

THE Pentecostal EVANGEL

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AND it shall come to pass, if ye shall hearken diligently unto My commandments which I command you this day, to love the Lord your God, and to serve Him with all your heart and with all your soul, that I will give the rain of your land in his due season, . . . that thou mayest gather in thy corn, and thy wine, and thine oil.—Deut. 11:13, 14

GENERAL COUNCIL MEETING, WICHITA, KANSAS
SEPTEMBER 20 TO 26, 1929



HE purpose which prompts this chapter, is to show the practical bearing of what we call Throne-life. And the endeavor will be to write plainly for the sake of enquiring believers who are sorely conscious of inability to cope with their peculiar Satanic besetments.

I. THE INQUIRING BELIEVER FACING HIS CONDITION

It will be sufficient to select a few supposable cases of experiences, as specimen cases. In each of these it is assumed that the individual is wholly consecrated, being intently desirous to glorify God in life and service.

Case 1. Satanic Assault through Doubt

This believer is conscientious, and at times morbidly so; while yet he often questions whether he is or not. But there is an aspect of experience which perplexes and harasses him. It is that a flood of Satanic doubts overwhelms his faith at his most sacred moments, whether when engaged in meditation, prayer, or reading the Scriptures. There seem to be then put to him the most cunning, ominous and malignant interrogatories concerning God, the Bible, the soul, and the great problems of the future. While battling with these questions he feels well-nigh swept away from any firm footing upon truth of every kind. Yet against them his conscience, his determination, and his strength, are ever aroused, while ever the difficulties return after a temporary flight, to find him as weak as before.

More and more he has been led to see that though these doubts seem to be of himself they are really and wholly of Satan; and the painful conviction comes, to wither all hope of release, that he is of necessity, through some peculiarity of his organism, a helpless prey to Satan on these points.

Case 2. Satanic Assault through Blasphemous Suggestions

The experience of this believer is very nearly expressed by Bunyan when he takes his pilgrim through the valley of the shadow of death, where, in the darkness, the fiends whisper thoughts in his ear which he mistakes for his own, and is filled with horror and condemnation in consequence. Only after a long period of self-torture, it may be, has this believer arrived at the fact that the matter is wholly Satanic in every instance, and that he is uncondemned. Yet, while he finds a degree of relief in knowing this, he is still plagued by the assaults, and feels powerless to prevent them.

Satan's whisperings have taken root and it is hard to dispell them.

Case 3. Satanic Assault through Mysterious Impressions, Voices, and Visions, Pleasant or Otherwise

The believer for a long time looked upon these impressions and visions, and listened to these voices as all from God, especially because they have in many particulars simulated other leadings which, he has no doubt, were divine. Therefore he has fallen into the habit of yielding to them unquestioningly, until, at length, he has almost lost the power of self-control, and is virtually their slave. But as they have frequently led him to contradictory conclusions, and to absurd acts and errands, only to leave him embarrassed and chagrined afterwards, and they have made God seem unlovable, and tyrannical, and capricious, and led him to almost doubt the Divine goodness and presence, the believer at last awakens to see that these impressions, voices and visions, which have so captured his reason, conscience and will, must be of Satan. And yet the habit of hearing and heeding them has become so much like a second nature that he does not escape their power.

Case 4. Satanic Assault through Thwarted Evangelistic, Pastoral, or Christian Service

The believer, after prayerful and painstaking enquiry, is assured he is where the Lord has placed him, and is doing in all respects as the Lord would have him do, yet any adequate success is nipped in the bud. And he has been enlightened to perceive that the cause back of other causes for this, is Satanic intermeddling. The cunning of Satan detected in the web-work of minor causes; such, possibly, as the intrusion of hypocritical fellow workers, the persistent counsels of inexperienced workers, or again, the secret or open opposition of slanderers, backbiters and gossips. In all this, the believer sees the trial of faith, as in a measure designed, nevertheless he is greatly straitened in faith and distressed in spirit.

Case 5. Satanic Assault through Perversion of Natural Graces and Gifts

This believer is baffled in his sin-

cerest desires for service, by being continually betrayed into departure from strict conformity to the Divine will and ways, through morbid, conscientious, or courteous deference to others' opinions, or tender solicitude for their infirmities, or through modesty and diffidence or consciousness of his own infirmities. But while he is not disposed to excuse himself, he has become aware that the blunders which he thus falls into so frequently, and which are fatal to his full usefulness in God's service, are planned and promoted by Satan, whose merciless hands seem to environ him, and to play upon his sensibilities.

Case 6. Satanic Assault through Trial.

This believer having been cast into the furnace of affliction in connection with domestic, social, or religious circumstances, has learned, through much prayer, that this suffering is all ordered of God and that the Divine will is to have it continue; and in this he acquiesces. But his great grief is that his spiritual life is hindered by his lack of meekness and patience. And while he can submit to the outward trial, he finds it impossible to submit to the inward. Especially, as he sees that herein it is that Satan secures the advantage, and prevents him from exhibiting a spiritual example to others. And he is brought to see that, if he could be rid of the Adversary's fierce inward promptings to unrest, no outward pressure would unnerve him. He longs for a triumphant frame of mind, for the peace passing understanding, that will enable him to reign over, as well as pass through, all the trials which may be appointed.

II. THE INQUIRING BELIEVER DEALING WITH SCRIPTURE

In all the foregoing cases it was assumed that the believer has diligently examined himself, to discover if he is clinging to any idol, and it is also assumed that he has been divinely enlightened to see that his misery is mainly due to the malice of Satan, instigated by a desire to impede his progress and usefulness, and mar God's glory through him.

The believer, therefore, is now di-

vinely prompted to search the Scriptures, with the desire of finding the way that God may have appointed for overcoming the cunning prowess of the devil.

1. *Searching for the Facts of Doctrine.*

These he finds to be as follows:

Ephesians 2:6. *Our position:* Raised together, and seated together in heavenly places in Christ Jesus.

Ephesians 1:3. *Our privileges* in that position: "Blessed with all spiritual blessings in heavenly places in Christ," which include of course "righteousness, peace and joy in the Holy Ghost." Rom. 14:17.

Ephesians 6:12. *Our enemies* in the neighborhood of our position: Principalities and powers in the heavenly places, who aim to despoil us of our consciousness of advantage in the enjoyment and exercise of our privileges.

Ephesians 1:20-22. *Christ's position:*—which we have seen to be ours also—supreme above that of our foes: Christ raised from the dead and seated at the Father's right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, with all things under His feet.

Ephesians 1:22, 23: *Our association* with Christ in this glorious supremacy: "And hath put all things under His feet, and gave Him to be the head over all things to the Church, which is His body."

Ephesians 1:19, 20. Accordingly, the measurement of the Divine power toward Christ in thus exalting Him, is the same as that exercised toward us: "and what is the exceeding greatness of His power to us-ward who believe, according to the working of His mighty power which He wrought in Christ when He raised Him from the dead, and set Him at His own right hand in the heavenly places."

2. *Searching for the Key to the Realization of the Facts.*

The believer, having now in possession the facts of doctrine concerning his position, rights and privileges in Christ, feels that he apprehends them only intellectually, while he longs to know them also experimentally; that is, enjoyable and triumphantly. Thus prompted, he searches the Word further, and rejoices to find in Ephesians 1:16-18, the key to the situation. "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him; the eyes of your heart being enlightened, that ye may know . . . what is the exceeding greatness of His power to us-ward who believe."

3. *Using the Key When Found*

The believer now sets to work to apply this newly discovered key; that is, he begins to plead these very words in prayer for himself, that he may receive a spirit of wisdom and revelation in the knowledge of God, reasoning that in praying the very desire of the Holy Spirit, as expressed in God's Word, he will be praying according to God's will, and "praying in the Holy Ghost" (Jude 20), and so be assured of a most gracious answer, even an exceeding abundant one.

4. *The Key Opens the Door to Experience*

As a result of thus daily waiting upon God, in the use of this inspired prayer, the desired spiritual understanding is given, and the believer is

enabled to see old truths in a new light, and precious and hitherto unrecognized meanings in familiar texts applicable to his needs, and available to the faith. Among other texts which may be pointed out by the Spirit as freshly luminous he may be given Exodus 17:8-13; Joshua 5:13-15; 8:18, 19; Mark 11:22-24; Matthew 18:19, 20, and others.

Thus, through Scripture, the Holy Ghost, in response to His own in-breathed prayer, opens the believer's understanding to apprehend the things therein concerning Christ. And now faith, having come by hearing, makes its bold venture to attack Satan's stronghold, hitherto so invincible, with spiritual weapons which prove mighty through God to the pulling of them down. —*Christ Life.*

The Danger of Criticism

By PAUL RADER

While in Pittsburgh listening to a fellow minister give an address, God spoke to me about sitting in the seat of the critic, and I went down to the basement to the coal-bin and prayed for God to take that thing out of my heart, and put in prayer instead. God blessed my heart greatly as I confessed my criticism. I came up, and didn't notice the coal-black on my hands. The minister said, "Will you come up, Brother Rader, and lead us in singing the hymn?" I came up, and had to use my black fist. Then I had to tell them why they were black.

When the service was over and the fellow minister went home with us, I found out he had been a missionary in China, for lo! these many years, and had come home broken down in nerves. When he got through talking about how Jesus had worked with him, a lady said, "Do you know, Mr. Rader, he is the most wonderful preacher we had in China? Did you notice his little woman ways? Well, they are not woman ways, but he is a real Chinese orator, and has lived with them, and so gotten their ways that he talks exactly like them." He had a queue, and wore Chinese clothing; and when he preached to the Chinese they would say, "He is a Chinaman." "No, he isn't." "Yes, he is." If they had taken a vote, the majority of them would have said, "He is a Chinaman." He had become a Chinese for the Chinese and for Jesus' sake. Now he is back in America; going at things in the Chinese way, and I had sat there and criticized a man who had given his very life and vitality, poured it out for Jesus, away from all home ties.

I had sat with one corner of my lip curled up.

God cannot bless critics. Criticism kills the Holy Spirit's presence, and ruins the blessing in your heart. I have never seen a person sitting in the seat of the critic that found any blessing.

