

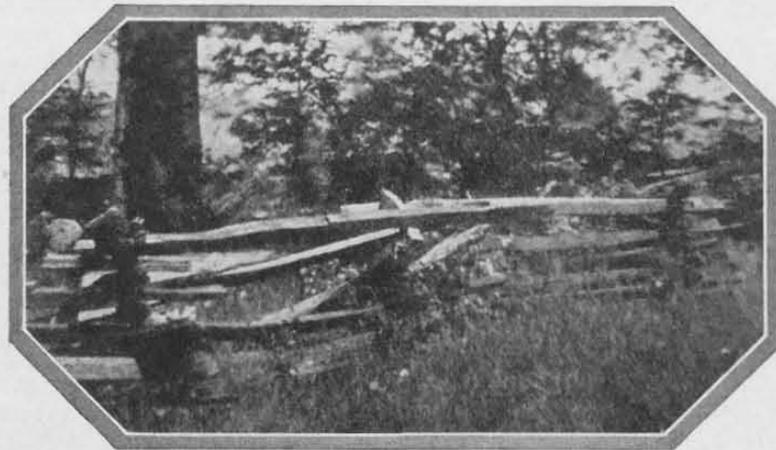
THE Pentecostal EVANGEL

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"Red Rushers" and "Green Gazers"

J. Narver Gortner

A WRITER, writing for the automobile section of a newspaper, has recently said that there are two classes of drivers that are a real menace to traffic. He calls them "red rushers" and "green gazers."

The "red rusher" is the man who, approaching a crossing equipped with traffic signals, sees that the red light is ready to appear, and, instead of slowing down, he steps on the gas and tries to save a few seconds by beating the light. The red light comes on and the driver is going too fast to stop, so rushes on across, compelling other motorists who would otherwise enter the

intersection without delay to wait until his car has reached the opposite side of the street. In order that he may save for himself a few seconds he has forced a number of others to lose time, and has held up, it may be, a whole line of traffic.

The "green gazer" is the man, who, having stopped at a crossing and having waited for the green light to appear, instead of starting as soon as it appears, sits in his car and gazes at the light, or at something else, apparently oblivious of the fact that there are drivers behind him waiting to start and that they cannot do so until he gets

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"Red Rushers" and "Green Gazers"

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out of the way. He sits there and gazes until the motorist behind him begins to honk, and then he suddenly comes to himself like a man waking out of sleep and moves forward. By this time the red light has again appeared, and the car of the "green gazer" is the only one that succeeds in getting to the other side of the street; the others have to wait, and much valuable time is wasted.

The world has always had its "red rushers" and its "green gazers"; and it is quite likely that humanity will always be bothered with them. Such will certainly be the case as long as present conditions continue to exist. We are all looking forward to the time when sin, with its attendant evils, shall cease and ideal conditions shall prevail in an ideal world, but that time has not come yet.

Saul was a "red rusher." He was in too big a hurry. He was told to tarry until Samuel should come and offer a burnt offering. He tarried seven days, and Samuel failed to appear. Saul thought there was no time to lose, and so, to use his own language, "I forced myself therefore, and offered a burnt offering." Samuel said, "Thou hast done foolishly: thou hast not kept the commandment of the Lord thy God which He commanded thee."

Saul probably thought that "the king's business requireth haste." Not long ago a preacher who occupied my pulpit quoted these words as inspired Scripture, emphasizing the thought that we ought not to be wasting so much time; that we ought to be up and doing, as there is no time to be lost. I said to him afterwards, "Do you know those words you quoted were not inspired by God; that they were the words of a man who when he gave utterance to them was right in the middle of a big lie that he was telling?"

"No," he said, "I did not know that."

I said to him, "Look it up." If the reader will look it up he will find that David was fleeing from the presence of Saul, who was seeking his life, and that, in order to allay the fears of Ahimelech, he told the priest that the king "had commanded him a business," and he was to let "no man know anything of the business," and that he had not had time to bring with him his sword or any of his weapons "because the king's business requireth haste." All of which was an untruth.

That we are engaged in the King's business there can be no question, and

of course God does not want us to be wasteful of time; He does not want us to be slack or slothful, but, on the other hand, He does not want us to be hasty or to rush ahead of God. The real truth is that the Word of God says that "he that believeth shall not make haste."

Many people get into serious trouble because they allow themselves to be dominated by the spirit of the "red rusher." In God's Word we are exhorted to be "swift to hear, slow to speak, slow to wrath." But, alas, how many are slow to hear, exceedingly slow; their ears are dull of hearing, and they are unwilling to listen when they recognize the voice that is speaking as the voice of God; but they are swift to speak and swift to wrath. They have not learned to control their tempers and bridle their tongues. They are "red rushers."

A young husband and his wife were in the midst of a quarrel.

"I wish," snapped the young wife, "I had thought *twice* before I married you."

And her husband promptly retorted, "I should be satisfied if I had thought *once*."

Many people speak or act without thinking; or, if they think, they give expression to the first thought that comes into their heads or are moved to action by their first impulse. They speak or act hastily, and have occasion to repent afterwards. They are "red rushers." How many lose their heads, so to speak, under provocation! Some of them do most outlandish things. Thus many dear saints bring reproach upon the Cross of Christ, and the heart of the Master is grieved. Every faithful pastor can bear witness to the fact that he has known such people, and that they have been among the problems he has had to bring daily to the throne of grace. Happy indeed is that pastor who has none of the spirit of the "red rusher" in his own breast, and who has no "red rushers" in his assembly.

The spirit of the "red rusher" manifests itself in other ways. Some dear people rush off to the mission field when God has not called them; some rush into the ministry without a definite call; they imagine that God has called; they mistake their own desires or ambitions or natural zeal for the voice of the Lord; they talk glibly about having heard from heaven; they say, "God told me this," or "God said that." Some of these dear people find when they try to do what they think

the Lord has told them to do that they had run ahead of God. And some of them apparently never make that discovery; they go on, blundering and to blunder, making a mess of almost every undertaking, and hindering rather than helping. And if some person who has the spirit of discernment and is possessed of the wisdom of God, ventures to give them a bit of good advice and tell them that they are evidently out of the will of God, they manifest the spirit of the "red rusher" by giving vent to an ill temper that ought to have been subdued long ago.

I trust that no reader will misunderstand me. God speaks to people, and many dear saints have heard His voice; they have recognized it, and have obeyed it, and the blessing of the Lord has been upon them; success has attended their labors. What I would have you see is that many have mistaken the voice of their own desire or ambition or aspiration for the voice of the Spirit. When people feel confident that they have a call to preach or a call to the mission field, it would be well if they would consult their pastor, or their elders, and exercise faith in the godly advice and admonition of those who are over them in the Lord.

And there are among us "green gazers" as well as "red rushers." They hesitate; they are in the line of traffic ahead of others, and, neglecting to move forward when the time has come to do so, they greatly hinder or hamper the work of God. The Israelites, facing the Red Sea and pursued by the Egyptians, were commanded to "go forward." Moses stretched out his rod over the sea and the waters were divided, and the people passed over dryshod. God is able to make a way where there is no way. If the command is to "go forward," and a stone wall or the Red Sea lies in front of you, God will make a path through the sea or a hole through the wall.

Lot's wife was a "green gazer." And everybody knows what happened to Lot's wife. Jesus said, "Remember Lot's wife."

Saul of Tarsus became Paul the apostle. He was not a "green gazer." The Lord appeared to him, and said, "I have appeared unto thee for this purpose, to make thee a minister and a witness." And he was not disobedient unto the heavenly vision; he did what he was told to do; he conferred not with flesh and blood; and at the end of his eventful life he was able to say that he had fought a good fight, finished his course, and kept the faith.

He who is neither a "red rusher" nor a "green gazer" walks circumspectly. Paul says, "See that ye walk circumspectly." The Greek word rendered "circumspectly" is *akribos*. I said one

How to Study the Word

By James H. McConkey

Study the Word by Books, Chapters, Verses and Topics

Some people say one method; some say another. May I suggest that all of these methods will be helpful if guided by God.

I would say study *by books* because many of the books of the Bible have a continuous story and you need to read the whole book to get it. The book of Ruth, the book of Job, the book of Esther all have a story that would be broken if you did not read the whole book.

So it is with *chapters*. There are a great many chapters that we need to read in their entirety. Take the great love chapter, First Corinthians 13; the great resurrection chapter, First Corinthians 15; the Shepherd Psalm, Psalm 23. All those should be read as a whole. They constitute an entire message.

Then again *by verses*. Many people think this a fragmentary way of studying the Word of God, yet I imagine every Christian man would say that the richest treasures of the morning watch are usually found in some single verse that goes with you all through the day to strengthen your heart and inspire your life, and stimulate your service for Jesus Christ. The riches of the Word of God for most of us, I dare say, cluster around single verses.

And that brings me to the thought that one of the most precious ways of studying the Word of God is to commit to memory single verses—a single verse a day. Think a moment of what

day as I was with a Greek brother in the basement of Bethel Temple in Los Angeles. "What does *akribos* mean?"

He said, "Do you see that clock?"

I said, "Yes."

He said, "Well, it does not keep good time. I tinker with it, and it loses fifteen minutes; I tinker with it again, and it gains fifteen minutes; some days it loses and some days it gains; you can't depend upon it; it does not keep time *akribos*."

I said, "That is it! God wants us to understand that it is His will that we keep step with Him, that we neither run ahead nor lag behind, but that, like Enoch, we keep step with God. That is why He has told us to walk circum-spectly—*akribos*."

Don't be a "red rusher" or a "green gazer." Keep step with God!

that would mean—a verse a day for six days, then review all six verses on the seventh day. In a year you would have more than 300 verses of Scripture hidden in your heart, and you would be rich in the Word of God. The man who could recite 300 verses of Scripture would be considered a marvelous man in the Word of God. Yet you could get all of that in one year by memorizing one verse a day!

I recall a young man whom I used to meet at our Bible conferences. He was an illiterate man, but he had set his mind to this plan of getting a verse a day from the Bible. When I first met him he had been working on it for eight years. He had committed over two thousand verses of the Scripture to memory. His prayer was a marvel. It was like a rich brocade of silver and gold of the Word of God, interwoven with praise, testimony, and petition. It was a marvelous thing to hear that young man, a workman in a steel mill, give his testimony for God, and yet it all came from memorizing a single verse of Scripture a day.

Then again, study the Word *by topics*. Some think topical study a poor plan. Yet it is one of God's richest. In my own life it has been one of the most precious. One thing I would like to say about topical study. Do not sit down and work and strain to get your own ideas about the topic you have chosen. Take your Bible and your marginal references and look carefully through the Word of God to find what God says about your topic. Then when you are through, you have a rich collection of God's thoughts upon the theme you have chosen, instead of your own human opinions and ideas. Take a thought like atonement, love, faith, guidance, abiding—any of these—and just search the Word of God to find what God says. As you do so you will be growing constantly richer in that Word.

Study the Word of God, Seeking First the Literal Meaning

Try to find the literal meaning. The literal meaning of the Word is always a blessing and help in your Bible study.

