

THE Pentecostal EVANGEL

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A Call to Prayer

"And when they had prayed, the place was shaken where they were assembled together and they were all filled with the Holy Ghost, and they spake the Word of God with boldness." Acts 4:31.

On Friday of next week the General Council of the Assemblies of God will convene at Wichita, Kansas, for six days of counsel and fellowship. The importance of the occasion cannot be emphasized too strongly. A great weight of responsibility rests upon those who gather there in the interest of the Kingdom of Christ and of our Fellowship. There will be need of the controlling and guiding influence of the Holy Spirit in the deliberations. There will be need for wisdom and understanding from God to meet the problems which must be dealt with.

Perhaps paramount above all this is the universal need of the church for a greater outpouring of the Holy Spirit. Prayer brought added power to the early church, so much so that the very place of their assemblage was shaken. Prayer will accomplish the same blessed results to-day. In the words of Paul we say, "Brethren, pray for us." Let us set aside Sunday, the 15th, as a day of special prayer for the forthcoming meeting.

May we also urge upon you to add to this a special season of prayer for it each day. The results of the Council may measure up to all the will and plan of God or may fall short. This will depend upon our united prayer. "And when they had prayed they were all filled with the Holy Spirit." Brethren, pray!



Y text is in James, chapter 4, verse 3: "Ye ask, and receive not, because . . ." You may finish it in one way, or you may finish it in another.

You do not receive an answer to your prayer, because if you should receive an answer you would spend it on your own evil purposes. God never answers when that is the purpose of our hearts. You ask, and receive not, because there has been a sin in your heart. "If I regard iniquity in my heart, the Lord will not hear me." But I might go on finishing that text for you. If you turn over the pages of the New Testament you will find that Jesus was always speaking about prayer. He presented it as a duty. He said, "Watch and pray, lest ye enter into temptation." Jesus was always speaking about prayer, and yet He practiced it more than He preached about it. Therefore, He is the best example of prayer. And if you would know why your prayers are not answered, square your life with that of Jesus: compare your manner of living with His teaching and doubtless the reason for unanswered prayer will be given to you quickly.

PRAYER STILL HAS POWER

Prayer has just as much power as ever. It only waits for your claiming and mine. In America we have had a great number of exhibitions. One day I heard a man lecturing on the World's Fair movements. He went on to say that in 1876, in the city of Philadelphia, at the greatest exhibition, which up to that time had been known, there was no display of electricity, because men had not then appreciated the power of electricity. He stated that in the last exhibition at St. Louis there was a most wonderful display of this marvelous power, which has come to be a necessity in these days. And yet there was just as much electricity in 1876 as there is today, but men had not then appreciated it. If you are living a powerless life, the difficulty is with yourself. And if you regard iniquity in your heart, the Lord will not hear you.

God is just as willing to give as ever. We do not need to be importunate in our praying to persuade God to hear, but it would seem to me that we should rather be importunate to be ourselves in the right attitude, for God could not trust us all with blessing. You have asked God for many a thing which, if He had given it to you instantly, would have been your spiritual undoing. God is willing. The difficulty must be in my life or in your life.

Our Unanswered Prayers

By the late DR. WILBUR CHAPMAN

PRAYERS OF SAINT PAUL

Now, may I give you two or three examples of prayer from St. Paul? The first is in Ephesians 3:17: St. Paul prays for the abiding presence of Christ. He asks that "Christ may dwell in your hearts by faith." He does not say "come in for a moment," but he uses the word "dwell." There is really no excuse for an intermittent Christian experience. You say that you are on the mountain to-day, and in the valley to-morrow; but there is no reason why you should be. If we were living where God wants us to live, He would all the time be filling us; He would always be using us. St. Paul prayed for Pentecost. And the reason why some of us are praying and receiving no answer, is because when we pray we are out of connection with heaven. We are away under the juniper-tree, in the darkness of doubt.

Secondly, St. Paul prayed, in Colossians 1:9, for perception. "We . . . do not cease to pray for you, and to desire that you might be filled with the knowledge of His will." Now, to know the will of God is one thing, and to know it and do it is another thing; and to know it and love to do it is a very much higher kind of service. Many of us have been praying and receiving no answer to our prayers, because our wills do not articulate with God's will. We are out of fellowship, and God cannot trust a man who is out of fellowship.

In the third place, Paul prayed for perfection. Hebrews 13:20: "Now, the God of peace . . . make you perfect in every good work to do His will."

That is a prayer for sanctification. We are afraid of the term. Whenever a man says he is sanctified, we say we will watch him and see how he lives. I am not discussing any views of sanctification which you may have as a theory, or which you may have worked out in your Christian experience, but I am saying that the word "sanctification" means separation. And when St. Paul says, "This is the will of God,

even your sanctification," he means separation—separation from the world, separation from willfulness, separation from pride, separation from sin, separation from self. Many a man has prayed and had no answer to his prayer because he was in touch with the world, and the current ran through him and out of him. He could not hold the answer if God had given it to him.

If a man says he is perfect, we always question it. We always wonder whether he is or not, or whether his wife would say he was. But the word does not mean "sinlessness." When St. Paul says, "The God of peace make you perfect," he is not talking about sinlessness. A friend of mine who knows his Greek Testament better than I know my English Testament, says that the word here is a medical term, meaning "to set a bone." He says that St. Paul, when he prays, is saying, "The God of peace set a bone that is out of joint." And there is many a man who has prayed and received no answer to his prayer because he is out of joint. The Greek word that St. Paul uses here, "perfect," is exactly the same word that is used when the disciples are described as "mending" their nets. So St. Paul says, "The God of peace mend you." And some of us need a great deal of mending.

I went down a mine in our country once. I saw the miners going to their work, with their hands and faces clean. When they came out their hands and faces were black, but there was one part of them perfectly clean. It was the ball of the eye. And the reason why that was clean and all the rest of the face black, was not because the dust did not strike the eye. It was because the little tear-gland did its work, and kept washing the eyeball clean. You can keep unspotted from the world. Listen. The blood of Jesus Christ is cleansing us from all sin. You must keep in fellowship with God, if you would keep right. Many a man has prayed and received no answer to his prayers because his life was not right.

GEORGE MULLER'S GREAT FAITH

But you say, "Why, I could have prayed, too, if I had lived in St. Paul's day." Well, take George Muller in modern times. One day the heating apparatus in the Bristol Orphan Homes broke down. It was a serious matter. A cold wind was blowing, and there was a danger of the little children suffering terribly from the cold during the night. George Muller was one of the men who had this work in charge, and he did what some of us would have forgotten to do. He dropped down on his knees and said, "O God, these children are in my charge as Thy steward. Thou dost hold the winds in Thy fist. Would it not be for Thy glory to change the course of the wind, and protect the children?" And it was as if God had bent down from His throne. Almost instantly the wind changed to the south. I am not stating this as my opinion. It is written in history. Those little children? And it was as if God had enfolded them. Then, as if to make the answer more significant, when the heating apparatus had been repaired the wind went back to the north again.

WHY ARE OUR PRAYERS NOT ANSWERED?

There are many reasons. Turn to 1 Peter 4:7: "*Be ye therefore sober, and watch unto prayer.*" That means, "*Do not be intoxicated when you pray.*" You say, "I do not take strong drink." But that is not the only way to be intoxicated. A rich man, who had made millions of dollars within a few years, was once a member of my church. About three months after he joined the church, he came to me and said, "You will have to pray for me. I am getting intoxicated with my wealth, and fascinated with the world. I am losing my power."

There is many a man whose prayers do not rise higher than the roof, who used to pray with power. There is many a woman whose prayer is not a prayer at all. Why? Because the man is held in the clutch of business. He is putting business in the place of God. The woman is held with the charm of society. She is putting society in the place of fellowship with God. Hear me, friends. There is a life for prayer, and unless our lives are right we cannot pray.

THREE ANSWERS TO PRAYER

There are three answers to prayer. You may say that you have had three hundred. Yes, but you have only had three. That is, you have only had

three different kinds. The first is—Yes. God still says it. He has said it to me within these past few days. He has said it to you within a year. God answers prayer. While at a hotel in Chicago a gentleman came in to see me. He said, "My wife was a member of your church in Philadelphia." I said, "Well, how about you?" And he burst out into such a torrent of blasphemy that I said, "You must be quiet or leave. I cannot hear you talk about God like this." Then he told me he was nearly frantic. He said, "My boy is dying of pluro-pneumonia. I am in want, and have no money to pay for the doctor." I wanted to give him money, but he would not take it.

Two or three days later, in a mission meeting that we were holding, I saw this same man hand a note to one of the ushers, who brought it up to me. This was written in the note: "Dear Sir,—Will you please pray to-day for a boy who is dying? The doctors have given him up. This request is signed by a believing mother, and carried by an unbelieving father. Please pray for him." I asked my friend Major Cole to go down with me to the house and pray for the boy. The doctor had been in the house at eleven o'clock in the morning, and said, "There is no hope." At half-past twelve o'clock he came again just to see the mother, expecting the boy to be dead, and he said again, "There is no hope." And Major James H. Cole, at twenty-five minutes to one o'clock, rose to pray. Taking hold of the back of the chair with one hand, and reaching up with the other, he said this: "O God, canst Thou not raise up this boy at this moment, and in raising him up, save his unbelieving father?" Then the prayer went on, until I opened my eyes to see my friend standing there with a rapt expression on his face, and with the tears rolling down his cheeks.

At a quarter to one o'clock that boy opened his eyes. A few moments later he sat up, and when his father returned in the evening he was sitting up in bed. The next day he was seated in a chair, and at the end of the week he was walking about the house. I know the boy. I know his father and his mother.

The following summer, one of our greatest theologians, Dr. Paton, was speaking at our Bible Conference on prayer and God. It was a magnificent, scholarly address, and at the close of it, the people sprang to their feet and sang, "All Hail the Power of Jesus' Name," and all the ministers present burst into a cheer. When they sat down, a man rose and said, "Dr. Paton, may I speak?" And when he had ob-

tained permission he said, "I was an infidel, but God raised up my boy from a death-bed, and I never knew that He was God. But all these weeks I have been seeking Him, and to-day I have found Him!" Since this that man has suffered poverty, and almost every kind of ill and pain that could grip a man's body, but he has never flinched. God answers prayer. It is written in the Bible, emphasized in history, illustrated in everyday life. He answers prayer. You know why He has not answered yours.

