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THE Pentecostal EVANGEL

A FAMILY AND MISSIONARY WEEKLY

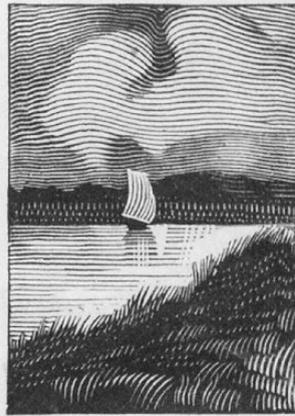
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"I HAVE SEEN THE SEA"

*"To know the love of Christ,
which passeth knowledge."*



A little child was playing by the shore of the broad blue sea,
And oft he looked away across the waves, so wonderingly.

It was a new entrancing sight to him, that watery waste,
The tossing billows breaking on the sand with foam wreaths graced.

And often in his distant inland home, with childish glee,
The boy would say to young and older friends, "*I have seen the sea!*"

And so he had; the child made no mistake, his words were true;
But yet, how much of ocean's vast expanse had met his view?

Only the waves that rippled on the shore; while far away,
The broad Atlantic in its depth and strength beyond him lay.

And thus we say we know the love of Christ; and so we do;
'Tis no exaggeration or mistake, but sweetly true.

But ah! how much of that unfathomed love do we yet know?
Only the ripples on the shores of time, the nearer flow.

The mighty ocean of redeeming love rolls deep and wide,
Filling eternity, and heaven, and earth, with its vast tide.

We know it by a sweet experience now; yet shall explore
Its breadth and length, its depth and height of grace, forevermore.

—E. R. V.



NOTHING is more striking than the high standard set by Christ in His ministry. He placed before men the very best possible life, and never modified or qualified His requirements under any circumstances. This is especially noticeable in the beatitudes with which the Sermon on the Mount opens, where Christ emphasizes character as the one thing needful for man. And of these beatitudes not one is greater, deeper or more searching than "Blessed are the pure in heart; for they shall see God" (Matt. 5:8).

It may be noted at the outset that while there is by no means a unanimous verdict given by the world in support of some of the utterances which accompany our text as, for instance, the statement that those persecuted for righteousness' sake are blessed or happy, yet in one way or another all men agree on the truth expressed in the text itself.

THE HUMAN STANDPOINT

1. Purity is the most important aspect of life. Pure things are always the best of their kind. Even a child when asked which gold is the best will answer, "The purest." So with water and air, the best kinds are the purest. Similarly, by a sort of instinct, it is universally agreed that the best men are the purest. It matters not what may be their intellectual capacities or their positions or the accomplishments of their genius; only let it be known that their characters are not pure and the universal decision of all whose opinion is worth having is that they are not to be regarded as the best men, while others with inferior capacities are considered to be far superior if only they are pure. This agreement as to purity being the best, extends to every phase of man's life, and whether in physical or mental or moral qualities the pure body and mind and heart are regarded as supreme.

2. Of the different kinds of purity, that of the heart is the highest and best. It is a great satisfaction to have a pure body and pure blood, but no one would prefer the possession of a pure body to a pure mind, for if the mind be pure it will soon find a way to purify the body. But there is a step beyond even a pure mind, and that is a pure heart, for purity of aspiration and love is far better than purity of thought. The heart is man's inmost citadel, and a pure heart will lead to a pure mind, for this central longing for purity will fill the mind with pure ideals and will lead the imagination to feed on purity. The explanation of this is that the word

∴ Pure in Heart ∴

By the Late W. H. GRIFFITH-THOMAS

How the Pure in Heart See God

"heart," when used in the Scripture, really includes the entire personality and is the center of the moral being, comprising the thought, the emotion and the will. Thus purity of heart means entire purity of the inner life. And so it may be said that purity affects the body, mind, and heart. The greatest of these is purity of heart.

3. Humanity is agreed on the blessedness of purity of heart.

Because it commends itself to man's judgment as fitting and reasonable. It is not surprising that Christ pronounced the pure in heart "blessed." Those who are impure in body do not venture publicly to advocate impurity. One cannot imagine any one recommending life in a pigsty. So like wise purity of mind in the realm of the mind, and purity of heart in the realm of the heart, are so proper and fitting in the judgment of man that the lowest type of men would never think of teaching their fellows that "blessed are the impure."

Because it commends itself to man's conscience. Even those who may admit the fascination of various forms of impurity agree in recognizing that there is something wrong in it, something that deserves punishment. Experience in all ages and climes has constrained men to say, "Unblessed are the impure in heart."

Because the good fruits of purity are clearly seen, even in this life. Every man, without exception, desires purity of heart in at least a few persons, if no more. The most abject savage desires his wife and children to be faithful and true. The lowest and most degraded people can see beauty in purity and are ready to acknowledge the benefits of Christian love. At the end of sinful lives two confessions inevitably and universally come forth: "the way of the transgressors is hard," and "blessed are the pure in heart."

Because it frees men from forebodings of the future. No one can avoid asking the question, "After death, what?" and in proportion to the impurity of a man's heart and life will be his fear of that future, the "undiscovered country," that "bourne from whence no traveler returns." Every

man feels that impurity of character will not be tolerated by God, and however much a man may favor impurity here he cannot help feeling the dread of future judgment. Such a man is ready emphatically to admit that "blessed are the pure in heart" who have no fear of the future.

THE DIVINE STANDPOINT

The pure in heart "shall see God." When people hear the phrase, "the beatific vision," they naturally think of the future. But it is also true that there is a beatific vision in this life, for when Christ said that the pure in heart find their blessedness in seeing God He meant something that refers to the present and not merely to the future. It is another way of saying, "He that hath seen Me hath seen the Father," and in making these statements He gave utterance to one of the deepest needs of man, for this desire to see God comes from many hearts.

Christ, the revelation of life, says: "The pure in heart . . . shall see God." It is especially noticeable that this is through the heart and not through the mind. The eye of the heart is purity and this sees God first, and it is only afterwards that the eye of the mind, which is reason, sees God. Many would reverse the order, but this cannot be.

In speaking like this, Christ put His finger on the root of the matter and on the sole reason why men do not and cannot see God, namely, impurity through sin. When God begins to disclose Himself, men cry out at the sight of infinite purity and, like Job, they say: "I have heard of Thee by the hearing of the ear: but now mine eye seeth Thee," and like Peter: "Depart from me; for I am a sinful man, O Lord."

This impurity is noticeable in every sphere and circumstance of life, and wherever a man goes there are traces of it. Man is physically impure, contaminating the air he breathes, the water he uses, the houses he occupies. This impurity shows itself in the pestilences and plagues which periodically ravage countries and continents. Much more is this impurity seen in the mental

and moral spheres. Not only in the haunts of vice and squalor, but also in the higher forms of society and culture the marks of evil are only too visible.

Left to himself, the heart of man is certain to be impure. Heathen altars were erected to gods who were most licentious, and while to-day we do not have these open forms of vice there are refinements of it which in some respects are still more deadly. If we were to judge so-called Christian lands by Christ's principle that murder and other sins are not only to be found in the open act but also in the cherished thought, who shall say that we are better than those we sometimes call heathen?

Does Christ then mock us by showing us misery in the fierce light of Divine purity? Does He suggest the hope of purity only to discourage us more severely for lack of it? On the contrary, He asks us to consider what purity means so that we may desire and possess it.

WHAT PURITY MEANS

1. *Christ tells us first that uncleanliness does not come from outside, but from within.*

This is very humiliating, but also encouraging. It shows us that once we get the center pure nothing from outside can destroy that purity. When we look at geysers in Iceland or waterspouts at sea we cannot corrupt them, because their springs are beyond our reach. We may cast our mud at them, but it only bounds off more quickly than we threw it. And so if the heart is pure nothing from outside can defile it, because the springs are both pure and powerful.

2. *Christ also teaches us that no outside application can cleanse the heart.*

Formalism of every kind is unavailing, as the Pharisees of old clearly showed. Our Lord rebuked them for making clean the outward part while being full evil within. For us, as for them, the word is, "cleanse first that which is within."

Nor is the expression of the beautiful a way of spiritual betterment, because it is only a somewhat outward application. The beautiful in nature, in art, in music, and even in religion, may be a help toward the knowledge of the One who is perfectly beautiful, but if their use is made an end and not a means to that end, they are likely to become perilous. All these are well enough in their place, but it is impossible to think of them as really guaranteeing purity of heart. Nothing however outwardly beautiful, can make

that loveliest of all pictures—a pure heart.

3. *Then Our Lord teaches man the secret of true purity.* He only exposes the false means in order to reveal the true. Purity of heart comes from fellowship with Himself, and one of His apostles spoke of Christians having purified their souls "through belief of the truth." In fellowship with Christ we find that His blood "cleanseth from all sin." When our hearts are occupied with Christ we begin to realize what purity means. He Himself said to His disciples, "Now ye are clean through the word which I have spoken unto you." Let a man have individual and personal contact of soul with Christ, and in that fellowship he will find purity of heart and all the blessedness which, in ever-increasing measure, will flow from the possession of this unspeakable gift. Fellowship with Christ will lead us nearer and nearer to the source of infinite purity, and when we are willing to become His disciples and receive into our hearts His words of pardon and holiness of life we shall experience this purity of heart which, beginning now, will not cease until it will attain the absolute perfection of the life to come.

The interest of this is that it really involves the exact reverse of the passage, "Blessed are the pure in heart: for they shall see God," for it would be equally true to say, "Blessed are they that see God, for they shall be pure in heart." This fellowship with Christ is the very sight of God which we desire, and constant occupation with Him brings purity of soul and the likeness of God in our life. Nothing so quickly stills the passions, banishes wrong imaginations and cripples temptations. Over such an attitude impurity has lost its power.

Furthermore, looking towards Christ is the only way in which to obtain a true vision of ourselves, and without this vision we shall never realize our lack of purity nor seek a remedy with full purpose of heart. It is a mistake to suppose that we can gain a true view of ourselves by introspection. God has not so made us that we can walk out of our brain chambers and, turning around, look on our own faces as our fellow-men look on them. No, if we desire to see how our countenances look to others we must first find a mirror and, looking into it, see the reflected image. It is exactly the same with our spiritual features, and the sight if God in Christ is as a mirror into which we look and by which, as we keep it ever before us, we are enabled to see in reality our own condition. Then, steadily gazing into that mirror wherein at first we saw only

our own ugliness, we find that tears of penitence have clarified our vision and our eyes meet eyes of compassion, eyes of holy love, and gradually the image of our own vileness fades away and we see the very heart of God. This is the sight which transforms, this is the vision which purifies. This is the holy fellowship which brings holy character, and thus, beholding as in a glass the glory of the Lord, we are changed into the same image from glory to glory, even as by the Spirit of the Lord.