I remember when I first discovered the literal meaning of the word "chasteneth." I always associated it with the word chastize; most Christians do. I found it meant "child-train," to train as a child, and the whole passage changed. Chasten does not mean to chastize; it means to *make chaste spir-*

itually. "Whom the Lord loveth, He chasteneth." He makes pure. He purges that we might be partakers of His holiness; God's whole purpose in child-training is a Father-purpose of love. "Whom the Lord loveth, He chasteneth." The whole passage lights up with new light, as you read the literal meaning of it, and it brings joy and comfort to your soul to know that "chasteneth" is not a proof of God's anger, but of God's love.

Take that word in Hebrews 12:2, "Looking unto Jesus." The literal meaning of that word has no corresponding meaning in English. The word literally means "off-looking" in the Greek Testament. It means off-looking from the things that disturb and distress and bother us, "unto Jesus." Looking *off* from these things, "Looking *unto* Jesus." You know how it distresses us to look at things and think and think until we begin to worry and be anxious. Christ warns us against that. Look *off* from these things unto Jesus. The Psalmist has the same truth. "Mine eyes are ever unto the Lord and He will pluck my feet out of the net." That seems strange for a man whose feet are beset with traps and nets to have his eyes unto *the Lord*. But if "mine eyes are unto the Lord," He takes care of my feet. "Mine eyes are ever unto the Lord, and He will pluck my feet out of the net." Looking off from the things that distress and disturb and harass, looking unto Jesus, is the beautiful literal meaning there.

"In My Father's house are many mansions" (John 14:2). The word "mansion" means "abiding place." It is the picture of a man lost in the gloom and the storm and the night, who comes to a cottage, knocks at the door and says, in response to the inquiry from within, "I want a place to stay." "In My Father's house are many abiding places." No longer the change and the shift and the wanderings of this life, but a place to stay. "They shall go no more out."

These literal meanings, of which I have chosen only a few, will bring blessings to you and light, as you search them out. They will serve to show the value of seeking the literal meaning of the text.

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POSTAL ENTRY

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DEVELOPMENT BY CO-OPERATION

"We, then, as workers together with Him." In any field of science, business, art, or religious life definite results are obtained only as each component part, essential to the development of the work in hand, operates together. Each part has its particular task to perform in relation to all other parts in the accomplishing of the purpose in view.

For example, in the process of cultivation God has planned and instituted the laws of nature and placed the many elements essential to growth in air and earth. But if man is to obtain the blessing and benefit of that which God has designed for his use, he must co-operate with God and His laws. The farmer possesses independent intelligence and volition. He may or may not co-operate with God. Should he choose to plant out of season or fail to recognize and conform to the demands of nature's laws he will have nothing to reap. It is up to him to co-operate with God's plan.

It is man's part to break up the fallow ground and prepare the soil and plant the grain. He must care for the growth, keeping down the weeds, battling with the destructive cut-worms, insects, and diseases. If he is an intelligent farmer and plants the field in the proper season, and works the field intelligently, realizing that he is a co-operator, not a creator, he may reasonably expect, all things being equal, a good recompense for his efforts.

Just so in the spiritual realm, we are charged to "work out" our own salvation, notwithstanding that salvation is not of ourselves but of faith ("but faith without works is dead"); we do so in much the same manner in which the farmer works, independent in a sense that by our own volition we present ourselves to God, bringing ourselves under the influences and power of His truth and in line with the operations of the Holy Ghost.

It is ours to deliberately mortify the deeds of our own flesh, put off our old conversation, shed the garments of the old man "self" and don the garments of the new man by sanctifying ourselves unto God that we may be sanctified of God. However, in working out our own salvation, we must do so knowing that it is *God working in us*.

Most of us are willing, even desirous of working at spiritual development, for we want to be spiritual, but we want to do it when we feel like it and in the manner of our own choosing. Perhaps this accounts for so many barren and weedy Christians.

God will not do all the work for us and He has so arranged spiritual, as well as natural, laws that they will not do all of the work. He wants us for co-operators, workers together with Him, and awaits our willingness to co-operate. Just the instant that we recognize our privilege and relationship, and fall in line with His program, He begins to work in us and work things together for us.

How amazing, yet how God-like that He should so desire our co-operation with Him that He has put restraints upon the operation of His spiritual powers and life-producing forces that in so far as we are concerned they will lie dormant and inoperative until we intelligently and willingly set ourselves to work harmoniously with Him!

Co-operation is the royal road to character building and the development of spirituality. Let us recognize that we are workers together with Him.

"Act faith if you do not feel it," said Dr. Alexander Whyte, of Edinburgh, writing to a bewildered and discouraged friend. "If you cannot think spiritually about Christ, think naturally of His work, a passage in His history, a word of His sayings. Though cold and faithless at first, love and faith will come. Do not wait for a surge of feeling, think of Him at once.

His Holy Spirit works with what the old divines called "concurrent grace," not violently or with external movement: but when we feel a softening on our knees, or at the reading of His Word—a gentleness in our dealing with others—a sweetness in the frame of our minds—that is the Spirit working in our natures, molding the dispositions we have."

IN MEMORIAM

"Thou shalt guide me with Thy counsel, and afterwards receive me to glory." It has pleased God in His infinite wisdom to call out of this earthly life into His own presence our sister, Mrs. Alice Frodsham, the companion of Stanley H. Frodsham, former editor of *The Pentecostal Evangel*.

In her life among us Mrs. Frodsham was loved and respected for her deep spirituality. Her life was a benediction in the home, the church and among her host of friends. During the years of her sojourn in Springfield her home was a haven to which the discouraged and burdened could come and find kindly, understanding counsel and help. In the church she was an active, energetic worker, particularly among the young people and children.

One of the outstanding characteristics by which she will be remembered was her spirit of triumphant praise and joy which was never overcome, in the midst of adversity. Whether it was the spoiling of her goods, perplexing problems, sorrows or afflictions, she always manifested a spirit of spontaneous, jubilant praise. She retained this to the very last and although the valley of the shadows was filled with the deepest of sufferings, yet withal there was never a discordant note of complaint. God was with her and, leaning upon His rod and staff, she maintained her spiritual poise and reached the end of the vale in triumph, having been guided by His counsel, to be received into His glory and to be coronated with the crown of righteousness, the award of a faithful life and loyal service.

The *Evangel* family joins in sympathy and prayer for our Brother Frodsham and their daughter, Faith, that they may be comforted and sustained by the Holy Spirit.

"He gathereth the lambs with His arms and carrieth them in His bosom"; and our ripe saints go home because the Beloved is come into His garden to gather lilies. These words of our Lord Jesus explain the continual home-going: they are the answer to the riddle which we call death.—Spurgeon.

∴ The Anointing Oil ∴

"Now he which stablisheth us with you in Christ, and hath anointed us, is God." 2 Cor. 1:21.

The use of oil is more common in Eastern lands than it is with us. The olive tree is one of the typical trees of Palestine. It is a very wonderful tree. Its leaf is lustrous and always seems as if it had been bathed in the oil of its own olive tree, and the tree itself seems almost indestructible. It is usually crooked, gnarled, twisted and almost torn to pieces. Nearly every tree is hollow, and often you see the larger part of the trunk apparently torn away, and perhaps a single root adhering to the soil, but above it rises a luxuriant mass of boughs and foliage seemingly imbued with imperishable freshness. Some of the olive trees of Gethsemane must be at least a thousand years old. They seem as if they can scarcely die.

It is a good type of the soul anointed with life and power of the Holy Spirit. He may be exposed to all the trials of time but filled with the elixir of imperishable life, his leaf is always green and he shall not cease from yielding fruit even in the parched land and in the most inhospitable climate.

The ordinance of anointing with oil was one of the most common and significant ceremonies of the Old Testament. The leper was anointed, the tabernacle was anointed, the priests were anointed, the prophets were anointed, the kings were anointed, the guest was anointed, the sick were anointed. It was the special symbol of the Holy Ghost and the dedication to His service and possession of the person anointed.

We have a full account of the preparation of the anointing oil in Exodus 30:23-33:

"Take thou also unto thee principal spices, of pure myrrh five hundred shekels and of sweet cinnamon half so much, even two hundred and fifty shekels, and of sweet calamus two hundred and fifty shekels, and of cassia five hundred shekels, after the shekel of the sanctuary, and of oil olive an hin. And thou shalt make it an oil of holy ointment, an ointment compound after the art of the apothecary; it shall be an holy anointing oil. And thou shalt anoint the tabernacle of the congregation

therewith, and the ark of the testimony. And the table and all his vessels and the candlestick and his vessels, and the altar of incense. And the altar of burnt-offering with all his vessels, and the laver and his foot. And thou shalt sanctify them, that they may be most holy. And thou shalt anoint Aaron and his sons and consecrate them, that they may minister unto Me in the priest's office."

The method was particularly prescribed in every detail, and no counterfeit was allowed under the most severe penalties.

It will be noticed:

1. That this oil was specially prepared.

It was not ordinary olive oil, but other ingredients were added, chiefly perfumes, making it exquisitely fragrant, so that it not only was visible to the eye, but expressed to the sense of smell the sweetest suggestions of the divine presence, of which fragrance is a peculiar sign.

The Holy Ghost has been prepared in like manner for His special work in us, just as the body of Jesus was prepared and His incarnation arranged for, so that He might come to us, not as the pure Deity alone, but as God manifest in the flesh. So the Holy Ghost has been prepared to dwell within us and bring us into the presence of God.

The Holy Ghost who dwells in the believer is not the Deity who comes directly from the throne in the majesty of His godhead, but He is the Spirit who dwelt in the human Christ for three and a half years; the Spirit who wept in His tears, suffered in His agonies, spake in His words of wisdom and love, took the little children in His arms, healed the sick and raised the dead, allowed John to lean upon his bosom, and said to the sorrowing disciples, "Let not your heart be troubled." This is the Spirit, therefore, that comes to us, softened and humanized by His union with the blessed Jesus, and calling Himself the Spirit of Christ, so that in receiving Him we receive the heart of Jesus and the person of Jesus into our inmost being.

How gracious of the Holy Ghost to come to us thus fitted to meet our frailty and our need and to satisfy the wants of all our being!

2. The oil was fragrant and sweet, and so the Holy Ghost brings to us the very sweetness of heaven. All these spices have perhaps some special significance. The myrrh we know was used for embalming the dead and it may suggest to us the comfort of the Holy Ghost; the cinnamon was sweet to the taste, and fitly expresses the delightful and joyful influences of the Spirit; and the cassia was a healing and wholesome ingredient, and reminds us of the Holy Ghost as our health bringer and our sanctifier.

3. Again, the oil was not to be counterfeited or imitated. And so the Holy Ghost cannot be imitated. Satan has always tried to simulate the Spirit of God, and to get us to worship him instead of Jehovah. Even in the days of Moses, men sometimes brought strange fire, but it was met with fiery judgment from the jealous God, who will not suffer His holy things to be profaned or confounded with evil. And so men are still constantly in danger of accepting the false for the true. Spiritualism, Christian Science, and Theosophy come with their unholy imitations, but it needs no deep discernment to detect their disguises; and he would be a bold man who would willingly be mixed up with these sorceries and Satanic delusions.