The second kind of answer is "No." "No" is just as much an answer as "Yes." Look into the history of your dealings with your own children, and see if "No" has not often been a better answer than "Yes." Your child came to you and said, "Mother, I want this," and with all the tenderness of a mother's nature, and because of your great love, you bent forward and said, "No, my child." And you came before God and said, "O God, give me this," and God said, "No, My child." That was an answer. You can put your hand over your eyes and think your way back through the past, and God's "Noes" to you have been better than "Yes." I was delivering this address in one of our Southern States in America, and had reached this point, when a gentleman rose up and said, "Friends, you know how I prayed for my boy, that God might let him live, and God took him. I have stated publicly that God had not answered my prayer, but now I know that He did. He said, 'No.'" Then, when he could control his emotion, he added, "And do you know, the greatest spiritual blessings I have had in my life came after my boy went to heaven." "No" is an answer.

There is a third answer. What is it? You can say, "O God take, away this thorn in the flesh." God does not say "Yes"; He does not say "No." You can go to Him and say, "O God, deliver me from this trial." And God does not say "Yes"; He does not say "No." What does He do? Well, I may illustrate it. One of the officers in my church in New York is a great surgeon. One day a father brought in his little boy, and said, "Doctor, you must operate on this boy quickly." When the doctor made his examination, he found that he would have to operate on the boy immediately. He also found that the boy's heart would not stand an anæsthetic. So he said to the father, "I will put him on the table, and I will operate quickly. But you had better not stay in." The father started for the door, but he came back, and said, "If the boy can stand it, I ought to be able to stand it." He

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Evangelism

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"Do the work of an evangelist; make full proof of thy ministry." Evangelism is the vanguard of the church and the stimulus to the indifferent and careless within her pale. It is a vital and important ministry, and the apostle urges the evangelist to make full proof of his ministry.

A close examination of the practical results of a great deal of our present-day evangelistic methods must certainly bring us sharply to the realization that we are drifting farther and farther from Scriptural standards. Startling, daring, flashy methods of arousing public interest are commonly resorted to. Publicity stunts that would challenge a tabloid newspaper are used. "Get the crowds. No matter how you get them; *get them!*" is the slogan. Many evangelists advertise highly spectacular subjects with a view to capturing the imagination of the public and thus drawing large crowds. In many instances the evangelists cannot live up to the demands of their subjects and at the same time hold the interest of their congregations without compromising the message. Instead of preaching the Word they preach about the Bible and devote the major portion of their sermons to stories told to please the minds of the listeners, the conclusion of which is a graphic story, designed to play upon the emotions of the hearers and thus bring about a landslide altar service. Stories are essential to sermons as windows to a house. They are simply useful to illustrate a sermon. But when they are the beginning and the body of a sermon they are out of place. There is nothing that can take the place of the Word of God. Evangelism based on this kind of preaching has but a superficial effect on the majority of those who respond to its appeal. But mark the aftermath. The evangelist leaves town; the crowd dwindles down until but a handful is left. Hundreds at the altar, but only a few remain true to any conviction that may have been aroused. The majority of those who do try to stand true have to be fed on emotionalism if they are to be held. Some pastors have not the ability to do this, so they keep a constant lookout for the sensational evangelist, and have an almost constant series of these spectacular evangelistic meetings in progress. If a church continues to carry on, using these methods, it will find that it has little else than a castle of dreams without any foundation.

Souls are being lost because they do not know the plan of salvation. The sound conversion of the lost can only be the result of the penetration by the unction of the Holy Spirit of the *Word of God*. Passion for souls, not a passion for crowds, is one of the greatest needs in present-day evangelism. Real passion for souls will demand the giving forth of soul food, not publicity chaff. In the face of the rising tide of popular evangelism, it is time for us to get away into the secret chamber and cry to God for Holy Ghost power to *preach the Word*, which alone is able to save men, for "Faith cometh by hearing and hearing by the Word of God." Paul's charge to Timothy was a solemn one. Let us hear it and heed it. "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom; preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."

In the early days of the Pentecostal movement the great delight of the people was to listen to the Word of God expounded. Its doctrines and teachings were given out in humble, godly, reverential fear,—and such teaching will always attract the hearer to Christ,—and this is the true purpose of evangelism. If we would continue as a spiritual movement, a soul-saving church, we must carry on our ministry according to the standards of the Lord Jesus Christ, and do the work of evangelism as God would have it done.

General Council Information

Everything is being done that is possible to provide for the convenience and care of the delegates during the Council meeting. Those who come to the Council by auto will find an information booth established at the "Forum," where full information concerning rooms, etc., can be obtained. The "Forum" is centrally located and is easily reached. There will also be an information booth located in the Union station.

The local assembly is arranging to provide free rooms for missionaries on furlough. It will greatly assist the committee on arrangements if missionaries planning to attend will write to Pastor Henry Garlock, 546 Lulu Ave., Wichita, Kansas.

Petition and Communion

Prayer is more than asking; in its wider sense it is really communion with God, and is the perfectly natural act of every Christian. Suppose a child has no request to make of his father, does he, therefore, refrain from talking with him? Surely not. And if it were possible that we had no requests to make of God, we would still love to talk with Him. The communion is the essential point; the requests are incidental to that communion. The Christian talks to God, and loves to do so; and when there is this real vital communion, prayer takes on a different phase. It is filled with living topics—the joys and sorrows, the deep purposes and intense feelings; in fact, the whole of the intensely real human life, is breathed into the ear of the infinite Father. Does He give me what I want? Yes, often. Does He withhold what I have asked? Yes, sometimes, and yet it is better so. The Christian prays as he breathes—because it is natural, and he cannot quit and live. So that, after all, it is but a useless and foolish thing to ask, "Why should we pray?" If we be Christians, we cannot choose but pray.—*The Christian Guardian*.

To believe in Christ is to belong to Christ, to be owned and controlled by Him.



He shall baptize you with the Holy Ghost and with fire."

Have we become so occupied with the externals of the Baptism of the Holy Spirit that we have failed to catch the full significance of the message of Jesus, "Ye shall be baptized with the Holy Ghost and with fire"? These latter words are far from being a superfluous embellishment of the blessed promise of a Holy Ghost Baptism. They are a most important part of the promise, but are we mindful of them? Have we passed them by lightly?—"And with fire."

The fire of God has always been related to the manifestation of the holiness of His nature. "Our God is a consuming fire." He displays Himself as the destroyer of sin and as the consumer of all that is contrary to His holiness. On the one side the consuming fire of God is manifest in the destruction both of sin and of the unrepentant sinner. For example, Nadab and Abihu the sons of Aaron, trifled with the holy things in God's temple, offering strange fire before the Lord against His commandment, and for their exceeding sinfulness there went out fire from the Lord and devoured them. They were presumptuously defiling the place of His dwelling. He could not abide with His people in the presence of sin. God's dwelling place must be holy, for "Holiness becometh the house of the Lord," and "If any man defile the temple of God, him shall God destroy." What solemn words! How softly we need to tread in the presence of God!

Again, the fire of God relates to the call, consecration, preparation, and service of His people. The Israelites were in the hands of the cruel taskmasters. In their torment they cried to God for deliverance. God heard their cry and set about to raise up one to take the message of hope and salvation to them. The overwhelming fearfulness of heart that held the Israelites servile to the Egyptians must be displaced by the assuring confidence that God was working in their behalf. The one who would bring the message, who would undertake to free them from their bondage must possess in himself that which would be bigger than their fears, that which would signify to them that God was with them to deliver.

Many to-day, like Israel, are crouching behind the bars of hopeless captivity, from which only God can deliver. They are ready to receive the message of hope and salvation, but that message must come through instruments whose God-likeness stands out in contrast to their own sinfulness and in whom the power of God is

The Fire of God

By HAROLD H. MOSS

manifest in contrast to their own weakness. "Ye are My witnesses," said Jesus, witnesses of the holiness and power of God, examples of God's power and ability to save, which should so represent Him that the sinner would be inspired to belief in and acceptance of God for that which he sees in the Christian. Out on Jethro's pasture land a man who had failed and fled the scene of his weakness was leading sheep. "And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush; and he looked, and, behold, the bush burned with fire, and the bush was not consumed. "And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt."

What infinite grace that God should visit man! But the visitation of God is no light matter! It is most sacred, most solemn. A voice spoke from the midst of the bush. It was the voice of God, and Moses hid his face.

Does not the profound effect of the manifestation of God's presence upon Moses cause us to wonder somewhat as to how close we have really come to God? Moses hid his face. Elijah covered himself with his mantle. Isaiah cried, "Woe is me!" Ezekiel fell on his face. Peter, James, and John became as dead men when God spoke. How little we have learned of the holiness of God after all. Moses found the very ground beneath his feet made holy because of the flaming presence of a holy God.

Bring up in retrospect before your mind's eye, you who have been in a typical tarrying meeting, a picture of what you then saw. Is there any evidence in the way these seekers-after-God conduct themselves, that they feel any of that reverential fear of the divine majesty which prostrated and silenced those ancient worthies? Does not what you see rather bespeak a slight and trivial appreciation of His infinite power and holiness?

Moses was called to be God's holy messenger. The New Testament church is called upon to put on the robes of Jesus' righteousness, to be baptized with His power, and to be purified with the flame of the Spirit of Holiness, to the end that in that holiness she may minister the grace of God to those enslaved in fear and unbelief. John the Baptist said, "He shall baptize

you with the Holy Ghost and with fire: whose fan is in His hand and He will thoroughly purge His floor, and gather His wheat into the garner; but He will burn up the chaff with unquenchable fire."

The significance of the fire as related to the call of God is clear. "Be ye clean, that bear the vessels of the Lord." God would have this holiness inwrought into the very nature of His messenger that he should be a clean vessel, wholly sanctified to the Master's service. The call to holiness and to service is inseparable. Have we overlooked the fire?

The revelation to Moses at the burning bush combined the two elements of grace and holiness. Soon he was to hear the command, "Come now therefore, and I will send thee unto Pharaoh that thou mayest bring forth My people the children of Israel out of Egypt"; and he was also to witness and partake of the holiness of God. He was to be God's personal representative. Once Moses had spoken of deliverance to his suffering fellows, but his message had been spurned. Once Moses had arraigned himself against the foe of Israel only to meet with defeat. His heart had been stirred in sympathy because of their sufferings, but at that time he was not yet in the place where God could use him, and what he did he did in his own strength—and that meant failure. He must receive the necessary training and equipment. He must be possessed of the divine endowment of spiritual visitation and power. He must understand the nature of God before he could represent Him. Only through contact with God could he attain these things, and Horeb—the burning bush—the holy ground, were really his starting point.