You ought not to sit back and expect the preacher to pray and take hold of the meeting. It is your business; it is your meeting; it is your Jesus. You ought to be interested in your own city, for your loved ones and your friends. Pride makes one a critic, and gives us our temper. You scorn others because you are proud of yourself, thinking you know it all, and how it ought to be done. Ask yourself this: "Of what have I been taking inspiration? What has had its influence on my life? What is stimulating my ambitions? Whatever it is has to come out." Ask God!—From *World-Wide Christian Courier.*

If parents would be appreciated as leaders, they must *lead*. That is a very mistaken idea of love that allows a child to have its own way in defiance of any given command or excuses it from all responsibility of a share in the home work so it may enjoy itself as it prefers to spend the time. Sometime it must face the hard things of life. Not always can it do as it pleases, and when that time comes it is not the one who has been petted and indulged, but the one who has been taught to bear the yoke in youth whose appreciation warms the heart of parents as they grow older.—*Gospel Herald.*

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Organizing for a Purpose

"We then as ambassadors of Christ beseech you as in Christ's stead." The church is the diplomatic corps acting in the place of Christ on earth. When Jesus said, "I will build My church," He had this as one end in view: He was to be exalted to the right hand of God the Father from whence He would direct the task of building up both a spiritual and visible body. The spiritual body is to be taken out of the visible body, as the wheat is separated from the tares; but nevertheless the visible earthly body, both wheat and tares, grow together and become the vehicle through which He manifests Himself to the world. The world can but see the organized church on earth and read from it the blessed message of God's great love in Christ Jesus—a message clear or clouded as the case may be—through the lives and testimony of its members.

Granting that the purpose of God in building the church is that the character of Jesus shall be reflected in it and that the gospel shall be proclaimed through it to the whole earth, we can readily appreciate the great care that should be exercised in conforming to the divine pattern.

There are several purposes set forth in Ephesians 4:12-14 for which the church should be organized thoroughly and because of which the Holy Spirit calls and qualifies men for the various types of ministry. They are "for the perfecting of the saints; for the work of the ministry; for the edifying of the body of Christ; till we all come in the unity of the faith and of the knowledge of the Son of God . . . that we henceforth be no more children tossed to and fro and carried about with every wind of doctrine." It is obvious that when such purposes are the controlling motives the organization will not only be Scriptural but formidable as an "army with banners," and a benediction to a community as a channel through which God moves to bestow His blessings and benefactions.

When there is order, harmony and intelligent co-operation between the members of the church and their one united overwhelming passion is to carry out the divine purposes, all self-interest and stubborn individualism will be subordinated to the operation of the whole body, for the glory of God.

Coleridge said, "What is organization but the connection of parts in and for the whole so that each part is, at once, end and means." To this, Scripture agrees: "From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

As ambassadors in Christ's stead, we will harmonize and unite our individual efforts, contributing each his share to the effectual working of the whole organization—the church, of which we are a part.

MOTHER'S EASY-CHAIR

A woman in humble circumstances, the mother of four children, was suddenly bereaved of her husband. She took up her burden with calmness and patience, toiling early and late for her children.

A friend said to her one day, "Do you never get tired or discouraged?"

"Oh, yes," was the reply, "quite often, but when I think I can go no farther, or do no more, I go and rest in my easy-chair."

"Easy-chair?" said her friend, looking around the bare room.

"Yes," she answered, "would you like to see it? Come with me."

She took her into a small room, and taking her by the hand, knelt by the bedside, and the toil-worn mother prayed as if she was face to face with God. Rising, she said, "Now I feel rested, and am ready for work again. Prayer is my easy-chair."

There is no home so poor and humble, no life so bare and destitute, but can have the easy-chair of prayer.—*Sunlight.*

THE SPIRIT-REGULATED LIFE

A few months ago the papers announced the death of a lady who had long made a livelihood by taking Greenwich time round to the jewelers' shops in the small towns to the west of London. She was the daughter of a watchmaker, and possessed an excellent chronometer which had been bequeathed by her father. When necessary, the authorities of the Observatory kindly regulated it. Every Friday she went to Greenwich, got the standard time, and carried it to her clients, who paid a small fee for the service rendered. She belonged to the old dispensation, and may stand for one of its types. Many provincial towns and even private firms of watchmakers, are now in direct electric connection with Greenwich, and get the standard time every day. In the United States of America, every telegraph office is linked with the Observatory at Washington. Under the earlier Covenant men who wished to learn of the things of God had to avail themselves of the ministries of the prophets, or sit at the law. But under the New Covenant the regenerate soul is brought into direct contact with God, and acquires divine wisdom not by listening to a neighbor, but by heeding swift inward impressions wrought by the wonderful Spirit of God.—Rev. T. G. Selby.

NOT WITHOUT THE HAMMER

George MacDonald once wittily said: "The words of the wise are . . . as nails, but their examples are as the hammers that drive the nails home."

True enough, a nail will have a hard time fulfilling its mission in this world without a hammer. It may be capable of sustaining great responsibilities and imparting strength and permanency, but it must first be driven home. The hammer multiplies its usefulness and intensifies its value. One nail, binding the timbers of a house together when the storm comes, may be worth a whole keg stored away in the cellar and put to no practical use.

The best way to make our words effective is to hammer them home by consistent living and example day after day.—*Forward.*

∴ Jewish Notes ∴

By MEYER PEARLMAN

MORE ABOUT THE NEW TRIAL OF JESUS

In a previous issue of the *Evangel*, attention was called to a movement on the part of a group of Jews to organize a Sanhedrin whose first work will be a revision of the trial of our Lord. Dr. Chalmers in the *Jewish Missionary Magazine* observes that such an effort has been in process of development for ten years. The following is a copy of the invitation sent out to some Jews of Denver:

Invitation. In the Name of God, Amen.

You are invited to attend and participate in a meeting at my home, 663 Fillmore Street, Denver, Colorado, on the Sunday of the next Passover 5689, C. E., April 28, 1929, at 6 p. m., which meeting is hereby called for the purpose of discussing and deliberating upon the organization of a Jewish Society for the promotion of the Divine Mission of Israel.

In furtherance of that purpose, this society will in due time select a representative who shall proceed to Jerusalem to confer with our brethren, who will thereupon issue a Call from Jerusalem to all Israel throughout the Nations of the world, for the assembly of our Great Sanhedrin at the Holy City of Jerusalem, to review the jurisdiction, judgments and decrees of the Sanhedrin acting at Jerusalem during the power and Domination of Rome, and especially to consider and review the life and trial of Jesus of Nazareth.

And the Great Sanhedrin, after the impartial reception of all evidence appertaining thereto, and after the consideration of the historical circumstances surrounding these events, and after hearing every argument by all competent Christian as well as Jewish scholars, learned upon the subject, the Great Sanhedrin shall, after due and careful deliberation, render a true decision, and righteous judgment therein.

The Great Sanhedrin, furthermore, shall review the decisions and judgments of our Rabbis, issued in the Centuries following the destruction of Jerusalem by the Roman power, which decisions and judgments interpreting divine law, have vitally preserved the spiritual life of the Jewish people in all generations living the past twenty centuries, but which decisions and judgments of our Rabbis may now need revision, in order better to provide for the future spiritual welfare of our people.

All of which acts, decisions and judgments, the Great Sanhedrin shall

carefully review and CONSIDER IN THE LIGHT OF THE HOLY SCRIPTURES and in the light of the recent, tremendous events arising from the World War, which have profoundly affected the life of all Nations, and which have deeply altered the vital currents of World History. And after due and careful deliberation upon all these matters, the Great Sanhedrin shall fearlessly render true decisions and righteous judgments therein and thereby promote the spiritual welfare of all Israel throughout the world.

May the Lord our God guide and bless all acts and deliberations serving to promote these matters to a good and righteous conclusion. AMEN.

(Signed) SOLOMON SHWAYDER,
Chairman Organization Committee.

Issued at Denver, Colorado, U. S. A., on Purim, 5689 (C. E. March 26, 1929).

We do not know whether the effort of these Jews will be successful. But whether the Sanhedrin is convened or not, the incident under discussion points to the fact that one of the great questions exercising the minds of many Jews is the one put by Pilate, "What then shall I do with Jesus which is called the Christ?" It is felt that the nation must come to a definite decision concerning His nature and claims.

ENCOURAGING

The Bishop of Cork, Ireland, recently said: "I think it is a cause of extreme gratitude to Almighty God to know that there are now throughout Europe no fewer than 600 Jews who are engaged in preaching the gospel of Christ. And the work of those Jews is having a tremendous effect on those among whom they are witnessing for their Master. It is also a remarkable thing that out of the entire Jewish population thousands of Jews have forsaken Judaism and have turned to Christianity. That is a marvelous result for a people like the Jews. When you look behind the cold, dead figures you realize that in every single case, or at all events in the great majority of cases, the conversion or turning from Judaism to Christianity has meant persecution of every possible sort. It has meant that these converts have been exposed to bitter hatred, and have had to suffer perhaps loss of wife, mother, father, children and friends.

Is it not wonderful under the circumstances that we should have such a

large number ready to face the loss of much that is dear, and turn from their own faith to the faith of Jesus Christ, their Messiah and King? That shows not only the success of Missions to Jews, but it gives a wonderful object lesson as to the effect of the gospel of Jesus Christ as the power of God unto salvation—a power which is sufficient, as no other power can be, to satisfy all the longings and cravings of the human heart.—*Watchword and Truth.*

PERSECUTION OF HEBREW CHRISTIANS

Mr. Gorodishz at the Hamburg conference of the Hebrew Christian Alliance told of the persecutions that Hebrew Christians are called to endure at the hands of their brethren according to the flesh. They are driven out of Jewish society, lose their employment, cannot expect any consideration from Jewish institutions, nor medical help or support from Jewish loan offices. Their children are prohibited from attending Jewish schools. Converted Jews working as weavers in Biakystock factories have been discharged and are still without work. As there is only one factory among the three hundred in this city that is owned by a Christian, the others all being in Jewish hands, it is evident that it is a dangerous thing for a Jewish Christian to confess Christ. It is also noticeable that although the Jews are divided and mutually warring as orthodox and freethinkers, they unite against the Christian. Further, those who for any reason of convenience join state churches are not subjected to this ostracism and bad treatment. It is only those who actually follow Christ who suffer. The rabbinical leaders of the Jewish people are the instigators of this wearing and persistent persecution.—*S. S. Times.*

THE OLD LADY AND HER LOGIC WITH THE AGNOSTIC

The Late Charles Haddon Spurgeon was wont to tell the story of an old lady who, when in the act of reading the Scriptures, was asked by an agnostic, "What are you reading?" "Why, the Word of God," said she. "The Word of God—who told you it was?" said he. "He told me Himself," said she. "God told you so? How? Looking into the heavens where shone the orb of day, the old lady said: "Can you prove there is a sun in the sky?" The agnostic replied, "Why, of course I can. The best proof is that it warms me, and I can see its light." "That's just it," said the dear old soul. "And the best proof that this book is the Word of God is that it warms me and gives me light."



JUST a year ago, June, 1920, God sent me a wonderful blessing, and led me into such a way, that I feel constrained to put it on paper that others may find benefit from it.