Thus shall our life be one constant victory over sin; thus shall our soul be a perennial fount of joy; thus shall our heart be a continual seat of holiness; and thus shall our mind be ever filled with eternal realities. So shall we pass through things temporal until we finally reach those scenes eternal where untold vigor and capacity, knowledge and holiness await us, to be our privilege, our portion, our pleasure and our prospect throughout the long ages of eternity.—*Christ Life.*

My Heart Needs Thee

My heart needs Thee, O Lord, my heart needs Thee! No part of my being needs Thee like my heart. All else within me can be filled by Thy gifts. My hunger can be satisfied by daily bread. My thirst can be allayed by earthly waters. My cold can be removed by household fires. My weariness can be relieved by outward rest. But no outward thing can make my heart pure. The calmest day will not calm my passions. The fairest scene will not beautify my soul. The richest music will not make harmony within. The breezes can cleanse the air, but no breeze can cleanse a spirit. This world has not provided for my heart. It has provided for my eye; it has provided for my ear; it has provided for my taste; it has provided for my sense of beauty but it has not provided for my heart. Provide Thou for my heart, O Lord. It is the only unwinged bird in all creation; give it wings, O Lord. Earth has failed to give it wings; its very power of loving has often drawn it in the mire. Be Thou the strength of my heart. Be Thou its fortress in temptation, its shield in remorse, its covert in the storm, its star in the night, its voice in the solitude. Guide it in its gloom; help it in its heat; direct it in its doubt; calm it in its conflict; fan it in its faintness; prompt it in its perplexity; lead it through its labyrinths; raise it from its ruins. I can not rule this heart of mine; keep it under the shadow of Thine own wings.—George Matheson.

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Will You Be Represented?

The coming biennial meeting of the General Council, which will convene at Wichita, Kansas, September 20th through 26th, should be of vital interest to the members of every assembly in the fellowship. Each assembly that has been set in order and brought into affiliation with the Assemblies of God is an organic part of the General Council, with a right to have a voice in its proceedings.

Each assembly is on an equal footing with the others in the Council meeting, each having the right and privilege of sending their pastor and one delegate to represent them. Matters of importance which affect the entire fellowship are discussed at these General Council meetings. Matters which will affect the progress of the Pentecostal movement and foreign missionary work, and other aspects of the great cause to which we are committed, will be dealt with. It is the *responsibility* of every assembly to co-operate. The best way to do so is to see to it that you have proper representation.

Many of the pastors of our assemblies would be delighted to attend, both for the spiritual benefit that they would derive from it and for the privilege of speaking for the congregations that they represent, but they have not the means. And not a few of the assemblies feel no responsibility to help them. If you cannot afford to send both a pastor and a delegate, at least help all you can to get your pastor to the General Council. He will return to you refreshed and inspired for greater things; and you will have had a part in helping to plan for the activities of a great spiritual movement.

...Standards...

"Prove all things; hold fast that which is good." Thus is the church enjoined to exercise great care with regard to every phase of its life and activity. Assemblies are not to blindly accept every minister who claims to be sent of God, or every manifestation that seems to be of the Spirit, or every doctrine that at first hearing sounds Scriptural. They are to prove all things. It is noteworthy that this scripture places the responsibility to prove men, manifestations and doctrines squarely upon the church.

It has been pretty much our practice to feel that there is a particular virtue in being credulous. To question a person who says that he is sent of God, to express a doubt as to the genuineness or value of a manifestation, has been considered an evidence of being unspiritual, un-Scriptural. Nevertheless the injunction, "Prove all things," still stands. God expects us to do it; and if we are to be truly and Scriptural we shall do it.

The Apostolic Church had not been in operation long before she found it necessary to prove things. Then came the warning cry, "Beware . . . of . . . evil workers, of the concision, lest any man spoil you through philosophy and vain deceit; seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness." God Himself commends the Ephesian church for their having "tried them which say they are apostles."

Always there have been and doubtless there always will be, until Christ

Himself comes to reign on earth, those who will subtly creep into the Church, deceiving and dividing. But God holds the church responsible to prove all these things, and has given her standards by which she can thoroughly test all that pertains to herself. Therefore it is incumbent upon us to seek uniform Scriptural standards which shall be universally accepted among us, that we may "all speak the same thing," and that we may prove all things by the same standards.

We cannot elevate our standards too high, for God is very jealous over His church. His desire for the church is that she "should show forth the praises of Him who hath called her to be built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."

Let us aim to raise our standards of doctrine, government, and practice, as high as God would have them that by them we may prove all things.

HAVE YOU?

A child who had attended a Sunday school was given an illuminated text with the words, "Have faith in God." Mark 11:22. On her way home a gust of wind blew the treasured text out of her hands while she was riding on a train. The distressed child shouted out, "Stop the train I've lost my 'Faith in God!'" The conductor smiled, the car stopped, the girl recovered her text card. How many grown-ups might say, "I have lost my faith in God!"—*Tales Worth Telling.*

NOTICE

GENERAL PRESBYTERS

A meeting of the General Presbytery will be held September 18th and 19th at Wichita, Kansas.

Matters of importance are to be considered and every Presbyter is urged to be on hand.



HE party referred to in this verse is the church of God. God wants a place in which He can live, and He has organized, or created, a divine company for this purpose. The church is a habitation of God. It is composed of individuals, and when God dwells in the church He dwells in every Christian heart.

I praise God that the church is not a political organization or a social club; the church of the living God is a divine organism of which you and I are a part. The angels do not belong to the church of the living God, but it is composed of redeemed men and women purchased by the precious blood of Jesus Christ.

The Word gives us the true definition of the New Testament church, which is found in 1 Peter 2:9, "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light."

The word "praise" should be translated virtues, and should be read as follows: "Show forth the virtues of Him who hath called you out of darkness." This definition plainly teaches that the church is not a human organization but a living organism, whose ruler is God the Father, whose constitution is the Bible whose advocate is Jesus Christ, and the power of it, the Holy Ghost.

We ought to praise God from the depths of our hearts to know that we belong to a divine organism. The blood of Jesus Christ has cleansed it, the wisdom of God guides it, the Holy Ghost is its power. There is nothing in the universe of God that is so beautiful as the dwelling place of the Lord Jesus Christ. Solomon and David had beautiful mansions of cedar. There are beautiful homes built to-day, but none of them can compare with the home of the Lord Jesus Christ, and that is the soul that has been cleansed from sin. Let us thank God from the depths of our hearts that He is willing to come and live within us, unworthy as we are.

This church of God cannot be destroyed. It is indestructible. Neither the devil nor any of his children will ever have the privilege of attending the funeral of the church, for the Word says that even "the gates of hell shall not prevail against it." Because of that she is like the ark of Noah, floating over the angry billows, but not engulfed. She is like a lily among thorns but is not choked; she is like the burning bush, on fire but never consumed, and like a city that is ever besieged but never captured. We can

The Church---Living Monuments of Grace

By S. A. JAMIESON

"In Whom Ye Also are Buildd Together for an Habitation of God through the Spirit"

stand safe because Christ is the foundation and the capstone, and all the world cannot remove us.

John Bunyan in his *Holy War* says, "Keep the eye-gate closed, keep the ear-gate locked and the mouth locked, and do not let the enemy come in." If we do this we shall be perfectly safe. For the first few centuries the church of the living God was a beautiful monument of grace. She walked stately before the world; she stood before kings and princes, and went everywhere God told her to go; she was a power that the world feared, and for three hundred years every step she took left a mark never to be erased. When she was in that condition she groped into the alleys of the cities with the gospel message, she climbed the broken stairways of the tenement houses and brought a message of compassion; she went down deep into the mines and brought the sunlight there; she stepped into the fore-castle with the sailor and said, "Don't you remember when Jesus was on the vessel and it was about to sink, He spoke the word and there was a calm?" She went into the tent with the soldier, and to the farm with the farmer and reminded him of the day the Son of Man walked across the beautiful fields of corn and satisfied His hunger; she went into the counting room with the merchant. And that is not all; like the air, she pressed equally upon every side of society; east, west, north and south. Like the ocean she flowed out into every corner of society. Beloved, the church made herself felt as no other organization could, because Christ was in her.

But alas! a change took place. The devil came and made a proposition. His invitation to the church was: "Come and walk with me." But the church hid her snowy hand and said, "I will not go with you." The world coaxed and she gave him her hand. The devil said, "If you want the patronage of my people you will have to dress like they do." And the church laid aside her pure white garments and decked herself with the fashions of the day. The devil said again, "If you want the patronage of the world you must leave your humble places of worship and build fine edifices." We want beautiful buildings with fine, artistic windows and luxurious furnishings. Let

us get into the plain buildings and send the money to the missionaries. The church has gone down on these lines. We have money; like Jacob we are prosperous, and like the rich young ruler we have great possessions, but have we what Peter and John had as they walked one day up to the Beautiful gate of the temple where the lame man lay? Peter said, "Silver and gold have I none, but such as I have, give I unto thee." In the name of Jesus of Nazareth he commanded that man to walk. Through Peter, as the channel, the power of God came and reached that man. His ankles received strength and he was able to rejoice in the Lord Jesus. Friends, to-day we are buying crutches for cripples, and writing apologetics for Christianity. We ought to be ashamed of ourselves to try to make any substitution.

"We listen to the preaching of faith, hope and love, as we do to music without meaning." Why is it that so many Pentecostal people do not improve? It is because they listen to the truth but do not pay any heed to it. I heard of a Scotch minister who once preached a very able sermon. The second Sunday he preached the same sermon; the third Sunday the same. They spoke to him about it and said, "Haven't you any other sermon?" "I have plenty of them, but what is the use of preaching on any other subject until you practice this one?" If I could get people to listen to one message and put it in practice for six months, you would get the biggest revival you ever had. It is sad when we think about these things. We say, "That was a beautiful message," but what is the use of hearing a message of God if you do not put it in practice? James, the most practical writer we have in the New Testament, says, "Be not *hearers* of the Word *only*, but *doers*." We are *hearers*, but *doers* only in a very limited sense. May God have mercy on us and cause us to be *doers* of the Word.

Friends, were it not for the grace of God and the angel of mercy that is flying above the church all over the land, and is willing to put her wings underneath the church and lift her up from this dark world of sin, and cause her to fly upward into the pure atmosphere of heaven, I do not know what

(Continued on Page Seven)



WE ARE living in days when men are rebelling against creeds, and are telling us that Christianity is a life and not a creed. Modern articles on religion abound in such expressions as "worn-out dogmas," "obsolete interpretations," "antiquated theologies," "hide-bound gospel," etc. Many are insisting that the church discard the ancient time-honored creeds, just as one would lay aside an obsolete book of science. Modernist preachers are teaching that assent to a statement of belief should not be required for entrance into the church fellowship; an expression of willingness to live the good life should be sufficient. In view of these things, it will be profitable for us to inquire into the origin and development of creeds, and to find out how they may hinder or help the cause of Christ.

