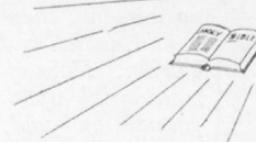




THE



PENTECOSTAL EVANGEL

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A Remarkable Miracle of Healing

By Florence Munday



WO MONTHS after reaching England from Johannesburg at the age of five, I began to be troubled with an eczema, which the doctor said was caused by my blood thickening too quickly upon the change of climate. The disease used to erupt twice a year, in spring and autumn. My mother used to take three hours a day to dress the affected parts, which required bandaging eleven months out of the twelve; the flesh would often come away with the bandaging; my arms were bent and crippled with pain; and I was so sensitive to the repelling nature of the disease that I would refuse access to my room to everybody but mother. But worse was to come.

At the age of twenty, I one day fell in the garden of our home at Southampton, and hurt my right knee-cap, upon which rapid tubercular trouble set in, my leg commencing to waste above the knee almost immediately. Our local doctor, and later a specialist, were called in, and the first treatment was to place the limb in a plaster splint, and later an iron one, while I lay for several weeks on a hard bed. Then a succession of splints became necessary, first of wood, then of plaster, my leg continuing to shrink during many months, and so necessitating new and smaller splints. Water bottles had to be kept around the limb continually. The foot turned quite black, and gave

Dreadful Pain.

Then fibre-splints were tried for over six years, as it was easier to remould this type of splint to fit the diminishing limb, and so restrain the disease from spreading to the body. The splint was

never comfortable till the leg had shrunk a little more, and would then have to be tightened again, occasioning fresh pain. I could only lie on the couch near my bed during the day.

Two and a half years after the fall, three bone specialists consulted with my doctor at Sholing Nursing Home, and by their advice I went to a hospital at Margate for nine months, where I found myself among cases that were incurable; and then to a nursing home in the same town for six weeks. In the former institution I well remember watching the Zeppelin raids by means of a mirror which I could hold before me, though unable to turn and look directly through the window.

No improvement resulting, mother took me home to Southampton by train—a terrible journey. Upon our boarding the train, I fainted. Reaching home, I never left bed for six months that winter, contracting influenza in addition.

Then we tried sun treatment, five hours per day for eight months, with a small tent rigged in the garden. This proved useless, and only gave sleepless nights.

I had long come to work hard at needlework for seventeen hours daily out of the twenty-four, to try and pre-occupy my mind between the sleepless nights of pain. But in 1925, owing to the strain of so much fine work, my eyes failed, the pupils filming over, and I was shut up to the obsession of pain the twenty-four hours round. In 1926 a change to London to the house of a married friend was tried for ten months, only to encounter fresh attacks of influenza.

Once only in fourteen years of the tubercular leg trouble was I ever out of pain. Sister Hannah (a deaconess then staying with us) was reading to me, and I said, "What a strange silence!"—a stillness all over my body, which she said she had noticed another patient speak of during a brief release from long pain. But the respite only lasted about fifteen minutes. Yet throughout my illness I had always cherished the belief that I should some day get well, though I never thought of miraculous healing. I believed the doctors would some day cure me. But this hope was at last dashed from me by a candid doctor,—and then I settled into

Black Despair.

It was in February, 1927, while I was still with my friend in London. We had called a fresh doctor on account of an attack of influenza. My friend urged me to let him see my leg, though I at first refused. When he examined it, however, he said, "Be thankful you have a leg at all. The doctor I was trained under would have amputated it years ago. The knee-cap is entirely destroyed. If you were to have an operation, the trouble would spread all over your body, and end in your stomach. Leave it as it is. You will never walk again, though you will probably go on for a number of years yet."

"Then you can give me no hope whatever, doctor?"

"No," he said, "no hope whatever." emphatically.

This consultation took place in London. At the time, mother was at home at Southampton, and the doctor there

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OTHER foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the Day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire." 1 Cor. 3:10-15.

We are looking forward to that glorious Day when Jesus will come and catch away His bride, and we are praying that we may be found among the overcomers—the watching ones—on that great Day. What will be the first experience of those who are caught up into the air? Will they be ushered just as they are into the Marriage Supper of the Lamb, or will there be a testing, an examination and a grading first? In 2 Cor. 5:10 we read that "We must all appear before the judgment seat of Christ; that every one may receive (literally *receive back again*, as an essay or a test-paper handed back to him by his examiners) the things done in his body, according to that he hath done, whether it be good or bad." This appears to be the first thing that will happen after the taking up of the Bride into the heavenly place with Jesus. It will not be a question as to whether the saints are saved or lost, but an examination of their service and life-work since they were saved, a testing of the building they have done since they were joined to the one true foundation, which is Jesus Christ.

Salvation is all of grace, not of works; but when we receive this full and free salvation through the Blood of Jesus, we become *servants* of Him who has saved us; and when He takes us up to glory He will test our service before His judgment seat. As the life-work of each child of God is spread out before him those divine eyes which are like a flame of fire will blaze forth upon it, and all that is combustible will perish and be utterly consumed. What a terrible thought! The efforts and labors of years to be burned up in a moment! It is possible that well known Christian workers who have received great praise from men shall find all of their work reduced to ashes when the great testing day comes? Could there be such a thing as expending much time, money, energy, and thought upon that which

Will It Stand the Fire?

By Alice E. Luce

will perish in one glance from the Master's eyes of fire? If so, how important—how infinitely imperative—it is for every Christian to learn what will stand the test of fire, and how to build accordingly.

In the passage quoted at the head of this article six possible building materials are mentioned, three of them combustible and three non-combustible. Wood, hay, and stubble stand no chance in the fire sooner or later they must be entirely consumed. Gold, and silver, and precious stones, on the other hand, can all stand the test of fire and come out of it refined and purified. Only the dross and impurity will be consumed and the precious metals or stones themselves will be unharmed.

The prophet Isaiah (ch. 44) has given us a graphic description of the making of an idol of wood (the most common material for making all the heathen representations of Satan) and concludes it with these solemn words about the idolater: "He feedeth upon ashes." We may take the wood as typical of all that is of the *devil* in Christian service: the pride of eloquence, of race, of face, of experience or of results; the choosing of an easy pathway and avoiding the sufferings of the cross; as well as all kinds of error and the baser forms of Satanic influence. These things often come before the Christian in such subtle garb that he does not recognize them as temptations, even as Peter little thought he was doing the devil's work when he besought his beloved Master to avoid the pathway of the Cross. But Jesus said to him: "Get thee behind Me, Satan: thou art an offence unto Me." Matt. 16:21-23. In these last days, with more success than ever, the devil transforms himself into an angel of light and seeks to bring his wiles into the life and work of every child of God. Such building will end in ashes. It may look very beautiful, but it will not stand the fire at the judgment seat of Christ.

Hay is dried grass, and we are told that "All flesh is grass" (Isa. 40:6): so we may take the hay as typical of that which is of the *flesh* in our service of God. Who has not felt the subtle temptations to slothful ease, to feathering our own nest, to grinding our own

axe, to choosing as helpers those most congenial to us in the natural regardless of their spiritual qualifications, to accepting calls to the largest and most wealthy assemblies, to undue familiarity with the other sex, to envy, hatred, malice, backbiting, quarreling, and to estimating things *in the natural* instead of in the Spirit of God?

The works of the flesh are given us in Gal. 5:19-21, and it is a terrible list. All building with this hay will be reduced to ashes: it can never stand the test of the fire.

In Isa. 40:22-24 we read of the impotence of the nations of the earth with all their princes and judges, and that "the whirlwind shall take them away as stubble." Hence we may look upon the stubble as typifying that which is of the *world* in our work as Christians: worldly methods of advertising, worldly dress, worldly talk, worldly plans for getting people to church, worldly thoughts in our secret life. Everything that is built of this stubble will be burned up: the divine fire will reduce it to ashes. These three sources of evil—the world, the flesh, and the devil—are at all times seeking to provide material for the Christian worker in his ceaseless building, his everyday life and service.