For some time I had been earnestly teaching my Sunday school class of little girls. I prepared my lessons carefully, and prayed about them, but all the while I was intensely conscious of a great lack. Somehow the lessons didn't "carry over" as I wanted them to do. This realization didn't come from the children. They seemed as attentive as ever. But there was a lack I felt *within myself*, though I knew not what it was. So I prayed about it. And the answer that came very clearly and softly into my heart was this: "*You are not filled with the Spirit.*"

I had never thought of this before, though I knew that I was a Christian. I had given myself to God, but I had never asked Him to fill me with His Holy Spirit. It was all very clear to me then, that I was not properly equipped for the work I was trying to do for Him. I hadn't received this greatly needed power. So I prayed from the depths of my heart, that He would put out everything that was displeasing in His sight, and fill me with the precious Holy Spirit.

At this time I began to hear of friends who were praying the same prayer that I was praying, and expecting some *visible evidence*. And they not only expected, but received this evidence—which was *speaking in other tongues*. I knew that they were Christians and were praying in Jesus' name. And their prayers were being answered "with signs following." They claimed that no one was baptized with the Holy Spirit unless he had the experience of the hundred and twenty on the day of Pentecost.

Like many Christians I am not very credulous, so I prayed with much agony of soul. I did not want man to teach me, for I knew that men disagreed. I thought that the Holy Spirit filled you in much the same way that Jesus saved you. You just knew it by faith. I searched the Scriptures feverishly, but no peace came. Finally one night I cried out to God to be my Teacher, for I could not teach myself. If this was His way, would He show me? And if He had some other way, would He not show me that way? My answer came right from the Word of God. He was truly leading His helpless, ignorant child.

"Teach me Thy way, O Lord; for Thy name's sake lead me and guide me." Psalms 27:11; 31:3 (my prayer).

"I will instruct thee and teach thee in the way thou shalt go: I will guide thee with Mine eyes." Psalm 32:8.

A Watered Garden

By MISS DOROTHY BUCKINGHAM

Where Is the Sign from Heaven That Was Given in the Days of the Apostles?

No greater light came on the subject immediately, but I knew that I could trust Him and was satisfied. A little verse of Dr. J. H. Jowett came to me and it was very comforting. "Only those who are gazing on God, can He guide with His eye." And another of S. D. Gordon's: "Trust trusts God when it doesn't understand." If John the Baptist could trust when he did not understand clearly about Jesus, I could trust when I did not understand clearly about the Holy Spirit.

All the while I was praying to be filled with the Spirit. And one morning when I had ceased struggling as to *how or why*, He gave me this answer to my prayer:

"This is the confidence that we have in Him, that, if we ask anything according to His will He heareth us: and if we know that He hear us, whatsoever we ask, *we know we have the petitions we desired of Him.*" 1 John 5:14, 15.

Then He had filled me with His Spirit! I cannot tell you the joy that came into my heart at the thought.

And the next day this precious verse from 1 John 2:27 came to me. I had never seen it in the Bible before, but God was using it to speak to me:

"The anointing which ye have received of Him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in Him."

There was then perfect peace and joy in my heart. I ceased praying to be filled with the Spirit, for I knew in my heart that God had answered my prayer. And even though I had had no special experience, I knew that if I rested on Him absolutely, He would make all things clear.

Nearly two months later, one morning in June, these two beautiful verses were given me:

"This is My covenant, saith the Lord; *My Spirit that is upon thee*, and My words which I have put in thy mouth, shall not depart out of thy mouth, saith the Lord, from henceforth and forever." Isa. 59:21.

"And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." Isa. 58:11.

They were so sweet and wonderful, and I knew so truly that they were meant for me, that I copied them on a piece of paper which I put on the window-sill near my bed, that I might read them the first thing in the morning.

That day, I remember, I went on a long automobile trip into the country, with a congenial, happy crowd. But I couldn't forget my verses! They were more real to me than the crowd. And even though I was in their midst, I seemed somehow to be apart with Christ. I could feel His Presence. I knew that "His Spirit would never depart from me" and that "He would guide me continually."

The next day was Sunday. I seemed to be in the spirit of prayer all day. My praying took this shape: "Thy will be done." I couldn't think of anything else to say. That was all that I wanted. I really seemed to breathe it out, more than to pray it. It had become a part of my life, and was in my mind when I fell asleep.

At two o'clock in the morning I was awakened by the blessed experience which I cannot fittingly describe, but will do my best to picture to you. There seemed to be waves of power going over me, and immediately my little prayer went up: "Thy will be done." The power finally settled in and around my mouth, working it back and forth. After that the Spirit seemed to agonize and I was wrenched with sobs. Then a sweet peace came upon me. My lips began to move gently and I spoke in tongues. The speaking was very soft, but the power was so great that it shook my bed back and forth against the wall. Then I began to sing a tune that I had never heard. At first the tones were soft and clear like the notes of a violin, but when I finished they had swelled in volume until they sounded like the notes of an organ. When I finished

singing, my sister said that my face shone with wonderful light, and I had been baptized with the Holy Spirit.

I have described my experience somewhat in detail—not because I think that God gives us all the same experience, or works in the same way—*far from it*—but because there was the supernatural in it. This is so new to us to-day, but we should expect the supernatural to-day just as much as in the days of the apostles. God has never taught us anywhere in His Word that He would work miracles and send spiritual blessings only in Bible times. He is the same, yesterday, to-day and forever. This is still His world. We are still living in the light of His teachings. And the needs of His people are just the same. He honors one generation no more than another, for He is no respecter of persons.

Then why should we cut ourselves off from His blessed promises? His hands are reaching down to us, full of overflowing, with blessing that we are afraid to take. That was literally true in my case. I was afraid to give myself over entirely to Him. I wanted to, but my heart was fearful. *I sought no experience*, for I thought that anything and everything supernatural was of Satan. How far we have wandered from the Teacher and Healer of Galilee! How far we have wandered from the days of Peter and Paul!

Jesus very clearly taught that it was expedient for us that He go away. He saw and felt the great lack of power in the lives even of those who followed closest. The spirit was willing but the flesh was weak. Then how was the power to be obtained? Ah, if He went to the Father, He would send His Spirit. Then, and only then, could the weaknesses of the flesh be overcome.

"Ye shall receive power after that the Holy Ghost is come upon you." Acts 1:8.

"Tarry ye . . . until ye be endued with power from on high." Luke 24:49.

Pray to be filled with the Spirit. Take Him by faith *until you know* that the power has come. Evidently there was to be some sign from heaven to give them the assurance of having received the Spirit. This sign they waited for and expected. And it came. "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Acts 2:4.

Does this apply to us to-day? Yes, of the first part we are sure. We do want to be filled with the Spirit, and so we pray. We take Him by faith into our lives in all of His fullness. But where is the sign from heaven that was given in the days of the apostles?

Ah, we stop there. Satan tells us that that is no longer necessary, and we believe him. Or else he puts a fear into our hearts, even at the very thought, and thus cuts off the blessing. Peter among the Samaritans (Acts 8:14-17) and Paul, among the Ephesians (Acts 19:1-7) fully taught God's Word without fear or trembling. Then certainly and very assuredly, in our hearts we know that God would never make us feel any fear regarding His gifts to His children, or any blessings recorded in His Word. That fear is a sure index finger pointing to Satan. Why, if the very word "tongues" is mentioned to some people, they are filled with fright. Is that fright of God, do you think? If you hear an Italian or a Frenchman speaking, does it make you afraid? Then why should we fear if the blessed Holy Spirit speaks in a foreign language? Oh, it is so clear and simple if we only try to understand. He comes in. He fills your whole being with Himself. He becomes a part of yourself—so much a part, that, if He speaks in your own language through your lips, you think it is yourself that is speaking. So

as to let you know, without a doubt, that it is Himself that speaks, and not you. He uses a language that you have never known. That is the sign from heaven to give you perfect assurance that He has filled you. He has spoken through your lips, and your soul is satisfied.

I heard a letter from a missionary in India. He was writing of his work among the natives, especially of the converts. One of them was seeking more of God, and prayed to be filled with the Spirit. God answered his prayer, and sent him the blessing in the missionary's presence. When the Holy Spirit spoke through the native's lips, the words he uttered were in English, and were these: "Hallowed be Thy Name." The missionary asked the native if he understood what he had said, and the native answered: "No, but I know that God was speaking." Oh, if we could trust even as that Indian native. He didn't care about the words, of what language they were, or what they meant. He cared only for God, and for the fact that He had spoken.

The Widow's Mites

By DR. G. CAMPBELL MORGAN

"He sat down over against the treasury, and beheld *how* the multitude cast money into the treasury." He did not behold merely the physical fact that the multitude was casting in. He beheld *how* they did it. In the very simple and artless declaration of Mark something is revealed concerning Him that was peculiar to Him; in which He stood and stands forever differentiated from all others. What was He watching? Oh! not the trick of the hand, or the poise of the head, although all these things may very often be suggestive. Christ was looking deeper. He was looking at the motive behind, the reason for the giving, the impulse of the donation, the inspiration of the offering. That is what He is always doing. He beheld *how* they gave.

In the Old Testament, in the dim twilight of that earlier dispensation, there is a great psalm. It is the song of a woman, Hannah. In the midst of her song, celebrating the government of God, she said, "By Him actions are weighed." Here the Lord is seen weighing gifts, and when the gift is to be weighed, the important thing is the weight He puts in the other side of the balance. He was observing *how* they gave. That is what He always watches. The Lord of pity

and compassion is watching to-day *how* this nation is giving. We see in our newspapers \$25,000.00 and a list of names. Then presently there is that remarkable group at the last, "Amounts Under—!" All the poetry is in the last item, and not in the first. The compassion of the human heart is finest and purest among the gifts where there is no record of a name. He is still observing *how*!

But He was observing unobserved. We have no hint in the gospel story that the woman knew she was watched, or that she was told. She is seen in her gift, and her passing. He called His disciples privately and drew their attention to that which had happened; but He did not tell her. I do not think she ever knew. I think that she lived all her days and never knew, until there came one sweet morning of the light that never fades, when He met her on the other side; and then she found that He had kissed the poor copper of her gift into the gold of the eternities.

Then note His appraisal of that offering. Drawing the special attention of His disciples to it, He said this to them. This poor widow cast in more than all. It is an amazing thing, this! He did not say, This poor woman hath

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Closing Days at Southern California Bible School

CLOSING days of school are always busy days, and those at the Southern California Bible School were no exception to the rule. Though our time was occupied with a multitude of things, our hearts were happy too, for labor and lightheartedness invariably go together if carried on in the name of Him whom we love.

