an assistant.—Editor.)

## WORLD MISSIONS CONTRIBUTIONS

May 24 to 31 inclusive

All personal offerings amount to \$2,283.72.  
 .30 Full Gospel Assembly Dayton Oregon  
 1.00 Assembly Megargel Ala  
 1.00 Mt Vernon S S Glencoe Okla  
 1.80 Full Gospel Mission Trail Ore  
 2.00 Assembly of God Church Charleston W Va  
 2.30 Assembly of God Birthday Offerings Bridgeport Nebr  
 2.67 Pine Forest S S Frankston Texas  
 3.00 Sunday School, Conneaut Ohio  
 3.28 Busy Bee Missionary Band McGrew Nebr  
 3.33 Assembly of God S S Oklahoma City Okla  
 3.35 Pentecostal Assembly of God S S Guthrie Okla  
 3.45 Bandon Full Gospel S S Bandon Oregon  
 4.00 Auburn Pentecostal S S Auburn Wash  
 4.00 Crichton Assembly Crichton Ala  
 4.26 Assembly of God S S Bridgeport Texas  
 5.00 Full Gospel S S White Plains N Y  
 5.00 Bellview Bible School Assembly Belle Fourche S Dak  
 5.00 Sunday School Jester Texas  
 5.00 Full Gospel Assembly Berea Calif

- 5.00 Farmers Mill Mission Carmel N Y
  - 5.00 Assembly of God S S Blair Okla
  - 5.00 Calvary Tabernacle Waynesboro Pa
  - 5.15 Assembly of God Yazoo City Miss
  - 5.20 Pentecostal S S Jefferson Ore
  - 5.37 Evangelistic Full Gospel S S Salem Ore
  - 5.50 Christ's Ambassadors of Radio Prayer League Denver Colo
  - 5.50 Sunday School Elizabeth N J
  - 5.50 Missionary Society Auburn Wash
  - 6.00 Christ's Ambassadors Kingsburg Calif
  - 6.10 Wynona Mission of Love Wynona Okla
  - 6.20 Assembly of God S S Anadarko Okla
  - 6.60 Full Gospel Tabernacle Fowler Calif
  - 7.50 Miami Assembly Miami W Va
  - 8.00 Assembly of God Columbus Ga
  - 8.00 Fairview Heights Community Church Santa Monica Calif
  - 8.00 Assembly of God Church Cape Girardeau Mo
  - 8.10 Assembly of God Kennett Mo
  - 9.14 Assembly of God Knox City Mo
  - 9.16 Busy Bee Band Tazewell Va
  - 9.50 Bethany Temple (Pentecostal) Everett Wash
  - 9.71 Bremerton Pentecostal Assembly & S S Bremerton Wash
  - 9.93 Glad Tidings Assembly San Diego Calif
  - 10.00 First Baptist Church Egg Harbor City N J
  - 10.90 Women's Missionary Council Houston Texas
  - 10.35 Assembly of God Leon Iowa
  - 11.00 Ladies Bible Class Phoenix Ariz
  - 11.56 Assembly of God Mission Zybach Texas
  - 12.00 First Pentecostal Church Lonaconing Md
  - 12.00 The Pentecostal Church Houston Texas
  - 13.16 Assembly of God Church, Plymouth Ill
  - 14.47 Assembly of God McCook Nebr
  - 15.00 Portland Gospel Tabernacle S S & Birthday Funds Portland Ore
  - 15.00 Bethel Pentecostal Assembly Cortland N Y
  - 15.51 So Fla Holiness campmeeting Ass'n Pleasant Grove Fla
  - 15.55 Missionary Society Bunker S Dak
  - 16.00 Friends in Bradford Pa
  - 16.32 Bethel Chapel S S Glendale Calif
  - 17.00 First Pentecostal Assembly S Akron Ohio
  - 18.00 Austinburg Assembly of God Mission Austinburg Ohio
  - 18.00 Sciota Mission Sciota Pa
  - 20.00 Full Gospel Assembly Brainerd Minn
  - 20.00 Full Gospel Sunday School Marlin Texas
  - 20.00 Highway Mission Tabernacle Philadelphia Pa
  - 21.42 Assembly of God Church Creston Iowa
  - 22.00 A Group of Saints Union City Ind
  - 22.98 Assembly Caldwell Kan
  - 23.51 Gospel Tabernacle Ft Morgan Colo
  - 23.65 Mehida Pentecostal Assembly Canaan Center N H
  - 25.00 Witherby Pentecostal Assembly Witherby N Y
  - 28.00 Temple Church Clanton Ala
  - 29.00 A group of pledgers Palo Alto Calif
  - 29.18 Assembly of God Church Great Falls Mont
  - 30.00 Full Gospel Tabernacle Christ's Ambassadors Granite City Ill
  - 30.19 Emmanuel Mission Harvey's Lake Pa
  - 30.24 First Pentecostal Church Miami Fla
  - 30.44 Gospel Tabernacle Alton Ill
  - 30.60 Hephzibah Pentecostal Church South Portland Maine
  - 31.55 Bethel Pentecostal Assembly Juneau Alaska
  - 32.50 Students Missionary Band C B I Springfield Mo
  - 32.51 Sunnyvale Highway Pentecostal Assembly Sunnyvale Calif
  - 35.40 Full Gospel Crusaders Trinity Tabernacle St Louis Mo
  - 39.36 Assembly of God Church Bartlesville Okla
  - 42.08 Bethel Assembly and Sunday School Watsonville Calif
  - 45.96 Bethel Church Sisseton S Dak
  - 49.37 Pentecostal Glad Tidings Mission Everett Mass
  - 50.00 Pentecostal Assembly of God Martinsburg W Va
  - 50.00 Fourfold Gospel Church Battle Creek Mich
  - 50.00 Gravity Pentecostal Church Gravity Pa
  - 50.00 Glad Tidings Christian Assembly & S S Woodlyn Pa
  - 50.00 Topeka Christ's Ambassadors Rally Topeka Kans
  - 50.00 Pentecostal Prayer Band Assembly of God Allentown Pa
  - 51.00 First Pentecostal Church Warren Ohio
  - 60.00 German Pentecostal Assembly New Castle Pa
  - 66.64 First Pentecostal Assembly New Castle Pa
  - 70.00 Pentecostal Mission Bellingham Wash
  - 70.08 Full Gospel Mission Puyallup Wash
  - 77.15 Ohio State Christ's Ambassadors Canton Ohio
  - 86.00 Pentecostal Tabernacle Tacoma Wash
  - 100.00 Assembly Peckville Pa
  - 100.00 First Pentecostal Mission New Castle Pa
  - 150.00 Pentecostal Church Jeanette Pa
  - 219.00 First Pentecostal Church Wilmington Del
  - 246.00 Bethel Tabernacle Milwaukee Wis
  - 275.00 Pentecostal Church & S S Scranton Pa
  - 600.34 Pentecostal Church Cleveland Ohio
- |   |           |
|---|-----------|
| Total Amount reported                     | \$5970.89 |
| Home Missions Fund                        | \$105.17  |
| Reported as given direct to home missions | 70.98     |
| Expense Fund                              | 118.36    |
| Reported as given direct to missionaries  | 353.01    |
|   | 647.52    |
|   | \$5323.37 |
| Amount previously reported                | 19779.21  |
| Total amount to date                      | 25102.58  |

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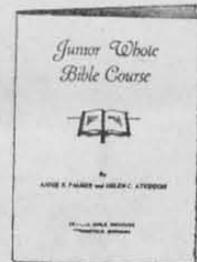
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