How then can we keep from using any of them? How can we make sure that we are avoiding the perishable and using only the durable materials in our building for God? There is only one way, and that is to *build in the fire all the time*. If we are filled and surrounded by the divine Spirit of God who is the *Spirit of holiness*, He will be to us as the very atmosphere in which we labor; and as fast as any wood, hay, or stubble is mingled with our building materials He will consume it upon the spot. Beloved, it is well worth our while to take time to dwell in these "everlasting burnings" and allow the "devouring fire" of the Spirit of Holiness to cleanse us down here in this life. See Isa. 33:14-17. Let us get down very low before the Lord and let Him search us. Let His Word be to us as the sharp, two-edged sword that divides between soul and spirit, between the joints and marrow, and discerns the inmost thoughts and motives of the heart. Let the fire of His Holy Spirit burn upon the altar of our innermost being, so that it may never go out. Thus and thus alone can our service for God be kept free from wood, hay, and stubble.

What then are the materials which we are to use in all our building? Gold, silver, and precious stones are the things that *abide* upon which the fire

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NCE a vessel was caught in a storm at sea. For many long hours the captain and his men fought the storm. Finally the wind died down, the waves subsided, the clouds rolled back, and the stars appeared. The captain dismissed his weary men to rest, and stood himself at the wheel. But he, too, was exhausted. He looked about him. The only one left was a young chap. The captain decided in the extremity of his weariness, to try the boy at the wheel, although the boy was not any too bright.

"See that star, yonder? You are to guide by that. Put your hands on the wheel, and steer straight for it. It will lead us safely home." The captain went to his cabin and fell into a dead sleep. Later he awoke, sensing something was wrong. One look at the sky revealed they were steering away out of the course. He hurried to the front of the vessel, placed his hands upon the wheel, and began to correct their course.

"What have you done?" he said to the young man. You are steering us out until we will be lost at sea. Did I not show you how to guide our course? Did I not show you the star?" The youth made this reply: "Oh, I lost the star you showed me, but I found another star, and I was guiding by that!"

Many are in danger of doing that today—finding another star, and guiding by it.

Jesus Christ is the bright and Morning Star; let Him guide, and He will lead you safely home. Listen to the voice of His Spirit.

In the Old Testament days, the world rejected God the Father. In the New Testament days, the world rejected and crucified Jesus Christ the Son. In the church age, the world is rejecting the Holy Ghost, whose call is to repentance and faith.

Jesus tells us that sins against the Son of man may be forgiven, but that he who sins against the Holy Spirit hath not forgiveness, neither in this world, nor in the world to come. What is it to sin against the Holy Ghost?

To sin against Jesus is to put off His call, to lie, to steal, or to be cold and backslidden in heart. All this grieves the heart of Jesus. But when the Holy Ghost brings conviction, and His wooings and arrows of conviction are received, and the sinner, with broken and contrite heart confesses, truly repenting, these sins can all be forgiven, blotted out, buried in the sea of God's forgetfulness, never to be re-

Embracing Apostasy

The Sin Against the Holy Ghost

By Zelma Argue

membered against the sinner again, forever!

But there is a sin for which there is no forgiveness. What is it? Hebrews 6:6 speaks of a falling away for which there is no repentance. What falling away is this? What is it to cross the dead line? What is the sin against the Holy Ghost?

"All manner of sins may be forgiven," says Jesus, "save this only." Yes, grace can provide forgiveness for all the broken law.

The "falling away" spoken of above must in its ultimate end, look to the very heart of all falling away, which finds its consummation in "the great falling away." We are in the days of this "great falling away." What is this? Is it merely coldness? Is it merely backsliding? Oh, no! Backsliding may be forgiven. The Lord speaks through the prophet in tenderest tones when He speaks of such an one, saying, "I am married to the backslider." God remembers him, yearns over him, and leaves unturned no stone to bring him back to his first love. Through a host of voices the Spirit calls us. Full forgiveness awaits the repentant backslider. He still may turn to the great Shepherd of the sheep.

What then is this deeper "falling away," for which there remains no salvation? Who are these who crucify to themselves the Son of God afresh, and put Him to an open shame?

These are those who deny the Eternal Son, who deny His power to save, who, having had the glorious light of the gospel, sin "willfully" in denying its power of salvation, and in definitely and finally turning from the offer of grace presented by the Holy Spirit, and definitely embrace the spirit and teachings of apostasy. For real apostasy is "the great falling away." This spirit and teaching is ensnaring multitudes throughout the world, who received not the "love of the truth."

Who is the Lord Jesus Christ?

In answering that question a man may seal his destiny. When Peter answered, "Thou art the Christ, the Son of the living God," Jesus made a twofold reply. He said it was not flesh and blood that had revealed it to

Peter, but God. He said further that upon that unshakable foundation, that sure fact, the church of the redeemed should be built.

There were others who had a different answer as to the mystery of Jesus Christ. His reply to them is worth closest attention. They said, "He hath an unclean spirit." It is remarkable that this is the

only place that Jesus speaks of the unforgivable sin. He called this sin the sin against the Holy Ghost, because it is the mission of the Holy Ghost to reveal to us Jesus—who He is,—what He is. He that hath an ear, let him hear what the Spirit saith.

All may know, through the Word and the Spirit, who Jesus really is. If then we refuse this knowledge, we refuse and cut off our only way of salvation.

A gigantic conflict is on in the unseen world. Every sphere is being moved today by the terrific pressure, social, political, ecclesiastical, financial, domestic, educational. The climax is about to break upon the world.

Wide apostasy is necessary to bring in the Antichrist. To get the minds of the people in his power is the aim of Satan today. He knows his time is short. The mind is the entrance to the spirit of man. An organized campaign is on, of the powers of spiritual darkness, world-wide in extent, directed by Satan. Great and brilliant is his intelligence, deceiving if it were possible, even the very elect. Bitter is his hatred of God and of righteousness and faith.

When man yields his mind to God, the Holy Spirit gives him the mind of Christ. When man, on the other hand, yields his mind to the spirit of this age, the ruler of the course of this world implants in him the spirit of this age. See Ephesians 2.

In order that the spirit of apostasy may ripen, develop, and mature, in order to bring in the Antichrist, the ruler of the powers of this world must get the minds of men under his control. To do this, he must break down faith in the Cross, break down faith in the Blood of the everlasting covenant, break down faith in the Word of God. As long as men are susceptible to the voice of God's Spirit, this cannot be done. Though they may be yet in sin, yet the Spirit continues to strive with them, showing them the need of repentance and the power of the gospel to bring salvation. Oh, there is hope here. Oh, there is an open door of abundant pardon and mercy here. Thank God.

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The Editor's Notebook



A False Peace

The Lord protested through Ezekiel against the false prophets in that day who seduced His people, prophesying peace when there was no peace. Ezek. 13:10, 16. There are many today who are prophesying in pulpit and press a long era of peace ahead, but there are some statesmen whose utterances are by no means as sanguine. During the past month there have been two significant utterances by well known men. Lord Robert Cecil, Great Britain's leading exponent of the League of Nations, declared, "The peace current is slackening, old tendencies which ultimately lead to war are beginning once more to exert themselves. . . . No one who watched the negotiations of the London Naval Conference can have failed to see how much they were conducted in a war atmosphere, how seldom any reference was made to great international instruments for peace. . . . Important leaders of opinion are again preaching that hoary-headed falsehood, 'If you want Peace you must prepare for War.'" The second utterance was by James Watson Gerard, former American Ambassador to Germany. He said, "I have been in France for twelve days. I think that war between France and Italy is imminent, most imminent! I did not confer with any diplomats but I got the general idea that war was brewing." The world is complacently sitting on the edge of a volcano, and it is not quick enough of scent to smell the fumes that portend a sure and certain eruption in days to come.