THE ORIGIN AND DEVELOPMENT OF CREEDS

It should be always remembered that Christianity began with a vital, supernatural experience with a divine Christ who was crucified for the salvation of men, and who is alive forevermore. Christian experience preceded the orderly statement of the facts and principles, having to do with that experience much as the stars existed before the science of astronomy was worked out, as plants preceded botany, as the earth preceded geology, and as speech preceded grammar.

The early Christians knew the fact that Christ is divine, but the time came when they found it expedient to formally state the fact, explaining whether He is divine in the same sense that the Father is divine. In response to many questions as to the relation of the Christ to His church, and about the manner of the union in Him of the two natures, the church leaders set down the answers of the church in methodical statement, thus formulating the doctrine of the person of Christ.

The preachers of the primitive church knew by experience that in some way the death of Christ had worked a transformation in them. As they preached, questions arose as to the "how" and "why" of the death of Christ; also they felt their need of illustrations to make the doctrine clear to their Jewish or heathen hearers. The answer to these questions and the response to this need gave us the doctrine of the Atonement. As time went on, some explained the death of Christ in terms of sacrifice; some, in terms of law; some, in terms of bondage and emancipation; some, in terms of the innocent suffering for the guilty; others, in terms of God's love. Each of these explanations was correct, but not

Christian Creed and Life

By MEYER PEARLMAN

What of the Value and the Danger of Creeds?

complete in itself. It required time for Christians to perceive the many aspects of that great doctrine.

The introduction of erroneous doctrine into the church made necessary the drawing up of a written statement of the fundamentals of the faith. When there arose Jewish and Gentile sects whose teachings threatened to undermine the purity of the faith, what could the church do but draw up a doctrinal statement to act as a protecting wall around the sacred deposit of saving truth?

Many, after reading in church history about the development of Christian doctrine, may feel like asking, Why this bewildering conflict of creeds? Why has there not been agreement among theologians as to the interpretation of the teachings of the New Testament? The answer is found in recognizing the depth and many-sidedness of the Christian faith. One may exhaust heathen religions and man-made philosophies, but not the religion that is based on the manifold wisdom and grace of God manifested through Him in whom dwells all the fullness of the Godhead bodily. Dr. Parker has well stated this truth: "The speculative life of the church is marked by an immense variety of results. Hardly two thinkers have adopted precisely the same conclusions. How is this to be accounted for if they have been illuminated and directed by the same Spirit? Easily and satisfactorily. Life is not to be judged by formal logic. Ask two travelers who have completed the same journey on the same day under the same conditions, to describe the course they have taken with all the other incidents. The statement of the one is meager, that of the other, minute. They walked under the same light and the same landscape lay before them. The difference is in the mental attitudes of the observers. The eye of the one was trained; the eye of the other was not. The same thing is illustrated in the reading of a book. One reader is instructed, the other, disappointed. And this diversity, when the spirit of censoriousness is excluded, is productive of good. It provokes to more continuous and deeper investigation; it saves the intellectual world from monotony, stagnation, death; it creates a generous interest in the gifts

of fellow enquirers. There is even a greater benefit: it shows that no man has all the truth; it breaks up monopoly; it destroys the claim of infallibility.

There is truth in every side of polemic theology; and just as men of every clime and race are necessary to make up God's idea of humanity, so every degree and aspect of truth must be brought together if we would see the totality of God's doctrine. One nation has caught its poetry, another its logic. One has condensed it into maxims; another has elaborated it into a most complex philosophy; no two of them are agreed as to nomenclature; still, the doctrine, like its Author, is one, though now it is as steady as a star, and anon it heaves like the billows of the sea."

THE DANGER OF CREEDS

They have sometimes been the means of hindering spiritual progress. Church leaders have forgotten the truth uttered by John Robinson, the spiritual guide of the Pilgrim Fathers: "There is more light to break from the old Book yet." They have not stopped to consider that though the faith has once for all been delivered to the saints, there are yet many new jewels of truth to be drawn from the unsearchable riches of Christ. Creeds became at times a strait-jacket into which divine truth was painfully squeezed; they became in the hands of ecclesiastics hard and rigid molds into which the preacher and teacher must pour his messages.

Creeds have sometimes become the means of destroying spiritual life in the church. Christianity, as was stated above, began with a vital experience. But the time has come when the outward form of Christianity—creeds, ritual, etc.—has become so rigid and hard that the inward life has perished. On the foundation of a real inward experience with Christ was erected a superstructure of man-made dogma, so that assent to a creed and receiving of the sacraments were considered efficacious for salvation. In such times God has sent forth His prophets, who with the hammer of the Word have demolished the superstructure of creeds and traditions, crying, "Back to the foundation, back to Christ and to Paul."

In times past creeds have obscured the beauty of Christ. With highly technical descriptions of His deity, with hair-splitting definitions of His relationship to the Father, with tiresome, abstract statements concerning the relation of His divine to His human nature, the theologians have obscured Christ's humanity—that humanity which brings Him so close to us who need a sympathetic High Priest.

Hard and fast creeds have sometimes hindered the salvation of people. In his day Finney found churches that did not engage in evangelistic activity. Why not? Simply because according to the Calvinistic theology of the day, if a person had been predestined to salvation, he would be saved in due time; if he were not of the "elect," he would be lost, whatever efforts the church could put forth. So, why hold revivals? Ministers would preach a strong sermon on repentance, inviting sinners to come to Christ; but they would be careful to explain that they could not come in their own strength, for according to their theology, the sinner could not know whether he belonged to the "elect" unless he felt the Spirit of God drawing him. The truth was that this type of theology had become lopsided; it had "gone to seed" on the doctrine of God's sovereignty. It needed to be counterbalanced with the equally Scriptural doctrine of man's free will and responsibility.

The adoption of certain creeds as the ultimate word in Christian truths has resulted in the excommunication and persecution of many thousands of earnest, Christlike Christians who could not conscientiously subscribe to what was, after all, an imperfect attempt to interpret the teachings of the Scriptures.

THE VALUE OF CREEDS

Though the interpretations of Christianity contained in creeds is imperfect, sometimes inaccurate, sometimes one-sided, they would not have arisen unless there had been somebody and something to explain. Thanks be unto God that we know that Somebody and possess that Something. As long as the church has a real experience to offer to the world, it will need a form of words to describe it. As long as the church has a Saviour to offer, it will find it necessary to explain who He is. As long as the church has a message of redemption for the world, it will be compelled to choose words with which to describe it. So then there will always be a use for statements of belief; for they have an educative value, in that they furnish a body of propositions that can be taught. All who have really found Christ have an emotional basis for their faith. But if Christians, young Christians espe-

cially, are to stand when the tides of emotion are at low ebb, they must have an intellectual basis for their religion—they must know what they believe, and why. A comparison has been made between the results of two world-famous evangelists. One of these emphasized the emotional appeal; the other, the intellectual. It was estimated that a larger percentage of the converts of the latter than of the former stood true. The emotional and the intellectual—Christian experience and Christian knowledge—must go together if Christians are to be strong.

Creeds have a value in that they furnish a basis of agreement among bodies of Christians. If men are to work together in the ministry they must be in harmony on the fundamentals. This does not mean that we are to disfellowship those Christians who do not agree with us doctrinally. Ours should be the attitude expressed in one of Charles Wesley's verses:

"My brethren, friends, and kinsmen
these
Who do my heavenly Father's will:
Who aim at perfect holiness,
And all Thy counsels to fulfill,
Athirst to be what'er Thou art,
And love their God with all their
heart."

But whatever good things we may say about creedal statements, however necessary we may find them, we should always remember that our faith is founded on the living Christ, whose perfections and work for us human language can but imperfectly describe.

"Our little systems have their day:
They have their day and cease to be;
They are but broken lights of Thee;
But Thou, O Lord, art more than
they."

THE CHURCH—LIVING MONUMENTS OF GRACE

(Continued from Page Five)

would become of the church. God wants us to get back to the old paths. We have gone off on sidetracks, but God wants us to come back to the old paths, as we read in the prophecy of Jeremiah.

If you want to be an ideal assembly, you must be filled with the Spirit of God all the time. Paul says we are not to be drunk with wine, but "be filled with the Spirit." It is one thing to get the Baptism of the Holy Ghost, but another thing to retain it. The reason we Pentecostal people are not stronger than we are is because many of us have lost the anointing.

Another thing God wants us to do is to create a Christian market. We see a post in a vacant lot, yonder. The

birds of the air do not come to build nests in its branches, for there are no branches there. The beasts of the field do not come for shade, there is no shade there. Men do not come for fruit, for there is none there. I dig up the post and plant in its stead a fruit tree. Soon there is a commotion beneath the surface. It reaches out in every direction, getting something from the soil. The birds of the air build their nests in its branches; the beasts of the field come and lie down in its shade, and man comes in the fall of the year and fills his basket with fruit. The Word of God tells me, "Herein is my Father glorified, that ye bear much fruit."

I know of a family, a father, mother, two daughters and one son, all saved and baptized in the Holy Spirit. As a family they created a Christian market. One day I watched the many people going to that home. One came who was sick. She got healed and went home well. Another was a backslider who hung his head. After spending an hour in that home he went away rejoicing. Another came with tears in her eyes; she was in trouble. An hour after, she went home rejoicing and singing the praises of God. No one ever came to that home and went away empty. If every Pentecostal home in your assembly was such a home what would be the result for the Lord Jesus Christ? It is your privilege and mine to create such a market. A wealthy business man saw two young men sitting in a store. They said, "We have no business." He said, "It is your business to make business," and showed them how. In a few months' time they were prosperous young men. You can never create a Christian market until you go to the storehouse of God and get the goods, as a merchant goes to the wholesale house and then finds the best way to reach the trade with his merchandise.

There is another thing God wants you to do, and that is, to be a living monument of His grace. When Napoleon Bonaparte was sailing on a large vessel on the Mediterranean Sea, there were several of the prominent men of France with him. They said, "Napoleon, we want to erect a monument to your memory. Of what shall it be?" He said, "Men, do not erect a monument of marble, gold or bronze. I want living monuments. Let every Frenchman imbibe my principles, and there will be as many monuments as people in France." God wants everyone of us to be a living monument of His grace, and there will be as many embodiments of Jesus Christ as there are people filled with the Holy Ghost.