There are other counterfeits less glaring and daring; intellectual brilliancy, eloquence and pathos, often presume to imitate the operations of the Spirit and produce the impressions which only He can bring. Architecture and art are called into play to impress the imagination with the scenic effects of sensuous worship. But none of these are the work of the Holy Spirit. People can bow with a kind of awe under the imposing arch and before the vivid painting, or the impressive pageant of ceremonial worship, and yet have no fear of God before their eyes. There is no substitute for the Holy Ghost; He alone can produce conviction, divine impression, true devotion, unselfish life, and reverent worship.—*Alliance Weekly*.

Are you so yielding to God that the Holy Spirit can come upon you, and work through you? Even if you have not certain "gifts" that others have, if you are led of the Spirit, who knows what God may not do through you?—P. E. H., in *Christ Life*.

If we are taken up *with* Him now, we shall be taken up *by* Him when He comes for His own.—T. Mayer.

SANCTIFICATION

WHAT IS IT, AND HOW IS IT OBTAINED?

J. R. Elsom

It seems that sanctification has been more argued about than lived; it is one of the subjects spoken of in the Word of God about which there has been much unholy strife. I heard of two men who were once discussing the doctrine of sanctification. One of them believed that it was a work of grace performed in the heart of the believer by which all sin is instantaneously eradicated from one's nature. The other believed it to be a progressive work which begins at the time one is justified through faith. The discussion soon became an argument, and the longer it continued the more heated it became, until at the end of an hour they were so angry they had to be separated. We are not going to argue about the doctrine of sanctification to-day. We are merely going to see what the Word of God has to say regarding it and then we are going to put it into practice.

I believe in sanctification because I believe the Bible. I find that the Bible has much to say regarding it and therefore I must believe some doctrine of sanctification.

We read, "Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate. Let us go forth therefore unto Him without the camp, bearing His reproach." You have heard these verses before, but I believe it would be well to hear them again. Here the fact stands out that Jesus Himself believed in sanctification, and according to the writer of the Hebrews that was the purpose of His suffering without the gate. It is a most wonderful thing indeed to us to know that justification does not end all of our possibilities through grace, but that it is just the beginning point of a walk with God, and as we walk we are separated from the world unto God, so that the longer we walk with Him the further we are from the world and sin, and the nearer we are to God and holiness.

Of course, we know that all that is done for the sinner is done on account of the Blood. We know that without the shedding of blood there is no remission of sin, and we know that the blood of Jesus Christ, God's Son, cleanseth us from all sin. I hope that we can comprehend that sublime truth and that we fully understand that apart from the blood of Jesus Christ there is no righteousness that is acceptable to God.

So it is that a sense of unrighteousness, a sense of sin, a consciousness of

unholy fleshly desire leads us to the Cross. Let me repeat, "Wherefore Jesus also, that He might sanctify the people . . . suffered without the gate." And the apostle said, "Let us go forth therefore unto Him without the camp, bearing His reproach." He realized that he couldn't leave the cross, that he couldn't forget the blood. It was a matter of great concern in his life. He and those to whom he wrote had been saved many years before, but still he urged them to come with him to the cross again and again. He had never got so far along with God that he didn't need the Blood. He didn't rest in a past experience that he had had back a few years, but he rested at the foot of the cross. I have found folks who seemed to think they had become so holy that they no longer were in need of the cross or the blood of the cross. It is dangerous for us to have any experience that means more to us than the blood, or that stands out more clearly before our gaze than the cross of Christ.

How we should thank God for the blood of the cross which speaks so tenderly of His great love for us. It is at its base our sins are washed away, the past of our unprofitable lives covered and there the Spirit answering to the blood, tells us that we are born of God. Yes, justification is obtained at the cross, and sanctification begins immediately there. Justification is a work that is done of God for us; sanctification is a work that is done in us. The former is an instantaneous work, performed the moment a penitent believes; the latter begins in that very instant to be subsequently completed. From the very moment one is justified there is, on the part of the obedient follower of Christ, a life of separation begun. Since "to sanctify" means "to separate for a holy purpose," the work of sanctification begins when one is born again. It is well if one gets well along in the ways of sanctification when one first comes to God. I like to hear those who bow for salvation singing with uplifted hands, "I surrender all; all to Thee I owe; sin had left a crimson stain; He washed it white as snow."

When one is born again he must learn to say "No" to self and "Yes" to God. Jesus said, "If any man will come after Me let him deny himself, and take up his cross daily and follow Me." The flesh is the greatest hindrance to the development of the soul. It craves attention. It demands satis-

faction. It wants to boss instead of be bossed. Usually it wants to go contrary to God's will. I can usually decide what God wants me to do by finding what the flesh would like to do and then do the opposite. We have to put it on the cross. The apostle Paul said, "I die daily," "I am crucified with Christ." He was not only near the cross, but he was on the cross. As we walk with God we must surely learn to say "No" to self.

I know there is reproach in the cross. It was to the Jews a stumbling-block and to the Greeks foolishness, but unto us who are saved it is the power of God and the wisdom of God. The world can't know the life that is hid with Christ in God. They don't understand why we bear about in our bodies the marks of the Lord Jesus. Spiritual things cannot be comprehended with the natural mind. Are we willing to go through with Jesus? Are we dead indeed unto sin and alive unto God? Does our soul pant after Him as the hart pants after the water brooks? Are we on the homestretch, not for a thrill, but for God? The writer said, Let us go therefore unto Him, bearing His reproach. Are we ready and glad to bear the reproach of the cross of Christ? This is not the work of a moment, but of a lifetime. This is not the experience of an hour, but the working out of the life that has come in. From the very moment that you cease to live unto yourself but unto Christ, the work of sanctification begins in you, and it is not finished until you get through saying "No" to self. It means real consecration on the part of the believer to have Christ, the hope of glory in you and to let Him live out His life daily and hourly in you.

I don't care what the world thinks about it. I don't care if the throng is against Jesus. They, to their shame, crucified Him one day, and even now the world is no friend of grace to help us on to God. I don't care what the attitude of the world is; at the Cross I will abide, beneath the blood that flows from His wounded hands and feet and side. It may be an unpopular way, but the way of the cross leads home, and I'm going home. Cross-bearers shall be crown-wearers. Even Jesus had to bear His cross before He could wear the crown. If we would reign with Him we too must be willing to die daily unto self and sin.

But what is sin? The Bible tells us plainly, "Sin is the transgression of the

law." 1 John 3:4. "The commands of Jesus were given to be kept and not to be transgressed. It is true that we no longer are under the old covenant, but the requirements under the new covenant we must not regard lightly. Sin wherever it is found is the transgression of the law of God.

In 1 John 5:17, it says, "All unrighteousness is sin." It may be that you will not find a direct law that meets your case, but you have a consciousness that the thing isn't right. Doing it then is unrighteousness and God says it is sin. James says, "To him that knoweth to do good, and doeth it not, to him it is sin." Have we found you now? I have seen so many folks who have such a superficial idea of what sin is that they claim they are wholly sanctified before they have arrived at a good place in justification. I believe in a deeper death than do those who say that I don't believe in sanctification, because I believe that God's requirements are tremendous. If we have a light regard for sin it will be an easy matter for us to accept some sanctification that can be had on easy terms. No wonder some folks can claim it without the Holy Ghost.

We must remember that sanctification is not an instantaneous work in the heart, but a progressive work in the soul and life. From the moment we begin to live the life of the Spirit we sing, "Oh, to be like Thee, blessed Redeemer, pure as Thou art; come in Thy sweetness, come in Thy fullness; stamp Thine own image deep on my heart." That is sanctification. When that prayer is fully answered it will be entire sanctification. The apostle Paul said that he had not yet attained, neither was he already perfect, but, leaving the things which were behind, he pressed forward to the things which were before, that he might be made conformable to Christ's own image.

Since it is the will of God, even our sanctification, how may it be brought about and what are the agencies used to that end? We read in Romans 15:16 that Paul said he was sanctified by the Holy Ghost. It is at the Cross that our sins are washed away in the precious blood of Jesus. It is at the Cross that the Holy Ghost comes in to burn up the dross of our lives. There is much about us even after the blood has been applied that is not like Jesus, such as the peculiar twists of our natural man; habits that may not come under the classification of sins; traits that aren't pleasing to the Lord, as well as unholy passions, tempers, and desires. These need to be burned up, so that only the pure gold will remain. The Holy Ghost is symbolized by fire. John the Baptist said that Jesus would baptize with the Holy Ghost and fire, and when

the day of Pentecost came there were cloven tongues like as of fire which rested on each of them and it evidently didn't all stay on the top of their heads either, as they soon gave forth evidence that it had touched their hearts. Surely much of the dross of their former lives was consumed in that upper room, but still more was consumed after they got out facing the foe for God. In Malachi we read that "He shall sit as a refiner and purifier of silver." He sits because it is a long and painstaking task. God wants to see His likeness reflected in us; so, just as we can stand for it, the dross of our poor lives is consumed as the fire of the Holy Spirit burns in us. Oh, no, my brother, this work of sanctification by the Holy Ghost does not end when one receives the Baptism. Then it is that the Holy Spirit comes in and fills our glad hearts, thus empowering us to forsake the things that we don't want to hang on to and that we don't want to have hanging on to us. No matter what your past experience has been, you just keep the fire burning and keep piling on the rubbish and you will be surprized how much more you are like Christ in twenty-five years, if Jesus carries, than you are to-day.

Then in John 17:17, we find that believers are sanctified (set apart and made holy) by reading or hearing read the Word of God. It says, "Sanctify them through Thy truth: Thy Word is truth." In the Word of God we see what His requirements are and then it is our glorious privilege to pattern our lives accordingly. We can not expect then, to become perfect in a day or a week or a year; but, as the truth shines into our mind and heart, and we say "Yes" to God, the process goes on in the soul.

In 1 Tim. 4:5 is the statement, "Sanctified by the Word of God and prayer." Prayer is a great sanctifying agency, and without it we cannot progress in our spiritual life. As we commune with God we partake of His nature. As He communes with us we learn to know Him and to love Him better. There is one thing the devil cannot counterfeit, and that is a praying heart. A praying Christian is a victorious Christian; a prayerless life is a defeated life.

Jesus said in His wonderful prayer just before He went up Calvary's hill bearing His cross, "I sanctify Myself." There is a sense in which we must sanctify ourselves if we would be sanctified. You, my friend, are the only one who can attend to the sanctification of your nature and the perfecting of Christ's image in you. You must bring yourself to the cross and let Him have His way in your heart; as you read His Word the Holy Spirit will

apply it to your heart, but it must be you who reads and obeys it, if it becomes a sanctifying agency to you. It is you, my brother, my sister, who must permit the Holy Spirit to perform His office work in you if you would be sanctified by the Holy Ghost; and if prayer is to be a sanctifying agency in your life, yours must be a life of prayer. God solicites your co-operation in the separating of yourself unto Him and of the perfecting of His work in you. Thus we may say with Jesus, "I sanctify myself."