* * *

Dragon Worship

We are seeing the beginning of some things foretold in the book of Revelation. John saw men worshipping the dragon, and already scores are giving themselves to dragon worship. Pierre Van Paassen, writing in the *New York Evening World*, states that there are twenty-two chapels in Paris given over to the worship of Satan.

He states that a black mass is offered every Friday in these chapels. He describes a three-hour service in one of these chapels given over to Satan worship, in which a High Priestess was seated at the left of an altar. A procession of priests and acolytes slowly advanced down the aisle of the chapel and made a profound bow to the Priestess. A censer was swung before the altar so that the whole place was filled with the smell of incense. A chant was sung in which God and Christ were cursed and the devil was praised as the source of happiness, life, and goodness. According to this writer they have a litany which is sung to an organ accompaniment, "O Lucifer, immensity without limits, beauty, perfection, utterance, love; we offer thee our bodies, our hearts, our souls. Take possession of us. Give us strength to make thy cause triumph against Christ and against all superstitions and errors of Christianity. To thee, glory in this age, and in the age to come! Amen!" He states, "Usually the black mass ends in an orgy of hysterics and unrestrained sexual exhibitionism, all to the glory and honor of Satan, 'the lord of the world and the enemy of Christ.'" Thus we see the mystery of iniquity working in this twentieth century.

* * *

In This Country Also

The writer recently received the following letter: "Dear Sir: I am H . . . P . . . G . . . (the writer gave his name), blood descendant of him you castigate unjustly as 'Lucifer.' (Read Conheim's "History of Hebrew Rabbis.") We true-blooded Hebrews have banded to remove the castigation of Lucifer. He it is, the prince of dawn, who is preparing the way for the coming of Christ, and who is General-in-chief; all holiness and sanctification is this noble Lucifer. At present writing the General Saint is in close touch with the faithful. Instead of 'the angel of darkness' the true genealogy of

Lucifer is a most glorious one, maligned as he is by a false prophet called 'Son of God.' I feel confident God will touch your hearts and teach you the truth. The spiritual leadership of Lucifer is at hand shortly now." At the head of this letter are the initials P. O. E., enclosed in an oblong design; and in the oblong design are the figures 666. Beside this little drawing is written, "Our sign, meaning Paradise on Earth, Lucifer as leader."

* * *

A False Christ

When William Lamb, the Australian preacher, was in this country a short while ago, he said, "On the shores of our harbor in Australia is a beautiful temple of Grecian architecture, built for a second Christ when he lands on the sands at Sydney. Some have given \$500 to secure a seat. A little more than a year ago 3,000 delegates—some from America—listened to a little Indian talking under a famous banyan tree in India. Suddenly, it is said, there was a pause; a new voice spoke which said one sentence, 'I am come.' A thrill went through the audience, who said, 'He has come.' They had been taught that Christ was coming in the body of that Indian, and they accepted it. The temple in Sydney is erected for him. I had a book given me awhile ago which I read through. If I were to tell you the kind of things contained therein, you could not look me in the face, and I could not speak to you. On the back pages there were advertisements devoted to the worship of Venus and other gods of antiquity, gods of demoralized, degraded, corrupt religions. Before the Lord Jesus Christ came into the world, many knew not God; they had no knowledge, no understanding of God. The most horrible, degrading things used to be done in relation to the worship of Venus and Jupiter. You can easily understand why empires passed away. *These very same things are now being revived.*"

* * *

What Is Needed

To combat these modern evils, and a flagrant atheism that is with us today, there is one thing we must have

—the power of the Holy Ghost. The intellectualism of the modern ministry is no substitute for the fire of the Holy Spirit which they had in the early church. Many want the power of God, but they do not realize that the Lord's requirement is *holiness first*. At a camp meeting which the writer attended last year the following message came forth in tongues and was interpreted by Brother Donald Gee, "If thou hast come to the Lord, know that thou hast come to One who is a consuming fire. And if thou wouldst know the fire of divine utterance through thy lips and burning in thy soul, thou must first of all feel the power of the fire to cleanse and purge thee. For the fire that cometh forth must first come within, burning and cleansing within thy soul, and then thy lips shall speak the word that He doth give. There are many whose words have the outward form of fire, and yet they burn not. They appear to have power, and yet they accomplish nothing, because it is not the fire of God. The fire of God first burneth in the inward parts before it cometh forth as inspired utterance."

* * *

A Word of Encouragement

The Lord further said, "He hath sought to show thee at this time, and before this time, that if thou wouldst be a messenger of the Lord it shall cost thee. Thou must dwell with Him who is everlasting in His burnings and His holiness. Yet He speaketh to thy heart and saith to thee, Fear nothing, for though He verily is a God of holiness thou shalt find He is loving; and in coming to Him for holiness His love shall wrap thee around and thou shalt rest thy soul in His bosom. Thou shalt delight thyself even in the fire that purifies thee, and lay thy head in the fire of God as a babe upon its mother's bosom. For holiness is love, and love is holiness; and if thou wilt have the two together thou shalt find them in thy God. He calleth thee now to put away all thy fear; and though He be holy and thou all unclean, yet He biddeth thee come unto Him, for He shall be thy righteousness. He shall cleanse and shall touch thy lips and send thee forth with His word. For He hath always taken the weak things to confound the mighty."

* * *

Praying Down the Power

I would that in every church in Pentecost we could have a ten days' prayer meeting at this time. We have to honestly face the fact that there is a dearth of power today, and everywhere souls are going down in defeat. In 1857 there was a time of nation-wide depression such as we are seeing to-

day. But men began to pray. The revival which came that year was the result of the people's giving themselves to prayer. It was not the preachers of that day who brought the revival. It began with a series of noon-day prayer meetings. When men began to pray, God began to work in an extraordinary way. The revival spread from this land to Europe. We have just been reading an incident of how the Spirit of God moved in those days in the north of Ireland. "Within about three miles of Ballymena stands the village of Broughshane, the center of a densely inhabited district. At an early period, the awakening spread in that direction. One morning a number of young women were affected in a spinning factory hard by. Immediately intense excitement spread among the workers, and within an hour twenty or thirty persons, of both sexes, were laid prostrate. The business of the entire establishment was interrupted, and as a matter of necessity it was closed. When reopened two days after, nearly half the usual hands were absent. About the same time a congregation of several thousands assembled in the open air in front of the Presbyterian church, and the services were not concluded till an advanced period of the evening. An overwhelming sense of awe and terror held in check the boldest sinners, while thousands who hitherto had lived as if eternity were a priestly fiction seemed now for the first time to realize its truth and presence, and to feel as if the end of all things was at hand. I should say about one thousand people were suddenly, sensibly, and powerfully impressed and awakened."

* * *

The Secret of Great Results

This revival was one that continued long because prayer was continuous. Wm. Gibson wrote in 1861 concerning it, "Very many of the converts received a marvelous fluency and power of prayer. Night and day the sound of praise and prayer never ceased to float upon the air. In one district almost all of the matrons within an area of more than two miles were graciously visited and converted. The gift of prayer bestowed upon these matrons is beyond conception, and certainly it is not left to rust. They have a prayer meeting of their own, the exercises of which are prayer, praise, and reading the Scripture without note or comment. This meeting has tended greatly to fan the flame of love in their own hearts and kindle it in others who come. We have many such prayer meetings, and I am satisfied of their utility. Frequently our prayer meetings have experienced a sudden, mys-

terious, overpowering impulse, swaying the whole assembly as one man, and leaving all weeping, praying, rejoicing. Men have felt as if the Lord had breathed upon them. They were first affected with awe and fear—then they were bathed in tears—then filled with love unspeakable. Such a scene as this occurred about a month ago in the midst of the ordinary services." Like prayer will bring like results today.