The upper room at Jerusalem may well be likened to Mt. Horeb. Here the disciples who were to represent Jesus to captive sinners, were to contact God. It was the place of the burning bush. It was holy ground. The commission of Jesus was not only to go, but to tarry until they should receive the heavenly visitation. The Baptism with the Holy Ghost bestowed upon them the power and the grace to serve. The Baptism of fire revealed to them and in them the holiness of God. Peter no longer acted in his own strength and impulsiveness. He moved in God. Horeb was to Moses a flesh-subduing experience. The fire of God at Pentecost manifested the holiness of God, subduing the fleshly inclinations of the disciples. "They that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the

(Continued on Page Seven)



OR thus saith the High and Lofty One that inhabiteth ETERNITY, whose Name is Holy; I dwell in the High and Holy place, with him also that is of a contrite and humble spirit" (Isaiah 57:15).

This is the only place in the Authorized Version of our Bible where the word "eternity" is found. But the Hebrew word thus translated occurs forty-eight times in the original. Its various translations are: "Eternity," "forever," "everlasting," "evermore," "old," and "perpetually." And its equivalent in other words occurs hundreds of times. Eternity is one of the most tremendous and stupendous words in our language, and all our attempts to amplify it or explain it are pitiful and hopeless. It is a word of awesome and awful significance, which defies all definition and the articulation of it leaves nothing more to be said. Eternity! Eternity! Eternity!

Oh, how it booms through the soul and makes the whole being tremble. How insistent and persistent is its voice in the hearts of men, for God hath set eternity in their hearts (Eccl. 3:11).

Oh, the clanging bells of Time,
How their changes rise and fall;
But in undertone sublime,
Sounding clearly through them all
Is a voice that must be heard,
As our moments onward flee;
And it speaketh but the word—
ETERNITY! ETERNITY!

The contemplation of eternity has produced "a regenerating shudder," which has marked the beginning of a new life, in many a lost and sinful soul, and having lived to serve God and their generation, they have passed on, leaving behind them records of noble Christlike lives which are the glory of the earth to-day. There is Andrew Fuller, Stephen Grellet, Ebenezer Erskine, Thomas Chalmers, and Andrew Bonar.

Andrew Fuller, of Soham and Kettering, partner of William Carey, the great pioneer missionary who went to India, tells us that the thought of eternity sent a shudder through all his frame. But it led to the beginning of a new life, which made history by means of one of the most scrupulously conscientious ministries the Church of Christ has ever known. His dying words were, "I have no other hope of salvation than through the atonement of my Lord and Saviour. With this hope I can go into eternity with composure."

Stephen Grellet, the Quaker evangelist, whose life work forms one of

∴ Eternity ∴

By MR. DUNCAN McNEILL

"Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am!"

the most remarkable evangelistic careers on record, gives this explanation of his wonderful life: "One evening I was walking in the fields alone, my mind being under no kind of religious concern nor in the least excited by anything I had heard or thought of. Suddenly I was arrested by what seemed to be an awful voice proclaiming the word, 'Eternity! Eternity! Eternity!' It reached my very soul—my whole man shook—it brought me, like Saul, to the ground!"

On the evening of August 26, 1708, Ebenezer Erskine made this covenant with God: "I offer myself up, soul and body, unto God the Father, Son and Holy Ghost. I flee for shelter to the blood of Jesus. I will live to Him; I will die to Him. I take heaven and earth to witness that all I am and all I have are His." And through the long and fruitful years of his life he often used to say, "That night I got my head out of Time into Eternity!"

Dr. Andrew Bonar, whose saintly life and Spirit-filled ministry were a blessing to thousands of people in Scotland, reveals the secret of his holy life in these words, taken from his diary: "The vastness of the word *eternity* was impressed upon me, and I strive to keep the feeling of eternity always before me!"

But I know of no more striking illustration of my theme than the story of Dr. Thomas Chalmers. He matriculated at twelve, became a divinity student at fifteen, and was licensed to preach at the age of nineteen. He became the most illustrious Scotsman since the days of John Knox. It was Lord Rosebery who said that about him. At the end of an eight years' unconverted ministry in Kilmany he was overtaken by a serious illness and his life hovered on the brink of eternity, and as he felt the solemnity of it pressing upon his soul he was awakened, converted, and restored to health. He returned to his pulpit to preach Christ and Him crucified, and to make all Scotland shudder, tremble and melt with his resistless eloquence and the irresistible power of the Holy Ghost. And how are we to explain the change which took place in his life? He explains it himself. He

was being taunted with the low views of a pamphlet which he wrote before his conversion, when his only ambition was to be professor of mathematics in Edinburgh University, and he stood up in the general assembly of the Church of Scotland to reply.

He made one of his greatest speeches, and in closing he exclaims: "Yes, sir, I penned it, strangely blinded that I was! I aspired in those days to be a professor of mathematics. But what, sir, is the object of mathematical science? Magnitude, and the proportion of magnitude! But in those days, sir, I had forgotten two magnitudes—I thought not of the littleness of Time, and I recklessly thought not of the greatness of Eternity!" Eternity! Eternity! When will you be in eternity? What will you be in eternity? Where will you be in eternity? Solemn and searching questions these, but thank God for all those who have faced them, found answers to them, and in doing so have sealed their salvation here, and settled their destiny hereafter.

WHEN WILL YOU BE IN ETERNITY?

Do not think that this is a foolish question. Men count their money; reckon their profits; calculate their dividends; surely it is just as important to number our days! We cannot think of fourteen hundred millions of graves being dug every thirty years on this old planet of ours without realizing that our little days will soon be passed. When the student asked old Rabbi Duncan, the professor of Hebrew in Edinburgh University, how long before death a man ought to be prepared for it, the professor replied, "About five minutes." The young man was just turning away with a sigh of relief when his old tutor exclaimed, "Stop, young man, and tell me, when are you going to die?" "I cannot tell," replied the student. "Then you had better be prepared for death now, for you may not have five minutes to live!"

We do not know when we are going to be in eternity, but is that any reason why we should be unprepared for it? If we knew when, we might wait until the solemn hour was nigh. But when we remember that our life is as

a vapor that appears for a little time and then vanishes away remembering that while we are in the midst of life we are in the midst of death, that our days are merely a handbreadth, and our age as nothing in the light of eternity, surely the prayer of our heart ought to be, "Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am" (Psalm 39:5)! You will not die any sooner by preparing to meet God at once, nor will you live any longer by delaying that preparation.

King Philip of Macedon, father of Alexander the Great, kept a slave to remind him of his mortality. That slave followed the great Macedonian monarch everywhere. When the king returned from the battle flushed with the fever of success, each stage of the journey was punctuated with the piercing sentence, "King Philip, remember thou art mortal!" When he entered the gaily decorated city hailed by the cheers of applause of the multitudes, ever and anon he could hear the solemn reminder, "King Philip, remember thou art mortal!" Sitting in the banqueting house with a thousand of his lords, intoxicated with flattery, the songs were interspersed with the discordant note, "King Philip, remember thou art mortal!"

If the mighty monarch requires to be reminded of his mortality, what about us poor humble creatures? Prester John, the celebrated Tartar prince, amid all his magnificence kept a human skull always on his table that in all his feasting he might remember his mortality.

"Man that is born of woman is of few days and full of trouble. He cometh forth like a flower and is cut down; he fleeth also as a shadow and continueth not. All flesh is as grass, and the glory of man as the flower thereof. In the morning it groweth up and flourisheth; in the evening it is cut down." May God keep us in remembrance of our mortality, and never let us forget that we are in the land of the dead and dying, that here man goeth to his long home and the mourners go about the streets. Before the silver cord is loosed or the golden bowl broken; before the pitcher is broken at the fountain, or the wheel at the cistern, may the Lord teach us to number our days, that we may apply our hearts to wisdom.

When Edmund Burk, the great English statesman and orator, was contesting a parliamentary seat in Bristol, the night before the polling day a message was brought to him saying that his political opponent had just dropped dead in the midst of a political speech. When Burke read the message he exclaimed, "Oh, what shadows we are.

and what shadows we pursue!" How true it is that we are shadows. But why do we pursue the shadows when the substance is within our grasp? Why do men grasp at bubbles which burst the moment they are touched when they might just as easily lay hold on eternal life? Why are we always chasing the butterflies through the air, having no time for Jesus? If these words of mine should fall upon the ears of some unsaved souls, I pray you in Christ's stead, be ye reconciled to God before it is too late.

"Time is gliding swiftly by,
Death and judgment drawing nigh,
To the arms of Jesus fly,
Be in time!

Oh, I pray you count the cost
Ere the fatal line is crossed
And your soul in hell is lost,

Be in time!
Be in time! Be in time!
While the voice of Jesus calls you,
Be in time!
If in sin you longer wait
You may find no open gate
And your cry be just too late,
Be in time!"

When will you be in eternity? No one on earth can tell. Only God knows that secret. Let us therefore be prepared through faith in the blood of Jesus, so that when the hour for our departure arrives we may be ready to pass on. Outside a cottage door in the city of Dundee, in Scotland, you can see to this day the word "ETERNITY" carved on the pavement. The cottage was the home of Robert Annan, once a drunkard and blasphemer, but after his conversion to Christ, the Christian hero. His redemption was such a great deliverance to him that his heart was running over with the love of Jesus, and he became a great soul winner. He was a powerful swimmer, and as his work took him daily to the harbor, he had been instrumental in saving many lives from drowning. One memorable morning, on his way to work, he stopped outside his cottage door, and with a piece of chalk he wrote the word "Eternity" on the footpath. Later in the day a child fell into the water, and when Robert Annan came on the scene he at once plunged in to the rescue. After diving repeatedly, he brought the child to the surface, where strong hands grasped her but Robert Annan, exhausted, fell back into the water and was drowned. That was the seventh life he had saved from drowning, and to save the seventh he died himself.

As they carried his body home to the house they saw the word "Eternity" which he had chalked on the stone

outside his cottage door that morning, and they remembered that ever since Christ had changed his life, Robert Annan had lived and worked in the light of eternity. As a fitting memorial for such a Christian hero, who gave his life for others, the Council of the City of Dundee placed a special flagstone in the pavement outside his cottage door, with the word "ETERNITY" deeply carved on it, and there it remains to this day. Eternity! Eternity! Eternity! Robert Annan was ready to go into eternity, because he had trusted Jesus, he had been washed from his sins by Jesus' precious Blood, his sins were forgiven, his soul was right with God. What about you? When will you be in eternity?

THE FIRE OF GOD (Continued from Page Five)

Spirit." That is the secret of the power and blessing of Pentecost.