The closing of the 1929 session marked the end of the ninth year of the school's activity; and I believe we can safely say that our Lord has given us, this year, the most blessed and fruitful term of the whole career of the school. Our hearts desire to pause a moment and bow before Him who is indeed worthy and whom we give all the praise and honor. Blessed be our King! "For He alone is worthy, for He alone is worthy, for he *alone* is worthy—Christ our Lord."

This little group of students gathered together in our spiritual home among the hills of southern California, He has not passed by, but has sent the fire of the Holy Spirit,—a burning, cleansing flame,—to purge out the dross, as a part of His great desire to purify unto Himself a peculiar people zealous of good works.

We as students of the Southern California Bible School desire nothing more than that the heart of our Lord shall be satisfied in us and through us for His dear name's sake.

As a name the outgoing Class chose "Maranatha" (Our Lord cometh), and "Occupy Till I Come" as its motto, a very fitting theme for the times in which we are living.

There were thirteen in the class—nine girls and four boys. Though this number may seem small, yet God has worked a work in their hearts and transformed their lives in a way that is bound to yield fruitage in the Master's vineyard in the years to come, should our Lord tarry.

The Lord has created in the school a deep and growing interest in Missions. That fact can be very well illustrated by the present outgoing class. One of the girls is called to Japan, two to China, two to India, one to Africa and one to the far northern country of Lapland. One of the boys who has come to us from Poland is returning shortly to carry the gospel message to his own people. Two

others are planning to engage in pioneer work in the homeland, one in the middle West and the other on the west coast. The other members of the class have their hearts open to the voice of the Lord, and are ready and willing to step into His place for them when He shall speak.

The Commencement Exercises which marked the close of the present school year were held in the school auditorium. We were happy to have with us as our speaker for the Baccalaureate Service on Sunday morning, Mr. C. J. Lucas, who was in our midst as a member of the faculty the first few months of the present year. Mr. Lucas gave a very helpful and instructive heart-to-heart talk to the members of the graduating class on practical Christian service.



In the evening the regular Commencement Exercises were held, in which spiritual messages were given through song and through the papers of the graduates. Each paper was a heart expression from the one who gave it, and manifested a divine working of God in the life. The titles are suggestive of the spiritual teaching embodied in each,—"The Conquest of Christ," by Paul Stehlik; "Broken Pitchers—God's Light Bearers," by Rhoda Fowler; "The Dynamics of Prayer," by Gordon Shannon, and "The Call of Infinite Love," by Mildred Ginn. Messages in song which were in keeping with the spirit of the service were attended by the blessing of the Lord.

The Class Song,—"The Day Star," which was written by Mr. Follette,—was especially fitting for the "Maranatha Class,"—its theme being the coming of the Lord. After giving a short parting message to the members of the Class, Mr. C. E. Needham, the President of the Board of Directors, awarded the diplomas.

We are very grateful to the Lord for His sweet presence with us on this occasion. The members of the school and friends from the outside alike, testified to the gracious blessing of His Spirit, and we desire to again give honor to His name.

—A Student.

GOD MOVES IN A MYSTERIOUS WAY

If we place iron filings on a sheet of paper and then draw a magnetized bit of steel beneath the paper, those filings dance and rearrange themselves in ways that are mysterious to the onlooker. Clearly something not seen is operating in a realm unfamiliar to most of us but in accordance with a well defined law.

If a compass is approached with a bit of good steel, the arrow indicating north will be drawn away from that position and made to point in any direction at the will of the wielder of the steel. Here again some mysterious force is making itself known not by what we see, but by what it does.

To-day as we read these lines there is going above our heads innumerable messages, some in telegraphic code, and some in human speech. Upon the ether of space there rides a never ending procession of miracles. Shooting in and through one another as they must do, each continues its appointed way until drawn from the air by the receiver of the wireless or radio. Once again something greater than we know is revealing itself in what it does, rather than in what we can see.

These are but a shadow of that greatest mystery, that greatest of miracles, Christ, the supreme magnet, drawing men and women to Himself—drawing them from lives of sin and misery, drawing them from themselves and magnetizing them with His own great power, holiness, peace. What greater power can take a sinful, human heart, bent on sinning, and make it pure as the driven snow?—*Gospel Worker*, Adapted.

Some one said, "The attendance at church on Sunday morning denotes the popularity of the church, at night that of the preacher; and at the week-night prayer meeting the popularity of God.

THE WIDOW'S MITES

(Continued from Page Seven)

done splendidly. He did not say, This poor woman hath cast in very much. He did not say, She hath cast in as much as any one. He did not say, She hath cast in as much as the whole of them. He said, "More than all!" Presiding over the temple coffers that day, the Lord of the temple took the gifts and sifted them. On the one hand He put the gifts of wealth, and the gifts of ostentation; and on the other, two mites—"more than all!" That we may not misunderstand it, He gave the reason: "They . . . of their superfluity!" Oh! how the thing scorches, how it burns. Superfluity.

The gift that is not easy, that comes out of blood, out of penury, is current in the spiritual realm, and God can do infinitely more with it than with the gifts that come out of superfluity.

The last thing concerns the vindication of our Lord. Was He right? Business men will forgive me if I am commercial here. Those two mites, given in that way, so that He was able to commend the giving, have produced more for the Kingdom of God in two millenniums than all the other gifts that day. Oh! the inspiration of this story! How it has helped lonely, poor, and sorrowing hearts to give. Running on, and running ever, these two mites are rolling up their dividends, and their results are great and mighty, inspired by what that lonely woman did. May God help us to give to Him in the light of this story; and may He grant that the glory of it and the beauty of it may have transfiguring power upon our giving. I do not think a collection is ever taken but that somewhere He finds a copper coin and kisses it into gold. Of course this is two-edged. He writes across many a gift still, *superfluity*.

It is not for me to measure the gift to God, I cannot; but it is for us ever to remember that religion, politics, ethics, were all included in that gift, and are always included in our giving. Giving is still a sacramental symbol. The giving which is true is the outcome of vital religion, high politics, true philosophy, perfect ethics.—*The British Evangelist*.

A RESOLUTION

If any little word of mine
May make a life the brighter,
If any little song of mine
May make a heart the lighter,
God help me speak the little word,
And take my bit of singing
And drop it in some lonely vale
To set the echoes ringing.

—Author Unknown.



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.

170. *Is it wrong for my daughter, who is nineteen, and me to playfully move around to the tune of the music? Neither of us attend dances.*

Now what is it that causes your daughter and you to like to playfully move around to the tune of the music? Is it not really because there remains a touch of the love of the world in your hearts? Also, since dancing is so dangerous to the morals of our youth, do you not think that you as a mother would set a much better example before your daughter if you and she did not dance together?

171. *Is it all right to keep on paying one's preacher while one is not paying his debts to his neighbor?*

Why not pay the preacher and pay the neighbor both? Should one rob God, and starve the poor preacher to pay one's neighbor?

172. *Is it right to open our churches to big singing conventions, when, although the songs sung are sacred, the principal leaders and members are worldly and do not sing to the glory of God? Would it not be mixing righteousness with unrighteousness to become partakers with them?*

The church of God is a sacred place, dedicated entirely to the service of God. To use it for less sacred purposes would be a mistake. Unsaved and unconsecrated talent is strongly forbidden in the house of God in Old Testament times; how much more so ought it to be now. Principle should never be sacrificed to popularity.

173. *Why do so many unwanted thoughts arise when one is in prayer, seeking God?*

Unwanted thoughts are likely to creep in upon one even though undesired. When an impure thought presents itself, look up by faith to Christ and honor His precious cleansing blood. When you find your mind wandering from the Lord, stay it again upon Him. Thoughts are peculiar in that we hardly know whence they come. Evil thoughts come from Satan. But evil thoughts, if not entertained in the heart are not sin. Resisting thoughts which ought not to be entertained is one of the great battles in the fight of faith, and the rejection of thoughts which ought not

to be thought, wonderfully develops Christian character.

174. *Do you not think that Matt. 24:29, "Then shall the sun be darkened and the moon shall not give her light," means spiritual darkness rather than to be taken literally, the same as in Micah 3:6?*

It will be a time of spiritual darkness, but I am inclined to believe that literal disturbances will occur at that time. There was a literal effect upon nature when Jesus died (Luke 23:44, 45), and there will likely be severe convulsions in nature when the time comes for Him to be revealed in flaming fire taking vengeance on them that know not God and obey not the gospel of our Lord Jesus Christ.

175. *Was the soul of the man of God who was deceived by the old prophet saved? 1 Kings 13.*

I do not think this man of God lost his soul because he was deceived by the old prophet.

176. *Was the old prophet who deceived him, but who wished to be buried by him, saved?*

I do not know.

177. *Where does the Scripture tell us we should pray for the lost?*

See 1 Tim. 2:1-3; see the connection between Elijah's prayer and the converting of the sinner. James 5:17-20. See Rom. 10:1; 1 John 5:16. Both Old and New Testaments abound in examples of prayer for the lost.

178. *Is it not foreordained who are to be saved?*

It is foreordained that only those who believe shall be saved. No one who will repent and believe the gospel will be lost. God's invitation is to "whosoever will."

179. *Will the lost condemn those who should have told them about salvation?*

God says, If we refuse to warn the wicked, their blood will be required at our hands.

180. *What is your opinion about unnecessarily working or buying on Sundays?*

It is wrong. If Christians do not respect and honor the Lord's day, who will? While we are not under the law of Moses, we are to be inlawed to Christ.



The Gospel in Foreign Lands



WHY SEND FUNDS THROUGH THE GENERAL COUNCIL?

This is a question often asked. We therefore submit for consideration several reasons why we feel it to be advantageous and Scriptural, for missionary offerings to be sent through some such channel as the Foreign Missions Department of the General Council. Of course we are primarily addressing people who feel themselves one with us in doctrine and fellowship, and who are interested in their money being placed where it will be used for the glory of God in the propagation of the full-gospel message.

Therefore, we would suggest that one reason why money should be sent through the Foreign Missions Department is that a similar policy was followed by the early Christian church. They deposited their offerings for general distribution in one treasury and entrusted the leaders of the church to distribute the money where they saw it was needed most. The leaders, then, through the ministry of others whom they appointed to this work were able to arrange that the needs of all were supplied so that none had an undue proportion, neither did any suffer lack. We endeavor to carry out this principle in dividing the funds among our missionaries. We are in close touch with all our General Council missionaries and know very largely the extent to which their needs are being met, thus being able to disburse the money entrusted to our care after the first-century Pentecostal pattern, distributing to every one according as he hath need. Money being sent direct to the field frequently results in one missionary, who is perhaps well known, getting what would be considered a most generous allowance, while others just as faithful and accomplishing an equal amount of good are scarcely able to make ends meet. Of course, we do not doubt that missionaries who receive extra money in this way make good use of it, but is it wise for us to pour so much money into the hands of a few, while others have not sufficient with which to even build a proper roof over their heads? We say confidently that if all people who are affiliated or sympathetic with our Council fellowship would forward their offerings, both designated and undesignated, through this office, a more equal apportionment among the missionaries could be made and real advance steps could be taken for the furtherance of the gospel, including the sending out of a number of candidates whom we are now obliged to hold back for lack of support.