Is this wonderful work of sanctification going on day by day in your life? Can you say to-day, "Take the world, but give me Jesus"? Is it your constant prayer, "Oh, to be like Thee, blessed Redeemer, pure as Thou art; come in Thy fullness, come in Thy sweetness; stamp Thine own image deep on my heart"? If that is your prayer, it will one day be answered. Hallelujah! John says, "Now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall belike Him; for we shall see Him as He is." Undoubtedly you see your blemishes and failures as I see mine. No doubt as you look away to our perfect, pure, and adorable Christ, you with me feel as the apostle Paul also felt when he said that he had not yet attained, neither was already perfect. No doubt there is this day in your heart as there is in mine a great desire to be more like our blessed Lord who is the lover of our unworthy souls. Let us then rejoice in the knowledge of the fact that soon the work of sanctification, which has been begun in us and is progressing day by day in our hearts, will be consummated in victory. Then our longing eyes will behold Him and the thing will miraculously take place. Our vile bodies will be changed in a moment, in the twinkling of an eye. This mortal shall put on immortality, this corruptible shall put on incorruption, and we shall be changed and made like Him. When He shall appear we shall be like Him. Glory be to God. Oh, wondrous fact! So separate at last from the world that our very feet shall spurn the ground beneath us and we shall be caught away to be with Him, our lover Lord, who is the magnet of our souls and who draws us in willing, loving slavery even now, in the paths that He would have us tread; sanctified entirely at last, separated unto Him, pure as He is pure. Until that glad day the process must be going on in our lives, not living after the flesh, but after the Spirit, for to be carnally-minded is death, but to be spiritually-minded is life and peace.

∴ How to Study the Word ∴

(Continued from Page Three)

Study the Word with the Best Possible Translations

There are many translations these days. What shall we do about them? Submit them to these two tests. Translations should be *idiomatic*; translations should be *accurate*. They should be idiomatic, that is, they should be in the idiom of the language into which they are translated. A good English translation should be in good English idiom, and the old King James was that. For musical, rich, beautiful Anglo-Saxon English, the King James version has never been surpassed, and probably never will be.

On the other hand, the Revised Version is also accurate. Therefore we may use the revision *with* the King James. Those two translations are still the finest combination, to my mind, for the Bible student. The Oxford people publish what they call "the two version edition," with the King James in the text and all of the changes and corrections of the revision in the margin. That is a perfect Bible from the standpoint of text. Study not only these two translations, but note also your *marginal translations*, for often in the margin of your Bible you will see a marginal translation, an alternative rendering and frequently you will find rich treasures in that translation.

Here, for example, is the picture in the nineteenth Psalm: "The heavens declare the glory of God; and the firmament sheweth His handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge." Listen: "There is no speech nor language where their voice is not heard." Margin: "There is no speech nor language. *Without these* their voice is heard." That is a beautiful translation. God, through His handiwork, speaks a message to every devout heart, without speech or language or word being necessary. That was God's first revelation, through his creation.

Study the Word with Its Marginal References

I had a friend who was out in St. Louis. He was rooming with a very godly newsboy, who loved to study the Word of God. One morning my friend awoke before daylight and heard a noise. He looked up and there sat this Christian newsboy with his head buried in his hands, studying the Word by marginal references. My friend got up; tiptoed across the floor, and laid his hand on his shoulder. The newsboy looked up with face alight with

the blessing of the Word. My friend said: "How is it going, John?"

John said: "It is *raveling out* beautifully!" That is a perfect picture of the way God's Word ravel out when you begin to study these marginal references. It unfolds and ravel out, just like pulling out an old knitted stocking; you know how easily it unravels.

I remember I used to be perplexed about that word "abide." I wondered what it meant. One day I ran across that passage in which John gives that beautiful picture: "He that keepeth His commandments, abideth in Him." Wonderfully simple; to be keeping His commandments was to be abiding. And I went on. "This is His commandment, that we should believe in the name of His Son, Jesus Christ, and love one another." Faith toward Christ, love toward men. That is abiding, to live a life of love toward those about you. That is walking in His will; that is abiding. Ever since that, "abiding" has been, not mystical and obscure and difficult, but simple, marvelous, beautiful, and practical.

Study the Word Watching for the Burning Heart

You remember that walk to Emmaus. You remember how they walked and talked and communed one with the other, but they knew Him not. They were as we ourselves often are. They did not realize the blessing until it had gone. One of them made this striking remark to the other: "Did not our heart burn within us—while He opened to us the Scriptures?" The test that Christ is opening to us the Scriptures is not the inflated nor the entertained mind, but the burning heart. When Jesus Christ opens to you the Scriptures, it matters not who is speaking to you, whether humble, learned or illiterate, plain or eloquent; if that messenger of God brings you the burning heart, it is clear proof that Jesus Christ is speaking through him. "He whom God hath sent speaketh the words of God," and whoever speaks to you the Word of God, the Son of God will make your heart burn within you by the words of God which fall from that messenger's lips. And remember this, that the words which make your heart burn within you are the words that make other men's hearts burn when you pass them on to them. That was George Muller's method of studying the Word in his morning watch. He would read and read and read, sometimes chapters at a time. Then would come a flash and illumination with its blessing, and

he would get his message from God. Every Christian has had that experience and it will pay every one of us to cultivate that habit of reading the the Word of God, watching and waiting for the burning heart.

Study the Word, Trusting Christ for the Three Openings

Listen to them: Luke 24:32—"Did not our heart burn within us while He opened to us *the Scriptures*?" If we study this book, trusting Him, He will open the Scriptures to you and me, however humble we may be.

But something else is needful: Luke 24:45—"Then opened He their *understanding*, that they might understand the Scriptures." It is one thing to have the Scriptures brought to us; it is another thing to have His touch upon our understanding, and thus open that understanding. Then, the third opening: Luke 24:31—"And their eyes were opened and they knew Him." Christ's charge against the Jews was: "Ye search the Scriptures because ye think in *them* ye have eternal life—and ye will not come unto Me that ye might have life." Why do the Scriptures tell of life? Because they tell of *Him*; of His eternal existence; of His incarnation; of His beautiful life; of His atoning death; of His resurrection; of His ascension; of His intercession; of His glorious coming again. The whole book tells us of Him whom we love, and whose we are, and we miss the very heart of Bible study unless we let Him open our spiritual eyes, as he will, and show us that it is Himself, His blessed Self, whom He wants to reveal to us.

Study the Word for Your Own Life

"Thy words were found and I did eat them," said Jeremiah. What is it to eat a piece of bread? It is to take it into your mouth and masticate and swallow and assimilate it until it becomes a part of you, and ministers life and strength to you.

That is the way we should study the Word of God, for our own life. I remember how for years First Corinthians 6:19 stood as a treasure for me. Listen: "Know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God?" For years I had sought to know the truth about the Holy Spirit, and the years went on until one day I ate that verse. I said: "God, you say that your Holy Spirit is dwelling in every child of yours. I am your child. I take that truth by faith today, and I am going to begin to live as though you were living in me"; and as I ate it, that became a transforming truth in my life.

I remember that for years I faced Romans 12:1, and notwithstanding the truth to "present your bodies a living



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.

135. Please explain Matt. 19:12.

Perhaps the latter part of this verse is all that needs explanation, as it is the only part from which any merit could come. Its meaning is not that any should literally make himself a eunuch, but refers to those who, like Paul, would deny themselves the comforts of marriage and home, that they might be free to advance the kingdom of God.

136. Why did the Holy Spirit descend upon Jesus in the form of a dove?

The dove represents deliverance (Gen. 8:8), purity (Lev. 5:7), harmlessness (Matt. 10:16), love (S. of S. 6:9). I have been told also that the dove is the only bird which has no gall. There was no bitterness in the Holy Spirit, no nature of sin. He was holy, harmless, undefiled, and separate from sinners. The Spirit, when He descended upon Jesus to anoint Him for His ministry attested the virtues of our Saviour's character

137. Do John 10:30; 12:44; 14:8-14 conflict with the doctrine of the Trinity?

No, they simply show the perfect unity and oneness of Jesus with the Father.

138. A lady told me she had lied to a friend and then received the Baptism with the Holy Ghost, and she then confessed her lie to her friend. My Bible teaches me we must be pure on the inside before the Holy Ghost will come in. How then could she receive the Holy Ghost with that lie in her?

When this woman went to seek the Lord, she may have entirely forgotten having told the lie. But when the

sacrifice"—I did not present mine, and went on fashioning my own plans, moulding my own life, having my own way, until one day God, by His Spirit, burned that verse into my heart, and I yielded to it, ate it. Stumblingly and gropingly and weakly as it was done, I gave my life as best I knew, and that became a transforming truth in my life.

What a wonderful book we have in this Book of God! Eat it, assimilate it and live it, and God will give you mighty power for the precious work that you are doing for Him.—*Christ Life*.

Spirit filled her, He brought it to her remembrance. The right condition of her heart is proved in that she obeyed the Spirit and confessed. Thus God could give her the blessing in anticipation of her obedience.

139. Is it right for white and colored people to worship together? Are not the two races to be separated in their social and religious gatherings?

You are a Southern man, and, from my little knowledge of Southern life, I feel it would be much better in the South for the two races to meet each in their own separate place of worship.

140. Please explain Mark 7:27, 28.

The woman was a Gentile, reputed among the Jews as "Gentile dogs." Jesus, during His earthly ministry, was the "minister of the circumcision, to confirm the promises made unto the fathers." So when He spoke of giving the children's bread unto dogs, He referred to giving those blessings which He had brought to the Gentiles. The woman received this seemingly harsh rebuff with the utmost humility, glad to receive even the crumbs which might otherwise be wasted. Jesus responded to her faith by healing her daughter. This woman furnishes a beautiful lesson in self-abasement and humble trust, characteristics which Jesus was seeking to draw out.

141. Is it a sin to play waltzes and other than sacred music on our player piano?

It might not be wrong occasionally to play other than sacred music on your player piano, but you are more safe if you confine yourself to sacred music.

Come Up Higher

The Story of General Howard

Faith in the Lord's coming is the key to a happy, holy, and victorious Christian life. This will lift us above the allurements of the world by the attraction of a better hope and a richer reward. This will neutralize the pull of earthly things by the counter attraction of the age to come. It will comfort us in all our trials by the assurance that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." It will make us content to forego many things that others desire, and to accept many a loss and many a sorrow for the sake of "the recompense of the reward."

There is a fine story told of good General Howard of the United States Army to the effect that during a great review after the war he was pushed out of his place in the review as commander of a large brigade of the army that had invaded Georgia and had cut in two the Southern Confederacy, thus practically ending the war.

On the morning of the review General Howard was met by his commanding officer, General Sherman, with the explanation that through a political pull at Washington his predecessor in the brigade had secured the consent of the Secretary of War to lead the men on parade. Howard was much tried and, with good reason, protested that the men would expect him to lead them at the review as he had led them in the campaign. Sherman agreed that he was right, and added, "You know we cannot always control the department, and so," he said, "while I cannot expect you to accept this as a soldier, I understand, Howard, that are a Christian, and perhaps you can suffer it as a Christian." "Oh," said Howard, "that makes all the difference in the world, and it is all right." "Thank you," said Sherman; "I much appreciate your magnanimous course, and so we shall let him take his place at the head of the brigade, and you will please meet me at my headquarters at nine o'clock in the morning; and," added Sherman, with a sly wink, "he will march at the head of the brigade, but you shall march with me at the head of the army." That was losing a little and gaining everything, but that is just what the blessed hope of our Lord's coming does for all Christians. We can let somebody else have even our rights now, and by and by we shall sit with Him on His throne and the trials of the past will seem not worth a thought.