Perhaps the reason that the coming of the full blessing of the ministry of the gifts of the Spirit in the church has been retarded, and that the lack in the development of the fruit of the Spirit in many believers has so long persisted, is that so many have missed the whole purpose of God in giving the Holy Ghost Baptism with the accompanying fire. That is to opine that the outward physical demonstrations and service have been emphasized, while the inward manifestations of holiness have been neglected.

Oh, if the church would but grasp the full significance of the promise! Many an altar service and tarrying room would cease to be the scene of so much human effort to get an experience, and it would become as Mt. Horeb, or as the Upper Room—the place where God would reveal Himself in the splendor of holiness and the majesty of power; and the Spirit-filled believer would go forth from the sacred citadel of His presence and holiness of God in Christ Jesus. This is the true secret of effectual service. "He shall baptize you with the Holy Ghost."

GOD'S WILL

Henry Drummond threw a searchlight beam into the heart of the problem of surrender when he said this: "There is a difference between doing God's work and God's will." It is not enough to do God's work in general; it is essential that we find out and carry out God's will in particular as it applies to us. I am convinced that the transition from the bad to the good is easier than that from the good to the best. It is this latter experience, I believe, that is widely needed in Christian work.—*The Christian Layman.*

Eight Years a Prisoner in Siberia

Experiences and Sufferings of Charlotte Hoff, Missionary

Part Four

(Continued From Last Issue)

After two or three hours I knocked at the door and asked to see the chief warder, and he seemed to pity me when I asked him not to leave me in this hole over night, as it would mean death to me. After a couple of hours I was taken out and again sent into a hospital for a fortnight. Daily my thanksgiving ascended to the throne of God for this respite of two weeks. But the police fetched me again. I was dressed like a doll, for I was helpless. I was taken with many others to the railway station on a cart, and on we went into the dismal Siberian district. We often heard spoken of the places where we should be shot or hanged,—probably to plunge us into still deeper despair. After a few days on the railway I was placed on a cart. Thirteen criminals, whose hands and feet were fettered, walked by the side of my cart in their clanking chains for about one hour and a half, deep into the primeval forest where a large prison stood. It seemed as if this was to be the place of execution, as if the end was near. My heart palpitated audibly. God's voice spoke within me, my whole life passed once more before my inward eye. In my life and work for God I still perceived much self-life; I saw pride and self-love. When people praised me I was pleased; if otherwise, I felt offended. God sees us in a very different light to that we see ourselves in. Neither a word nor a thought escapes His eyes, which are like flaming fire. With Him there is no respect of persons. Before men one may succeed to be a hypocrite, but before God everything is revealed and opened, neither does He forget anything. We often seek to forget our sins, yet the Lord keeps His books very accurately. My petition is often: Lord, place me into the light of Thy countenance that I may see and know myself as Thou seest me, lest I deceive myself.

Even in the Kingdom of God on earth much work is done in vain, done in one's own spirit, one's own zeal. We want continually to do something *for* God; yet God's Spirit has no room to work *through* us. I had expected so many results from my work for God and not everything from the working

of His Spirit. Therefore our miserable poor self stands in the way of our great Lord, so that He cannot reveal Himself within us and through us as He wishes to do. With greatest sorrow I perceived how I sometimes had been cold and repelling towards impertinent or superficial souls who had come to me. The Lord showed me that I had had no right to be hard towards them, but that I ought to have gone on my knees with them in loving compassion, instead of telling them, "Now you go home first, please, and ask the Lord that He may show you the sinfulness of your sins, and then come back again that we may pray together." It appeared to me that I had been the proudest soul on the whole earth. All my Christianity and work for God stood black before me; the abyss seemed to open for me. I cannot describe what I went through in those hours. I cried inwardly: "Father, O God, my Father! Have mercy, dear Father, only mercy! Have compassion upon me, O my Saviour!" Yes, indeed, when the Lord places us into His light and shows us our doings we cannot answer Him. Then even the seemingly best work for God is not without blemish. "When ye shall have done all those things which are commanded you say, We are unprofitable servants."

The thirteen in chains and I were taken to a corridor on the third floor. I was put onto a footstool. Because, according to my papers, I was a spy, I had to be together with those in chains. They were searched one by one and placed into almost dark dungeons. The dismal clanking of the iron doors, whenever another of these victims was put into a cell, made me shudder again. Would they ever regain freedom? How frightful the thought: banished forever! Yet this is a punishment only for a certain number of years. But what is that in comparison with the life after death—where their worm dieth not and the fire is not quenched? I fervently cried to God in my heart: "I have deserved to perish with these criminals; but let me receive Thy grace, for Christ's sake. Father, look upon Thy Son! Jesus, has Thy blood not been shed for me. Lord, if I

am to be put into such a cell, Thou must enter with me!" In capital letters it stood before me: "He was numbered with the transgressors." And Calvary became to me greater than ever before. There came to my mind that verse: "Fear not, I have redeemed thee, I have called thee by thy name; thou art Mine." A wonderful peace came over me and I was borne up as by the merciful arms of Jesus. I could have shouted for joy. The wonderful love of our Saviour is just incomprehensible with His children and with those who are not yet His. With yearnings He waiteth for the coming of each soul. "My son, My daughter, give Me thine heart," is what He asks.

When a door was opened opposite me to let some one enter, I saw that only a faint ray of light lightened the room from above; there was no table or bed or chair in it. My tears flowed freely and I thought, Blessed be God, that this is not the eternal prison! My heart was full of praise and thanksgiving. When all had been consigned to their cells, the judge came also to me and seemed to be moved with compassion over my misery. He said: "Carry her downstairs!"—"Adoration to Thee, my Saviour!" shouted my heart for joy. In the courtyard I was put on a cart and with many others taken to the riverside. All expected with fear to be executed here. Within a few days, however, a transport of ships was to be made ready to carry us deeper into the forests, for railways there were none. During those five months of transportation by stages from the Crimea at the Black Sea, until we arrived at the place of our destination, I had been in eight prisons.

IN THE CONVICT VILLAGE

After a journey of several days, during which time our boats passed a village now and then, we were told that we should not be executed. With about 150 Jews and a few Germans I was taken to a convict village.

The houses looked more like sheds or pigsties. Generally they had only one room and this was occupied by several families. I was taken to a house that had two rooms, one upstairs and one below. Ten persons—men, women and children—were put into the upper room with me by the police. Here we were henceforth to be under police control, yet in reality we all began again to breathe freely.

My joy was unspeakable when they threw me my dear Bible, which during the railway ride had now and then been given me, but which I had never been allowed to read. Before every prison experience it was taken from me; when I came out it was restored

to me, often with fearful wrath. The faithful Lord had answered my petition to leave His Word to me. I pressed it to my breast and kissed it again and again; tears of joy fell upon it. Oh, the unspeakable grace of God to be able to read His Word! I was also reminded that in the last times the Word of God will be precious. They will seek it and yet not find it. I cannot conceive how people can have several Bibles at home and yet not use this Bread of Life to nourish their souls, or how they can read the message of the King of kings and not carry it out. Does not either eternal welfare or perdition depend on it? God's Word tells us to "Search the Scriptures." These years of great plenty will soon be over and "the plenty shall not be known by reason of the famine which followeth." The less we read in the Word of God the more dry we become. If we pray before we open the Bible, God, the Lord, will speak to us from His Word and will communicate with us! Prayer is the intercourse of our heart with God and is our life. With souls that commune in prayer with Him the Lord proves Himself their faithful Shepherd in a wonderful way. It seems to me that prayers are the roots near a brook: "He shall be as a tree planted by the waters . . . neither shall cease from yielding fruit." Jer. 17: 7, 8.

WORK AND LIVE—OR STARVE

"Who of you has strength to work for the peasants for his food, may live; and who is unable to do so, may die," so we were told. I could not work; my back was full of sores; behind my ears a sharp, yellow fluid constantly trickled down which ate through my skin. It was only after a few weeks that I could walk with the help of sticks with great pain. But the Lord in His great faithfulness did not forsake me; He stood true to His word: "I will never leave thee, nor forsake thee." I waited for the help of the Lord, like Elijah at the brook Cherith. The people looked at us in anger and fury, as it had simply been imposed upon them to make room for us "spies." But the Lord moved the heart of an old tubercular Russian woman to help me. Almost every day she brought me something to eat, either a little fish or potatoes and salt, at times also a glass of milk, for she possessed a cow. Her husband was a fisherman. We had also been told that we should receive some money for our support; yet for a whole year this remained an empty promise. For some time we received a few rubles per month; after that nothing.



Questions and Answers

Conducted by ERNEST S. WILLIAMS

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

205. *Was it the Holy Spirit, or the spirit of the devil, that led Jesus into the wilderness to be tempted? James 1:13 says God tempts no man.*

I believe it was the Holy Spirit who led Jesus into the wilderness to be tempted. It was the devil who tempted Him. While God does not tempt with evil, or to evil, yet He does tempt in the sense of trying, or proving. See Gen. 22:1.

206. *Has the wound of the beast of Rev. 13:3 been healed recently by the restoration of temporal power to the pope; and if so, will his power last longer than forty-two months? Will 2 Thess. 2:7 be fulfilled before forty-two months are finished?*

The revival of temporal power by the Roman Catholic Church and the deadly wound which the beast is to receive, and from which he will be healed, are two entirely different things. The Roman Catholic Church is not the beast of Rev. 13, and it is likely that the beast will not be manifested before the church of Christ is caught away to meet Jesus.

207. *Please explain Acts 2:17.*

This verse shows that God might give dreams. But such would always be in harmony with the Scriptures.

208. *The Scripture says, "Delight thyself also in the Lord; and He shall give thee the desires of thine heart." Does this include giving one the right mate for life, or is asking for a right mate a too selfish prayer?*

There is nothing wrong that I know of in asking God for a mate. "In everything let your requests be known with thanksgiving." But if you ask God to give you a companion, then you must be careful that you do not try to pick your own.

"Is there any one can help us
When the load is hard to bear,
And we faint and fall beneath it in
alarm;
Who in tenderness will lift us,
And the heavy burden share,
And support us with an everlasting
arm?
Yes, there's One! only One!
The blessed, blessed Jesus, He's the
one!"

(To be continued)

209. *Does "one baptism," Eph. 4:5, mean that one receives the Holy Ghost Baptism by water baptism?*

Some think the baptism mentioned here is water baptism, that rite which the gospel has given as initiating one into the Christian church, while others believe it to be the Baptism with the Holy Spirit. But there is no record in Scripture of any follower of Christ receiving the Holy Ghost through water baptism. In most instances recorded they were baptized in water before receiving the Holy Ghost (Acts 8:12, 16, 17; 19:5, 6), while in one instance they received the Holy Spirit before being baptized with water. Acts 10: 44-47. There is but one baptism for men, not one baptism for a Jew and another baptism for a Gentile.