* * *

Many Revivals

Most of our readers are familiar with the following incident recorded by Finney in his Revival Lectures, but it is a good thing to stir up our pure minds by remembrance of this wonderful story. "A pious man was sick for years. At length he determined that the best thing he could do would be to pray. He began to pray, and his soul kindled, and he got hold of God. The fire kindled all over the place, a powerful revival followed, and multitudes were converted. This poor man lingered in this way for several years, and died. After his death I visited the place and his widow put into my hands his diary. Among other things he says in his diary, 'I am acquainted with about thirty ministers and churches.' He then goes on to set apart certain hours in the day and week to pray for each of these ministers and churches, and also certain seasons for praying for the missionary stations. Then followed, under different dates, such facts as these: 'Today I have been enabled to offer what I call the prayer of faith for the outpouring of the Spirit on — church, and I trust in God there will soon be a revival there.' Thus he had gone over a great number of churches, recording the fact that he had prayed for them in faith that a revival might soon prevail among them. Of the missionary stations, if I recollect aright, he mentions in particular the mission in Ceylon. I believe the last place mentioned in his diary, for which he offered the prayer of faith, was the place in which he lived. Not long after this I had noticed these facts in his diary, the revival commenced, and went over the regions of country, nearly, I believe, if not quite, in the order in which they had been mentioned in his diary; and in due time news came from Ceylon that there was a revival of religion there." These revivals came as the result of one man's prayers. What could be the result today if our whole Pentecostal movement became one vast prayer meeting and laid hold of God for rain in the time of the Latter Rain?

The Conquest of a Congo Cannibal

A True Story

Twenty-five years ago Masaba was the man employed by the officials of the Congo to commandeer rubber gatherers, men and women. He had authority and when men would not go with him to work he would shoot them down, cut them up, put them in a pot, add palm oil, cook them, and eat them. He ate his hundred! All the natives knew him. He was also the executioner for his chief, hacking off men's heads. In short, he was known as the most cruel monster in all that Congo country. In the natives' judgment, who themselves show no mercy, he was their outstanding, merciless brute.

In December, 1927, he went to the Deti Hill station, directed by two women missionaries of the Heart of Africa Mission. He made the long, steep climb, and then inquired for Ma Risasi (Miss Mary Rees, whose African name means Miss Gunpowder, because she shoots the Gospel so fast). She treks down among the villages around Deti, alone; wades the streams; tackles big black men about their sins; preaches about hell and heaven and God's requirement of righteousness. And this great black hunted her up and said, with desperate earnestness: "Ma Risasi, tell me the story you're telling in the villages; I feel my sin; I must get rid of my sin; I must know God. Ma Risasi, tell me the story you've been telling in the villages."

And Miss Gunpowder told him of the blood shed for sins, the blood that makes hearts clean, the blood that brings peace, the blood that gives the hope of heaven. (One wonders what a Modernist would tell sin-steeped Masaba!) And this unwashed, enslaved black man bowed low, very low, at the pierced feet of the Saviour—and in five minutes was "washed whiter than the snow." Yes and from that moment on, the power of sin inside was broken, the thralldom of generations of unbridled, unrestrained heathen lust and passion was broken! A new dynamic came in; the "law of the Spirit of life in Christ Jesus" set him free; the making of all things new within him was begun.

Since then he has been witnessing. He is learning to read, though probably fifty years old; he is tempted terrifically, yet victorious.

Two years later, he stands true to his vows.

Bless God, there is "power in the blood" today. Philosophize as we will

in these homelands, out yonder its miracles never cease. "Many, many, have we eaten," say numerous converts from cannibalism. No will too perverted, no conscience too seared, no imagination too vile, no soul too sunken in sin's shame but the Saviour can regenerate through the immeasurable values of the Cross.

"Through this Man (Jesus) is preached unto you the forgiveness of sins. And BY HIM all that BELIEVE are justified from ALL THINGS." Acts 13:38, 39.

A Remarkable Miracle of Healing

(Continued from Page One)

was advising amputation, which she, however, as always before, refused, guided by an intuition inspired by fourteen years of ceaseless prayer. After the consultation I gradually sank in despair, until, seven weeks later, I collapsed utterly, and wished only to die. I was still at my friend's in London, and one night the doctor, being called in at 6.30 p.m., said I would grow worse as the night went on. He called four times between then and eleven p.m., when he signed a certificate that he could not be responsible for my life through the night—he had wanted to send me to a hospital. My friends

Wired to My Mother.

When she arrived, being temporarily blind, I could only hear her dear voice as she came into my room—my bed being in the drawing room. I could not speak, my throat having been paralyzed for three days. Often I could hear mother praying by the bed—her voice would be near, then seem far away, then float back again. During those days I lived literally on the breath of those prayers. And through the black darkness her voice kept floating through upon my half-consciousness, "Lord, give me back my girlie! Give me back my girlie! Just as she is, I want her!"

Another specialist was called, only to renew the message of despair. And then, after about six weeks of this, came a letter.

It was from my sister Ivy at Southampton, and it told of a revival campaign which was being held there by Principal George Jeffreys and party. It told of many conversions—and wonderful cases of miraculous healing, for the preachers were proclaiming that

Jesus was still the same today as when He was on earth, and were laying hands on the sick in His name. My sister said she was praying that I might go home, so as to be taken to the meetings.

Though all my family were given faith, upon my sister's letter, that our Lord could heal me, this being our first contact with Divine healing, yet for myself I had no hope. It was another week before I was taken to Southampton on Tuesday, April 26th, 1927. It was a very

Painful Journey by Train.

mother carrying me to the taxi—and was followed by five days in bed. The journey had been contrary to doctor's orders.

It was on the following Friday that mother, going to the meetings for the first time, was healed of anæmic dyspepsia, which had long troubled her—she was healed instantly while sitting among the public in the gallery, without hands laid on or any being aware. Mother arrived home full of praise and hope, and she made me promise that I would go during the next week. I had made excuses, not wishing to face the crowds—I had been to church only four times in those fourteen years. I said, "I have no coat for going out." But my sister said, "I have a new coat and hat just made for myself which you can wear."

I went to my first meeting on the evening of Wednesday, May 4th, 1927. It was not a divine healing service that evening. The wheeled carriage was made ready, with rugs and hot water bottles. Sister Hannah Graham, the deaconess, and my sister Ivy pushed the carriage; though

I Was So Ill

that they feared they would never get me there. I may say here that six years before, my sister Ivy, while praying for me in her room, had heard the Lord saying, "Go tell her to get up." But she had feared the effect on me of disappointment, and had disobeyed.

Arrived at the hall, I was in trepidation at the thought of the multitude within, whose singing I could hear. But they pushed the carriage through the door. Then—once inside, I realized that the Lord Jesus was there, standing in front of me—like a shadow, giving me confidence to go on; and for the gift to me of that precious faith which is His gift (Hebrews 12:2), my family were now praying with one accord. After that vision of my Lord, I had no fear afterwards of the people in the hall. I felt

His Presence in the Building.

They took me right down to the front of the platform. The Principal was preaching that evening on "The

Christian's Disappointments," and as my mind in that place of blessing fled back over the long years of pain and despairing hope, I said, "That's my experience!" After the address came the hymn, *All hail the power of Jesu's Name!* During the singing of it I felt the power of God falling upon me. My sister felt it too, and said, "Floie, you're going to walk!" The Lord gave me faith then. I knew I was going to be healed! We beckoned Principal Jeffreys to come over.

"Well, sister," he said, "how long have you been lying in this old carriage?" "I haven't walked for fourteen years," I said. "The trouble is in my knee. It is a wasting disease." "Do you believe the Lord can heal you?" he asked. "Yes," I said. "Will you come to the healing meeting tomorrow?"—"Yes." "Praise God," he said, and left me.