(Continued on Page Nine)

Eight Years a Prisoner in Siberia

Experiences and Sufferings of Charlotte Hoff, Missionary

Part Three

(Continued From Last Issue)

When you come into such conditions as these described here, you will find it impossible to get converted; wherefore, also, it is written that men at such times "shall say to the mountains, Fall on us; and to the hills, Cover us!" For then they see that they cannot meet God in their condition. Such times will also soon come upon us, therefore, "Every one that hath this hope (namely, to see Jesus and to be like Him) purifieth himself, even as He is pure." We are in reality only that which is within us of Jesus and of His nature. As soon as we have Him in our hearts He works out His character within us, if our will remains yielded in subjection to Him.

That during this time bodily uncleanness and hardships increased may be comprehended; I merely mention lice! And then almost daily a number of prisoners were selected to be shot. When some one near me was thus removed I felt a shudder, anticipating that the brutal hand of the executioner was to clutch me; I could only cry out in my heart: "O Saviour, wrap me up in Thy compassion!" Oh, how defenseless and helpless one is at such times; and if one does not have Jesus dwelling in his heart he is worse off than a beast.

From this prison we were again escorted further on. I was put on to a cart. Hundreds of prisoners walked behind me under escort of 70 to 80 soldiers with fixed bayonets. Two months and a half had passed since my arrest and now we moved toward the north of Siberia. After a railway ride of six or seven days I was put into a prison and examined by a doctor. He detected spotted typhus. On the third day I lost all consciousness and lay a long time in this state. When I came to again I found myself in a hospital. In one of the wards there were forty or more beds, all occupied by patients suffering from typhus. There were three or four nurses, yet they attended to the patients very little. The misery was appalling; no order, the beds were full of lice. The patients were never combed, none of them even possessed a comb; many lay on their couches unconscious. One had the impression that it was intended by such treatment to let the

patients die a slow death. And many did die. In the same way they let me lie there hoping that I would die. Vividly I still remember my awakening. A raging thirst tormented me. There was a bottle of water near me, it is true; yet my limbs were paralyzed, and I had no strength to take it; neither could I call out, as my mouth was full of slime, owing to the fever. Some others called for water, yet they were not attended to, but rather scolded. The wooden partition by my bed had broad cracks full of bedbugs. In the evening these ran all over my bed and bit me so that I was much swollen because I could not ward them off. People had no compassion on me. I thought of the Saviour on the cross. How He must have felt, as He was thus in the hands of men! The Just One for us sinners!—He did not take revenge and had no anger against His tormentors, but only felt deep compassion for them. Thus, looking up in my heart to my Saviour, compassionate intercession was again and again called forth for those in whose hands I was. The Man of Sorrows, who had also thirsted, stood before my soul, and He was given gall!—"Give me a heart like Thine, full of holy impulse, full of humility and love," was often my petition there. I can and may say to the honor of my Saviour that there was no bitterness in my heart against the people here; I pitied them, and again and again I took them to the Lord in prayer. Yes, Jesus on the cross thirsted for souls and also for me. May He create within us more and more desire to bring lost sheep to the good Shepherd! Oh, that I might be able to say to all who live so unconcerned, bound with chains of sin and the world: "Hasten; escape for your life; for yet are Jesus' arms opened for you; yet He calleth: 'My son. My daughter, give Me thine heart!'" But soon the time of grace will be over.

Stand, O sinner, mend thy ways;
Numbered truly are thy days,
Gone thy hopes for joy and bliss—
For they end in the abyss!

Yea, indeed, there is a fearful awak-

ening for every one who were on earth has deceived himself about his own true state and has lived contented with an imaginary semblance of piety and Christianity. The dead belief in God and Jesus does not carry us through! We must have received Christ within our hearts and possess Him. But He dwells only in a *pure heart*. That is the only coin which remains its worth into eternity.

I could scarcely move when the police came and told me I must go back into prison again, I was dressed and carried away in a wooden cart, along the uneven, stony road; I thought I was on the rack. My back was full of festered wounds, for in my unconscious state I had become bed-sore. Unspeakable were my pains on that cart. But in my heart there was a voice: "Be of good cheer, My child; I am with thee on the cart. And from my heart came the response:

Jesus, the name I love so well,
The name I love to hear,
No saint on earth its worth can tell,
No heart conceive how dear.

This name shall shed its fragrance still
Along this thorny road,
Shall sweetly smooth the rugged hill
That leads me up to God.

And there with all the blood-bought
throng,
From sin and sorrow free,
I'll sing the new eternal song
Of Jesus' love to me.

Five or six days on bread and water were again spent on the train. I was delivered into another prison. They carried me down eight or nine steps into a basement, a damp hole, about five feet square. The water trickled from the mud walls, and also a bucket with stinking water was there. They placed me on a bench by the door. Above there was a window of a hand's breadth, so that a little light glimmered through; the air was suffocating. Hot and cold shivers passed constantly through my body. To remain there seemed to be death. I cried: "Lord, hast Thou forsaken me? Is it that I am to perish here?" It did seem as if the Lord had left me. "Lord, hide not Thy face from me, lest I despair." Then the verse came to me: "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me; Thy rod and Thy staff they comfort me"; and "I have called thee by thy name; thou art Mine!" Oh, what a comfort are the promises of God for His children! They are like ointment on the most painful wounds for soul and body. His name alone is like an ointment poured forth for all grief, pain, sorrow and suffering.

(To be continued)

GENERAL COUNCIL Committee Appointments

Wichita, Kansas, September 20 to 26.

PROGRAM COMMITTEE

Fred Vogler; Henry Garlock; Ben Hardin.

ROSTER COMMITTEE

Gail F. Lewis; Glen E. Millard; Silas K. Biffle

RULES AND ORDER COMMITTEE

William A. Coxe; Alfred W. Kortkamp; Herbert W. Kline.

RESOLUTIONS COMMITTEE

J. Narver Gortner; Hugh M. Cadwalder; Carl M. O'Guin; Charles E. Robinson; James O. Savell

MISSIONS COMMITTEE

Noel Perkin; J. Roswell Flower; Louis F. Turnbull; H. C. Ball; Arthur F. Berg; Roy S. Scott; Martin Kvamme

BIBLE SCHOOL COMMITTEE

P. C. Nelson; Harold K. Needham; A. B. Cox; W. I. Evans; R. J. Craig

COMMITTEE ON YOUNG PEOPLE'S WORK

William D. Burris; Arthur H. Graves; Carl Hatch; Wesley Steilberg; Albert Ott; C. C. Miller; Clarence H. Gordon

COMMITTEE ON COUNCIL RELATIONS

Harold H. Moss; Ernest S. Williams; Arthur G. Osterberg; David H. McDowell; Frank J. Lindquist; Flem Van Meter; A. A. Wilson; Frank Gray

THE CHURCH—LIVING MONUMENTS OF GRACE

(Continued from Page Seven)

A monument is a dead thing; the church of Jesus Christ is a living organism. It never can die. It must go on forever, in the name of Jesus and in the power of the Holy Ghost.

"And it came to pass as Moses entered into the tabernacle, the cloudy pillar descended and stood at the door of the tabernacle." God intends that we shall worship at some place. We find God caused the tabernacle to be built by His people for sacrifices and worship. We have the presence of God within us, but what we need to-day in our places of worship is the *presence* of the *living* God all the time, even as when Moses entered into the tabernacle, the cloudy pillar came down and filled the tabernacle with God's presence as a pillar of cloud. We read in 2 Chron. 5:13, 14, that the house was filled with the glory of

God so that the priests could not minister. When you come to the place to worship, bring the presence of God with you, so that the instant you enter the door, you at once recognize that God is with you. The reason many of our services are "dry" is because the presence of God is not in our midst. We cannot expect the preacher to do all the praying, that we may have the presence of God. If you have the glory in your *heart* it will come out. What we need is to *practice the presence of God*. If you come to the services from your prayer closet, you will not have the spirit of criticism and fault-finding. "As Moses entered in-



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

199. Please harmonize Rev. 13:8; 17:8; with Heb. 2:9.

I am unable to see anything to harmonize. Rev. 13:8; 17:8 describes all the unsaved world wondering after the Beast, or Antichrist. Heb. 2:9 shows how Jesus, after his suffering and death for every man, has been exalted to glory and honor. The first refers entirely to the Antichrist—the second entirely to Christ.

200. Who are the Tribulation saints, and how long does the Tribulation last?

Tribulation saints are those who will find our Lord Jesus as their Saviour during the Tribulation. Rev. 7:9-17 gives us a description of such saints. It is generally accepted that the Tribulation will cover a period of seven years—the last three and a half years of which will be the great Tribulation. Dan. 9:27; Rev. 11:2, 3; 12:6; 12:14; 13:5.

201. In the parable of the laborers, Matt. 1:16, ought not those who had labored all day to have been given more than those hired at the eleventh hour?

Those hired in the early morning agreed to labor for a price. v. 2. They were treated fairly, receiving what they had agreed on. v. 10. What Jesus is teaching in this parable is that His payment for service is based, not on human merit, but on divine grace, that those of us who labor faithfully in the time nearest the close of the age will share equally with those who labored faithfully in the early days of Christianity.

to the tabernacle the cloudy pillar descended, and the Lord talked with Moses." So let it be with us.

In conclusion I want to say again, *Keep humble. Never rise above your Master. Be filled with the Spirit all the time*, and then you will create a Christian market for Jesus Christ. Be living monuments of God's grace. Remember that you belong to a *divine* organism that shall *never* die. And just as sure as God sits upon His throne, if you become real overcomers, you will sit on the throne with Jesus Christ and reign with Him throughout all the ages of eternity.— *Latter Rain Evangel.*

Questions and Answers

Conducted by ERNEST S. WILLIAMS

202. What is the meaning of usury in Psalm 15:5? Does it mean we are not to take interest on our money?

The children of Israel were not to take interest from each other (Deut. 23:19), but they were permitted to receive interest from strangers. Deut. 23:20.

203. Why did David eat the shewbread when it was unlawful for him to do so?

The shewbread had to do with the ritual law which governed worship, and not with the moral law which governed moral conduct. David's eating the shewbread shows that in cases of absolute necessity not to obey the ritual law was not sin. Jesus applies this truth to Sabbath observance. Mark 2:25-28. We are never excused for breaking moral commandments, but circumstances at times may prohibit our worship of God as we are usually accustomed to observe it.

204. Please explain the difference between the soul and spirit.

I like the explanation given in the Scofield Bible as well as any I have read, "That the human soul and spirit are not identical is proved by the fact that they are divisible. Heb. 4:12. Briefly, the distinction is that the spirit is that part of man which "knows," 1 Cor. 2:11, his mind; the soul is the seat of the affections, desires, and so of the emotions, and of the active will, the self. Because man is "spirit" he is capable of God-consciousness, and of communication with God; because he is "soul" he has self-consciousness; because he is "body" he has, through his senses, world consciousness."