This is the practical effect of the blessed hope, and they who really believe it are enabled to walk on a higher plane and reflect from their faces and from their lives a little of the coming glory.—*Triumphs of Faith*.

TRUE FAITH

It is a poor faith which can trust God only when friends are true, the body full of health, and the business profitable. But that is true faith which holds to the Lord's faithfulness when friends are gone, when the body is sick, when the spirits are depressed, and when the light of our Father's countenance is hidden. The faith which can say when in trouble, "Though He slay me, yet will I trust Him" is heaven-born faith.—*Alliance Weekly*.

Feed your soul as regularly and as generously as you do your body.—*Sel.*

:: The Gospel in Foreign Lands ::

THE WORK IN JAPAN WINNING SOULS IN HACHIOJI *Jessie Wengler*

The city of Hachioji, Japan, has a population of about 50,000, and is noted for its silk-weaving factories. There is one wide main street which runs the entire length of the city. On either side of this street from one end of the city to the other are nice-looking stores decorated with their wares and well lighted with electricity. Here you must walk amid the heavy, but slow traffic made up of carts pulled by men, jinrikishas, bicycles, wagons, autos, and buses, and keep to your left out of their way.

Factories—factories everywhere! But not the kind you may picture, for every house and hut is a factory, with low thatched roofs and small windows where the family and one or more hired helpers work in a crude fashion (with some machinery to help) making silk thread, weaving, or dyeing. The clatter, clatter of machinery from every house from five in the morning until eight and ten at night, tells that they are a hard-working people. Every day is the same! Some rest one or two times a month. Those of the Christians who work in these places have little time to come to services, but never miss when it is at all possible for them to get away. There are many hungry hearts among the factory people, but they are hard to reach. "No time," "Too busy." Poor, darkened souls!

It is because of the late Emperor Taisho's Tomb that the city of Hachioji welcomes hundreds of thousands of loyal Japanese, subjects every year who go to worship and bow in reverence there. This has put the Hachioji Pentecostal Lighthouse in a wonderful location, with new and splendid opportunities.

On the main street a white gate, with large letters on it, "The Japan Pentecostal Church," can be seen, not only a gate, but beyond it a neat little building which, we are all proud to say, is our Hachioji Lighthouse. There it stands to the praise of His name in this dark corner of Japan. Many a sin-sick soul has found it to be Bethel, the gate of heaven, where they have laid down their old life of sin to follow Him.

We have just closed a series of spring special meetings in the church out there. Two of our Tokyo workers assisted in bringing the messages of glad tidings to this needy part. In spite of the damp, rainy spring weather God sent us refreshing drops of His love and blessing. The Christians did their part in helping to put forth a special effort for souls. With drum, instruments, tambourines, and lanterns we held our street services in different parts of the city. Crowds gathered to listen; neighboring doors and windows slid open to catch the

sounds; traffic stopped and joined the listeners. In the street meeting, one by one step out to tell of His love for them, and for *whosoever will*. Crowds follow us afar off and stand listening around the outside of the building. A number of seeking ones come in to listen. The seed is sown upon different soil, and only by the Holy Spirit's convicting power do we see them dare to take a stand for Christ.

Seven expressed a desire to accept Christ; two of them were Sunday school pupils some years ago. Praise God for the day of sowing, for if we faint not we shall also reap. We endeavor to press on for souls as the warmer weather is near. Back us up by your earnest prayers, and let us each do our best with what He has entrusted to our charge.

A PEEP INTO THE CHILDREN'S HOME IN KAWARAGI MURA, JAPAN

I am sure you would enjoy a little peep



Some of the little Japanese children under Miss Straub's care.

into the Children's Home in Kawaragi Mura. You would see thirty-three, happy faces and hear little voices raised in song and prayer and testimony. No doubt you would be constrained to ask, "How did all of these nice boys and girls come under—not one roof, but three?" (Because Miss Straub who is in charge of this work, but is now in America on furlough, found it necessary as the work grew, when one house was full to rent another, and then that one overflowed into a third.) And now in three Japanese houses these little boys and girls are housed,—every available nook and corner being utilized. They have come from different parts of Japan, and each child has an interesting, and usually a pathetic history. Some of them are outstanding miracles of His grace. Tsutaisan, a little girl fifteen years of age, is one of these miracles. When she was brought to the Home three years ago she was incorrigible,—noted for her dishonesty and thievery, and often she was in the hands of the police to be taken back to those from whom she had run away. The child being mentally deficient has never been able to attend school, but since coming to the Home God has sent His grace into her

heart, and she is a changed little girl. She can now be relied upon in every way, is truthful, has never been known to steal, nor does she ever attempt to run away. When she prays one feels the realness of her prayers, and her testimonies are bright and inspiring. She is also a reliable help in the Home.

Mrs. Emma Gale, my coworker in the Home, and I, have rejoiced to see His healing hand upon some of the little ones who have been very ill in the past months. Little Kazuesan was at death's door. The doctor whom we called said she would not live, and should she live she would not be able to walk, and her mind would be affected. She was ill for several weeks, finally sinking into a state of imbecility. For three days she was in a terrible condition; but God heard and answered the prayers offered in her behalf, and delivered. She was wholly restored mentally and physically, and has since been attending school, every whit whole. We give Him all the glory! The doctor, who is not a Christian, said it must have been in answer to prayer that she was restored. This doctor has since been sending his little boy to the Sunday school and Sunday morning meetings in the Home.

On Sunday afternoons Okamotosan, the matron of the Home, and her daughter, with all of the older children in the Home go to two neighboring villages and conduct Sunday schools. Last Sunday was a time of special blessing, although a diversion from the regular services. The building in which they have Sunday school was being used by a young men's association, and they could not have Sunday school there. So they decided to have an open-air meeting. A young man, a pastor from another church, was visiting the Sunday school that day, and they pressed him into the service to preach to the villagers who crowded around to hear the singing. After the service one old man came to them and thanked them for the meeting and said they appreciated their coming to that village. Please pray for the work in these villages.

ARRIVED IN CANADA

We are pleased to announce that Brother and Sister Alva I. Walker who have just recently returned from the Congo are rejoicing in God's goodness in having given them a little son. David Innes Walker was born June 24th at Abbotsford, B. C., Can.

AN EVANGELISTIC TRIP IN SOUTH CHINA

Margaret Kelley

So often our friends ask just how we go about this great work of Evangelism in China, so we will tell you of a trip we are

now making. We find that missionary life is made up of a continual round of little things, just doing with your might what your hands find to do. We count it such a joy and privilege to get out on a trip. This time we are going up the north river to visit some of the stations. Mrs. Perdue and Miss Lei were with us as we started out very early in the morning, with our roll of bedding, and the baby organ. That first day we spent 12 hours in a Chinese boat. The boat on which we first embarked stuck on a sand bar, but a smaller boat came by, so we transferred to that. There wasn't room for our feet, nor a stool to sit on. More than 200 passengers were crouching in there, so we squeezed in and sat on our feet. Such a curious, motley crowd! But here was work to do. The baby organ was opened up and the remainder of that journey, several hours, we sang, preached and prayed. How eagerly they listened and asked so many questions. The most of them had never heard the name of Jesus before. One man asked if he could be saved, said he was a murderer, and didn't know if Jesus could wash away that sin or not. Thank God He saves unto the uttermost all those who come unto Him.

It was six o'clock in the evening when we arrived at Shek-Kok. Here we have a little mission. Over five years ago the people in this town sent a delegation to Sainam, and begged us to send some one to preach the gospel to them. After much prayer we were able to open a lighthouse there. A kind friend in U. S. A. sends \$15.00 per month to give the gospel to Shek-Kok. It is a small market town, but 10,000 people come in from the villages every third day to exchange their produce. Before we could buy rice and cook our evening meal, it was 8 o'clock and the people had already gathered in and filled the little chapel. Although tired and weary we dared not refuse to preach to them. I am sure there is no greater joy on earth than to be here and have a part in preaching the gospel to people who are hungry for the Bread of Life.

We slept on the seats in the mission and how one's bones do ache long before morning when sleeping on boards. Fleas and mosquitoes add to the misery. Early in the morning we are up for a Bible reading and prayer service. Around 10 o'clock we have breakfast, just a bowl of rice with a Chinese vegetable, bean sprouts and shrimp, or a wee bit of fat pork, no table linen or silver ware, no tea or coffee, just boiled river water. Then there is service at noon with a lot of personal work. Some weep as they hear for the first time "the sweetest story that ever was told." It is dark again before we have time to cook our rice and eat the second meal. The merchants and business folk have gathered in again to hear the Jesus doctrine, and again it is told to hearts that are groping in the dark, feeling after the living God. The days go by so fast. How we love these poor, hard-working country folk in Shek-Kok! Saturday Brother Kelley fell and sprained his ankle; soon the foot was swollen and turned black, but God touched it so he was able to go right on working. What a great day we had on Sunday! It was market day and the streets were so crowded. We had a baptismal service when two women followed

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.

Christ in baptism; then we gathered around the Lord's table. How shall I describe it to you? Conditions here would doubtless shock the fastidious friends at home. On a rickety old table, begrimed with dirt, was a broken tea pot containing the grape juice, a plate of Chinese biscuits, and a few small tea cups. These made up the communion service. This was covered over with a paper. More than a dozen old grandfathers and grandmothers, and a few young men, gathered there to remember the death and suffering of our wonderful Saviour. Men with their bare feet, backs bent from toil and labor, but they were radiantly happy, and one can say of the Shek-Kok Christians that they truly love one another.

After the service had lasted for hours, we were told to go quickly to the home of Grandma Cheung, an old lady 85 years' old who had been saved a few years before. She was dying. We just reached her house and offered a few words of prayer and she was with the Lord. They had dressed her early that morning for burial and had placed her body right near the door so it would not be any trouble to get her body into the coffin. The heathen said, "Truly it is easy for the Christians to die." They all counted it very fortunate that Grandma Cheung should die just when the foreign teachers were there to conduct the funeral. The heathen relatives had put a piece of money in her mouth, as no Chinaman can possibly get past the road that leads to hades without some money to bribe the keepers. She must be buried that same day, for the next day was an unlucky day. No one would dig a grave on an unlucky day, so in less than 3 hours we were following her body out to the hillside. In the narrow street in front of her little shack we opened up the baby organ, and such a crowd gathered to hear the wondering story of the resurrection, and the glorious hope of the coming of the Lord. Two women sat beside the coffin with an apron over their heads wailing, but we were happy because we knew her soul was safe in His tender keeping.

The climax of the week was that night when 16 men came out as earnest inquirers, expressing their desire to become Christians.

Early Monday morning we started in a sampan (small boat) for Tsing Yuen. For 11 hours we were pulled by two men walking on the shore. For a time we had to cast anchor and be rocked about unmercifully by a storm. How glad we were to see the lights of Tsing Yuen! Here our Brother Elmor Morrison has opened a mission in a city of 50,000 with a whole district containing thousands of villages to evangelize. The mission was once an idol temple; now it is renovated and turned into a preaching hall. What crowds of people come in to hear the good news! The first

night there were three decisions. We have three services a day and almost every service some take their stand for Jesus. On Wednesday we had a service for the lepers, out on a boat in the river. Mr. Winter of the Gospel Boat Mission has a work for these poor unfortunates. Eleven are Christians and two others are waiting for baptism. Such a scene of sorrow and suffering—some with their hands and feet gone, such distorted features, and yet those who are saved have a light on their faces that never was found on land or sea. The magistrate has given orders that the lepers are to be shot if they go into the city, so they must live out among the graves. Some have small boats. We certainly were happy to see those who have been redeemed. They are an inspiration to any one.