Another reason that it is frequently a benefit to the missionary to have money pass through this department is that we know the best ways of sending money to each particular field, so that often the loss of time and unnecessary exchange are avoided which otherwise might occur where inexperienced people send money. All offerings handled by the Department are sent to the field undiminished by any

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.

charge for services, the department being maintained through offerings received designated especially for expenses.

We feel sure the closer co-operation we can secure in this great work, the more rapidly shall we be able to advance among the unevangelized multitudes. We welcome any inquiries from those who do not fully understand our methods.

Missionary Secretary

RETURNED TO CHINA

Brother and Sister Ferm, after a short ministry in Sweden, are now back in China. They may be addressed at General Delivery, Main Post Office, Tsing Tao, Shantung Province, China.

A VISIT TO AN OUTSTATION

MAY, 1929

G. M. Kelley

"Ting-a-ling-ling-ling!" the alarm clock sounded, announcing that the hour had arrived for us to get up and make preparation for the day's journey. We jumped up with some reluctance at having to leave our "comfy" beds, and dressed as quickly as possible. Our faithful Chinese boy greeted us as we came down for breakfast, then added, "The eggs are almost cold; I have waited some time for you to come down." Break-

CABLE RECEIVED

We deeply regret to announce that the following cable message has been received from Liberia dated July 29th, "Jessie Eustace died suddenly. Will write particulars. Signed Martha Neeley."

Sister Eustace went to the field in March, 1925, and was expecting to return home to America on furlough last spring. In view of the fact that she had been sick, the necessary money for her return fare was raised and telegraphed to the field last April. However, our sister, like the true soldier of the cross that she was, did not want to leave her post until she was compelled to do so, and accordingly held on trusting that her failing health might improve. She has received a more glorious home-going than was anticipated, and whereas we sorrow in our loss, yet we cannot but rejoice with her in the assurance we have of her triumphant entrance into the glory land.

Let us pray that others may be thrust forth to fill up our depleted ranks in this needy field.

fast was soon over and we left for the small boat fifteen minutes' walk from here.

However, we had to take leave of little "Billy" for he has the cutest way of saying, "Good-bye, Daddy, I will pray for you." Though he is only five years of age, there is such assurance in the promise. The "Peniel Family" followed us to the front gate and waved a fond farewell—then we were off.

On arriving at the river, we found Miss Lei, our little Bible woman, waiting. She had become so excited over the proposed journey, that sleep fled from her, so she got up and had her breakfast about four o'clock. The baggage was placed on the small boat, then Mrs. Kelley, Mrs. Perdue, Miss Lei, and I got aboard.

Soon we were at the larger boat, which took us thirty-four and a half miles up the river. As we arrived rather late, all of the "choice" seats were taken. Some of the passengers were asleep on the floor; some braced up against the sides of the boat; while others, half awake, sat chewing mellow seeds or lazily smoking cigarettes made of native-grown tobacco, rolled in paper, shaped like a cone. As we entered the room some called out half under their breath, "Oh, so many foreign devils!"

Soon the boat was off, and the fresh air was most welcome as it helped clear the atmosphere of the rotten odor of the tobacco smoke, and the mixture of other scents that reached our compartment.

"Teacher, what grade of tea do you take?" cried the little attendant, as he approached with bowls ready to prepare the leaves for steeping with boiled water.

I answered, "We prefer boiled water only."

Then a voice peeped up, "Why he speaks Chinese like a man born here. He has been here nothing less than forty years."

I took this opportunity to speak to them; then a man asked, "What is your honorable business?"

Upon replying that mine is that of preaching the gospel, he asked:

"Why are you traveling on a boat like this?"

"Of course your King pays your expenses?" another dared to ask.

But I directed my attention to one man and questioned: "Have you ever heard of Jesus?"

"Never," he replied.

I then preached the gospel to this individual, with particular pains, however, to speak loud enough for every one to hear me.

We had not been long on our journey, when the captain said:

"The boat is on a sandbar, and possibly we will have to stay here all night."

But suddenly a smaller boat came in sight, and the captain reassured us that this boat would be able to carry us, and that he would call it as it approached. We soon transferred to the other boat, the whole boat load likewise making the exchange. Then came the rush for every available seat. We were soon settled, but with not enough room to stretch out our limbs, for the rest of the journey.

With about three hundred on this small boat, we had to be friendly and neighborly. I drew out my magazine and attempted to read, but soon there were eyes peering over my shoulder, so I had to put it away and make some explanations.

"About three hundred people are on this boat. Why not preach to them? We may never see them again," Mrs. Kelley said. About this time our little helper, Miss Lei, was sitting near by with her head buried in her hands, and suddenly as if moved by some unseen power she jumped to her feet and opened her speech thus: "Friends, I cannot restrain myself any longer." We prayed for her as she spoke and some of the listeners asked questions. When she had finished, I asked them to tell us if they would like some music. From all over the boat they called "yes, yes." Mrs. Perdue opened up the folding organ and we sang a number of our choruses, "I Am Never Lonely," "God Help Me to Save China," etc. After this I spoke, and after speaking at some length the people became intensely interested and began asking questions. One man said, "Come to our town and preach, I am sure everybody will believe, for you know everything about religion." Another asked, "May I leave the boat here and follow you to the mission and hear more?" I said, "The time is up; we must get ready to leave the boat." One man cried, "No, preach on; you have another hour."

How glad we were to arrive at the little mission after being all day on this trip of thirty-four and one-half miles. The Christians came to see us, one by one. They had news of our coming, so one of them had prepared for the women to live in his home. He put up the bed-boards, hung the mosquito net, and made what he thought elaborate preparations. But there was no place to wash, no chairs, no bathroom, or any furniture of any sort which would go to make the room a comfortable place to live in for the week. Worse still, there was not a window in the building, and the doors had to be closed and barred at night, cutting out all of the air. It was finally decided to let the women sleep in the loft in the little mission, and I would occupy the hall, making my bed by placing the seats together. With this primitive arrangement, amid the mosquitoes, fleas, and unpleasant odors, the nights for one whole week were spent.

How abundantly the Lord repaid us for the visit! The chapel was filled every night to overflowing, and as we preached the Lord did anoint with the Holy anointing. One wealthy merchant confessed, "I am discouraged," but he was refreshed by the messages. Every night from the neighboring village, the man whose heart the Lord had opened came with his little lantern. As he sat and listened I thought of the man called Nicodemus, who came to Jesus at night.

The last night, after the very full day on account of the burial of a saint, we decided we would not have any service, as we had to leave the following day at six o'clock. But some sixteen men found their way to my little room in the attic; and, tired as I was, another message had to be preached to these men whose hearts had been moved upon by the Holy Spirit during the week. "Dear Lord," I cried, as I took up my Bible, "I am absolutely lifeless, help me

at this hour." I turned to the resurrection chapter, Mark 16. How the young men enjoyed it. They listened with rapt attention, and then one after another said, "I do believe." Before the service was over, which lasted more than an hour, I felt perfectly rested. I was ready to throw open the doors for another service.

Grandma Cheung went to heaven while we were there, and such a joyful entrance was hers. She died praying, "Lord, bless the dear sister who attends me so faithfully and washes my face."

We went about fifteen miles farther up the river, taking eleven hours to make the trip. There we had services for a week, and many were brought under the influence of the Spirit. About twenty-five confessed, but the meetings were interrupted by the sudden misunderstanding between the governments of the two provinces, resulting in the town being overrun with troops. We had to call a small boat back home, taking a part of two days and one night to make the trip. One place the soldiers mistook us for the enemy approaching in the darkness, and prepared to shoot us, but the Lord miraculously intercepted by sending a Christian soldier to our rescue. Just yesterday a man called me up, and said, "My friend heard you preach on the boat the other day, and is under conviction. He wants to come down and see you."

How can we count the hardships anything, when we consider that at least *two thousand five hundred* heard the gospel, forty made a confession of Jesus, some were baptized in water, and the Christians strengthened in the most holy faith? One young Christian said, "I have wept sixteen times in my life, and these were occasions when I felt the burden for my church so heavily I could not refrain." I am glad that I was permitted to visit this outstation.

BROUGHT BEFORE RULERS

F. G. Barker

Our work in Huancayo, Peru, is taking on more life now. Eleven have been baptized in water recently and several more are to be baptized next Thursday. We have our prayer room at the back of the church and had a good prayer service after the regular meeting last night. Our services are not so well attended, but those who attend have interest and we praise the Lord for the few.

The last day Dr. Montano, a young ex-priest, and his wife were here. Dr. Montano and I were arrested and taken before the chief of police and the subprefect. The resident priest, who is quite popular, had made a written complaint against us to the subprefect who gave orders to the chief of police to have us appear for investigation. The latter is a friend of ours and regretted to do it and told us that he hesitated until he received the second order from the subprefect. The chief of police sent a plain-clothes man for us and had the police who took us to the subprefect to go ahead of us so the people would not notice we were under arrest. The chief of police was very kind and treated us with much respect, but the subprefect whose family is strongly Catholic and who is really governor and acting as subprefect while the real officer is away for vacation, received us

rather unpleasantly at first, but after we had talked with him for a few moments and told him it was our business to preach the gospel and not to fight the Roman church as the priest had accused us of doing, he changed his attitude. But he asked us to close our services on Thursday and Friday night, since he said we would likely be in danger as that is the time when the church becomes most zealous. I didn't want to agree to do so, but Dr. Montano suggested it was best. He has suffered so much, having been in jail and also expelled from the country when he first accepted the gospel. So as he had received a wire from his secretary to return to Lima, we decided to close the meetings that night, Wednesday, and he and Mrs. Montano returned to Lima on Thursday. We hope they can come again when they may not be hindered.

I had never spoken to the priest, so I took advantage of the opportunity and called on him in his study after we left the subprefecture. He received me kindly and we had quite a long talk. I told him that I was not his enemy and that we were not preaching against the church. He said that all who go to our meetings are not Protestants and had told him things. Some of the things which were told him were false. Dr. Montano made a public statement that he was not here to preach against the church, but when he told his experience, he naturally had to tell some things which reflected on the priesthood and that no doubt led to the persecution. The priest said all who leave the church are bad.