210. *If all the dead in Christ, including those who were not looking for His coming before their death, will be raised to meet Christ when He comes, how can you harmonize the teaching which says we must be fully consecrated and looking for His coming if we hope to be in the Rapture?*

Those who have lived before us are responsible to God for the light they had. We are responsible for the light we have, and the light which we have, teaches us to "Follow peace with all men, and holiness, without which no man shall see the Lord." It also teaches us to be "like unto men that watch for their Lord, that when He cometh they may open unto Him immediately."

UNANSWERED PRAYER

(Continued from Page Three)

reached out his right hand and took the boy's left, then turned his face away. The doctor afterwards told me that he went through the operation, and the boy scarcely winced. "I have always wondered," said he, "how much of the strength of the father beat its way into the body of the boy." There is your answer. You say, "O Lord, I am going to face this trial," and God lays His hand on your head and says, "Be still, and know that I am God," and with every touch of God's hand there comes beating in all the throb of His infinite life.

Lord, teach us to pray! Teach us to pray!—Reprinted from *The King's Business*.

The purpose of service is to bring blessing to others.



The Gospel in Foreign Lands



PREPARATION FOR MISSIONS SERVICE (Concluded)

VI. MENTAL PREPARATION. A cultivated mind is a tremendous asset for leadership. No missionary will ever make very much impression on the heathen world until he has by diligent study acquired the native tongue. Of Paul it is written that when facing a multitude who were none too favorably disposed towards him, "He spake unto them in the Hebrew tongue, and they kept the more silence." The fact that Paul spoke in the language of the people held their attention. "Unto the Jews I became as a Jew; that I might gain the Jews." 1 Cor. 9:20. Perhaps no part of the missionary's initial training requires more consecration and hard work than the study of the language, especially some of the Chinese and Indian dialects. Consequently the more our mind is cultivated to deal with such tasks, the better equipped we shall be in the service of the Lord. The more we accustom ourselves to study the easier it becomes.

VII. SOCIAL PREPARATION. It is perhaps an acid test of our spirituality to discover how we can adapt ourselves to varied environments and associations. Paul "learned" this lesson, by which statement we would judge that it did not come to him naturally. It was the supernatural working of God's grace in his heart that had taught him "in whatsoever state" he was "to be content." It should be considered a most serious defect for any Christian worker to be guilty of quarreling and discourtesy. Some seem to feel it to be a virtue to be abrupt, and because of this they are unfortunately in trouble most of the time. Let us ask God to help us make the rough places smooth and, as far as we are responsible ourselves, to live at peace with all men.

VIII. DOCTRINAL PREPARATION. By this we do not mean merely a theoretical knowledge of the truth, but Paul speaks of commending himself to men's consciences by a manifestation of the truth. The fundamentals of our faith have not merely an educational value but a life-giving power behind them which when personally appropriated result in a transformed life. As one has expressed it, it enables the Christian worker who has really entered into the experience of the truth to "travel without needing blinders and stand without hitching."

IX. THE PREPARATION DERIVED FROM A CAREFUL STUDY OF SCRIPTURAL METHODS IN MISSIONARY WORK. This is a most important phase of a prospective missionary's training, since it is very easy to set out for the foreign field and after arrival follow the policy of some old established denomination without stopping to consider whether the methods used are Scriptural or not. For example one very successful work received its first real impetus when the missionary in charge called all the native and foreign workers together for conference and impressed upon them the need of their

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having a Scriptural endorsement on their ministry. Some souls were being saved but this was not sufficient, for did not the Scripture say "these signs shall follow them that believe" etc.? As a result of this conference the workers gave up all other activities for a time in order to seek God, and the Lord rewarded them by manifesting Himself in their midst "confirming the Word with signs following." Since that time this particular work has spread with tremendous rapidity. Again it is sometimes thought to be essential that a mission on the foreign field be maintained almost entirely from foreign funds, and in some cases the native workers are led to expect help from abroad, instead of looking to their own people to whom they minister as their source of material assistance. What did Paul do? Read Roland Allen's "Missionary Methods—St. Paul's or Ours" and "The Spontaneous Expansion of the Church" by the same author if you desire some thoughts along this line. Who does not covet one hundredth part of the power that Paul had, not only in winning men to Christ, but in establishing churches wherever he went in an incredibly short time? We who are so strong in our emphasis on the Word as our guide in all matters of doctrine and conduct should certainly examine closely the policies and methods adopted by our Lord Himself and by the Apostle Paul. As some one has expressed it, the latter was a "master missionary" and the former "the Master of missionaries."

In closing these few thoughts on missionary preparation, I should explain that I do not pretend to have by any means covered all the points necessary, but trust I may have touched upon some which will be of help to those who are looking to the foreign field as their sphere of service. "In a great house there are not only vessels of gold and silver, but also of wood and earth, and some to honor and some to dishonor." The honored vessel which God will use is the one that is prepared "unto every good work."—Missionary Secretary.

DAYS OF BLESSING IN ES SALT, TRANS-JORDAN

We were glad to receive the following encouraging report by Roy F. Whitman, sent in by Miss Laura Radford.

"When three years ago, in response to an invitation from a large group of Greek Orthodox Christians, the Bible Evangelistic Mission opened up work in Es Salt, Trans-Jordan, it was realized that a very unique opportunity was being offered the mission; and that if any considerable proportion of

these people were really won to the Saviour and established in the truth, the possibilities of the work would be tremendous. Events have proved that God was in this forward step and in spite of many testings the people have in the mass been held and have received the Word, leaving many of their old superstitions. Yet mental acceptance of the truth gives little satisfaction to the heart. Only the touch of divine power and the quickening of the Spirit can make truth real. So we have been working on patiently but always praying and longing for the outpouring of God's Spirit.

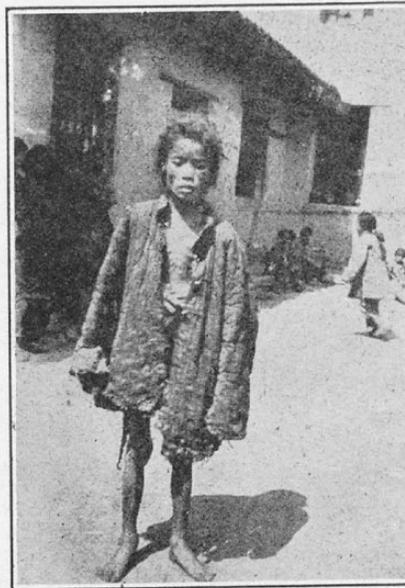
"Our work went steadily on until last February when we felt a new spirit of earnest heart hunger and desire for God beginning to possess those with whom we came in contact. God, too, had given one or two cases of divine healing which seems always a harbinger of spiritual blessing. In one case in particular our pastor had prayed for a girl who was mentally deranged and was confined alone in a room as she was violent at times. The result of his prayers was the girl's complete deliverance and now she rejoices in salvation together with numbers of her family and relatives whose hearts were opened through this deliverance. She is now one of the most faithful and devoted of all the believers. Praise God!

"On Sunday, February 24th, in our morning service, God surprised us in an open time for prayer by pouring out in a spirit of conviction and confession. Soon men and women were confessing their sins with tears, seeking God's face, while the power of God so hovered over the meeting that some felt they were being lifted from their seats. There was no sermon that morning for God Himself had spoken. From that time God began to work in power and the sign of His working was a spontaneous spirit of prayer that increased and spread from hour to hour. The next day when the usual prayers were held in the Girls' School there seemed no desire to stop, but all that morning they went on. Those whose love had grown cold were quickened and others found the Saviour for the first time, as with broken, melted hearts they confessed their way to Calvary and peace. Hallelujah! We knew it was revival and God continued to work. Two days later the women's meeting was filled and again that same blessed melting, searching spirit was poured over us and illiterate women found their tongues loosened in prayer and confession. They had to leave the meeting at dark to prepare the evening meal for the family, but after a very brief interval they were back again, filling the pastor's house, engrossed in the business of the day—the business of seeking to make peace with their God. Next evening, in a general meeting, God broke through with power again. A young woman, upon whom the hunger for God seemed to be growing, broke out in prayer of an order never heard before in that room, and suddenly a score or more of men and boys, besides a number of the older women, seemed to be caught up by a torrent of prayer that gave them a grip of God which was not relaxed until heaven rang with joy over sinners returning to the

fold. For a time the meeting seemed all confusion, but out of it all came transformed lives with a touch of God upon them, manifest to all. The people prayed on until 11 o'clock and then the men went on in the pastor's house until midnight, when all went home save a few who prayed until morning light. Our meeting room was now too small and we had to devote the general meetings to the men only and to appoint special meetings for the women in the afternoons, and even so, many times the room was too small to seat the crowds that came to both the men's and the women's meetings. From that time, the tide of blessing rose higher and higher. We established two prayer meetings, one for men and one for women, in the early mornings, realizing that as this work of God had been born in prayer, only by prayer could it be maintained and time has shown us the value of these morning watches. The spirit of prayer has been the feature of God's work in our midst. Hours would pass in prayer. Men, women, boys and girls, would gather together or go away apart to pray as the hunger for God possessed them. The result was power in the meetings and upon the lives of those who prayed. Day after day God would bring in other souls and save them in such a way that there was no room for a doubt as to the reality of His working. God's dealing with the women has seemed particularly sweet. They are for the most part illiterate, but God seemed to make up to them for their lack of knowledge of the Word by revealing Himself to them in a special way. Many of them saw visions of the Lord Jesus, of heaven, of the angels, of the powers of darkness and their defeat, all while in prayer, and to all who received such experiences came a change of heart and a devotion and love for the person of the Lord Jesus that has manifested itself in the practical outworkings of daily life, and attested the reality of God's dealings with their souls.