The Gospel in Foreign Lands



PREPARATION FOR MISSIONARY SERVICE

God has always placed great emphasis on the importance of prepared vessels; in fact, it is only the life that has been prepared that is "meet for the Master's use." Moses in his zeal was eager to deliver Israel at once, but in this very act he manifested the fact that his training was not complete and he was sent by the Lord to the back side of the desert for forty years to learn lessons in patience and humility. John the Baptist, although filled with the Holy Ghost from his mother's womb, had to spend thirty years in the solitude of the wilderness in preparation for his short ministry, which nevertheless stirred the whole country. Jesus, as man, was no exception to the rule, but in the obscurity of Joseph's workshop and in the discipline of His earthly home, He learned obedience, and after many years engaged in a ministry the fruit of which is a multitude which no man can number, redeemed from all nations, kindreds, people and tongues. The extent of our fruitfulness will, therefore, depend very largely on the degree to which we submit to God's preparatory training. The tremendous need of a lost world caused our Lord to vacate His place of honor and glory with the Father for a position of humiliation, suffering, and shame among those who were in no way His equal; but out of His great compassion He says, "I have seen their tears," and He came down to deliver them even though it resulted in His rejection and finally in His death upon the cross at the hands of those He came to save. Nevertheless He was farsighted enough to see the future and know that no life abandoned into the Father's hands is without profit, for out of death new life will spring.

Apart from all other means of preparation that are placed at our disposal, the most important of all is having our hearts prepared before God. We may be very active workers but have little fruit, the reason being we have neglected our own vineyard—the preparation of our hearts—in the endeavor to help another. Work is the result of industry and effort, but fruit is the result of life. The preparation of a missionary may be summarized under the following headings.

I. THE READING OF RELIABLE BOOKS ON MISSIONS. Every prospective missionary should have a copy of some approved text book dealing with the progress of evangelism throughout the world, such as "The Progress of World-Wide Missions" by Dr. R. H. Glover, and in addition other books dealing with conditions in the particular country to which the candidate feels a special call. An approved workman is one who has been willing to study. 2 Tim. 2:15. No decision or choice to enter any one field should be made until a certain grasp of the world need has been realized. After following this plan, God will direct aright and prevent us from entering a door which is not His best choice for us. Acts 16:7.

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.

II. CONSULTING WITH MISSIONARIES. In addition to becoming informed of conditions through the medium of books, we also have the privilege of consulting with returned missionaries who will be able to give much valuable advice to the prospective candidate concerning conditions on the field, the kind of ministry that is required, the extent of outfit that should be purchased in the homeland, etc. If no missionaries are home from the country in which the candidate is interested, it is well to write to those who are on the field for advice.

III. PRAYER AND COMMUNION WITH GOD. Our study of books and consultation with missionaries should always be followed by earnest prayer. In solitude we see things in their right proportion and relationship. A decision made in the enthusiasm and glamor of a missionary meeting or gathering where many others are present is not half so reliable as one that is made in quietness when the soul is alone with God. After obtaining all the evidence possible regarding conditions in the world and having a sincere desire to do anything or go anywhere God may direct, we are then in a position to enter His presence and put the whole burden before Him, and He will direct us. It is perhaps needless to state that a prayerless life is an unprepared life.

IV. SPIRITUAL PREPARATION. Every minister or missionary of the gospel, whether he or she is to work at home or abroad, should have a reputation for holiness. By this we do not mean something that is measured merely by outward acts or experiences, but rather an attitude of heart submission to the will of God. Perhaps when we are least conscious of our likeness to the Lord, then are we the most conformed to His image. Association with God alone can bring God-likeness. Moses descending from the mount to meet the people "wist not that his face did shine." May God prepare us in like manner, so that although intimately associated with Him, yet we shall be happily ignorant of our progress in divine grace.

V. PHYSICAL PREPARATION. The body is for the Lord and therefore must be considered and cared for even as our spirit. It is the temple of the Holy Ghost and the chief avenue through which God expresses Himself to the world. A healthy body is important for a rounded-out ministry, although God undoubtedly has used in a marvelous manner some who have been weak and sickly. Nevertheless it would seem to be God's plan for us to have a body without

blemish as well as a blameless spirit. A prominent evangelist who has been much used of God in the salvation of souls and was, previous to his conversion, occupied as a prize fighter, now states that he keeps his body as far as he can in as good condition for the Lord as he did for the devil. A study of the laws of health which God has ordained is not a waste of time but will prove of inestimable value. Again if sickness or ill health seems the lot of the prospective missionary, it would seem that such an one should first prove his or her ability to trust God in the homeland by getting deliverance before stepping out into a land where it will be much harder to retain one's health.—Missionary Secretary.

(To be continued)

GENERAL COUNCIL MEETING

Will all missionaries who plan to attend the General Council meeting at Wichita, Kansas, September 20 to 26, kindly advise the Missionary Secretary, 336 West Pacific St., Springfield, Missouri, at as early a date as possible.

THE PRINTED WORD IN PERU

A. S. Erickson

On my leaving America I was given a little printing press. When the little press arrived on the field, it was badly broken from the long hard trip, and when Brother Lief and I looked at it lying loose in its crate at the railroad station, a sorry looking sight, we felt rather sad when taking it home, for Brother Lief had been running a four-page paper on the mimeograph, and in planning for the twelve-page paper had counted on the press, but here it was, as Lief said, not much with which to get the gospel to Peru. Anyway we took it home saying, "We'll make the devil run with it yet." I cannot tell of the hours I spent with our treasure, the little machine, and many times I have gone into the print shop in the evening, closed the doors and worked into the hours of the morning in order to win out, and God helped me. Now in place of this little hand press that it took two to operate, we have a power press that one can run, and we are thankful, for help is scarce. When we first were able to put out a little literature I longed to go out on the trips with the workers in spite of the hardships I knew they would have to face, while I was shut in with the press, but now it is the height of our joy to be able to fill their saddle bags with fresh literature and hear, when they return, how it has been gladly received.

This printing department started before I arrived, when Brothers Walter and Lief cut paper with a butcher knife and ran the paper on the mimeograph, but we know that God was in it and it is of God's planting. The little paper proved a blessing and many direct results have been witnessed. Some six months after my arrival we were able to start the 12-page paper, which is a monthly magazine. The first issue we put out numbered about

700, the next 1,508, the next 1,512, and the last issue for this month 2,045. With this number we are able to supply only a part of what we feel could be reached. We also publish the first paper that was started from this station La Fe Christiana. This we print in numbers from 2,000 to 3,000, and to-day I was somewhat disappointed having run out of La Fe's with many names on the list that we could not fill. After much hard work, Brother Cragin in Huaras has completed his translation of a part of the New Testament. This we are to print in the near future. This translation is in the Quichua tongue, the Indian language of this country. He also has some hymn translated.

Brother Lief is editing all of our literature, and although some, and even doctors, felt that he would not be able to continue on account of his head, which was badly injured in a stoning at Huaras some years ago, he is feeling better as time goes on, and he is working hard. We thank God for this for it is His work. I just want to say that I am not at the head of these publications, but have found that the most effective place for me is behind, so we go on and God is with us. It is not our vision to raise up a little assembly or a few, but should Jesus tarry that all of Peru should get the gospel and many will be saved and filled with the Spirit from all parts, and that we will see the fires of revival reaching far over the borders. It is a fallen nation to be raised, and God is able. Pray for us.

OFF AGAIN FOR AFRICA

Mr. and Mrs. J. M. Perkins

The Lord willing, we shall sail again for dark Africa some time in October, but are waiting a little before setting a date, to see if others can get ready to go with us. Two young ladies and a young man, who is a carpenter, are ready and anxious to go, but so far lack the necessary money. Please pray that the Lord of the harvest will loosen up enough money to meet their needs, and quickly thrust them out, as they are very much needed there.

As we set our faces once more towards those fields so white to harvest, and yet so dark and needy, our special parting request is that you put us on your daily prayer list and keep us there, and that you ask other individuals and groups of saints to remember us constantly at the throne of grace. We believe the reason we have been able to remain in that deadly climate so long is because of faithful intercessors at home. For years, we had two who prayed for us every day, one in the East and the other in the West. Both have gone on to their reward and so we need others to take up this all-important work of intercession. The effectual fervent prayer of a righteous man still availeth much. Pray along the line of Romans 15:30 and Ephesians 6:18, 19.

Please pray that physical life and health may be given to our coworkers and ourselves and that the joy of the Lord may be our strength continually. Above all pray that a fresh anointing and endowment of power from on high may be given to us all for the work there, that peace and harmony and co-operation may prevail among the work-

ers, and that the Lord will send a mighty revival that will sweep hundreds of thousands into the kingdom. See Psalm 2:8 and John 14:12-15. Mail addressed 4741 Hudson Blvd., North Bergen, N. J., will reach us until we sail, and Cape Palmas, Liberia, after we get to the field.

GLEANINGS IN SOUTH AFRICA

J. S. Richards

We were happy to have Brother and Sister du Plooy, their two children, and native evangelist, Petrus Masrangane, pay us a visit recently. We had a blessed time together, and our native Christians were also blessed by their visit. At Saturday evening prayers, one of our native men employees gave his heart to the Lord at Brother du Plooy's invitation, after having attended our services for nearly two months. This young man had come to the station wild



Native Evangelists in South Africa

looking, well built, and strong,—the same "strength" appearing in his language. After a few weeks' work, Mrs. Richards and I remarked what a change had come into his face, apparently just from the Christian influence of the station. He attended the services regularly, but never seemed to give in until the visit of Brother and Sister du Plooy. On Sunday morning his face was shining in the service, and it set our hearts rejoicing just to look at him. Jesus is mighty to save!

In that same morning service we had a blessed time. One woman got up weeping, confessing her sins, and asked for prayer. This was totally unexpected and we immediately turned the meeting into prayer. Five women in all came forward and surrendered themselves to Jesus. Since then they have been quite happy, and are regularly walking five miles to attend our Sunday services. Hallelujah!

To-day a woman from Johannesburg, who often attended the Prospect Township meet-

ings, came forward and gave herself to the Lord. She has only recently come to this district and lives very near us.

ARRIVED SAFELY AT WEI HSI

Mrs. Ada Bolton

Greetings from Wei Hsi, China! We praise the Lord for bringing us safely back here once more and for His protecting care all the way. We had a very pleasant trip if one may use that word to describe a trip in inland China, traveling by chair and horseback a whole month; however, we enjoyed the fresh mountain air and the scenery was wonderful. We had an escort of soldiers all the way, but saw no trace of robbers as the head robber has been killed and his band dispersed.