The power kept falling on me. They took me home, and my sister helped me to bed: but as I lay, I was lifted up indescribably in prayer all night, as I cried to God, "Lord, if there is anything amiss in my life, take it away, and *heal me for Thy glory!*"—this prayer kept repeating in my heart all night. That night of prayer I count the secret of my healing. I felt Him take me in His arms and lift me out of myself higher and higher, as though to heaven. I was conscious of this the whole night, and never slept.

The next morning, Thursday, May 5th, by eleven a.m., they had helped me to dress again, and I was lying on the couch waiting for the afternoon meeting. Mother and Sister Hannah took me. It was the Divine healing service already announced. There were numbers to be prayed for.

"Sister, do you still believe the Lord can heal you?" the Principal asked again. "Yes, but my leg is in a splint." "Never mind the old splint. You just believe, and pray with me." Then he prayed: "O Lord, turn back the disease, and unlock these joints!"

As he said the word *joints*, the power of God fell, surging through my body; the carriage shook, and Sister Hannah felt it too. I felt my knee, which had been rigid for fourteen years, bend three times in the splint, and instantly I thought of Peter's three-fold denial of the Lord, to which my failure to have had the splint removed in readiness seemed to me then a parallel. Pastor said, "Thank God, *that* one was ready!"

Many years before (in 1915), by what I now regard as providential, the doctor (one of five in consultation) had omitted to take away with him an X-ray plate bearing a photograph of my knee, so that I had had an op-

portunity of seeing it—the seat of disease having the appearance of a cloud attached to one side of the knee-cap. Now, as I lay in the meeting, I suddenly had a vision of that X-ray plate, in which *I saw the cloud disappear from the negative*, leaving the knee-cap standing out clear.

I said to Sister Hannah, "All pain has gone." She said, "Can you stand?" "Yes," I said, "I can," and I stepped out of the carriage.

Principal Jeffreys said to me, "Can you walk?" I said, "Yes," whereupon he led me across the front. I felt as if I were walking on air. I was still in the splint, but there was not the slightest pain anywhere in my body.

It was four p.m. when I stepped out of the carriage. For two hours the people would not go away; and at six p.m., they locked me in the deaconess's room while they cleared the hall. While in there, my sisters unlaced the splint. I stood up and prayed: "Now, Lord, I am going to walk without the splint!"

I got as far as the door; then, "I can't walk now," I said. The leg, though healed from actual disease, was so thin and weak. I went back to the chair and sat down. Sister Hannah said, "The Lord doesn't intend you to walk without the splint yet. Let me put it on for you." I could have wept.

But when they laced it up, they found that my leg above the knee, which had wasted during the years of disease to the thickness of a frail baby's leg, had already grown two inches in girth, so that they could not lace it up. They left the splint on, with the laces tied round. It was never laced up again. I remained in the hall till after the evening meeting, walked up a considerable staircase to the organ, and down again the other side.

They insisted on pushing me home in the carriage for a rest, but I walked in, and said, "Here I am, walking," to my married sister, who was nursing her baby. Jumping up with tears of joy, she said, "I expected you to walk in, dear."

I walked into my ground-floor bedroom, took the splint off myself, and removed the leg cradle from the bed. My foot had never been warm for fourteen years until that night—it had been like ice, and had looked like glazed marble. I slept through the whole night—for

The First Time in All Those Years.

Upon examining my limbs by daylight the next morning, all trace of skin disease was gone, and while I was walking in the garden my leg grew to nearly normal size, though the knee was still stiff. I picked up

my Bible, and found my sight had been fully restored. When I went forward for baptism at the Royal Albert Hall a year later, the leg was still half-an-inch shorter than the other. It grew the half-inch that night, when we were staying at Elim Woodlands.

The second day after the healing nothing happened, but I ached all over from the unworked exercise.

On the Monday friends urged further prayer for the absolute bending of the knee; but I was never prayed for again in a meeting. That night, while we were singing at home after supper, I commenced to pray, and the power of God fell; my mother and sister were praying, and I felt the knee-cap forming. For twenty minutes I seemed to leave my body and to be looking down on it, though I was in

Such Agonies

of pain while the knee-cap was forming, that the perspiration dropped from my face and hands. I was praying that everything necessary might be finished just then, when the Lord said, "No more now." I could bear no more.

At the meetings on the Tuesday, Wednesday and Thursday there was gradual forming of the knee-cap, but I had no more pain. My leg had grown 4½ inches and the power of God fell on me every morning, giving me strength to go on each day. A fortnight to the day after my healing, Principal Jeffreys and the revival party having then commenced a campaign in Brighton, we went there by road in a car; and here we encountered what I cannot but regard as an effort by the Adversary to quench my testimony for my Lord.

While ascending to the second floor of a restaurant to take tea after the meeting, I met

A Big Burly Man

on the stairs who passed me carelessly and jostled me, so that I lost my balance and slipped, badly twisting the healed knee. I struggled up to the floor I was making for, but in fearful pain, which kept right on, in greater intensity than I had ever had in my illness, seeming like a knife passing continually through my leg. I had some sleep that night after prayer, and I awoke at six a.m., when the intense pain recommenced. But I never seemed so near the Lord as on the day now commencing. Upon that Friday, after sending request to Principal George Jeffreys to pray again, I said, "Lord, take away this pain, or I shall go mad." By this time it was two p.m., and at that hour, my mother and sisters Freda and Ivy being in three different places in the town, they were all three led to pray on my behalf at the same

(Continued on Page Eight)

The Fruit and Gifts of the Spirit



GOOD tree bringeth forth good fruit — otherwise it is contrary to nature. A good tree cannot bring forth bad fruit. Bad fruit is the product of a bad tree.

Our Lord Jesus Christ said, "I am the vine, ye are the branches." Good fruit must be the result of union with the true vine. Wild and degenerate vines produce wild and degenerate fruits. If you graft a wild vine into a good vine, when the union takes place the flow of sap from the good vine will drive out the wild sap and produce good fruit. Be patient with those who are newly grafted into Christ while the wild sap is coming out of the wild vine.

In this Pentecostal outpouring we have again and again seen the wild vines ingrafted into the good Vine, and the good Vine has had to push out and eliminate the wild sap. Be patient while the process is in operation. The uncouth and the unseemly is not *all* wrong; it is frequently the impulse of the sap of the good Vine driving out the wild sap. But this elimination of the wild sap should, however, be followed by luscious fruit, produced by the sap of the one true Vine.

Sometimes it is necessary to prune back the wild vine, and then to prune again, because the progress of the good sap has been stopped by the deadness of the ingrafted branch. Fear not the work of the great Husbandman when He uses His pruning knife.

Thus the fruit of the Spirit is produced. The gifts of the Spirit are distinct and belong to the Holy Spirit Himself. They are a manifestation of the Holy Spirit upon the ingrafted branches.

What then, is man's position? Is he helpless? No, he is to covet earnestly, to desire, to seek after spiritual gifts. This is a distinct act on his part. The Spirit of God came upon and clothed Gideon. Judges 6:34. He was clothed with a mantle of power. He did not patch up his old mantle. It was a distinct oncoming of the Spirit. The Spirit of God came upon Samson in like manner and moved upon him as long as he made it possible for the Spirit to operate upon him. These two cases are types of the operation of the Holy Spirit, not worked out from within, but they are distinct operations from without upon the individual.

This is the difference. In the Old Testament the operation of the Spirit

upon the believer was temporal. In the New Testament the Holy Spirit is a constant occupant in the saint, who operates as *He* wills, when the saint is in line with the will of God, especially in reference to the gifts of the Spirit.

See that fire engine in the engine house waiting for a call. The firemen are all alert for the call. So the saint should be fully equipped with the Spirit, ready for any call. The gifts are lying dormant within, ready for the emergency call when they will be set in motion.

Why have the gifts not been manifested? Because there has not been the response when the call came to use them, and because of the unbelief that the gifts are within.