"I do not ask you to pity the heathen, for pity is often such a weak thing which spends itself in a few tears and then forgets the object of its pity. Is it right to receive the gift of eternal life from those nail-scarred hands and then give the spare change we may happen to have after we have supplied ourselves with luxuries? I do ask you to treat Jesus Christ right."

IMPORTANT NOTICE

On June 17th, Questionnaires were mailed to all our ministers in the U. S. A. and Canada, and letters addressed to those whose names appear below have been returned to our office for the following reasons as given by the different postmasters: "UNCLAIMED"; "UNKNOWN"; "MOVED AND LEFT NO ADDRESS." Baker, E. E., Weleetka, Okla. Baker, Robert Floyd, Ben Wheeler, Texas Baldrige, Wm. T., Austin, Texas Bullock, Zack W., Elba, Ala. Carter, Sydney V., Inglewood, Calif. Chamless, James E., Amarillo, Texas Danks, George W., Sidon, Ark. Dobson, Mrs. Francene, Pasadena, Texas. Dunlap, Wm. Guy, Duncan, Okla. Ferguson, Mrs. Mary B., Vici, Okla. Frazier, Troy F., New Castle, Texas Hoff, Elmer Lester, Edmonton, Canada Johnston, Mrs. Mary G., Kenedy, Texas McDonough, James B., San Antonio, Texas Mickelson, Anna M., Willows, Calif. Miller, Effie Luan, Orlando, Fla. Miskell, Thos. J., Dallas, Texas Murry, Horace J., Thornton, Ark. Polhemus, Ernest R., Madera, Calif. Ralph, Mrs. Katherine M., Los Angeles, Calif.

Ray, Robert E., San Jose, Calif. Shedd, Gordon C., Bridgeport, Conn. Speakes, Wm. M., Searcy, Ark. Tamez, A. H., New Castle, Texas Townsend, Chas. E., Brazil, Ind. Webb, Floyd E., Springhill, La. Williams, Olive, Fresno, Calif. Williamson, Chas. G., Waco, Texas. J. R. Evans, secretary

SPECIAL NOTICE

Did your **Evangel** come to you last week wrapped in a pink wrapper? If so, that was notice that your subscription expires with this issue. We trust that if you have not already renewed your subscription you will do so immediately, as we are sure you will not want to miss a single issue of this excellent magazine.

∴ In The Whiten'd Harvest Fields ∴

A SUCCESSFUL PASTORATE

Brother N. C. Whitlock and wife, Carlsbad, N. M., write: "After the convention at Roswell in February, wife and I filled in there as pastor. After the assembly at Roswell called a pastor, then we were called here. Since that time God has wonderfully blessed. Some have been saved and 4 received the Baptism with the Holy Spirit in the regular services. We began to build a new church building and hope to have it completed by July 20. We are located 6 blocks west of the court house. Any council preacher passing this way will receive a hearty welcome."

VISITED BY MISSIONARIES

Brother Harry Beal, Dallas, Ore., writes: "We have been favored with a visit from Brother and Sister J. J. Mueller, missionaries on furlough from Laheria Sarai, India. We have been privileged to have the new United Brethren church for one meeting and also had a meeting at the mission. Although we did not have a large crowd at either place because nearly every one is busy picking or packing cherries, the audiences were very appreciative and saw the need as never before. We wish them God-speed as they set their faces India-ward again this fall."

EIGHTEEN SAVED

Evangelist Oscar Davidson, Cleveland, Ark., writes: "We just closed a two weeks' revival campaign. God blessed in a wonderful way, the country was stirred, and about 18 were saved and reclaimed, 4 were baptized with the Holy Spirit, and 13 were baptized in water. Although it was a very busy time for the meeting in this part of the country, yet the people were prompt to attend. There is a real opportunity for an assembly to be set in order. Hundreds are interested in this wonderful Pentecostal message. There is a splendid band of young people here who are desiring to go to Bible school. I am leaving the people with a splendid pastor."

OLD MAN SAVED

Brother A. J. Jackson and wife, Cyril, Okla., write: "Word comes from the Rocky Ford assembly just started in March, that they are having good interest, a number have been saved, some received the Holy Ghost, and 6 were baptized in water. Last Sunday a man 90 years' old, who never had made a profession of any kind before, was saved. We will start a revival meeting July 21."

TWENTY SAVED

Pastor W. H. Boyles, Carthage, Mo., writes: "We have just closed a meeting with our district superintendent Brother A. A. Wilson in charge, and Brother K. H. Lawson of Flat River, Mo., choir director. The blessing of God was upon the services throughout the 18 days. About 20 were saved and some received the Baptism with the Holy Spirit. It

seemed the delight of the Evangelist's heart to be able to preach a 'whosoever' gospel. On the last Sunday, Brother Moss and the orchestra from Springfield were with us. Their musical numbers were greatly appreciated. Since the meeting closed, there have been 3 conversions and one Baptism with the Holy Spirit."

MOVING ON TO VICTORY

Brother Perry W. Hadsock and wife, Kissimmee, Fla., write: "On June 9, we put on a meeting at the Brack Street Pentecostal Church of which we are pastor. From the very first service the Lord blessed in a marked way. On the 18th we were joined by Brother I. J. Bolton and wife, district superintendent, who did the preaching till the meeting closed the 23rd. Many souls sought the Lord for salvation, and the deeper life. The last night of the meeting was marked with unusual interest, scores testifying to the special blessings enjoyed during these meetings. Our little church is moving right on to final victory."

SUCCESSFUL CAMPAIGN

Pastor J. E. Jenkins, Moosic, Pa., writes: "Evangelist Loren B. Staats of Blue Rock, Ohio, just closed a very successful 3 weeks' revival campaign at the Full Gospel Tabernacle. Many souls came to the altar nightly for salvation and several came to be reclaimed, while others were filled with the Holy Spirit. The saints were greatly edified and stirred under the forceful messages of our brother. The Lord also healed the sick in answer to prayer. The Sunday night services were so crowded that extra chairs had to be used. Much prejudice was broken down, resulting in a large number seeking the Baptism with the Holy Spirit. Previous to these meetings the pastor had only been devoting part of his time to the ministry. But through the ministry of our brother and the co-operation of the saints, the pastor has now been able to step out wholly into the full ministry, being fully supported by the assembly."

CONVENTION BLESSED

Sister Effie R. Phipps, South Bend, Ind., writes: "The Lord wonderfully blessed in the 5th State convention of the Indiana Christ's Ambassadors held June 13-16. Practically all services were largely attended and the power of God was made manifest throughout the entire convention. There were 4 saved, and 1 baptized with the Holy Spirit. Dr. Yoemans was the principal speaker and every service was crowned with the glory of His divine presence."

FORTY SAVED

Evangelist Mamie E. Williams and Eunice Seymonds write: "We have just closed a campaign at Hartsfield, Ga. The largest building available, seating several hundred, was far too small, and hundreds

stood on the outside and listened to the old-time gospel. God poured out of His Spirit, and great conviction rested upon the people. People were healed of appendicitis, heart trouble, and blindness. A young man was brought to the meeting in a very critical condition, and while the people looked on to see whether God would answer or not, we looked to God and he was instantly healed and gave his heart to God. About 40 were saved and several were baptized with the Holy Ghost."

MINISTRY BLESSED

Brother R. M. Thomas and wife, Guthrie, Texas, write: "We are engaged in our 11th revival since September 30 and the Lord has been gracious to us. We have, since that time, seen many souls weep their way through to Christ, many filled with the Holy Spirit, and wonderful healings. In the last meeting the dear Lord healed a sister who had lost her eye sight under medical treatment, and her eye lids were paralyzed so she could not even open her eyes without lifting her lids with her fingers. After we prayed for her, she opened them naturally and cried out, 'I can see, I can see.' She rejoiced when she could see her husband and family whom she had not seen for so long. We have also worked in new fields where we found many hungry hearts."

GENERAL COUNCIL FELLOWSHIP

The following names were added to our ministerial list in the month of June, 1929.

Alexander, Vincent B., Porterville, Calif.
 Brokenshire, Roy D., E. Bakersfield, Calif.
 Cable, Miss Marjorie L., San Bernardino, Calif.
 Clark, Samuel, Vancouver, Canada
 Colas, Marcel R., Hereford, Texas
 Copeland, W. H., Torrance, Calif.
 Cornwall, Espie James, Reno, Nevada
 Dictos, Eddie A., Los Angeles, Calif.
 Farris, Obce E., Fort Worth, Texas
 Fleming, Wesley W., Los Angeles, Calif.
 Fullerton, Elmer E., Wilmington, Calif.
 Goodwin, Carl E., Reedley, Calif.
 Gottschalk, Elmer C., Fillmore, Calif.
 Graham, Verne A., Redding, Calif.
 Hatch, Carl E., Los Angeles, Calif.
 Hodges, Mrs. Irene, Chandler, Texas
 Hoffman, William, Cleveland, Ohio
 Howard, Miss Mildred, San Francisco, Calif.
 Isom, Cyril E., Cuero, Texas
 Jackson, Juanita, Scottsdale, Arizona
 Jones, Mrs. Susie B., Paso Robles, Calif.
 Kelsey, Wesley I., San Pedro, Calif.
 Long, Miss Lorraine, Hoaglin, Calif.
 Miller, Mrs. Dorothy R., Dayton, Ohio
 Misener, Bessie, Amarillo, Texas
 Morgan, Edward J., Marysville, Ohio
 Nilsen, Joseph W., Turlock, Calif.
 Paterson, William R., Lodi, Calif.
 Peters, Mrs. Elsie R., Los Angeles, Calif.
 Robertson, Samuel H., Exeter, Calif.

Ruedger, Albert J., San Jose, Calif.
 Stewart, Mrs. Helen B., Livingston, Calif.
 Stiles, John E., Hayward, Calif.
 Van Dalen, Emma, Seattle, Wash.
 Weston, Arnold Cook, Pasadena, Calif.
 Wruck, Miss Eva L., Hoaglin, Calif.

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

Bauerlein, George H. (Withdrew) Hammond, Indiana
 Frodsham, Mrs. Mary Alice (Deceased) Framingham, Massachusetts.
 Kimball, Bert A. (Withdrew) Fort Worth, Texas
 McCullough, D. W. (Withdrew) Tulare, Calif.
 Nash, Clifton W., Celina, Ohio
 Rooks, J. W., (Withdrew) Springhill, La.

Forthcoming Meetings

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

ATTICA-SHARON, KANSAS.—District camp meeting August 15-25.—Fred Vogler.

FOREST, LA.—July 27 for 3 weeks or longer, old time Pentecostal meeting. Evangelist W. C. Ayles of Detroit, Mich., in charge.—B. S. Strong.

OAK RIDGE, ARK.—3 miles east of Tuckerman, Ark., 10 days' camp meeting beginning Aug. 3 in charge of Rev. A. L. Ledford of Cash, Ark.