In our conversation he stated that he knew the Bible well. I told him I was glad to hear it. He said, for example, he did not find in the Bible any teaching as to how baptism should be administered. I told him I did and took my Testament out of my pocket and read him a few verses in Romans 6 how we are buried with Him in baptism, etc., and his countenance changed and he seemed to be quite impressed. He said I would be all right if I would come to the Catholic church. I told him he was more likely to come out of it, but he could not agree with me. I have had a burden and tears for him since in my prayers and I do trust God may get hold of his needy soul.

THE SINGLE EYE

Ye cannot serve God and Mammon. One man for one woman is the divine standard. In business, men know so well that singleness of purpose is necessary to success that they say of a man who scatters his interests, that he is "Jack of all trades; master of none." That is what the Lord Jesus was talking about in Matt. 6:22, 23. He who tries to serve God and Mammon, or who tries to be husband to more than one woman at the same time is spiritually cross-eyed. If he makes any headway at all he must learn to ignore the vision of either one eye or the other. He must be of a single eye. The man who allows something other than God to occupy a chief place in his life, has not a single eye. He will fail. Having the double eye the Lord Jesus calls having an evil eye.

:- In the Whitenened Harvest Field :-

GOOD ATTENDANCE

Brother D. V. Robinson, Searcy, Ark., writes: "We started a meeting at Griffithsvillè, Ark., a week ago, and the country was stirred for miles around. We had as many as 600 or more people present. The meeting will continue indefinitely."

SEVEN MORE FILLED

Mrs. J. Gloss, Tyler, Texas, writes: "Just closed a three weeks' meeting at old Bethel. The Lord blessed from the beginning. Saints were revived, and backsliders were reclaimed, 7 were filled with the Holy Spirit and 10 baptized in water. Brother Kelley assisted in the last week's meetings."

GOOD INTEREST

Sister Ida McAdoo, Rush Springs, Okla., writes: "Brother Harvey Huddleston of Bailey, Okla., and myself have just closed a three weeks' revival at Bailey where 7 souls were most wonderfully saved, 9 baptized with the Holy Ghost, and 9 baptized in water. We rejoiced to see this breakthrough for the Lord as this is the first in years for Bailey. The crowds were very large, and good interest was shown."

WAVE OF SALVATION

Pastor Harry Steil, of Cleveland, Ohio, writes: "We wish to thank God for a most blessed wave of salvation which flowed over our two weeks' of special meetings with Delores Dudley, the child evangelist of New Philadelphia, Ohio. Over 100 souls — most of them young people — came to the altar for salvation. It was an inspiring witness to the whole congregation of what the Baptism of the Holy Spirit can do for a young girl in making her a mouthpiece of God."

SUCCESSFUL MEETING

Pastor P. F. Ramsey, Malvern, Ark., writes: "The dear Lord is wonderfully blessing in Malvern. We have just closed a 3 weeks' revival meeting. Numbers of people were saved and baptized with the Spirit. The town is stirred. Brother Burris was with us the first week, and Brother Bentley was with us the second week. The third week we carried on the meetings ourselves. Surely it was the most successful meeting that Malvern has had in years. We baptized 29 in water, and 35 new names were added to the assembly roll. Many who had diseases of long standing were healed."

REVIVAL CONTINUES

Pastor Thomas Twiss, of Gravity, Pa., writes: "We have just closed a three weeks' meeting with Evangelist Loren B. Staats of Ohio. The meetings were successful and great interest was shown as much as 800 people being in attendance at several of the tent services. Some of these prayed through to salvation in the old-fashioned way and believers were filled with the Spirit according to Acts 2:4. The revival is still going on. The Sunday after the special meetings closed, 3 were saved and 1 baptized in the Spirit."

AT SUPPER TIME

God has a supper time, even as you and I. The supper of which He speaks is upon a wedding occasion—it is the wedding supper gracing the marriage of His Son. At His own wedding—amazing thought—that Son will gird Himself and serve His guests. Luke 12:37. Heaven's superlative greatness is attained by lowliness in serving. Luke 22:26. But there has been difficulty in getting guests, so that the supper, ready now for long years, has not even yet been served. All along we have been under instructions to go "into all the world" inviting "every creature"; but now that the serving of the supper can no longer be deferred, we hear ringing out again the old command, though differently phrased: "Go ye out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind." Looking again, and seeing that room at the table still remains, the Lord adds, urgently hastening us, "Go out into the highways and hedges, and compel them to come in, that My house may be filled."

Brethren, while we all are sure that supper has not been served, do we not believe that it soon must be? Have we not in a thousand persuasive forms heard the assurance that Jesus is coming soon? Yes, surely, yes. Then shall we not heed the heart-cry of our Lord and personally carry the message to those multitudes who never go to church—who scarcely know there is to be a supper to which they are invited? Does not the "every creature" include these non-church-goers? Come, fellow travelers, let us hie us to the hedges.—C. E. R.

OSLO, NORWAY

Word comes to us from Pastor Barrat in Oslo, Norway, of a blessed meeting at Easter time when they were visited by Brother Wigglesworth. In Norway, Shrew Thursday and Good Friday are very holy days. No work is done in the factories and shops, or in the offices and public places. The same is the case on Easter Sunday and the Monday following. The largest hall was rented and was filled to overflowing. The Lord's presence was manifest in a very precious way.

BAPTISTS ARE BLESSED

Pastor M. Stanaland, Tallahassee, Fla., writes: "Just closed a three weeks' revival at Ivan Tabernacle. Sister Effie LuAnn Miller was in charge. A large number were saved, several backsliders were reclaimed, 5 received the Baptism with the Holy Ghost, and many were

wonderfully healed. Almost all of a Baptist church came over into the assembly, including 2 Baptist preachers. We have tried for several years to get these two churches combined. Thank God for sending the Spirit of love that brought unity, power, and peace. Sunday, July 21st, we had a missionary message and offering. God greatly manifested His power, especially on the closing day of the meeting."

HEAVENLY DAYS

Mrs. K. Knightly, Windsor, Mo., writes: "Brother Ray Biswell of Monte, Ark., has just closed a four weeks' campaign at Lusville, Mo. The country has been stirred with this full gospel, many having heard it for the first time. Many were saved, healed, and baptized with the Holy Ghost. The days of these meetings were days of heaven upon earth. Up to this time I had almost thought there were no Christians in these days, but God has been good. On July 4th the saints from Sedalia came with their musical instruments. Their music drew us close to God. Our worship seemed heavenly. God healed my little 12-year-old daughter from kidney trouble, and me from neuralgia."

BRIEF MENTION

Brother Werner Uhlman, Newberg, Ore., writes: "We are having special meetings with Evangelist Lola DeVault of Kansas. It is now the third week, and the interest is increasing. Several church members have become stirred up by the meetings and have begun seeking the Baptism with the Holy Spirit."

Brother Johns, Iron Mountain, Mich., writes: "Can surely report victory for the Lord here. We are praying for a revival. We had a water baptismal service Sunday at Iron River where my coworker, Emery Johnson has a charge. Eight were immersed and a wonderful service followed in the evening, at which time 6 souls were gloriously saved."

Pastor C. C. Goree, Wheeler, Texas, writes: "Evangelist Sister Bessie Misner of Amarillo, Texas, brought some very wonderful and inspiring messages to the people during a recent campaign. Good seed has been sown and we are expecting it to bring forth fruit, some even a hundred fold. The entire community has

been improved as a result of the preaching of the Word."

Pastor Albert Ogle, Blair, Okla., writes: "After so long a season of spiritual drought, God is again blessing in a wonderful way. Since I accepted the work here in April, 8 names have been added to our assembly roll. Last Sunday at our regular evening service, 3 wept their way to Calvary's Cross, and I was filled with the Holy Spirit."

Sister Lola Lichlyter, Sheridan, Wyo., writes: "The Lord raised up this little mission at 129 S. Gould St. We are believing the Lord for a great revival and surely there is great need in this barren state. So far as I know, ours is the only assembly in the north half of the state. The need for workers in all this state is tremendous. God has added to our numbers a holiness preacher and his wife, both having recently received the precious Baptism of the Holy Ghost with the Bible evidence."

SUCCESSFUL CAMPAIGN

Evangelist Oscar Davidson, Wichita, Kans., writes: "Big revival in Chickasha, Okla. We closed a very successful revival campaign some few weeks ago. God was with us in great power to save, heal, and baptize. After a few nights the building was filled with hungry hearts. Great interest was manifested by the public, and 19 were saved while 7 received the Baptism with the Holy Spirit. All mail will reach me at 509 E. Harry St., Wichita, Kans."

A CHURCH REVIVED

Pastor C. C. Miller, Y. M. C. A., Kansas City, Kansas, writes: "We have just closed a splendid fifteen days' revival under the leadership of Brother and Sister Chas. E. Robinson from Headquarters, assisted by their daughter Vashti and Brother Ross Wood of Springfield, musicians and soloists. The results were excellent. While a few were saved and reclaimed, and an extraordinarily high percentage of those seeking healing were healed, the big blessing lay in the bringing of the church back onto her toes. The healing of a malignant and deadly cancer stood out prominent among the rest. Since the meetings closed a splendid spirit has been manifested among the saints."

HEALED OF CANCER

In 1926 I was taken very ill and suffered untold pain. We were living in Kansas City, Mo., where we had access to the best in the way of doctors. My husband called several of them and they every one said I would have to be operated on. Finally, I was suffering so bad that I went to the hospital and was operated on, but was not much improved. In 1927, we moved to Kansas City, Kansas, where we have had 28 doctors. They told my husband that the best they could do was to give me morphine to ease my pain. The trouble was a cancer in my abdomen, from whence it discharged and finally ate through the skin of my stomach and was a large open, malignant sore. I could not eat or sleep or get a moment's peace. I weighed

168 pounds when I took sick and speedily went down to only 87 pounds. November 27, 1928, I had a stroke of paralysis, after which I could neither walk nor talk. One afternoon they thought I was dying and called the priest who anointed me and prepared me for death. I was then 39 years old. I had not been able to speak a word for three days. Those standing about me called on God to spare me and I got better. After several months I got so I could walk on crutches and finally I could walk alone. Still, although I took from \$6 to \$8 worth of medicine a week, I could not get relief from pain. Hearing that Brother Dan McNally, an ex-convict, was to give his life story at the Pentecostal church at 7th and Riverview, I went. At this meeting I heard the announcement made that a revival meeting conducted by Brother and Sister Chas. E. Robinson and party, was to begin, and through the circumstances of attending the McNally meeting and hearing this announcement I was later healed. I attended the first night service at the revival. The next night Brother Miller joined with Brother and Sister Robinson in praying for me and I was healed. The cancer healed over with skin as smooth as my face, but for two days it continued to drain very badly. On Wednesday I had prayer for this draining and the next morning it had ceased entirely. The name of the Lord Jesus Christ, through faith in His name has made me strong and I am a healed, well woman. From the time of the first prayer I have taken no medicine, neither have I felt the desire or need for any. Oh, it is a wonderful deliverance, and I give God all the praise.—(Mrs.) Rose Little, 215 S. 10th Street, Kansas City, Kans.