Those chemicals sealed down tight, seem useless—so much powder or so much liquid. But the two things necessary in a fire are the chemicals and the quick response to the fire call. The fire-extinguishing chemicals can only be seen to advantage when they come in contact with the fire.

There are many Spirit-filled saints who are like firemen going to a fire, leaving the chemical fire apparatus in the engine house. They saw those chemicals day by day and saw no result as they were standing there! But the firemen have to use the chemicals in the fire to demonstrate their value and to obtain results.

The Spirit wants to separate and use that which He bestows. God's sovereignty reigns in the distribution of the gifts. Submit to His sovereignty and His choice, so that God's Spirit may be manifest in gift form in His church, which is the body of Christ.

A Remarkable Miracle of Healing

(Continued from Page Seven)

time (as we afterwards found), unknown to each other; and the pain ceased at 2.30 p.m.

I regard these experiences as His caution to take care and thought for the body so graciously and wondrously healed. The next day I stood and walked without pain. Upon giving back their daughter to Jairus and his wife, did He not command them to give her a meal, requiring thus that nature's needs be met in a natural manner, even after the miracle of resurrection? Mark 5:43.

We remained at Brighton in those wonderful revival meetings for a

month. During the whole of one week, the power of God fell on me daily for two or three hours, and at these times

The New Knee-Cap
completed forming and shaping. We could see it taking shape, the appearance being like an electric needle moving round and round under the skin. Jesus, wondrous Physician!

I record these details for the encouragement of those who are praying through to healing. The ultimate object of miraculous healing being spiritual blessing, our Lord frequently gives gradual restoration to keep the seeking sick one holding on and praying through and thus reaping invaluable spiritual lessons. In my own case the removal of the actual diseased conditions was instantaneous; but the growth of the limb thus healed to normal size, and of my body generally to the strength needed for normal activity, was gradual. All praise to the deep *wisdom* of our Lord's method, as well as to His *power* and *compassion*.

But many who heard of my Lord's lovingkindness were unbelieving, and explaining it all as man's mere hypnotism. They did not seem to understand that it was the power of God descending upon my mortal body.

During one of the Brighton meetings I was praying for one who had gone out for healing, when I suddenly went down under the power of God in my seat, and the Lord showed Himself to me

On the Cross.

Its foot was shrouded in clouds, golden-rimmed, the Cross standing out against complete darkness beyond, with the figure of the Lord, life-size, silhouetted grey against the darkness; but oh, the dreadful and wondrous vision of His agony. He was hanging with His head a little forward from the Cross, looking down on me, the perspiration and beads of blood on His face moving, trickling, falling. He opened His eyes and looked at me—oh, the sympathy, love, sorrow, agony, of that drawn Face. And He just said, "I died for you!"

While under the power, He showed me that the reason why He had permitted me to suffer in my body for so many years was that I might understand by deepest experience the sufferings of others, and thus more deeply and truly sympathize with them.

On Thursday, June 16th, 1928, while my mother, sister Ivy and myself were praying at home, and pleading for souls, I received a wondrous Baptism of the Holy Spirit, speaking and singing in heavenly languages under His power, just as the disciples at Pentecost did. It was a plain and

overwhelming experience of Acts 2:2-4, proving to me in spiritual experience what I had already so abundantly experienced in my physical body, that God is still the same today as His holy Word has always declared.

Early in 1929, a specialist who was specially consulted as to the completeness of the cure made a thorough examination of Miss Munday, and certified as follows: "There is not a trace of tuberculosis in the body anywhere. The knee-cap is normal in every particular, and perfect in every movement."—*Elim Evangel*.

Embracing Apostasy

(Continued from Page Three)

But to one who turns from this call of the Spirit, does despite to the Holy Ghost, and ultimately definitely embraces the spirit and teachings of apostasy, there remains no place of forgiveness. For he has denied and refused God's provision of salvation. He has trodden under foot the Son of God. He has counted the Blood of the covenant an unholy thing. He has done despite unto the Spirit of grace. Hebrews 10:29. There consequently remaineth no more sacrifice for sins.

To bring the minds of men to this place is the well organized aim of the powers of darkness, the enemies of the Cross, today. Working through a myriad of channels, yet there is but one spirit behind it all, working to the one end, to prepare the minds of men to worship Antichrist. Heb. 6:6 speaks of those who have crucified "to themselves" the Son of God afresh. This is the very essence of apostasy. "I am the master of my fate, I am the captain of my soul, My head is bloody, but unbowed," runs the apostate's hymn. He will worship self, and self alone. Eventually he will worship Antichrist as the embodiment and incarnation of his ideals. He has refused the love of the truth, therefore God has given him over to a strong delusion, to believe a lie. See 2 Thess. 2:11.

Look attentively and deeply into all modern religions that deny the Blood of the everlasting covenant—the covenant of grace and mercy. Look carefully into the teachings of Modernism and of Evolution that deny the Fall, and ignore the problem of sin. Look at modern psychology that exalts self-will, regardless of God. Look at the spirit proceeding from Russia. Trace this one spirit behind all. These all demand the turning over of the mind to the worship of self and the worship of the will. It is the spirit of that one who said, "I will ascend above the stars of God. I will be like the

Most High." See Isaiah 14. "As Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds (regarding the pure gospel), reprobate concerning the truth," is the comment of the Apostle Paul. 2 Tim. 3:8. Such, having trampled under foot the Son of God, will find no place of repentance but wrath to the uttermost.

Sound the alarm! Proclaim it! Preach it! Tell it! The gospel of Christ Jesus offers mercy, or wrath. When man no longer proclaims the message, God will send an angel to offer either grace, or just judgment. "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him, for the hour of His judgment is come, and worship Him that made heaven and earth."

But alas! many whose hearts are fully set in them to do evil will refuse to worship the One who created heaven and earth, and will cleave to the worship of the Beast or false Christ that shall come. "And the third angel followed them, saying with a loud voice, If any man worship the Beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb. And the smoke of their torment ascendeth up for ever and ever. And they have no rest day nor night, who worship the Beast and his image, and whosoever received the mark of his name." See Rev. 14.

The attitude of apostasy, either in an earlier or in a more mature form of rebellion against the living God and His righteousness, is traceable in a host of various spheres today, refusing all the claims of God. The second psalm describes those who take counsel against the Lord, and against His anointed, saying, "Let us break their bands asunder, and cast away their cords from us. This all is paving the way for the incarnation in the flesh of the prince of this world, when all who have embraced the spirit of this age, the spirit of apostasy, will recognize in him their great leader and head, and will wonder after him, and worship him, as the ultimate product and final proof of the glory of their teachings.

The mind is the entrance to one's spirit.

Give your mind to the teachings of this age, and you will quickly receive the spirit of this age, and of the ruler of the course of this world.

Give your mind to the call of God's Spirit, and you will receive the mind of Christ. Let this mind be in you which was also in Christ Jesus, "who being in the form of God, thought it not robbery to be equal with God," yet emptied himself, took the form of a man, and a servant, and became obedient unto death, even the death of the cross.

On every hand, and from every conceivable angle, the forces of darkness are assailing the mind of man, to instill the spirit that will pave the way for the receiving of Antichrist. What is our protection?

As in Egypt of old, the blood was sprinkled upon the entrance, upon the door, and all under its protection were safe, so today, child of God, by faith we may observe the sprinkling of the Blood. By faith claim the Blood over your mind. The assailing forces of darkness, clamoring with their thousand voices to distract you from walking in the light of God, will find themselves powerless before the power of the Blood.

As the Apostle Paul, determine to know only one thing, and that, Christ and Him crucified. This is walking in the light. "This is the condemnation that light is come into the world, and men loved darkness rather than light, because their deeds were evil."

In closing, we would do well to ponder deeply the words of Jesus with regard to light and darkness. They were applicable when He spoke, nearing the hour of His crucifixion. They are applicable today. "Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you."