"I hardly know anything this side of eternity's shore that has ever thrilled my soul with the joy of heaven more than the sight of the Light of glory on those faces and the anointing of grace poured out into their lips as they prayed to or spoke of their new found Saviour. What a sense of the presence of God where they were gathered together. And what a grip on God they seemed to have in prayer after such a brief period of spiritual life. Time would not suffice to tell of the transformed lives and homes; of the unsaved husband who thanked God for the meetings which had given him a new wife in the one whom he had once sought to divorce, but whom he now loves; of the old woman who came and thanked God for the Word which could make her two daughters-in-law give an old body like herself her rightful place in the home; of the woman who after the fire fell sought reunion with a sister from whom she had been estranged for many years, and so talked with her that soon she too was hungry for God. Only eternity will reveal all that has thus been wrought through prayer. Meanwhile among the men the Word went forth with power and God confirmed it by saving many. Reconciliations would be made in meetings while one and another would leave his place and confess an old grudge and then embrace his newly reconciled brother. Even a blood

feud was settled when the different relatives of a murdered man consented to forget and embraced the murderer who a few months previous had been released from prison. God laid His hand upon many of these lives and the full results are yet to be seen. Pray, and pray again, that this break will mean the preparation for that outpouring of the Holy Spirit upon all flesh which is irrespective of race and creed. Of course, there has been opposition, but prayer and faith and the power of God will overcome all difficulties. Amusing explanations of the prayer-begotten power were made. Some said it was hypnotism, others decided we had chloroform, while still others declared that our workers had carefully concealed electric batteries with which shocks were administered. Yet we praise God that we know the Holy Spirit alone is the power who convicts, draws, reveals the Saviour, regenerates and transforms the life. Our com-



Famine Waif of China
(Photo by W. W. Simpson)

munity has been completely transformed but we feel we are only at the beginning of things and that the possibilities are unlimited. Will you join with us in prayer that the victory will be complete.

A glance at the map and the position of Trans-Jordan, wedged in as a buffer state between Palestine with its worldwide political importance, and Arabia with a desert and a religion that seem to effectually shut out the gospel, will reveal the strategic importance of this little country. May it not be possible that this Arab amirate, under the British mandate, with its population so akin in race and habit to those of the desert beyond is the key that will open those vast closed territories. *Pray that Ishmael may live before God.*

THE WEST CHINA FAMINE

Brother V. G. Plymire writes: "Some twenty thousand starving and hungry people have come into our small Tangar district, hoping to be kept alive. We bought some barley and have been giving some out, but at the rate of the demand we will be completely out in about fifteen or twenty

days. Then what shall we do? Mrs. Plymire is now dressing the wounded, and as I am writing this letter the cry from poor, hungry and starving people is literally ringing in my ears. Oh, it is too awful to think of and yet we have to face it. At the same time we dare not ask you to help if it will affect the missionary offerings, as we, and no doubt many others, need all they are getting for the other part of the work. You friends in U. S. A. can not possibly conceive what it really is to have to go through what we are experiencing and to have to face these hungry people who are becoming more desperate every day. It is simply nerve-shocking; words cannot tell even a very slight degree of it. Pray for us."

THE SICK ARE HEALED

A brother and I recently journeyed to a village 20 to 25 miles away where the gospel had never been preached before. A boy in this village was very sick and the doctors had failed to help him. After praying for him, the Lord raised him up from his sick-bed and he is now working. We had a time of great blessing when the Lord healed him.

We were also asked to pray for a woman who had been sick for 8 years. She was unable to walk and had spent much money on the doctors without getting help. Praise the Lord, after anointing her with oil according to James 5:14, 15, the Lord healed her and she is now well and praising God. She comes to the meetings, and we thank God for this manifestation of His power.—Stefan Yarmoluk, Orzechowo, Poland.

KEPT BY THE POWER OF GOD

Ida George

As I look toward the homeland I am glad that I can herald a real note of praise because I know God is working in Mossi Land, Africa. We can report constant victories in spite of the many attacks from the enemy. Our hearts are encouraged as we see the noble stand our Christians take while in the place of testing. Their faith in Jesus, the Son of God, is attacked by the Mohammedans who say that it is impossible for God to have a son. Rebellious wives and unruly children seem to be thorns in the flesh. Their bodies are seized with the "guinea worm" and many other corrupt sores until they were unable to move. Undaunted and unshaken they stand firm in the faith willing to die in their purpose strong.

One of our Christians who lives in the "bush" was one of a number that was called on for "forced labor" which includes work in repairing of bridges, the roads, the bringing in to the Commander certain supplies, etc. At the close of the day, he was in the rear of the line when the man in charge told him to run as he would not let him escape. The Christian replied that it was so dark he was unable to run. Furthermore because he was walking God's Road he had no intentions of escaping. At this reply the man in charge was furious and in his anger he gave this boy a severe beating with a whip. Although the boy is a big, strong and husky fellow, he took the beating and answered not a word. Is it any wonder that we are happy as we see God's grace proving sufficient even for these people who not long ago were real bush heathen practicing all

(Continued on Page Fourteen)

-:- In the Whiten'd Harvest Field -:-

DENVER MISSIONS UNITE

Pastors S. H. Patterson and George L. Rose have united their missions, establishing themselves as one mission in the heart of the city of Denver. Evangelist P. C. Nelson preached the dedicatory sermon on August 15.

NEW FIELD

Evangelist Hattie Swearingen writes: "We have just closed a 3 weeks' meeting at Erick, Okla., which the Lord surely blessed. There was much opposition, but 5 were saved, 4 filled with the Holy Spirit and 2 baptized in water. It is a new field for Pentecost."

SAINTS GREATLY BLESSED

Brother J. B. Matley just closed a series of services at Live Oak Schoolhouse near Bonifay, Fla. Eleven were saved, 3 received the Baptism and all the saints were wonderfully blessed. The church will soon be set in order and we are looking to God for great things.

TEN BROUGHT IN

Pastor Ollie Crunk, Newark, Texas, writes: "Brother O. B. Braune closed a 2 weeks' open-air revival here Sunday night, the 18th. Ten were saved, 1 reclaimed, 2 received the Holy Spirit and 5 were baptized in water, for which we give God all the glory."

BAPTIST PREACHER FILLED

Brother A. A. Fuller, McCamey, Tex., writes: "Just closed a very successful revival conducted by the Buster Smith evangelistic party. Large crowds gathered every night. Sixty-five saved, 17 baptized in the Holy Ghost, and there were some remarkable healings. A Baptist preacher received the Baptism of the Holy Ghost. We have begun building a nice church and brother R. E. Gilliam, of Yale, Okla., is our pastor."

CHURCH BUILT UP

Pastor E. M. Yeats, Houston, Texas, writes: "On July 7th we closed a 3 weeks' revival conducted by Rev. F. J. Dake and wife. Brother Dake gave Bible teaching from 7:15 to 8:00 p. m., which was both interesting and instructive; Sister Dake bringing a short but impressive evangelistic message that reached the hearts of the people. Many were saved and baptized with the Holy Ghost, and the church was stirred and built up spiritually."

NEW WORK IN ROCHESTER, MINN.

By the help and blessing of God a concrete building at 123 12th Street, N. W., capable of seating about 100, was rented. After a week's work in cleaning and decorating it, three weeks ago usual Sunday school and church services were begun, Sundays, Wednesdays, and Fridays. The Sunday school has increased to about 35. Mrs. Bowie and Mrs. Wilson, gospel singers and musicians of Minneapolis, are now assisting us in a revival meeting.—H. Scott Bush, Pastor.

BRIEF MENTION

Pastor T. J. Gotcher, Paris, Ark., writes: "The revival began August 10 to last the remainder of the month—Evangelist L. D. Parton in charge. Interest is good, souls are praying through. People are listening with great interest to the preaching of the old-time gospel."

Brother W. H. Lutgen and wife, Clinton, Mo., write: "God moved in wonderful power at Barnett, Mo., in the meeting which lasted 18 days. The meeting was held in a grove, and there were large crowds every night after the second night of the meeting. Two people were saved, and the Lord greatly blessed. People attended the meeting who would never go before."

GOOD REVIVAL MEETINGS

Brother D. M. Harvey, Winslow, Ark., writes: "We have just closed a 3 weeks' meeting 10 miles south of Kansas, Okla., with Brother and Sister Jewell. Thirteen souls were saved, 4 reclaimed and 2 received the Holy Ghost according to Acts 2:4. There were 10 baptized in water. We are now holding another revival 3 miles west of Kansas, Okla., and the Lord is blessing."

GOOD MEETING AT GRANBY

Mrs. J. C. Hatcher, Granby, Mo., writes: "A six weeks' meeting conducted, the first 3 weeks by Brother J. L. Wiggins of Springfield, and Sister Ethel Olson, and by Brother and Sister Atkinson and Sister Olson the second 3 weeks, has just closed. Twenty-five saved, 3 baptized with the Spirit, and 22 baptized in water. Our tent being blown to pieces we held the concluding week of the meeting in the Methodist Church, where we were given a hearty welcome. There is no Assembly of God work here, but we hope to have one established soon."

NEW CHURCH DEDICATED

Sister Clara Condit, Berkeley, Calif., writes: "On August 12 the Pentecostal Assembly of Morgan Hill, Calif., dedicated a beautiful new church building. About 400 people were present. Among the visiting ministers were Brethren Draper, Gortner of Oakland, Ralstrin, Freimark of San Jose, and Steelburg of Sacramento. The Morgan Hill Assembly was built almost completely by the members of the church. It seats about 280 people, including the Sunday school room. August 12 will be remembered by the members of the new church as a glorious day in Zion. They had a mind to work and the Lord wonderfully blessed."

TENT MEETING BLESSED

Rev. Irving H. Meier, Asbury Park, N. J., writes: "The services held in the tent under the auspices of the Full Gospel Church, July 14th to August 18th have been greatly blessed of the Lord. Hundreds heard the Pentecostal message. A number were saved and reclaimed, and several received the Baptism. We had a wonderful young people's rally on August 2nd, in which delegations

were present from Lakewood, Asbury Park, and Long Branch, along with the pastors of these churches. Among the speakers and visiting ministers with us in this meeting were Brother William Pocock and his niece, Miss Bongard; Brother Searles, of Long Branch; Brother and Sister Adolph Hintze, of Newport News, Va.; Brother J. N. Hoover, of Santa Cruz, Calif.; and Sister Robert Brown, of New York City. Our church has been greatly revived and encouraged through these services."

DISTRICT COUNCIL MEETING

The tenth session of S. W. Va., W. W. Va., and E. Ky. District Council was held August 12-13 in connection with our camp meeting at St. Paul, Va. We had 20 ministers registered besides a good number of delegates and visitors. The Lord blessed us with the addition of 13 licensed preachers, and one ordained. The one ordained was Miss Teets, of Aurora, W. Va., who has been affiliated with the Methodist Church for several years. The name of our District was changed to the Appalachian District including the same territory.—S. W. Sublett, District Secretary-Treasurer.

CANADIAN REVIVALS

Evangelist P. C. Nelson, of Enid, Okla., writes: "The camp meetings at Mille Roches and Kitchener, Ontario, were largely attended, 1,900 meals being served in one day at Kitchener. The cash missionary offerings in the two places aggregated \$1,500. Many were saved, many healed, and many filled—those filled with the Spirit in Kitchener were estimated at 80, while a number were baptized in water in each place. At one time the glory of God came down so mightily that the meeting lasted all night, and seekers were at the altar continuously for twenty-four hours."