I have read the above testimony of Sister Little and, having been conversant with the facts as they developed, I have every reason to believe that she has accurately stated the case.—C. C. Miller, pastor, Y. M. C. A., Kansas City, Kansas.

AN OUTCASTE CHRISTIAN'S HONESTY

In sweeping out the courtyard of a Hindu farmer, for whom her father worked, a young native Christian girl discovered one day a piece of jewelry embedded in the dust heap. Immediately she covered it with her foot, and when she was sure that no one was watching, quickly transferred it to a fold of her chaddar where she tied it up securely.

Her sweeping ended, she trudged off with her basket and broom to the outcaste quarters dwelling with delight and excitement upon the thought of her new possession. But as she took it out to gaze at it, standing on the threshold of her own house, a voice in her heart seemed to say: "Thou art a Christian; a Christian must not steal!"

In vain she tried to quiet that still, small voice. Almost in spite of herself she turned and slowly wended her way back to the farmer's compound. There, handing back the ornament to a group of Hindu women seated on the bedstead, she said: "You have often jeered at me for being a Christian, but will you scoff to-day when my Lord Christ makes me give back the jewel I might have stolen from you?"—*Missionary Review of the World*.

AFRAID OF BEING CALLED A FANATIC

"A great many people are afraid to be filled with the Spirit of God—afraid of being called fanatics. You are not good for anything until the world considers you a fanatic. Fox said that every Quaker ought to shake the country for ten miles around. What does the Scripture say? 'One shall chase a thousand and two put ten thousand to flight.' It takes about a thousand to chase one now. Why? Because people are afraid of being too religious. What does the world want to-day? Men who are out and out for God, and not half-hearted in their allegiance and service."—D. L. Moody.

A PARABLE OF POWER

After God had first whispered that sibilant word, "steam," the world settled down to the comfortable conclusion that the Almighty had uttered His last word concerning power. It was "power under pressure." Then came the discovery of a new dynamic, when the electric spark released the energy of gas mingled with air and gave us power without pressure—"power by explosion." To-day scientists are hinting that there are amazing and epoch-making discoveries just around the corner by means of which we shall release power by atomic emanation, with "quanta" of every sort of energy, similar to those which produce light.

God is still whispering His secrets of power to those whose ears are unstopped. We once thought that power by moral pressure was the key to progress. Moral force, like its physical counterpart steam, was reckoned our ethical ultimate. Then came the release of the energies of personalized power. Set free by the electric spark of the spirit of democracy, individual initiative has revolutionized our economic and social life.

Just around the corner there are hidden treasures of new and vaster power waiting for those who will keep their minds open and their consciences alert to the mind and will of God. The late Dr. Charles P. Steinmetz, physicist of the first magnitude, thought that the treasures just around the corner were more than physical, that the next great discoveries would be made in the realm of spirit.

Wanted, young men and women who will be willing to pay the price—humility, courage, candor, perseverance, unselfishness! Wanted, those who will explore the hidings of power revealed by Jesus Christ, that great pioneer who, by His sacrificial cross, blazed trails to reality in order that men and women and little children "might have life and might have it abundantly!"

"Who follows in His train?"—W. H. F. in *Christian Herald*.

HELP FOR THE FAMINE SUFFERERS

Brother W. W. Simpson has written us advising that some people have been sending him money orders and bank drafts on Shanghai or Hongkong which have occasioned great loss to him in exchange. For instance on a money order of \$5.00 he would lose nearly a dollar in exchange.

All offerings for Brother Simpson or his work will be forwarded by the Foreign Missions Dept., 336 West Pacific Street, Springfield, Mo., in the way that best suits Brother Simpson's convenience and the greatest saving will be effected in exchange. Every designated offering received by the Foreign Missions Department is sent out exactly as requested and an advice slip sent to the missionary informing him or her of the name and address of the donor, so that acknowledgment may be made to you direct.

"I inquired what iniquity was, and found it to be no substance, but the perversion of man's will from Thee, the Supreme, toward lower things."—Saint Augustine.

GENERAL COUNCIL FELLOWSHIP

The following names were added to our ministerial list in the month of July, 1929. Averill, Otis R., Chippewa Falls, Wis. Beaver, Wm. J., Kissimmee, Fla.

Beaver, Mrs. Margaret E., Kissimmee, Fla.

Campbell, Maynard W., Orchard, Texas
Carlson, Albin E. E., Strandquist, Minn.
Carlson, David M., Spooner, Wis.

Clattenburge, Alexander H., Conneaut, Ohio

Cook, Mrs. W. A., Mountainair, N. M.
Fauss, Milton L., Houston, Tex.

Finch, Clinton E., Springfield, Mass.

Girouard, Robert, Booker, Texas

Gorham, Arthur J., North Crosby, Minn.

Hall, Leon D., Portland, Oregon

Henderson, Miss Elsie H., Parkers Prairie, Minn.

Hoffman, Loran D., Nehalem, Ore.

Kirkland, Miss Gracie M., Liberty Hill, Texas

Klingsheim, Oscar W., Lime Springs, Ia.
Klingsheim, Mrs. Elizabeth, Lime Springs, Iowa

Landahl, Morris V., Eagle Bend, Minn.
Mears, Harry C., Hominy, Okla.

Montoya, Ramon, Carlsbad, Calif.

Norman, Clarence R., Plentywood, Mont.

Ogle, Mrs. Ora, Spokane, Wash.

Parker, Ted C., Chiloquin, Ore.

Parten, Robert E., Austin, Texas

Pynning, Louis Odd, Stillwater, Minn.

Rake, Guy H., Huron, S. Dak.

Riediger, Mrs. Peggy, Vancouver, B. C., Canada

Robinson, Dock V., Searcy, Ark.

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

Boothman, Stephen (Withdrew), International Falls, Minn.

Collins, Mrs. Mary Groat (Withdrew), Rialto, Calif.

Gunter, Miss Garnett (Withdrew), Wichita, Kansas

Long, Jeff D., North Little Rock, Ark.

Forthcoming Meetings

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

WEWOKA, OKLA.—Sunday School Rally at the Assembly of God, August 18. All local and near-by assemblies invited.—Pastor M. A. Malone. Box 694.

TATUM, N. M.—Evangelist W. H. Wheelchel and wife of Oklahoma will begin a meeting August 20. This is a new place. Any help will be appreciated.—T. E. Fisher.

WINNIPEG, MANITOBA.—Uldine Utley and party will conduct an evangelistic campaign August 18-September 8 in the Amphitheater seating 7,500.—Watson Argue, 143 Machray Ave.

LONDON, ARK.—Brother Wm. S. Moore and wife will begin a revival campaign Aug. 17 to continue three weeks or longer.—Roy F. Meredith, pastor.

MORLAND, KANSAS.—Old-fashioned revival will be held under large tent, beginning Aug. 18, and continuing four weeks. Brother Benton H. Armes of Wichita, Kans., evangelist.—J. W. Collins, pastor.

FT. WORTH, TEXAS.—Rev. Albert Ott of Houston, Tex., will begin a revival with the First Assembly of God, Ft. Worth, Texas, Aug. 11 to continue 2 or 3 weeks.—F. D. Davis, pastor, 2129 Jennings Ave.

CONNEAUT, OHIO.—Revival at Assembly of God, Sept. 1-15. Wm. Emmenegger, Evangelist, L. C. Hicks, Pianist and singer. Special music every service. The orchestra and choir will assist.—Alex Clattenburge, pastor.

ARTESIA, N. M.—Old-time camp meeting, Sept. 1-15. Conducted by C. L. Musgrove and wife, of Houston, Tex. Plenty of good water and shade.—For further information write N. C. Whitlock, Box 301, Carlsbad, N. M.

CHRISTOVAL, TEX.—Camp meeting in Tabernacle Aug. 21-30. Evangelist E. R. Winter and party in charge. Two services a day. Nice cottages can be obtained at reasonable rates. Bring bedding. Camp on the beautiful Concho.—L. R. Rigway, Christoval, Texas, or A. J. Berry, Seagraves, Texas.

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.

NOTICE.—Evangelist Smith Wigglesworth of England will dedicate the new Jamaica Tabernacle on Oct. 6, located at Jamaica Ave. and 168th St., Jamaica, N. Y. It will accommodate 1500 people. Meeting will continue Oct. 6-27. Those desiring to attend communicate with Pastor Homer A. Tomlinson, 9305 224th St., Queens Village, N. Y. Tel. Hollis 0756.

SECTIONAL CONVENTIONS

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.

MISCELLANEOUS NOTICES

NOTICE.—Husband and wife who are both ministers desire middle-aged lady who needs a good home, to live with them to care for the home while they give themselves to the ministry of the Word and prayer. Must be pleasant in disposition and a true Christian. Any one interested may write Box 942, El Dorado, Ark.

NOTICE.—In response to my notice that my assembly were "ready to pray" many requests came for me to come to pastorless assemblies. Not seeing any way that I could do so, I did not preserve those letters. A change has taken place so that I am now planning to go East. Will any pastorless assemblies wanting me to stop, please write me at 922 E. Fillmore St., Phoenix, Ariz.—Fred Oeltjenbruns.

NOTICE.—Pastor S. W. Squier, formerly pastor of Verdugo City Gospel Mission, announces the opening of the Assembly of God Mission at 308 State St., Santa Barbara, Calif. Any Council minister passing this way is invited to give us a call. Meetings are Sunday, Bible school 9:45 a. m., morning worship 11 a. m., evangelistic service 7:30 p. m. Tuesday and Saturdays 7:30 p. m.—Pastor S. W. Squier.

CHANGE OF ADDRESS

Brother and Sister Alva I. Walker (From Belgian Congo) are residing for the present at Route 3, Lynden, Wash.

Brother and Sister Eric M. Johnson, have requested that their mail be sent in care of Heart of Africa Mission, Wamba, Ituri Province, Congo Belge, via Egypt—Khartoum.

OPEN FOR CALLS

EVANGELISTIC.—After Aug. 26, we will consider calls anywhere in the Western States. Wife is a pianist. Young lady singer and musician will accompany us. We have one child. References write: Floyd C. Woodworth, Dist. Supt.