We were so pleased when we arrived at Tali-fu, a city ten days' journey from here, to meet four of our men, David and three Lisu Christians. How glad they were to see us again! They had many things to tell us of battles fought and victories won. Well, we came on and David came ahead and told the Lisu Christians that we were coming, so about sixty Lisu and Chinese Christians came to meet us. It was a cold, rainy day, but some came far up the mountain and brought us lunch and had a big fire made. Then as we came on down the mountain there were different groups to meet us singing, "Oh, come let us adore Him" and other hymns. We could hardly keep the tears back as we heard them sing and recognized so many familiar faces, and how we did praise God for permitting us to return again.

As we came on up through the city, it was good to see the little white church in the center of the city, and to know that the witness had gone forth just the same while we were away. The Christians told us that at one time all day the students were planning to kill them in the evening. They had pasted up posters telling how the Chinese were killing all the foreigners, etc. Well the Christians went to have their service just the same so all the students came in the chapel and hoped to make an uproar and then kill them, but they treated them kindly and asked them to help to sing, and they stayed during the whole meeting but could not carry out their plans. Surely the Lord intervened. Praise His name, forever.

We came on up to our house and there they had prepared a fine supper for us, and we ate it in true Chinese fashion with the chopsticks. That evening there were little groups of people all over the compound around little fires where they slept. The next day we had prayer with them and they went back to their homes.

The Lisu like to give their children Bible names, but since they only have Mark, Luke and John translated in their language, they find girls names rather few so one family named their child "Samaria." Well it was always sick and so they told David and he said, "Why Samaria is the name of a town, not a person's name, no wonder the child is always sick." So he gave it a Christian name and dedicated it to the Lord, and since then she is quite well.

Instead of fixing your eyes on those points in which you excel, fix them on those in which your neighbor excels you: this is true humility.—Fausset.

-:- In the Whitened Harvest Field -:-

THIRTY-THREE SAVED

Brother E. G. Kenedy, Poteau, Okla., writes: "The Lord blessed in a recent campaign in McCurtain. There were 33 saved, 19 filled with the Holy Spirit, and 17 baptized in water. Sister Lucy C. Stickney is pastor."

GOOD CROWDS

Pastor W. V. Kneisley, Springfield, Ill., writes: "We just closed a 4 weeks' meeting, August 13. Louise and Al Nankivell, of Chicago, Ill., were in charge of the meeting. We had a good meeting, good crowds, and about twenty professed faith in Christ."

A NEW FIELD

Evangelist Archie Brown, West Terre Haute, Ind., writes: "Just closed a 3 weeks' meeting at Hedrick, Ind. Hedrick is a new field and there was considerable prejudice among the people, but this was broken down and conviction rested upon the people in a glorious way. One soul was saved and many hungry for God."

FORTY-ONE SAVED

Pastor J. L. Jones writes from Terral, Okla.: "Floyd L. Hawkins and his singing assistant, Bernice V. Robinson, have just closed a two weeks' meeting here. People prayed their way through to God in the old-fashioned way. Forty-one saved, 5 filled with the Holy Ghost, and 15 baptized in water. A revival spirit is still on."

TOWN STIRRED

Brother Joe Cooke, Wills Point, Tex., writes: "We are glad to report that God has blessed the labor of Brother and Sister E. C. Heath, of Amarillo, Texas, in a 3 weeks' meeting which began July 12. There were 27 saved, 6 filled with the Holy Ghost, and 10 baptized in water. The whole town was stirred as never before. Truly we praise our God."

SUCCESSFUL CAMPAIGN

Evangelist W. F. A. Gierke writes from Central City, Ky.: "The Southwestern Kentucky meetings at Central City and Cleaton attracted large crowds of hungry people who had never heard much about Pentecost. It proved a great blessing to all attendants, including 8 preachers. A committee of business men offered to procure the large City Hall at Central City if we would promise to return for another campaign."

NEW WORK IN NORTH DAKOTA

Evangelist Blanche Brittain, Cavalier, N. Dak., writes: "We praise the Lord for the wonderful campaign here at Cavalier—a new field for Pentecost. We pitched our tent in Stevenson park on July 21. People came out in good crowds and splendid interest was manifested. About 20 have sought for salvation, three have received the Holy Ghost. Eighteen were baptized in water before a large crowd of people on Sunday. The campaign is now being continued with Evangelist E. E. Reckley speaking each evening and morning."

ASSEMBLY GROWING

J. M. Fouts, Booneville, Ark., writes: "Just closed a 2 weeks' meeting at Cedar Creek, Ark., in which the Lord wonderfully blessed. There were 17 saved and reclaimed, 15 baptized with the Holy Ghost, and 9 baptized in water. The Lord confirmed His Word by healing many who came for prayer. We made out a new assembly roll with 74 members. The saints are on fire for God."

GOOD SCHOOLHOUSE MEETING

Brother Earl E. Pendergrass writes: "Brother and Sister David L. Laughlin and wife and I have just closed a two weeks' meeting 17 miles north of East Rotan, Texas, in Harmony schoolhouse. Fifteen souls were saved and one received the Baptism of the Holy Spirit. The saints were encouraged. Council ministers will be given a hearty welcome."

HANNA, OKLAHOMA, REVIVAL

Brother J. C. Snyder, Hanna, Okla., writes: "We have just closed three and one-half weeks' meetings at Muse, Okla., between the Kiamshi and Winding Stair Mts. Twenty-two were saved and 18 baptized in water while 12 received the Holy Ghost. We are expecting to have an assembly set in order there. Mail will reach us at Box 143, Hanna, Okla."

A BLESSED MEETING

Brother J. W. Hause and wife, Hartford, Ala., write: "About 3 miles above Slocumb, Ala., at the Martin Schoolhouse, we were invited to be with Brethren P. Z. Smith and K. D. Johns and saints of the Burns Pentecostal Church in a good meeting where the Lord greatly blessed. More than 30 were wonderfully saved from sin, and many prayed through to the real Baptism with the Holy Ghost and spake in tongues as the 120 did on the day of Pentecost. Sixteen were baptized in water and 18 connected with the Burns Church."

THE BLIND HEALED

Evangelist May Miller, Houston, Texas, writes: "We praise the dear Lord for the wonderful way He has visited us in Eldorado, Okla. We went there and began an old-time revival in which many souls were blessed and many healed of their diseases. One lady had suffered for 13 years with her eyes and the Lord healed her. One eye was completely blind, the other one was in a bad condition. Fifteen were filled with the Holy Ghost, and a score or more were saved. Many visions and revelations were seen. Address all communications to Mrs. May Miller, 1108 Tabor St., Houston, Tex."

NEW WORK

Brother Beauford F. Miller, Grand Rapids, Mich., writes: "The Lord opened the way and led us to begin tent meetings at Home Acres, a suburb of Grand Rapids. The meeting began June 9th. The first week it was conducted by Sister Seaholm of Muskegon. Then Sister Edna Jean Green, known as Michigan's girl

evangelist, carried the meeting on for 4 weeks. The meetings closed July 14 with a great interest in the full gospel and many hearts were hungry to receive the fullness.

"On July 16th a meeting was held to organize a new assembly. A lot has been deeded to us by an aged widow lady to build a church on. We thank God for this gift. Would be very glad to have a letter of encouragement from any one who has experienced the trials of going into a new field to open up work for the Lord. This is a settlement of about 10,000 people, a very promising field for the whole gospel message. Any minister or workers in fellowship with the Council will be most cordially welcome to visit us at any time. The lot deeded to us is on Gregg St., about a block west of Division Ave., near Home Acres. Any interested in this work may address me c/o Peter Fairbairn, R. F. D. No. 11."

BAPTISM CURES STUTTERING

Pastor Lesta M. Martin writes from Pueblo, Colo.: "Just closed a blessed five weeks' tent meeting here with Brother Floyd McWhinney and Sister M. A. Jones as evangelists. The Lord was with us in a precious way. About 20 were saved, 6 received the Baptism with the Holy Ghost and many were healed. One young man was cured of stuttering when he received the blessed Holy Spirit. A young woman who had not been able to speak for six years was delivered when prayed for, and praised God. Fourteen were buried with their Lord in water baptism. We have just moved into a new hall and are praying for God to do even greater things than ever before."

SUCCESSFUL CAMP MEETING

Brother A. A. Wilson, Dexter, Mo., writes: "The Southern Missouri District Camp Meeting at Sedalia, Mo., July 18-28, was well attended and a fine spirit was manifested. Brother H. H. Moss preached the first half of the meeting and God surely helped him to give out the Word. The Bible lessons were under the influence of the Holy Spirit and one morning the whole audience was brought to their knees in worship before Him. A message with the interpretation came at this time confirming the word of God. Elder W. T. Gaston was with us for the last half. His messages stirred both saint and sinner and made us look more steadfastly for the soon coming of Jesus. A revival under the big tent preceded the camp and was blessed of the Lord. Several were saved and received the Baptism, our hearts were blessed, and all made to love each other more."

A GROWING PASTORATE

Pastor B. E. Hillman, Atlanta, Ga., writes: "The Lord very graciously has given us a real ministry in this city of 350,000 people, including metropolitan area. We have the only Council work here. There are several Pentecostal works here and have

been for years, but our Council work is only about nine months' old. The Lord started us in a tabernacle, sawdust floor, etc., but has been so good to us as to permit us to purchase a fine large church with Sunday school rooms, baptistry, nice auditorium, vestibule, balcony, and furnace heat. The Sunday school work is moving forward. Our church roster is around a hundred strong. The Christ's Ambassadors have a special meeting night of their own (Friday night of each week). Street work, hospital and mission work form our outside activities. All parties and ministers coming this way, who are in fellowship with the Council, give us a call."

HEALED OF GOITER

In the year 1926, I suffered greatly with headaches, being in bed three or four days every month. A physician told me I had an inward goiter. At times it was hard for me to breathe. I was treated for it for about a year but was not cured. In the fall of 1927 my husband and I attended a meeting in Willow Springs, Mo., where he and I were both saved. I was prayed for for healing but had no evidence of being healed until we returned to Nebraska. One evening as my husband and I were praying I began to strangle. My husband laid his hand on my throat and asked God in the name of the Lord Jesus Christ to remove the goiter. As he did this, full assurance came to both him and me that I was healed. It has now been over a year since I was healed, and the healing still stands! —(Mrs.) Henry E. Skinner, Box 391, Harvard, Nebr.

I witnessed the healing above described and I know that the testimony is true.—Henry E. Skinner.

SAVED IN PRISON

Through the efforts and ministry of Rev. P. T. Land and coworkers, I have found the way of salvation, strength, peace, and joy. Sorrow over broken family ties led to my murdering the one responsible for the estrangement. I will not comment further on my wicked act, for which I am very, very sorry. Regardless of the situation which is the outcome of my deed, I can now trust and be happy in the Lord for He has pardoned my transgressions and will remember them against me no more. Had I known God's grace, and the help and strength He gives in time of trouble, worry, and sorrow, I should not have been here to-day. I am conscious of a new power and ambition in my life. I have been persecuted by the other prisoners here, who have gone so far as to petition that the jail meetings be discontinued. But, thank God, I just prayed, "God forgive them, they know not what they do." God answered my prayers. Some fellow prisoners signed a remonstrance with me, which resulted in the continuance of the meetings. I desire your prayers that I may be anointed and be as a city set on a hill, in this place, delivering Christ's message with power, so that many may be led out of the dark path of destruction.—R. L. Wilkins, Walla Walla, Wash.