159 SAVED IN ONE YEAR

Pastor Lucy Carrie, McCurtain, Okla., writes: "Of a truth God is in our midst in mighty power. Since I came to McCurtain to take the pastorate one year ago, there have been 159 saved and 89 filled with the Holy Ghost. We have a fine young people's class of Christ's Ambassadors. There has been a continual growth in both membership and interest ever since we organized in February. We have just closed a wonderful revival here with Rev. E. S. Kenedy, of Blair, Okla., in charge. There were 34 saved, 19 filled with the Holy Ghost, and 17 followed the Lord in water baptism."

DISTRICT COUNCIL

Brother Edgar W. Bethany, Laurel, Miss., writes: "The Mississippi District Council convened at Hattiesburg, Miss., August 13-16. Brother W. T. Gaston gave us some timely Scriptural lessons, and many sought and found God precious to their hearts at the altar. Brother D. P. Holloway, who has been superintendent of the District for the past four years, received a heartfelt vote of appreciation for his faithful service during these terms. Brother Stephen Vander-

merwe, Hattiesburg, Miss., was elected as the new superintendent. The Council was well attended by representatives from all parts of the District, and the future prospects are bright for a healthy spiritual growth."

HEALED OF COMPLICATIONS

Having failed God when He called me to tell the gospel story, I became afflicted with gallstones, appendicitis, and kidney trouble. The doctors back East urged an operation, saying nothing else would do me any good. I was a wreck in body and spiritually a derelict. I had lost faith in everything. Many nights I would not know whether I should see another day. My stomach would sour until my heart would almost fail to beat. Finally God brought me to the place where I was willing to do His will, and I said, "Yes, Lord," to Him. The saints laid hands on me and anointed me in the name of the Lord and the Lord healed me. The soreness had not left my stomach for four or five years, but now it is all gone. I am healed of all those diseases, and I sleep fine. No doubt I should have been in my grave ere this had I not come where I found a Spirit-filled people who had faith to pray for my healing.—Beulah Cowan, Redlands, Calif.

AND THE HEAVEN GAVE RAIN

The above words are found in James 5:18, where the author calls attention to the faith and prayer of the prophet Elijah. He assures us that Elijah was not different than men to day—"a man subject to like passions as we are." But he was a man of prayer, and prayer changes things. He prayed for rain, and "the heaven gave rain."

A very few years ago, a number of us were in tent meeting in a rural community. God was blessing the souls of the people. There were "showers of blessing" coming down, but the natural rain had long ceased to fall. The country was very parched and dry. The crops were wilted. The heat was visible in glimmering waves above the cotton rows. People were almost in despair at the long continued drouth.

Here was a chance to glorify God through a real prayer of faith. Oh, that there were another Elijah—a great prophet who might open the heavens. But it was not the greatness of the prophet that brought the rain. It was not because he was different from other men. He was not different. He was but a "man of like passions." He simply believed God. Dare we to do the same?

Not a cloud in the sky. Not an evidence of rain anywhere. We felt led of the Lord to publicly call the people to prayer for rain. We gathered in "one accord." Every one felt the need. We "prayed earnestly that it might . . . rain." We arose from prayer with a quiet assurance that rain would come. We continued the service under great anointing of the Holy Spirit. God blessed in sending the Holy Spirit on seekers—one lady being wonderfully "slain under the power" of God. The services being concluded, all started homeward. It was then that we saw the first indications of the coming rain—lightnings on the far horizon. One young man remarked that he had better get in the fodder from the field as prayer had been offered for rain,

and he did not want to lose the fodder because of rain. This he said before the lightnings had been seen. The next afternoon the rain came—a mighty deluge, washing ditches in the road by the force of the flow. God had heard! The drouth was broken. The people were made to rejoice, both spiritually and naturally. The heavens were giving rain—the spiritual rain of the Spirit, and the natural rain of the clouds. "Ye shall ask what ye will, and it shall be done unto you." John 15:7.—Wm. Burton McCafferty.

A COMMON DANGEROUS TEACHING

Chas. E. Robinson

I have seen it stated that: "Prayer, *much* prayer, is the price of unction in preaching; prayer, *much* prayer, is the one, sole condition of keeping this unction. Without *unceasing* prayer the unction never comes to the preacher." This statement has no strange sound to our ears. Every one who has been a student of literature on prayer has seen the equivalent of it many times. If you will read the above quotation again and substitute for the words "much" and "unceasing" the word "prevailing," the statement will be subject to no criticism that I know of. I believe it is true that prayer, prevailing prayer, is the price of unction in preaching; prayer, prevailing prayer, is the one, sole condition of keeping this unction. Without prevailing prayer the unction never comes to the preacher.

To buy what we want from God—to climb up some other way—is a thing toward which our natural minds will inevitably urge us. We assert that God answers the prayer of faith, but there is the feeling, that, now that

we have prayed as much and as long and as hard as we have, we certainly ought to receive an answer. This commercial spirit must be put down. Moreover this talk about much prayer brings many under condemnation by bringing them into bondage. They decide and promise to pray an hour a day for some thing, and if they find they do not, or cannot do so, the devil accuses them and they feel condemned. Many people are robbed of peace in this way.

When a woman asked me, very solicitously and earnestly, to pray every day for a week for the salvation of her son, I refused. Wouldn't I be in a pretty condition with a vow out that I would pray every day for a week for a thing like that? Suppose the first hour I prayed the boy got saved, then I would be obligated to go on the rest of the week crying to God to save a boy whom He had already saved.

Many sinners refuse to go to the altar of penitence on the last night of a meeting because they feel that they can not get saved in one night, and so if they went the meeting would close and leave them as unsatisfied seekers. Only yesterday I spoke to a man who has slowly been getting better since having been prayed for for healing some time ago. I asked him whether he was any better. "Oh, yes," he said, "lots better."

"Are you any better than you were last Sunday?" I asked.

"No," he said, "I don't know that I am. Such things take time, you know."

This "much praying talk," this feeling that time is required to enable one to get saved, this feeling that God must have time to work cures, and many more similar things, are the natural fruit of those teachings which make long prayers a means of getting answers. This is a great and very injurious heresy.

There is a tang of idolatry about the attitude of mind that speaks so often of "much" prayer. Upon what does one depend for getting his prayer answered? God's grace, at once is the answer. But there is a tendency, always to be guarded against, to depend upon the *amount of praying* that has been done. A man says, "I prayed all night." As he says it he feels, and he expects his hearers to feel, that that being the case, he should receive some recognition in the way of at least a partial answer. That is, he is depending on the efforts he has made.

There are many mysteries about prayer, of course, and it is not wise to become dogmatic, but the rule of success in prayer is, He who prays *until he believes* will have the answer; rather than, He who prays such and such a number of hours will have success in prayer. But praying until one believes does not involve praying for any certain time. The prayers recorded in the Word are prayers of effectiveness, and at the same time they are, on the whole, very brief prayers.

Let it be definitely understood that what I am talking about is changing things by prayer. If one should urge us to spend much time in meditation and in communion with God, in praise and worship, then he would be standing in a sure place, and no one could say he did not have the Bible back of him. Moreover, spending much time in communing with God, in telling God of one's love, in worshiping and praising God, naturally tends to produce in the one so engaged a feeling of confidence that God will do what

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that one asks. Feeling that way, he makes his request in a few words and there is an end of his praying. He looks for the answer. If some time passes and the answer is not in evidence he asks again.

The false idea that one receives for his much praying, has so permeated our movement that even those who believe in divine healing usually expect only to *get better*. Few expect to *get well at the time of prayer*. The idea is that it takes time to get results in their completeness. Thus the power of the testimony of the healed one to convince the gainsayers is greatly minimized. God's glory is dimmed, and the hands of His servants are weakened. Such views belittle God, as they aver that while He is able to make a man get slowly better He is unable to make a man immediately well. Such a view affects the matter also of deliverance from evil habits. This view is most pernicious. It even affects the minister so that all he expects is that the sick one or the one ensnared with evil habits shall gradually improve.

Where is our faith! Let us believe God that Jesus Christ is the same to-day as in the days when Peter's wife's mother rose up immediately and went to shaking pots and pans in the kitchen. Why should we demote Him to the position of a Christ who now is only able to heal one's wife's mother by slow degrees?

KEPT BY THE POWER OF GOD

(Continued from Page Eleven)

forms of witchcraft and sin? Onward they march in this steady growth until they shall be His in His likeness. Pray for them that their faith fail not.

GENERAL COUNCIL FELLOWSHIP

The following names were added to our ministerial list in the month of August, 1929:

- Bender, Ralph F., Waynesboro, Pa.
- Evans, William I., Springfield, Mo.
- Miller, William, Cement, Okla.
- Riggs, Ralph M., Springfield, Mo.
- Sturgis, W. V., Hinton, Okla.
- Teets, Miss Oda B., Aurora, W. Va.

The following names were removed from our ministerial list in the month of August, 1929:

- Cass, Roscoe F., Toledo, Ohio
- Clark, Leroy W., Eureka Springs, Ark.
- Hedin, Henry A. (Deceased), Medina, Ohio
- Hudson, Richard W., Toledo, Ohio
- Hudson, Sharon J., Toledo, Ohio
- Maupin, Chas. W., Corona, Calif.
- Motter, Samuel, Toledo, Ohio
- Pottinger, H. Earle (Withdrew), Kenosha, Wis.
- Ross, Mrs. Josephine (Withdrew), Wichita, Kansas.
- Short, Earl, Jacksonville, Fla.
- Thompson, H. E. (Withdrew), Rockfield, Ind.

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.

CRANE, MO.—Fifth Sunday Fellowship Meeting at Assembly of God church, September 27-29. Come prepared to participate in basket dinner on Sunday.—Mrs. A. C. Brown.

GRACEVILLE, FLA.—Fifth Sunday fellowship meeting, Sept. 29. Services 10:00 a. m., 3:00 p. m. Everybody invited. Bring your lunch.—R. M. Miller, presbyter.

CHEROKEE, OKLA.—The Morton Trio assisted by Miss Juanita Tubbs, pianist, are holding an evangelistic campaign in a tent opposite the Christian Church. Services close September 25.

SNOHOMISH, WASH.—Evangelist R. S. Peterson, of Pelican Rapids, Minn., will conduct a revival campaign here Sept. 19 to Oct. 13.—Chas. A. Price, pastor, 217 B Ave.

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.