A Trip

Around the World

"WITH SIGNS FOLLOWING"

The Story of the Latter Day

Pentecostal Revival

By Stanley H. Frodsham

Imagine yourself on a journey around the world, visiting four continents, many countries on these continents, and many places in these countries, and at every place you stopped, finding a wondrous Pentecostal revival at white heat! That is your experience in reading "With Signs Following."

To follow this account of the work of the Holy Spirit in Pentecostal power is to receive a new vision of the mighty grace and power and love of our God.

Following the absorbing story of what actually happened in these places thousands of miles apart, and among almost every race of people, it is all shown to be the fulfillment of Bible promises. And that establishes our faith and gives us Scriptural standards by which to measure our own experience or lack of experience. New Revised and Enlarged Edition.

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You Are One of These Three

THE LITTLE FLOCK IN THE LAST DAYS

By Alice E. Luce

As John the Baptist was sent to prepare the way for the first coming, so the Church is called of God to prepare the way for the second coming of Jesus. The first chapter of this book is a study of John and his ministry which teaches us much about what God expects us to be and do.

The signs of the times which show how near the coming of Christ is, naturally group themselves into three parts, each part having a special effect on one of these three classes of people. Studying the signs of the times in relation to these three classes of people makes everything much plainer than by other methods. The second part of this book gives just such a study, and makes it possible for one who is not a special student of prophecy to understand the things which are happening around him.

The last part of the book is written specially for the instruction and comfort of those who will stand true to the Lord and be found worthy to escape those things which are coming on the earth. Every earnest child of God will be lifted up and strengthened by this part of the book.

Altogether, "The Little Flock in the Last Days" is a book which is welcomed by sincere Christians everywhere.

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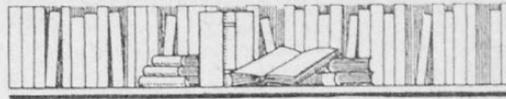
of the Rocky Mountain District Council. H. B. Harlock, Wichita, Kans. and Paul A. Fleming, Holly, Colo. After Aug. 26.—1128 E. 2nd St., Trinidad, Colo.

PASTORAL.—In full fellowship with the General and Southeastern District Councils; 10 years' experience in evangelistic and pastoral work, formerly district presbyter. Have one child. Wife and I both preach. She is a graduate of Bethel Bible Inst., Newark, N. J. I graduated from Findlay, Ohio, Bible School when it was under the auspices of the General Council, and am a trombone musician. References: Supt. J. E. Spence, Florala, Ala.; Elder G. C. Courtney, Hartford, Ala.; Elder O. E. McCleary, Dayton, Ohio, c/o of the Peniel Bible Inst., 166 Buckeye St.—M. L. Smith, 312 32nd St., Columbus, Ga.

WORLD MISSIONS CONTRIBUTIONS
July 26 to 31 inclusive

- All personal offerings amount to \$870.62.
- 1.86 Sunday School Jefferson Ore
 - 2.07 Assembly of God S S Willow Springs Mo
 - 2.65 Assembly of God Yazoo City Miss
 - 2.80 Busy Bee Band Fairmont W Va
 - 3.00 Prunedale Assembly Watonsville Calif
 - 3.00 Jester S S Jester Tex
 - 3.00 Assembly of God S S Seneca Mo
 - 3.00 Junior Boy's Class Assembly of God S S Goose Creek Tex
 - 3.08 Assembly Caldwell Kans
 - 3.40 Young Ladies' Class Full Gospel Tab Sacramento Calif
 - 3.63 Assembly of God Hendley Nebr
 - 4.15 Pentecostal Assembly of God Toledo Ore
 - 4.17 Assembly of God S S and Church Oswego Kans
 - 4.50 Auburn Pent'l S S Auburn Wash
 - 5.00 Kitzmiller Assembly Kitzmiller Md
 - 5.00 Christ's Ambassadors Kingsburg Calif
 - 5.00 Iva Tabernacle Tallahassee Fla
 - 5.10 Assembly of God Church Knoxville Iowa
 - 5.25 Assembly of God S S Canalou Mo
 - 5.50 Bethel Chapel Assembly of God East of Weston Ark
 - 6.00 Pentecostal Assembly Raceland Ky
 - 6.07 Mt Pearl Assembly Kit Carson Colo
 - 6.20 Missionary Society Bunker S Dak
 - 7.00 Assembly of God First View Colo
 - 7.00 Women's Missionary Council Wichita Falls Tex
 - 7.88 Full Gospel Assembly Tulare Calif
 - 9.00 Christ's Ambassadors Band Hammond Ind
 - 9.00 Pentecostal S S Regan N Dak
 - 10.00 Pentecostal Church Bradenville Pa
 - 10.00 Full Gospel Church S S Deer Park Wash
 - 10.00 Women's Missionary Council Houston Tex
 - 10.00 Assembly of God S S Herulanum Mo
 - 10.40 Full Gospel Pent'l Church Passaic N J
 - 11.00 Full Gospel Assembly Monrovia Calif
 - 11.50 Assembly Fayetteville Ark
 - 11.57 Attica Assembly of God Attica Kans
 - 12.00 Assembly of God Olympia Wash
 - 12.49 Gospel Tabernacle Memphis Tenn
 - 12.60 Gooding Assembly Gooding Idaho
 - 13.00 Glad Tidings Temple Lodi Calif
 - 13.65 Assembly of God Allemands La
 - 14.00 Bible Assembly S S South Gate Calif
 - 15.00 Gospel Tabernacle Muskegon Mich
 - 15.10 Oak Grove Gospel Tabernacle Monterey Calif
 - 16.00 Friends in Bradford Pa
 - 16.71 Houston Heights Assembly & S S Houston Heights Texas
 - 17.00 Bethel Pent'l Assembly Cortland N Y
 - 20.00 The Pentecostal Church Medina Ohio
 - 20.00 Full Gospel Crusaders Trinity Tab
 - 20.00 Elim Tabernacle Rochester N Y
 - 21.00 Lattintown S S Milton N Y
 - 21.40 Busy Bee Band Pittsburg Kans
 - 23.20 Mehida Pent'l Assembly Canaan N H
 - 24.50 Full Gospel Assembly & S S Kingsburg Calif
 - 24.56 Sunnyvale Highway Pent'l Assembly Sunnyvale Calif
 - 25.00 Wells Memorial Pent'l Church Tottenville N Y
 - 29.14 Busy Bee Missionary Band Concord N H
 - 33.44 Gospel Tabernacle Alton Ill
 - 37.87 First Pent'l Church San Bernardino Calif
 - 50.00 Four Fold Gospel Church Battle Creek Mich
 - 50.00 Pent'l Bible Class Avoca Pa
 - 70.86 Pent'l Church & S S Long Branch N J
 - 88.00 Pentecostal Mission Bellingham Wash
 - 90.00 Pent'l Tab and Y P Society Lancaster Pa
 - 90.00 Pent'l Prayer Band Allentown Pa
 - 95.00 Assembly of God Tabernacle Minneapolis Minn
 - 140.00 Pent'l Church Jeannette Pa
 - 142.28 Berea Tabernacle Detroit Mich
 - 215.00 Pentecostal Assembly Scranton Pa
 - 764.03 The Pentecostal Church Cleveland Ohio
- Total amount reported\$3,339.28
Expense fund\$57.79
Home missions fund28.86
Reported as given direct to missionaries58.66
Reported as given direct to home missions22.81 168.12
- Total for foreign missions\$ 3,171.16
Amount previously reported17,017.88
Total amount to date\$20,189.04

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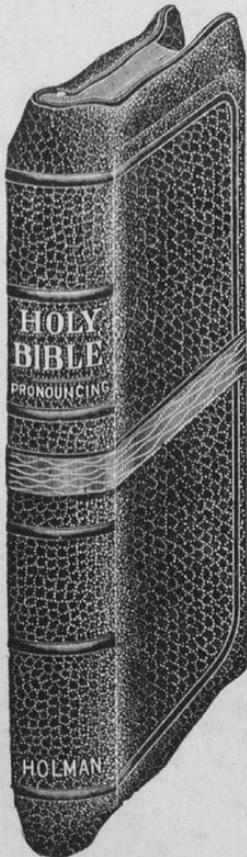
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Specimen of part of Page

olden candlestick. ZECHARIAH, 4.

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B. C. 519.

s Deut. 32. 9. t ch. 1. 17. u Hab. 2. 20. Zeph. 1. 7. z Ps. 68. 5. Is. 57. 15. 2 Heb. the habitation of his holiness. Deut. 26. 13. Is. 63. 10.

a Hag. 1. 1. b Ps. 109. 6. Rev. 12. 10. 3 That is, an adversary. 4 Heb. to be his adversary. c Jude 9. d ch. 1. 17. Rom. 8. 33. e Amos 4. 11. Rom. 11. 5. Jude 23. f Is. 64. 6. g Is. 61. 10. Luke 13. 22. Rev. 19. 8. h Ex. 29. 6. ch. 6. 11. i Lev. 8. 35. 1 Kin. 2. 3. Ezek. 44. 16. 5 Or, ordi- nance. k Deut. 17. 9. Mal. 2. 7. 6 Heb. walks. l ch. 4. 14; 6. 5. m Ps. 71. 7. Is. 8. 13; 20. 3. 7 Heb. men of wonder, or, sign, as Ezek. 12. 11; 24. 24. n Is. 42. 1; 49. 3, 5; 52. 13; 53. 11. Ezek. 34. 23, 24. o Is. 4. 2; 11. 1. Jer. 23. 5; 33. 15. ch. 6. 12. Luke 1. 78. p Ps. 113. 22. Is. 28. 16. q ch. 4. 10. Rev. 5. 6. r Jer. 31. 34; 50. 20. Mic. 7. 18, 19. ch. 13. 1.

neighbour t under the vine and under the fig tree.

CHAPTER 4.

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

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

2 And said unto me, What seest thou? And I said, I have looked, and behold c a candlestick all of gold, 8 with a bowl upon the top of it, d and his seven lamps thereon, and e seven pipes to the seven lamps, which are upon the top thereof:

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

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

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

6 Then he answered and spake unto me, saying, This is the word of the LORD unto Zê-rûb'ba-bêl, saying, f Not by 10 might, nor by power, but by my spirit, saith the LORD of hosts.

7 Who art thou, g O great mountain? before Zê-rûb'ba-bêl thou shalt become a plain: and he shall bring forth h the headstone thereof i with shoutings, crying, Grace, grace unto it.

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

9 The hands of Zê-rûb'ba-bêl k have laid the foundation of this house; his hands l shall also finish it; and m thou shalt know that the n LORD of

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