KITCHENER, ONT.—Camp meeting July 21-Aug. 4. Main Speakers: Rev. A. G. Ward and Evangelist P. C. Nelson. Order tents before July 8.—W. L. Draffin, 41 Sterling Ave.

HULL WOODS, TEX.—Camp meeting beginning July 28, sponsored by the Burk Burnett Christ's Ambassadors. Good camp ground. For information write, J. W. Elliott, Box 393, Burk Burnett, Tex.

BASS, W. VA.—Evangelist Marjol Knabenshue of Grafton, W. Va., will conduct a revival campaign here July 21 to Aug. 5 or longer. We would appreciate the co-operation of all neighboring assemblies.

COFFEYVILLE, KANS.—District camp meeting July 18 to 28. The Hymes Family, evangelistic singers and players, Ottawa, Kans., will be with us.—Fred Vogler.

BELLS CHAPEL, ARK.—Evangelist Wm. S. Moore and wife will conduct a revival July 27-Aug. 17. Neighboring assemblies invited. This chapel is near Atkins.—Pastor Annie L. Skelton.

AFTON, OKLA.—Brother John E. Jeter and party will conduct a revival campaign beginning July 21 and will continue as long as the Lord sees fit.—Pastor A. N. Burns, Box 162.

MEDFORD, OREGON.—Zelma Argue will conduct a two weeks summer revival service, July 14-28. This is on a main highway and visitors are invited to motor in. Note changed date.—Pastor S. T. Winey, 325 N. Oakdale Ave.

MUSKOGEE, OKLA.—Sectional Council Meeting at Assemblies of God, 633 So. Cherokee St., July 25, 26. All ministers of the section are urged to be present and assemblies represented.—Pastor S. M. Padgett, Box 97, Muskogee, Okla.

INGALLS, KANSAS.—Camp meeting Aug. 30-Sept. 15. Tent in grove near town. Ingalls is on U. S. 505 in a practically new field for the Pentecostal message. Evangelist A. R. Farley and party in charge. For further information write Brother Owens, Ingalls, Kansas.—A. R. Farley, Harper, Kans.

AMARILLO, TEX.—The annual camp meeting for the plains of Texas and Northern New Mexico will be conducted in Amarillo, Aug. 2-11. A shed or tent will be prepared for the services. Camp cottages near the church may be had at reasonable rates. Meals will be served on the free-will offering plan in the basement of the church. Four services daily. Evangelist Oscar Berryhill has been requested to bring the evening messages. Various ministers will speak in the day services. For further information write Mrs. R. L. Miessie, 500 Cleveland St., Amarillo, Tex.

FRANKSTON, TEXAS.—Rev. D. M. Rice of Lufkin will conduct special services beginning the third Saturday in July.—R. Hetzel.

WOODSTON, KANS.—District camp meeting, August 1 to 11. Pastor Henry Hoar, of St. Louis, is expected to be with us.—Fred Vogler.

ELM GROVE, W. VA.—Tent meeting July 10-29. Evangelist Maud L. Morgan and husband in charge. Elm Grove is 6 miles north of Wheeling on national highway. Plenty of tenting space.—Clarence Morgan, c/o Anna Hinkleman, R. 4, West Alexander, Pa.

CORONA, CALIF.—Camp meeting under big tent, Corner 8th and Main Streets, July 14-Aug. 30. Evangelist Jacob Miller in charge.—C. W. Maupin, Corona, Calif.

PUYALLUP, WASH.—The third annual tent meeting will be held in the big white canvas tabernacle opposite the public library and park on South Meridian, beginning July 20, continuing 4 weeks or longer. Evangelists Cecil and Mollie Perks in charge. For further information write, Pastor T. A. Sandall, 601 South Meridian.

MOUNTAINAIR, N. MEX.—Pentecostal meeting at the new Assembly, beginning Aug. 1, continuing as long as the Lord leads. There will probably be a district sectional convention the 21st and 22nd. Everybody invited.—J. A. Perkins.

CANYONVILLE, ORE.—Our sixth annual Oregon camp meeting will be held July 26-Aug. 4. Every one is invited to join with us. All musicians bring your instruments.—Pastor A. M. Shaffer, Box 107, Canyonville, Oregon.

INDIANAPOLIS, IND.—Camp meeting on Beula Sunshine Farm, 33 miles south of Indianapolis, 7 miles from Trafalgar and Morgantown, 1 mile from Peoga; no railroad here. Services begin Aug. 4, continuing 2 weeks or longer, two meetings daily. Our District Superintendent, Brother Flem Van Meter, Brother Chas. Robison, of Martinsville, and a number of other prominent speakers will be with us. Bring your bedding and camp outfit if possible.—Earl W. Clark, 3911 E. Washington.

GUERNSEY VALLEY CAMP MEETING OF BYESVILLE AND CAMBRIDGE, OHIO.—Under new management. July 26-Aug. 11. Delightful camp ground opposite the city park, on North Eighth St., National Highways running N. S. E. W. Tents and cots for rent. Meals at reasonable rate. Rev. R. M. Shearer of New Bremen, Ohio, will be the special speaker.—Pastor A. W. Payne, Cambridge, Ohio, Gen. Del.

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.

KANSAS CITY, KANSAS.—Revival opening July 14, at church, 7th and Riverview. Chas. E. Robinson of the Pentecostal Evangel editorial staff will have charge of inspirational Bible studies three Sundays at 11 and 2:30 and on week days at 2. Evangelist Daisy K. Robinson will bring the nightly evangelistic messages, while their daughter, Vashti, trombonist and violinist, in company with Brother Ross Wood, musician, will furnish special instrumental and vocal music. No meetings on Saturdays.—C. C. Miller, pastor.

MARLOWE, W. VA.—The fifth annual camp meeting for Potomac District will be held in the beautiful Lemon Woods Grove, midway between Martinsburg, W. Va., and Hagerstown, Md., on State Highway 11, August 4-25. Pastor Alvin L. Branch, of Battle Creek, Mich., speaker. Tents and cots for rent on grounds; meals served at reasonable prices in screened dining tent. All ministers affiliated with district are urged to be present. For further information write, H. W. Kline, 509 3rd St., N. W., Washington, D. C., or Harry V. Schaeffer, Mt. Storm, W. Va.

SECTIONAL CONVENTIONS

Navarro, Texas—July 29-30; Lufkin, Texas—Aug. 1-2; Saratoga, Texas—Aug. 3-4; Pasadena, Texas—Aug. 5-6; Yoakum, Texas—Aug. 8-9; Lamesa, Texas—Aug. 14-15; Carlsbad, New Mex.—Aug. 17-18; Mountainair, New Mex.—Aug. 21-22; Plainview, Texas—Aug. 24-25; Childress, Texas—Aug. 26-27; Vernon, Texas—Aug. 29-30; Clebourne, Texas—Sept. 3-4; Others will be announced later.—Hugh. M. Cadwalder, District Superintendent.

ANADARKO, OKLAHOMA, DISTRICT CAMP MEETING, July 30 to August 8. Bring tents and bedding. Meals served on the free-will offering plan. Speakers will be brethren of the District.

MARLOWE, W. VA.—The Fifth Annual Camp Meeting for Potomac District will be held in the beautiful Lemon Woods grove, midway between Martinsburg, W. Va., and Hagerstown, Md., on State Highway 11, August 4 to 25. Prominent speakers announced later. Tents and cots for rent on grounds; meals served at reasonable prices in screened dining tent. All ministers affiliated with district are urged to be present. For further information write Pastor Howard E. Hardt, Falling Waters, W. Va., or H. W. Kline, Superintendent, Washington, D. C.

DENVER, COLO.—The twelfth annual convention and camp meeting of the Rocky Mountain District Council of the Assemblies of God will be held at Overland Park, August 4 to 14. Evangelist Ben Hardin, of Chicago, will be the main speaker, assisted by local ministers in the District. Each assembly is urged to send its pastor and two delegates. The business session of the Council will be held morning and afternoon of the 7th, 8th, and 9th. Cottages and tents will be rented at reasonable rates. Meals may be obtained at the cafeteria near by, or cooking can be done on the grounds by those desiring to do so. Bring your own bedding. For further information write Pastor S. H. Patterson, East 37th Ave. & Gilpin; Pastor G. L. Rose, 1907 S. Clarkson, Denver, Colo.; or Floyd C. Woodworth, 411 East Laurel, Fort Collins, Colo.

MISCELLANEOUS NOTICES

WANTED.—A young lady, preacher preferred but not essential, to help teach vocational Bible schools. References exchanged. For details write, Bertha Byrd, 514 E. Commanche, McAlester, Okla.

WANTED.—Old copies of *Evangel*, *Gospel Gleaners*, *Boys & Girls*, and anything that is scriptural, for free distribution.—R. R. Driskell, Juliette, Ga., Rt. 1, Box 79.

OPEN FOR CALLS

EVANGELISTIC OR PASTORAL.—Would prefer calls in central west.—R. M. Thomas and wife, Box 284, Navarro, Texas.

EVANGELISTIC.—In fellowship with the district council of Texas and New Mexico; have had several years experience in the work.—W. T. Daffit, Box 323, Carrollton, Texas.

EVANGELISTIC OR PASTORAL.—After August 12th. I am in the General Council fellowship, 12 years experience as pastor. Family consists of wife and 3 children. For reference write H. M. Cadwalder, district superintendent, Grand Prairie Texas.—T. P. Anthony, 118 W. Dittmar Ave., San Antonio, Texas.

NOTICE.—I am expecting to attend the session of the General Council which meets at Wichita, Kansas, in September. My route will be through Arizona, New Mexico, Colorado and Kansas. If there are churches or missions on the way that would like to have me for one or two services in passing, would like to hear from them at once. My business seems to be principally to encourage and cheer the saints. Member of executive presbytery of S. California and Arizona district.—S. S. Scull, 11257 Huston St., North Hollywood, Calif.

EVANGELISTIC.—In Oklahoma or adjoining states. Am in fellowship with General Council, have wife and one child. Wife helps in services, I also pick guitar. Reference James Hutsell, district superintendent.—Nolon B. Rayburn, Box 35, Bristow, Okla.

EVANGELISTIC.—Spent years in the Nazarene ministry. Received my baptism with the Holy Spirit last November. Have an evangelistic message. In fellowship with the General Council.—Elder Ora Ogle, W. 914 Sinto, Spokane, Wash.