Editor's note: After receiving the above

testimony, we wrote to Walla Walla for a word of confirmation, as is our frequent custom, so that testimonies may be made as convincing as possible. In reply we have a letter from L. Arthur Ellsworth, pastor of the Assembly of God there, in which he says: "Yes, Wilkins is saved and born again, and the jailer says he is a changed man. He keeps the victory and we hope soon to make arrangements to baptize him in water. He is under death sentence."

THE LATTER RAIN

*O thirsty soul, canst thou descry
The cloud that looms in yonder sky?
Canst thou discern o'er sunburnt plain,
The coming of the latter rain?*

*O thirsty soul, God's voice is heard—
The thunders of the Living Word!
The lightnings flash, the lightnings gleam,
And down the mountain flows a stream.*

*Be glad, O child of Zion, sing
The songs of triumph to thy King,
For copiously o'er hill and plain
God gives the blessed latter rain.*

*Be glad, O land, the drouth is past,
The latter rain is falling fast,
The wilderness with pastures spring,
Be glad, O land, be glad and sing.*

*Lift up thy voice in holy song,
The praise of Christ thy King prolong;
Sing till the heavens ring again,
In gladness for the latter rain.*

W. B. McCafferty.

PREACH TO A LOST WORLD

It is said that Daniel Webster, while spending the summer in New Hampshire, attended service every Sabbath in the little country church. His niece asked him why he went there when he paid little attention to far abler sermons in Washington. He replied, "In Washington, they preach to Daniel Webster, the statesman, but this man has been telling Daniel Webster, the sinner, of Jesus of Nazareth and has been helping him." The minister who preaches Christ crucified on the cross of Calvary, dying for a lost world, is helping to draw all men unto Him.—Baylor.

CHRISTIAN CONVERSATION

We should, in the right way, ask the people about us, if it is well with their souls, if their sins have been forgiven of God, if they have been saved, if they have been born again, if their hearts know what it is to rejoice consciously in Jesus as their personal Saviour. That kind of conversation ought to be had by Christian people, men and women, day in and out, even with every opportunity. There is a right way to talk with people about their souls. Such talk calls for holy living, humility, carefulness, and prayerfulness in the Christian's daily walk, and a deferential consideration for the one with whom you are speaking.—Truett.

THE "GO TO CHURCH" METHOD

Among the most successful weapons which Satan uses against the church is the all but universal notion that it is the responsibility of the lost to go after the gospel. And so almost the entire evangelistic effort of Christians everywhere exhausts itself in trying to get the lost to go to church. Our "Go-to-church" campaigns are based upon this very notion and practically every evangelist campaign is an attempt to induce the lost to go to church to hear the great singing and the imported preacher, in the hope that they may possibly accept Christ under the impulse of the service.

The result is inevitable. In the average revival campaign held in a single church, the fifty or a hundred unsaved Sunday-school scholars and twenty-five or fifty unsaved relatives and friends of the members are reached, with possibly a few strangers, while the great throngs of unsaved are left utterly untouched to drift into a Christless eternity, where they will forever wail out the awful accusation, "No man cared enough for my soul to bring me the good news of salvation." And in even the greatest and most successful tabernacle campaigns, only a pitifully small fraction of the unsaved are reached, while the churches slip back into their criminal neglect of the lost almost as soon as the meetings close, hoping that a few unsaved will come after the gospel and accept it while they wait for the next go-to-church evangelistic campaign to come.

A Socialist at a meeting of his followers said, "The present policy of the church is this: 'You may come here and get God's message and go to heaven or you may stay away and go to hell!'" Is this the truth or is it a libel?

In an Ohio city of 135,000 in which there were more than 50,000 old enough to be saved who were without Christ, a six weeks' tabernacle meeting, led by one of the most capable and widely sought evangelists in the land, and co-operated in most heartily by more than fifty churches, resulted in reaching about 1,200. This was cause for great rejoicing, but what did the churches do for the 49,000 others who were still out of Christ? Just what churches everywhere do—nothing! They had spared neither labor nor expense to give the lost of their city the chance of their lives to come after the gospel and be saved. What more could they do? They had done their utmost to get the sheaves to come in out of the field and be harvested, to get the fish to come to shore and be caught; to get the dead to come to life; and if 49,000 of them still insisted on staying away, weren't the churches helpless to do any more? What more should they have done?

If this is the attitude of the great majority of our churches to-day—and it is—then the Socialist was right. The present policy of depending upon the pastor for almost the entire soul winning work of the church must inevitably make just the impression on people that was expressed by the Socialist.

The pastor can never do this work. There aren't enough of him. It is an absolute physical impossibility. Bishop Thoburn has said, "If Christ had started on the day of His baptism to preach in the villages of India and had continued up to the present, visiting one village each day, healing the

Do You Know ?

Why the Bible was given to man?

On what occasion a well of water, "springing up into everlasting life," was promised; and why it was said?

For whom Christ is coming; how many divisions there are to His coming; and what will take place at each coming?

How many times have you been met with a problem in Scripture—a question that called for a Bible answer, and you have racked your brain in vain for the answer! If only you could remember where to locate the scripture!

You ought to know.

You can know.

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sick, proclaiming the gospel, He would still have left unvisited 3,000 villages in India." This illustrates in some measure the inability of the pastor to get the gospel to all the lost, especially in a crowded city field, before they are forever beyond his reach.

The pastor cannot average more than ten hours a week in house-to-house work. Now suppose a hundred members of his church should average one hour a week in this work. This would mean that they were together giving as much time to that work in one week as he could give in ten, to say nothing of the added emphasis that would be given to a testimony coming from "laymen."

This policy of the church is one reason why the pastor fails. And it is why the evangelist fails. And it is why the church herself is going increasingly to fail until she gets back to first century obedience to the Great Commission.

For years many have been praying for a great, world-wide revival. When the church gets back to literal obedience to the Great Commission the answer will come! The harvest is dead-ripe and ready to be harvested, while the harvesters are sitting in the storehouse and wondering why it doesn't come in! The harvest can be gathered as soon as the members go into the field after it.

The above is copied from "Every-Member Evangelism," a 225-page book filled with zeal-inspiring instructions to churches as to how to save the lost ones in their community who do not go to church. I trust this little excerpt from this great book will make you want to read the balance of it so badly that you will send for it. Do it now, before you put it off and it gets overlooked. Gospel Publishing House, Springfield, Mo., \$1.50 postpaid.—C. E. R.

PROMOTED

We regret to report the death of Rev. Henry A. Hedin, aged 25, one of the most able and promising of our young Council ministers. Brother Hedin has been ill for over a year and on August 9th went home to be with his Lord. Those who know Brother Hedin realize what a great loss his homegoing is to our fellowship.

He was born in Southbridge, Mass., Jan. 6, 1904, and moved to Youngstown, Ohio, at the age of fourteen. At that time he gave his heart to the Lord and since then has been active in church work, laboring unceasingly for the salvation of souls. For the past three years he has been pastor of the Pentecostal Church at Medina, Ohio, and until his illness forced him to give up his duties, he was president of the Ohio State Christ's Ambassadors. Two years ago he married Miss Edith Spong of Youngstown, Ohio, who survives. Brother Hedin also leaves his parents, three sisters and a brother, all of Youngstown, Ohio.

CORRECTION

In the July list of ministers added to our list appeared the name of Mrs. Ora Ogle—this should have been Mr. Ora Ogle.

Forthcoming Meetings

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

ATTICA, IND.—Evangelist Jas. Roland Hummel and wife, preachers, musicians, and gospel singers, will conduct a revival meeting Sept. 29-Oct. 15.—Pastor D. G. Hutto.

CARLSBAD, N. M.—Revival beginning Sept. 18, to continue as long as the Lord leads. C. L. Musgrove and wife of Houston, Tex., in charge.—N. C. Whitlock, Box 301, Carlsbad, N. M.

HURON, S. D.—Revival services at Huron Gospel Tabernacle, beginning Sept. 22, to continue indefinitely. Evangelist L. O. Rynning and wife of Stillwater, Minn., in charge.—Pastor Guy H. Rake.

GRANITE CITY, ILL.—City-wide campaign in large tent, corner 18th and Grand, August 18 to September 8. Louise Nankivell, young Chicago evangelist, and chorister Al Nankivell in charge.—Pastor C. M. O'Guin.

HOT SPRINGS, ARK.—The seventeenth annual session of the Arkansas-Louisiana District Council will convene Monday night, Oct. 14, 1929, at Hot Springs. We extend a hearty welcome to our brethren in other fields to visit our Council session.—W. Jethro Walthall.

PHOENIX, ARIZ.—Ten days meeting at Bethel Assembly of God, 2300 N. 9th St., beginning Sept. 15th, by Evangelist J. A. Carpenter and Brother Wm. Skoudin, violinist and singer from San Francisco, Calif. Divine healing meetings 2:30 and 7:30 daily.—Mrs. L. Murphy, 752 E. Culver St.

DOTHAN, ALA.—The Nineteenth Annual Council of the Southwestern District under a tent Oct. 8-10. The camp meeting will follow Oct. 11-20. Those desiring ordination or license will please meet the Council with recommendations from assembly and pastor or two ordained Council ministers. The Dothan people will endeavor to furnish rooms for those from a distance. Two Dothan cafes will serve meals at low rates. For further information on entertainment write to Mr. Wm. May, Dothan. For official information.—J. E. Spence, Florida, Ala., P. O. Box 217.

OPEN FOR CALLS

PASTORAL OR EVANGELISTIC.—Prophetic lectures from charts. Have wife and one boy. Reference H. L. Harvey, Toledo, Ohio.—Charles Vanderploeg, 632 Orchard St., Toledo, Ohio.

EVANGELISTIC.—Full-gospel messages on prophecy and current events. Write for appointments.—Evangelist H. Leo Hickman, 307 N. Springer Street, Carbondale, Ill.

PASTORAL.—In fellowship with General Council. Have three children. Wife plays piano. Reference, F. C. Woodworth, 411 E. Laurel, Ft. Collins, Colo.—R. H. Ewing, Route 3, Box 42, Greeley, Colo.

EVANGELIST'S ASSISTANT.—Play and sing and do altar work, and personal work in congregation, four years' experience. Reference: Rev. C. M. Ward, Grand Prairie, Texas.—(Miss) A. L. Williams, General Delivery, Arlington, Texas.