ENID, OKLA.—Southwestern Bible School will open its fall term on October 1, registration day. Those desiring information and literature or application blanks should write the president, Pastor P. C. Nelson, Lock Box 1131.

RICHMOND, HILL, N. Y.—Revival meetings at 135-06 Jamaica Ave., near Metropolitan Ave., Sept. 15-29. Milton T. Wells, Charles D. Peters and others expect to be with us.—J. T. Reed, pastor, 157 Gates Ave., Brooklyn, N. Y.

DENVER, COLO.—Revival at Radio Prayer League Church, 37th Avenue and Gilpin Street (take car 66), Sept. 8-29, with Rev. J. S. Marcum of Brookville, Ind. as evangelist. Broadcasting every morning at 8:30 over station KFXF.—S. H. Patterson, Pastor.

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. Skondin, violinist and singer from San Francisco, Calif. Divine healing meetings 2:30 and 7:30 daily.—Mrs. L. Murphy, 752 E. Culver St.

FREELAND, PA.—Evangelist L. A. Hill, Lancaster, Pa., will conduct revival services in Calvary Pentecostal Church, Sept. 17-29. Services every night except Saturdays at 7:00; Sundays, 10:30 a. m., 2:30 and 7:00 p. m. The co-operation of near-by assemblies is earnestly and prayerfully solicited.—J. Grayson Jones, pastor.

MISCELLANEOUS NOTICES

NOTICE.—Our present address is Winslow, Arkansas.—D. M. Harvey.

NOTICE.—Brother Everett L. Phillips has accepted the pastorate at Beaver Falls, Pa., where he may be addressed at 27th Street and 9th Ave.

CHANGE OF ADDRESS.—Our mission address is now 633 Rail Road Street, Elko, Nev., and our personal address is P. O. Box 376, Elko.—Bernard Tewell.

NOTICE.—We have moved to 220 West Benton Street, Clinton, Mo., to take the work here. Any of the Council brethren who may pass this way will find a welcome.—W. H. Lutgen and wife.

WORLD MISSIONS CONTRIBUTIONS

August 23rd to 31st incl.

- All personal offerings amount to \$1410.10.
- 30 Junior Christ's Ambassadors Longmont Colo
- 1.29 Assembly of God S S Willow Springs Mo
- 1.30 Christ's Ambassadors Arcadia Kans
- 1.36 Assembly of God Carrollton Ill
- 1.50 Christ's Ambassadors Humboldt Kans
- 1.87 Assembly of God Troup Tex
- 2.00 Assembly of God S S Aurora Mo
- 2.00 Pine Forest S S Frankston Tex
- 2.00 Greencastle Assembly Greencastle Mo
- 2.34 Full Gospel Church Redding Calif
- 2.55 Jefferson Pent'l S S Jefferson Ore
- 2.85 Assembly of God Webster Kans
- 3.00 2 S S Classes Bethel Tab Lodi Calif
- 3.00 Pentecostal Assembly Fairmont W Va
- 3.00 Beggs Assembly of God Beggs Okla
- 3.00 Assembly of God Yazoo City Miss
- 3.22 Assembly of God Milan Mo
- 3.59 Young People's Society Marionville Mo
- 3.82 Assembly of God S S Arcadia Kans
- 4.00 Pentecostal S S Olive Branch Ill
- 4.00 Assembly of God S S Booneville Ark
- 4.00 Oakland Evangelistic Assn Oakland Calif
- 4.00 Women's Missionary Council Wichita Falls Tex
- 4.08 Assembly of God Allemands La
- 4.41 Flower Grove Assembly Ackery Tex
- 5.00 Assembly of God Saginaw Mich
- 5.00 Christ's Ambassadors Russellville Ark
- 5.00 Full Gospel Assembly Brea Calif
- 5.00 Christ's Ambassadors Sherburn Minn
- 5.00 Christ's Ambassadors Kingsburg Calif
- 5.00 Crusaders Class Four Fold Gospel Church Battle Creek Mich
- 5.00 Full Gospel S S White Plains N Y
- 5.50 Assembly of God and S S Sheridan Wyo

- 5.50 Mexican Women's Missionary Council San Antonio Tex
- 5.85 Evangelistic Full Gospel S S Salem Ore
- 6.00 Sunday School Conneaut Ohio
- 6.00 Assembly of God S S Wild Horse Okla
- 6.10 Full Gospel Assembly Marysville-Yuba City Calif
- 6.15 Christ's Ambassadors and Assembly W Laurel Miss
- 6.57 Burns Assembly S S Slocomb Ala
- 6.61 Glad Tidings Tabernacle St Charles Mo
- 6.85 Strain Assembly Elmont Mo
- 7.00 Christ's Ambassadors Terre Haute Ind
- 7.26 Assembly of God Knox City Mo
- 7.50 Christ's Ambassadors Miami Fla
- 8.00 Grace Tabernacle Syracuse N Y
- 8.26 Assembly of God Gridley Calif
- 9.00 Christian Coworkers S S Millville N J
- 9.20 Miami Assembly Miami W Va
- 9.70 Assembly of God S S Newton Kans
- 9.89 Calvary Pentecostal Church Santa Rosa Calif
- 10.00 First Pentecostal Church Anglesea N J
- 10.00 El Bethel Church Crown Point Ohio
- 10.00 Full Gospel Hall Marshall Minn
- 10.00 Christ's Ambassadors Joplin Mo
- 10.00 Women's Missionary Council Houston Tex
- 10.00 Gospel Mission S S Clovis N Mex
- 10.00 Fourfold Young People Bellflower Calif
- 10.00 Inkerman Assembly of God Inkerman Pittston Pa
- 10.00 Benson Foursquare S S Benson Minn
- 10.88 Independent Full Gospel Church Roseburg Ore
- 10.95 Campbell Pentecostal Mission Campbell Calif
- 11.30 Full Gospel Pentecostal Church Passaic N J
- 12.50 Group of workers Milan Mo
- 12.55 Bay View Gospel Tabernacle Milwaukee Wis
- 13.00 Pleasant Grove Assembly Durant Fla
- 14.32 Full Gospel Mission Pomona Calif
- 15.00 The Passover Prayer League Chicago Ill
- 15.00 S S Class Irvington Pent'l Assembly Newark N J
- 15.00 Pentecostal Assembly Clarks Summit Pa
- 15.00 Pentecostal Mission Paso Robles Calif
- 15.37 Full Gospel Church Waco Tex
- 16.00 Group of Friends Bradford Pa
- 16.12 Full Gospel Mission S S Sawtelle Calif
- 16.30 Full Gospel Assembly Longmont Colo
- 17.13 South Cumberland Assembly of God Cumberland Md
- 21.30 Full Gospel Tabernacle Raymond Wash
- 22.67 First Pentecostal Church Miami Fla
- 23.00 Assembly of God Church Coates City Tex
- 23.08 Assembly of God Newton Ia
- 24.50 Mehida Pentecostal Assembly Canaan N H
- 25.00 The Pentecostal Church Medina Ohio
- 25.00 Assembly of God S S Miles City Mont
- 26.00 First Pent'l S S Wilmington Del
- 28.00 Church of Philadelphia Los Angeles Calif
- 28.16 Pentecostal Mission Dorothy N J
- 28.35 Pentecostal Mission Concord N H
- 28.35 Hephzibah Pentecostal Church Portland Me
- 29.00 Assembly of God Pittsburg Kans
- 30.00 Closter Gospel Church Closter N J
- 30.00 Assembly of God Oshkosh Wis
- 30.00 Pilgrim Class So Calif Bible School Pasadena Calif
- 30.68 Stoneway Tabernacle Seattle Wash
- 32.50 Pentecostal Assembly Huntington Sta Long Island N Y
- 32.89 Gospel Tabernacle Alton Ill
- 45.00 Assembly of God Burlingame, Kans
- 50.00 Pent'l Prayer Band Allentown Pa
- 59.60 First Pentecostal Church San Bernardino Calif
- 60.25 Assembly of God Sioux City Ia
- 64.43 Full Gospel Church Baltimore Md
- 65.00 Pentecostal Mission and S S Philadelphia Pa
- 85.00 Gospel Lighthouse Tab Asbury Park N J
- 102.50 Camp Meeting Sharon Kans
- 105.00 Pentecostal Tabernacle Tacoma Wash
- 105.05 First Pentecostal Church Wilkes-Barre Pa
- 115.00 Pentecostal Tab & Y P Society Lancaster Pa
- 146.31 Elim Tabernacle Rochester N Y
- 150.00 Pentecostal Tabernacle New Castle Pa
- 150.00 Pentecostal Church Warren Ohio
- 154.90 Wilmington Pentecostal Assembly Wilmington Del
- 163.00 Pentecostal Assemblies of Canada London Ont Can
- 250.00 Bethel Temple Dayton Ohio
- 305.82 Pentecostal Assembly of God & S S Scranton Pa
- 312.65 Glad Tidings Temple San Francisco Calif
- 423.00 Bethel Tab German Branch Milwaukee Wis
- 697.16 The Pentecostal Church Cleveland Ohio
- 697.73 Bethel Temple Los Angeles Calif
- 875.00 Glad Tidings Tabernacle New York N Y
- Total amount reported\$7,666.11
- Home missions fund\$ 54.94
- Office expense fund 99.88
- Deputational expense fund 31.76
- Reported as given direct to missionaries1873.26
- Reported as given direct to home missions 11.47 2,071.31
- Total for foreign missions\$5,598.70
- Amount previously reported 15,602.33
- Total amount to date\$21,201.03

Pentecostal Sunday School Literature

SUPPLIES FOR FOURTH QUARTER, 1929

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(This is a strong envelope arranged for one year.)	
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Reward Tickets, per packet20, .15 and .12
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- INTRODUCTION
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- THE PENTECOSTAL VIEWPOINT
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- HOW TO TACKLE THE BOYS
- OUTLINE
- PRACTICAL APPLICATIONS
- POINTS FOR DISCUSSION
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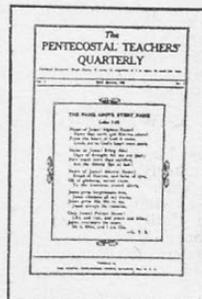
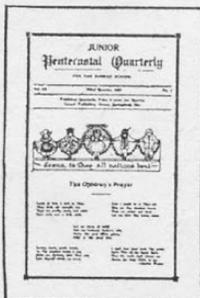
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OUR NEW NATIONAL Attendance Plan



FIRST QUARTER



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One of the cards should be given to each child in the class. Each picture is divided into thirteen parts, one for each Sunday in the quarter.

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A glassine envelope is included for the convenience of the teacher in bringing the proper section to the class room.

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