WORLD MISSIONS CONTRIBUTIONS

July 1st to 5th inclusive
 All personal offerings amount to \$1060.72.
 1.25 Sweet Home S S Dixon Mo
 1.30 Assembly of God Wynne Ark
 1.41 Pent'l S S Van Buren Ark
 2.00 Charleston Assembly Charleston W Va
 2.30 Assembly of God South Haven Mich
 3.00 Auburn Pent'l S S Auburn Wash
 3.00 Prunedale Assembly Watsonville Calif
 3.00 Bear Creek Assembly Atlanta Ga
 3.00 Sunday School Grand Prairie Tex
 3.35 Pent'l Assembly of God S S Guthrie Okla
 3.45 Assembly of God Clinton Mo
 4.00 Children's Bible Training Class Karnak Ill
 4.00 Sunday School New Raymer Colo
 4.30 Sunday School Pottsville Ark
 5.00 East Side Gospel Mission Davenport Iowa
 5.00 West Firth S S Firth Idaho
 5.00 Assembly of God Shidler Okla
 5.00 Full Gospel Mission Edgemont Ill
 5.00 Full Gospel Assembly Lancaster Calif
 5.32 West Cabin S S Vinita Okla
 5.50 Assembly of God S S Anadarko Okla
 5.75 Assembly of God Tyler Tex

5.80	Assembly of God Bourbon Mo		
6.00	Assembly S S & Christ's Ambassadors Table- quah Okla		
6.52	Assembly Whistler Ala		
7.00	Full Gospel Mission Seminole Okla		
8.00	Christ's Ambassadors Class Tampa Fla		
8.00	Women's Missionary Council Wichita Falls Tex		
8.60	Independent Full Gospel Church Roseburg Ore		
9.00	Fairview Heights Community Church Santa Monica Calif		
9.00	Busy Bee Band Portsmouth N H		
9.18	Assembly of God Sedalia Mo		
9.40	Assembly of God S S Arcadia Kans		
10.00	First Baptist Church Egg Harbor N J		
10.25	Mt Zion Gospel Mission Newark N J		
11.76	Assembly of God Perry Ia		
12.13	Collinsville Assembly Collinsville Okla		
13.00	Assembly of God Cambridge Ohio		
13.00	Assembly of God Inkerman Pittston Penna		
13.35	Assembly of God S S Humble Tex		
14.53	Busy Bee Missionary Band Frostburg Md		
15.00	Peak & Garland Christ's Ambassadors Dal- las Tex		
15.00	Letlish Pent'l Church Philadelphia Penna		
15.25	Eagle Bend Assembly Clarissa Minn		
16.00	Marietta Gospel Mission Marietta Ill		
17.00	First German Pent'l Assembly South Akron Ohio		
19.82	Woody Assembly of God Bloomington Nebr.		
20.00	Assembly of God Ewing Mo.		
20.00	Elim Tabernacle Rochester N Y		
20.00	Altoona Pent'l Tab'n Altoona Penna		
21.49	Excelsior Assembly Versailles Mo		
23.00	Pent'l Assemblies of Canada		
23.00	Pioneer S S Ridgefield Wash		
25.00	Witherbee Pent'l Assembly Witherbee N Y		
29.55	Busy Bee Missionary Band Concord N H		
30.00	Knoxville Pent'l Assembly Knoxville Penna		
35.00	Full Gospel Crusaders St Louis		
36.35	Assembly of God Sioux City Ia		
40.00	Faith Temple Kansas City Mo		
40.00	Four Fold Gospel S S Taft Calif		
45.00	Pent'l Church Akron Ohio		
46.00	Verdugo City Gospel Mission Verdugo City Calif		
50.00	Pentecostal Mission Turlock Calif		
50.00	Pent'l Bible Class Avoca Penna		
60.26	Full Gospel Tabernacle Cuyahoga Falls Ohio		
68.50	Pent'l Assembly near Appleton City Mo		
86.29	First Pent'l Church Chelsea Mass		
95.00	Full Gospel Assembly Washington D C		
106.00	Gospel Lighthouse Tab'n Asbury Park N J		
150.00	Pentecostal Church Jeannette Penna		
150.00	Pentecostal Church New Castle Penna		
177.73	Pentecostal Assembly Wilmington Dela		
250.00	The Pilgrim Class So. Calif Bible School		
494.50	Bethel Temple Los Angeles Calif		
	Total amount reported	3616.91	
	Expense Fund	62.99	
	Home missions fund	46.96	
	Reported as given direct to mis- sionaries	358.01	
	Reported as given direct to district	1.63	469.59
	Total for foreign missions		3147.32

DISTRIBUTION OF JUNE, 1929, MISSIONARY FUNDS

CONGO BELGE FIELD			
Allowances of Missionaries	\$ 317.78		
Allowances of Missionaries on fur- lough	160.00		
Mission Station Expense	90.00	567.78	
EGYPTIAN FIELD			
Allowances of Missionaries	240.00		
Allowances of Missionaries on fur- lough	50.00		
Mission Station Expense	175.00		
Native workers	40.00		
Lillian Trasher & orphanage	163.00	668.00	
FRENCH SUDAN FIELD			
Allowances of Missionaries	373.60		
Allowances of Missionaries on fur- lough	150.00		
Mission Station Expense	58.00	581.61	
LIBERIA & SIERRA LEONE FIELDS			
Allowances of Missionaries	531.92		
Allowances of Missionaries on fur- lough	100.00		
Mission Station Expense	122.00		
Native workers	140.00	893.92	
SOUTH AFRICAN FIELD—TRANSVAAL			
Allowances of Missionaries	290.00		
Native workers	23.00	313.00	
TOTAL DISTRIBUTION—AFRICA			
		3024.31	
CHINA			
NORTH CHINA FIELD			
Allowances of Missionaries	773.60		
Allowances of Missionaries on fur- lough	80.00		
Mission Station Expense	146.00		
Native workers	41.00		
L. M. Anglin & orphanage	500.00	1540.60	

WESTERN CHINA & TIBET			
Allowances of Missionaries	333.00		
Mission Station Expense	134.33		
Famine funds	701.47		
Native workers	160.20	1329.00	
SOUTHWESTERN CHINA—YUNNAN PROV.			
Allowances of Missionaries	261.00		
Allowances of Missionaries on fur- lough	58.00		
Native workers	30.00	349.00	
CENTRAL CHINA			
Allowances of Missionaries	137.00		
Allowances of Missionaries on fur- lough	40.00		
Mission Station Expense	17.00		
Native workers	20.00	214.00	
SOUTH CHINA			
Allowances of Missionaries	415.00		
Allowances of Missionaries on fur- lough	30.00		
Mission Station Expense	15.00		
Native workers	45.00		
South China work & workers	320.00	825.00	
TOTAL DISTRIBUTION—CHINA			
		4257.60	
INDIA			
Allowances of Missionaries	2722.25		
Allowances of Missionaries on fur- lough	425.00		
Mission Station Expense	561.25		
Native workers	168.00		
Almyra Aston & orphanage	154.00		
Leper work	27.50	4058.00	
SOUTH INDIA & CEYLON			
Allowances of Missionaries	560.00		
Mission Station Expense	15.00		
Native workers	30.00	605.00	
TOTAL DISTRIBUTION—INDIA			
		4663.00	
JAPAN FIELD			
Allowances of Missionaries	630.00		
Allowances of Missionaries on fur- lough	50.00		
Mission Station Expense	345.00		
Native workers	40.00	1065.00	
PALESTINE & SYRIA FIELDS			
Allowances of Missionaries	503.00		
Mission Station Expense	169.00	672.00	
PORTO RICO FIELD			
Allowances of Missionaries	95.00		
Allowances of Missionaries on fur- lough	20.00		
Porto Rican work & workers	160.00	275.00	
CENTRAL AMERICA			
Allowances of Missionaries	200.00		
Mission Station Expense	90.00	290.00	
SOUTH AMERICA FIELD			
Allowances of Missionaries	595.60		
Allowances of Missionaries on fur- lough	80.00		
Mission Station Expense	7.00		
Native workers	10.00	692.60	
PHILIPPINE & FIJI ISLANDS			
Allowances of Missionaries	99.00	99.00	
WEST INDIES FIELD			
Allowances of Missionaries	102.50	102.50	
MEXICO & MEXICAN BORDER FIELDS			
Allowances of Missionaries	365.00		
Mission Station Expense	4.00		
La Luz	20.00		
Testaments	2.00		
Co-laborers	1.00		
Latin-American Institute	40.00		
Mexican workers—Border	200.00		
Mexican workers—Mexico	125.00		
California work	76.00		
Mexican truck	2.00		
Publishing House	45.00	880.00	
MISCELLANEOUS FIELDS			
Alaska, Allowance	10.00		
Hawaii, Allowance	100.00		
Straits Settlements, Allowance	102.00		
Persia, Allowance	214.50		
Poland, Allowance	239.05		
Russia, Allowance	90.00		
Latvia, Allowance	55.00		
Bulgaria, Allowance	75.00		
Greece, Allowance	35.00		
Hungary, Allowance	46.00	966.55	
Non-Council missionaries (designated)		987.04	
Total amount missionaries' allow- ances	17974.60		
Missionary Rest Homes	110.00		
Fares, Buildings, Etc.	659.45		
Deputational work	150.00		
	18894.05		
Credited to held accounts	502.78		
TOTAL OFFERINGS FOR JUNE			
		19396.83	

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Mississippi District	7.36
New England District	49.67
North Central District	119.59
Oklahoma District	30.90
Potomac District	23.80
Rocky Mountain District	21.15
Southeastern District	12.10
Southern Missouri District	64.95
S. W. Va., W. W. Va., & E. Ky. District	21.96
Tennessee District	5.95
Texas District	1.89
Total	497.78

REPORT SHOWING AMOUNT EACH STATE HAS SENT IN FOR THE EXTENSION OF WORLD MISSIONS DURING MONTH OF JUNE

California	4364.77
New York	2705.16
Ohio	2235.24
Pennsylvania	1546.29
Illinois	1048.67
Missouri	994.14
Washington	846.83
Michigan	741.23
Texas	569.69
Oklahoma	508.06
Kansas	469.77
New Jersey	446.84
Minnesota	435.70
Canada	395.32
Wisconsin	294.98
Massachusetts	271.26
Oregon	265.15
North Dakota	248.53
Colorado	234.15
Indiana	232.13
Maryland	217.62
District of Columbia	210.00
Iowa	173.15
Wyoming	122.58
Montana	112.74
Kentucky	104.93
Arkansas	96.94
Florida	92.06
Nebraska	81.63
South Dakota	80.32
Alabama	73.29
New Mexico	66.84
West Virginia	66.00
Tennessee	65.38
Maine	63.50
Connecticut	62.90
Virginia	50.32
New Hampshire	39.34
Mississippi	38.99
Louisiana	34.00
Delaware	26.00
Arizona	23.89
Idaho	23.20
Georgia	12.30
Nevada	11.00
North Carolina	5.75
South Carolina	2.00
Foreign Countries	216.80
Total amount reported minus \$1620.55, given direct and designated for expenses or \$19396.83—Total for June.	

HOME MISSIONS

Missouri	80.97
Minnesota	59.18
Kansas	48.80
Illinois	32.79
Oklahoma	31.90
Iowa	30.45
North Dakota	27.81
Massachusetts	25.44
Wisconsin	21.11
New York	20.76
Colorado	20.05
Maryland	18.33
New Jersey	13.36
South Dakota	11.49
Pennsylvania	11.20
West Virginia	11.10
Texas	10.98
Alabama	9.60
Virginia	8.63
Connecticut	8.22
Kentucky	7.93
California	7.21
Mississippi	6.09
New Hampshire	6.07
Tennessee	5.95
Louisiana	5.12
Georgia	2.20
Nebraska	2.11
Wyoming	1.10
Nevada	1.00
Florida	.30
Total amount reported for June	\$547.25

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Size 13x10 inches 50c



Choice of Red, Green, or Blue
No. 5518—As illustration
No. 5517—Jesus shall so come in like manner.
Size 13x10 inches 50c



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No. 5350—God bless our home.
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