PASTORAL OR EVANGELISTIC.—In fellowship with General Council; in evangelistic work past sixteen months; prefer pastorate. Wife sings and helps and is good young people's leader. Have had some pastoral experience; been preaching about seven years.—J. E. Atkinson, Mt. Vernon, Mo.

WORLD MISSIONS CONTRIBUTIONS

August 16th to 22nd incl.

All personal offerings amount to \$1,768.25.

- 1.00 Holt Assembly Holt Fla
- 1.03 Bethel Assembly of God Elkhart Ind
- 1.50 Christ's Ambassadors Julesburg Colo
- 2.00 Bethel Temple Valley Grove W Va
- 2.22 Lebanon Full Gospel Assembly Lebanon Ore
- 3.00 Christ's Ambassadors Electra Tex
- 3.00 Mehida Pent'l S S Canaan Center N H
- 3.00 Pescadero Church & S S Pescadero Calif
- 3.14 Greenridge Assembly Greenridge Md
- 3.17 Assembly of God S S Phoenix Ariz
- 3.21 Full Gospel Mission National City Calif
- 3.36 Assembly of God Cape Girardeau Mo
- 3.41 Assembly of God Cannellton W Va
- 3.50 Pent'l Assembly of God High Bridge Ky
- 4.10 Pent'l Mission Brown Springs Wyo
- 4.15 Assembly of God Childress Tex
- 4.18 Sachse Pent'l Church & S S Sachse Tex
- 4.22 Blvd Assembly of God Fort Worth Tex
- 4.50 Conejo Gospel Tab S S Conejo Calif
- 4.85 Pent'l Assembly of God Roanoke-Uhrichsville Ohio
- 4.86 Full Gospel Mission Winchester Bay Ore
- 5.00 Pent'l Mission Redlands Calif
- 5.00 Pent'l Tabernacle Bakerfield Calif
- 5.00 Assembly of God Mission S S Roswell N Mex
- 5.00 Young People Memphis Tenn
- 5.00 Trinity Tab Page & Marion St Louis Mo
- 5.00 Assembly of God Mission Santa Barbara Calif
- 5.00 Assembly of God West Port Ill
- 5.50 Christ's Ambassadors Trenton Mo
- 5.50 First Pentecostal Church Lancaster Calif
- 5.58 Full Gospel S S Arlington Wash
- 5.60 Assembly of God Beaumont Tex
- 5.62 Assembly of God S S Phoenix Ariz
- 6.00 Assembly of God Shidler Okla
- 6.00 Christ's Ambassadors Truesdale Ia

- 6.00 Full Gospel Mission Edgemont Ill
 - 6.00 Bible Missionary S S Class Flint Mich
 - 6.30 Bethel Assembly of God Louisville Ky
 - 6.55 Huron Gospel Tabernacle Huron S Dak
 - 6.60 Bay Island Church & Christ's Ambassadors Hannibal Mo
 - 7.20 Assembly of God El Centro Calif
 - 7.20 Assembly of God Mission Williston N Dak
 - 7.55 Pent'l Assembly Stamford Conn
 - 7.67 Assembly of God & S S Puxico Mo
 - 8.05 Assembly of God Brookfield Mo
 - 8.45 Busy Bee Missionary Band Humboldt Kans
 - 9.00 Christ's Ambassadors Hammond Ind
 - 9.30 Assembly of God S S Carthage Mo
 - 10.00 Full Gospel Praying Band Hamilton Mont
 - 10.00 Bethel Mission New York N Y
 - 10.00 Assembly of God Olympia Wash
 - 10.50 Missionary Society Auburn Wash
 - 11.11 Stem Full Gospel S S Calhan Colo
 - 11.12 Ladies' Missionary Society Phoenix Ariz
 - 11.25 Full Gospel Assembly Santa Ana Calif
 - 11.51 Evangelistic Full Gospel Tab Salem Ore
 - 11.91 Assembly of God Attica Kans
 - 12.00 Full Gospel Mission Palo Alto Calif
 - 12.00 Portland Gospel Tab S S "Birthday funds" Portland Ore
 - 12.16 Kingston Assembly and S S Laurel Miss
 - 12.50 Pent'l S S Lemoore Calif
 - 13.00 United Pent'l Assembly Bridgeport Conn
 - 13.00 Church of Philadelphia Los Angeles Calif
 - 13.15 Pent'l Assembly St Paul Va
 - 13.17 Full Gospel S S Maywood Calif
 - 13.38 Assembly of God S S Madison Ill
 - 14.00 Willing Workers Circle Olivet Presby Church Brooklyn N Y
 - 14.26 Assembly of God Malvern Ark
 - 14.63 Pentecostal Church Colorado Springs Colo
 - 14.81 Assembly of God South Haven Mich
 - 15.00 Ambassadors Grace Pent'l Church Atlantic City N J
 - 15.00 Assembly of God S S Bad Axe Mich
 - 15.00 Wolf Point Pent'l S S Wolf Point Mont
 - 15.00 Assembly of God Berger Tex
 - 15.00 Gospel Tabernacle Muskegon Mich
 - 15.00 Peak & Garland Christ's Ambassadors Dallas Texas
 - 15.25 Full Gospel Assembly Brainerd Minn
 - 15.50 Assembly of God Westby Mont
 - 15.77 Pent'l Church Escondido Calif
 - 16.47 Assembly of God Church Miami Okla
 - 16.50 Bethel Pent'l Assembly Cortland N Y
 - 16.95 Assembly of God Meridian Miss
 - 17.00 Granada Gospel Tabernacle Granada Minn
 - 18.50 Church of the Full Gospel S S Richmond Calif
 - 19.00 Missionary Society Pent'l Church Pacific Grove Calif
 - 19.57 Gospel Mission Lancaster N Y
 - 19.60 First Baptist Church Egg Harbor N J
 - 20.00 Open Door Mission Clifton N J
 - 21.05 Pent'l Evangelical Church Fort Collins Colo
 - 22.00 First Pentecostal Church York Pa
 - 22.87 Glad Tidings Assembly Escalon Calif
 - 24.45 Sunnyvale Highway Pent'l Assembly Sunnyvale Calif
 - 25.00 Calvary Tab Camden N J
 - 25.00 Pent'l Assembly Grenora N Dak
 - 26.50 Apostolic Faith Church New Rochelle N Y
 - 32.00 Assembly and S S Peak & Garland Dallas Tex
 - 34.00 Assembly of God Leavenworth Wash
 - 35.23 Pent'l Church & S S Long Branch N J
 - 35.50 8th Ave Pent'l Church Gary Ind
 - 35.83 Full Gospel Assembly North Hollywood Calif
 - 36.30 Glad Tidings Mission Everett Mass
 - 40.00 First Pent'l S S Yakima Wash
 - 44.13 Assembly of God and S S Minot N Dak
 - 45.60 Busy Bee Band Joplin Mo
 - 46.98 Upper Room Pent'l Mission San Jose Calif
 - 47.43 Pent'l Gospel Hall Yonkers N Y
 - 50.00 Full Gospel Assembly Washington D C
 - 54.00 Pent'l Gospel Tab East St Louis Ill
 - 57.00 Assembly of God Sherburn Minn
 - 57.00 Bethel Church Sisseton S Dak
 - 60.00 Gospel Tab Fargo N Dak
 - 60.90 Assembly of God Canton Ohio
 - 62.00 Pentecostal Gospel Mission Millvale Pa
 - 63.74 Highway Mission S S W Philadelphia Pa
 - 64.96 Bethel Tab and S S Watsonville Calif
 - 66.05 Faith Temple Kansas City Mo
 - 72.00 Pentecostal Mission Bellingham Wash
 - 76.00 Bethel Temple Missionary Society St Louis Mo
 - 85.00 Southern Calif Bible School Pasadena Calif
 - 100.00 Christian Assembly and S S Memphis Tenn
 - 100.77 Pent'l Full Gospel Tabernacle San Diego Calif
 - 110.00 Oakland Evangelistic Assn Oakland Calif
 - 120.00 Central Gospel Tab Long Beach Calif
 - 132.03 Woodston Camp Meeting Woodston Kans
 - 176.46 Assembly of God and S S Springfield Mo
 - 1429.00 Glad Tidings Tab New York N Y
- | | |
|---|----------------|
| Total amount reported | \$6,177.64 |
| Home missions fund | \$353.77 |
| Office expense fund | 24.56 |
| Deputational expense fund | 38.01 |
| Reported as given direct to missionaries | 901.00 |
| Reported as given direct to home missions | 25.00 1,342.34 |
|
 | |
| Total for foreign missions | \$4,835.30 |
| Amount previously reported | 10,767.03 |
|
 | |
| Total amount to date | \$15,602.33 |

10,000

Teachers . . . Workers . . . Home Groups . . . and
Individuals are using our

Sunday School Teachers' Quarterly

Only a glance at the fourteen great features described below is necessary to explain how in less than three years this quarterly has attained such wide popularity.

1. The **Introduction** enables teachers to connect to-day's lesson with last Sunday's and helps them to take up the study and teaching of each new lesson intelligently.
2. The **Comments** give a careful, systematic explanation of all the important truths of the lesson, thereby assisting teachers in giving their classes the best that is in the passage assigned for study.
3. The **Practical Applications** in this quarterly show teachers how to apply the great truths of the lesson to the life and problems of every member of their classes.
4. The **Practical Teachings** of the lesson are shown by this quarterly in such a way that teachers are held constantly to the real and vital aspects of the lesson, and are thereby protected from letting the class period become unfruitful or fail of its purpose in the training of scholars.
5. The **Golden Text Illuminated** is a brief and inspiring sermonette on the lesson which breaks through the mechanical problems of study and teaching and reflects the influence and beauty and power of the lesson's message.
6. The **Suggestions to the Teacher** give practical help in the actual teaching and application of the lesson to the needs and under-

- standing of the pupils.
7. **Approaching Your Class of Girls** is a model presentation of the lesson as it might be taught to a class of girls.
8. **How to Tackle the Boys** gives the lesson as a good teacher might present it to a class of boys.
9. **For the Primaries** is a demonstration of how the lesson might be taught to younger children.
10. One or more useful **Illustrations** completes this kit of well-rounded and carefully selected helps in the proper study and successful teaching of the Sunday school lesson.
11. The **Missionary Message** shows the relation of the lesson to the great task of taking the gospel news to the ends of the earth.
12. The **Outline** enables teachers to divide the lesson properly for the best results in both study and teaching.
13. **Questions** on the lesson help to fix the facts in mind and to check the success of the presentation of the lesson to the pupils.
14. **Points for Discussion** are suggested which further develop the truths of the lesson and indicate how these can be extended in more detailed study and consideration.

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