Arise, my soul, arise,
Shake off thy guilty fears,
The bleeding sacrifice
In my behalf appears.
Before the throne my surety stands,
My name is written on His hands.

He ever lives above,
For me to intercede,
His all-redeeming love,
His precious blood to plead.
His blood atoned for all our race,
And sprinkles now the throne of grace.

Five bleeding wounds He bears,
Received on Calvary.
They pour effectual prayers,
They strongly plead for me.
"Forgive him, oh, forgive," they cry,
Nor let that ransomed sinner die.

"What is needed by this generation is a preaching of the awfulness of hell."

-:- The Gospel in Foreign Lands -:-

Introducing Our Japanese Brethren

We have often wished that you might be present at one of our services and so be privileged to look into the faces of those who have been redeemed by His precious blood in this dark land and note the joy on their faces, and that you might hear their ringing testimonies. But as this cannot be, we are happy to be able to let you see some of them at this time. Our hearts have been greatly encouraged in seeing Him work in a precious way in the lives of our Christians. Our hearts yearn over them, and what joy it has been to see them grow in Him. Only a little while past they were steeped in darkness, sin, and sorrow; now they are children of the King! Look at them! Do you wonder that we are happy in His service—that we feel it pays to dive into the deep for gems such as these!

Last Sunday night we had a very blessed baptismal service, long to be remembered by many, when twelve precious souls followed the Lord in baptism. A happier company you could never find praying, praising, and shouting as they came out of the water. Reserved little women

had both hands uplifted in praise! How precious it is to see God work. In the picture those who were baptized you will see in the first and second rows (except those on the end). Let me tell you of a few of them.

First, Tokugi San. (Reading from left to right, the second one in the first row). He was saved in our tent meeting held last July—wonderfully saved! At the age of twelve, within one year he alone was left of a family of six, and being handed over to relatives, he was cruelly treated. At the age of fifteen he was smoking and drinking. "All these years," is his testimony, "until last July, I thought no one loved me or cared for me no matter what I did, so I was very wicked; but now I have found a 'Father' and my Saviour, and I am happy in His love, a changed man." Next to him is Tezuka San. The seed was sown in his heart six years ago at the time of our first tent

meeting held in this district, but it was not until February of this year that he came to the mission station and was saved. If we go forth—sowing—we shall reap. Hallelujah!

Beside him is Mr. Ikeda. He had scarcely ever eaten a meal with his wife since they were married, and led a very wayward life. One night he listened to one of our street meetings and came to the evangelistic service. The preacher gave an illustration of a man, wayward, a drunkard; told of how he was saved, his wife healed, and their home made a beautiful Christian home. "I am just like that man—so Jesus can save me too," he said, and



Some of the missionaries and native Christians in Japan

gave his heart to the Lord. He is indeed a new man. And what a happy couple they are, always coming to the services together. (Mrs. Ikeda is the seventh one in the second row.)

To the left of "Father" Juergensen is Enomoto San who always has a ringing testimony. Beside him is Mr. Shirai, an English teacher in a Boys' High School. The next one is Sito San who first heard the gospel in one of our first Stations twelve or thirteen years ago. Last July he was delighted to find us again, and brought his wife, a precious soul who was one of those who so joyfully followed the Lord. She is standing back of him on his right. Back of her is their little daughter.

Now I must tell you of Mrs. Yanagizawa. She is the fifth one in the second row. The Lord has done so much for her. I cannot begin to tell you all. I only wish you could hear

her testimony. She works in a factory every day and comes to every service with her youngest child, a little girl of two, strapped on her back. Her husband is a terrible drunkard, so provides little or nothing for her and her three children, and is often very cruel. She says, "Sensei" (teacher), "for seventeen years I have wept every day and night of my life. How many times I thought I would commit suicide, but the thought of my children kept me." Then one night she passed the mission station, heard the words, "Come unto me all ye that are heavy laden." And she came! Now she says, "My tears are gone, I can pray and look up to Jesus no matter what my husband does." Doesn't she look as if her burdens had rolled away? What a wonderful Jesus we have! And how ready she is to tell others of Him. Often with her child on her back, she gives a splendid testimony at our street meetings. She is earnestly praying for the salvation of her husband. Will you not pray also!

So I could continue to give you an interesting story of each one, but if I do so, my letter will be too long, so I shall ask you to lift up your hearts in prayer for each one that they shall be kept amidst heathen relatives, friends, and customs.

Now before I close, it is a joy to tell you that the Lord in His own wonderful way has sent us a native pastor for this flock. Our Brother Yumiyama has taken the pastorate of this station since May. You will notice him seated in the center. We ask you to pray for him especially. Pray that He may be strengthened, anointed, and given much wisdom in leading many souls to the feet of Jesus. How glad we are to say that at almost every evangelistic service, three, five, seven, or more new ones are at the altar seeking salvation. Many are the hearts that have been awakened to their condition and need of a Saviour. What joy is ours to lead these precious, hungry souls to Him and help them to pray for the first time!—Marie Juergensen.

*Evangelizing Among the Jews
—Tel Aviv, Palestine*

Our activities have been numerous, and I thought you would like to know about some of them. We visit the Jewish colonies as often as we find time and have the means with which to do so. One of the colonies that was closed to us formerly was very open when we visited there recently. Upon our arrival this time we began by distributing portions, tracts, etc. and found the people interested. We did personal work at first. While Mr. Fuchs was out further, I remained in the car and an old Jew came over to me for an Old Testament, and began to read it. When Mr. Fuchs returned he continued the conversation with this man and received an invitation to visit him again, and also to come out some evenings as he thought the crowds would be more accessible in the evenings. Leaving them to go by foot further into the colony, Mr. Fuchs took a good supply of gospels, gospel portions and tracts and after working quite a while returned and on the way back a little lad kept following insisting that he receive a book too. He was very young and we hesitated to explain it to him, but he simply would not be denied, so I finally gave him a tract and he was ready to leave. In the meantime through this experience a crowd had gathered about the car, making a splendid opportunity of which we took advantage by preaching to them direct from the Ford about salvation, the value of the blood, etc. Our hearts burned within us as we felt Jesus in our midst so mightily.

The classes are continuing in spite of its being the summer season. They afford good opportunities for personal work and the planting of God's Word in the students' hearts. Some of the students are such clean cut young men who would be splendid workers for the Lord and we do trust you will breathe a prayer that God would touch their hearts and move them out on the Lord's side. At one session the students were handed the tract, "How shall we know Him?" The next lesson they discussed this tract in class and the entire time was given to Bible study. This experience reminded Mr. Fuchs of Bible school days when the Spirit of God used to fall in our midst. Everything on the curriculum was set aside to let the Lord have His way. Oh, that these students were all on fire for Jesus, but prayer can make it a bright reality.—Mrs. Ethel Fuchs.

Be sure and send in your missionary contribution before the end of the month. Don't let the missionaries suffer through lack of funds.

DISTRIBUTION OF JULY, 1930, MISSIONARY FUNDS

CONGO BELGE FIELD		
Allowances of Missionaries	\$624.35	
Allowances of Missionaries on fur- lough	100.00	
Mission Station Expense	120.00	844.35

EGYPTIAN FIELD		
Allowances of Missionaries	370.00	
Allowances of Missionaries on fur- lough	20.00	
Mission Station Expense	60.00	
Native workers	40.00	
Lillian Trasher orphanage	172.00	662.00

FRENCH SUDAN FIELD		
Allowances of Missionaries	478.41	
Mission Station Expense	29.59	
Native workers	5.00	513.00

LIBERIA & SIERRA LEONE FIELDS		
Allowances of Missionaries	477.38	
Allowances of Missionaries on fur- lough	296.00	
Mission Station Expense	139.00	
Native workers	127.00	1,039.38

SOUTH AFRICA FIELD—TRANSVAAL		
Allowances of Missionaries	321.75	
Mission Station Expense	76.00	
Native workers	5.00	402.75

TOTAL DISTRIBUTION—AFRICA		\$3,461.48
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NORTH CHINA FIELD		
Allowances of Missionaries	1209.60	
Allowances of Missionaries on fur- lough	40.00	
Mission Station Expense	195.00	
Native workers	67.00	
L. M. Anglin orphanage	316.25	1,827.85

WESTERN CHINA & TIBET		
Allowances of Missionaries	250.00	
Allowances of Missionaries on fur- lough	100.00	
Mission Station Expense (famine funds \$20)	134.00	
Native workers	177.00	661.00

SOUTHWESTERN CHINA—YUNNAN PROV.		
Allowances of Missionaries	677.00	
Native workers	15.00	692.00

CENTRAL CHINA		
Allowances of Missionaries	192.00	
Mission Station Expense	3.00	195.00

SOUTH CHINA		
Allowances of Missionaries	764.00	
Allowances of Missionaries on fur- lough	20.00	
Mission Station Expense	35.00	
Native workers	55.50	
South China work & workers	362.50	1,237.00

TOTAL DISTRIBUTION—CHINA		\$4,612.85
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INDIA		
Allowances of Missionaries	2927.10	
Allowances of Missionaries on fur- lough	422.36	
Mission Station Expense	767.00	
Native workers	129.00	
Almyra Aston orphanage	97.00	
Leper work	62.00	4,404.46

SOUTH INDIA AND CEYLON		
Allowances of Missionaries	408.00	
Mission Station Expense	30.00	
Native workers	37.00	475.00

TOTAL DISTRIBUTION—INDIA		4,879.46
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JAPAN FIELD		
Allowances of Missionaries	792.00	

*All offerings for Foreign Missions
and for expenses of conducting the
Missionary Department, should be sent
by Check, Draft, Express or Postal
Money Order, made payable to Noel
Perkin, Missionary Secretary, 336
West Pacific St., Springfield, Mo.,
U. S. A.*

Allowances of Missionaries on fur- lough	50.00	
Mission Station Expense	320.00	
Native workers	20.00	1182.00

PALESTINE & SYRIA FIELDS		
Allowances of Missionaries	648.45	
Mission Station Expense	144.00	792.45

PORTO RICO FIELD		
Allowances of Missionaries	296.00	
Porto Rican work & workers	160.00	456.00

CENTRAL AMERICA FIELD		
Allowances of Missionaries	180.00	
Mission Station Expense	100.00	280.00

SOUTH AMERICA FIELD		
Allowances of Missionaries	513.52	
Mission Station Expense	21.00	
Native workers	20.00	554.52

FIJI ISLANDS		
Allowances of Missionaries	100.00	
Allowances of Missionaries on fur- lough	40.00	140.00

WEST INDIES FIELD		
Allowances of Missionaries	39.00	39.00

MEXICO & MEXICAN BORDER FIELDS		
Allowances of Missionaries	480.00	
La Luz	20.00	
Mission Station Expense	11.65	
Latin American Institute	40.00	
Mexican workers—Border	200.00	
Mexican workers—Mexico	125.00	
California work	75.00	
Publishing House	41.99	
Mexican truck	2.00	995.64

MISCELLANEOUS FIELDS		
Alaska	10.00	
Hawaii	100.00	
Straits Settlements	122.00	
Persia	193.00	
Poland	177.94	
Russia	138.75	
Latvia	50.00	
Bulgaria	60.00	
Greece	50.00	
Hungary	20.00	921.69

Non-Council missionaries (designated)	\$1,040.45	
Home field (designated)	13.00	
Foreign Missions Conference	100.00	
Total amount missionaries' allowances	\$19,355.54	
Missionary Rest Homes	110.00	
Fares, Bldg., Etc.	1,557.00	
	\$21,022.54	
Held accounts	1,332.63	
Undesignated	3,795.42	
Where Most Needed	1,355.90	

TOTAL OFFERINGS FOR JULY		\$27,506.49
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HOME MISSIONS		
California	\$213.68	
Illinois	118.92	
Minnesota	79.42	
Missouri	70.84	
Kansas	56.12	
North Dakota	54.67	
South Dakota	35.67	
Nebraska	23.26	
Massachusetts	17.00	
New Jersey	15.94	
Montana	15.04	
Wisconsin	14.90	
Colorado	9.45	
Oregon	7.17	
Pennsylvania	7.16	
New York	6.84	
Kentucky	6.60	
Maryland	6.35	
Iowa	6.11	
Idaho	5.30	
Arkansas	5.22	
Alabama	5.15	
Washington	5.10	
Michigan	5.00	
Mississippi	4.20	
New Hampshire	3.98	
West Virginia	3.98	
Texas	3.15	
Oklahoma	2.42	
Virginia	1.71	
Nevada	1.00	
New Mexico89	
Louisiana68	
Total amount reported minus \$131.87, amount given direct or \$681.05—Total for July.		

∴ In the Whiten'd Harvest Field ∴

SHOWERS AT BASTROP

Sister S. G. Watts, Secretary, Bastrop, La., writes: "The Lord has blessed in a precious revival at this place in which Brother Hayes, from Mobile, Ala., labored faithfully for 7 weeks and all are now rejoicing in a fruitful harvest. Twenty-two yielded to the Lord, 12 received the precious Baptism with the Spirit, and 13 were baptized in water."

MIGHTY CONVICTION OF SIN

Pastor N. L. Locke, Reydon, Okla., writes: "We praise the Lord for the mighty outpouring of the Spirit we have had in the 3 weeks' revival held by Evangelists Oscar and Ethel Jones. Conviction was so mighty that 23 confessed their sins amid tears of penitence and 22 received the glorious Baptism of Acts 2:4. God had to work at the beginning through little children, saving them and filling them with His Spirit; numbers of older ones afterward yielded. Seventeen were baptized in water, and 22 names were added to the church roll."

WONDRIOUS GROWTH AT KEY WEST

Brother H. E. Plant, Correspondent, Key West, Fla., writes: "Our mission is growing and prospering in the Lord. Since the pastor, Sister Merle Emerton came, March 31, there have been 22 baptized with the Holy Spirit, 46 saved, 14 immersed, and 3 persons refilled with the Spirit. God is working in a marvelous way with our young people. Our building is too small to accommodate the crowds, but they stand outside and listen to the Word. We are trusting God to give us a new building. The support of the work rests on a small band of people, but we are sure He will see us through."

200 CONVERTS—MIGHTY MIRACLE

Pastor Guy DeVries, Klamath Falls, Ore., writes: "Evangelist Watson Argue and wife have just completed a 3 weeks' campaign in the Dr. Price tabernacle. From the first Sunday night, when 22 answered the altar call for salvation, God blessed in a remarkable way. During the campaign, more than 200 sought salvation, 5 were baptized with the Spirit, 13 were immersed in water, and 37 new members were taken into the church. The attendance was good, about 1,500 being present at the largest services. A number of Catholics were saved and became members of the assembly. A number of healings took place, among them a man with a broken back. He was carried into the meeting, not having walked for 16 months. The lower part of his body was paralyzed. After prayer, with a little assistance in getting to his feet, he was able to walk out. The large frame tabernacle, the scene of the campaign, is being taken down this week. All expenses have been met and our hearts are grateful to God for His goodness."

22 "WASHED BY THE WORD"

Brother Thomas M. Gray and wife, Poteau, Okla., write: "The Lord has given us a victorious meeting in a new field, at Muse, Okla. Twenty-two were sweetly saved, 20 followed the Lord in baptism, and 7 received the Holy Ghost. The church was set in order temporarily with Brother Teddie Melton as pastor; 27 members were received. We are at present in meeting at Heavener, where Sister Lucy Stickney is pastor."

BUSINESS MEN INTERESTED

Evangelist Ed Bice and wife, of Antlers, Okla., write: "We have had a very wonderful meeting in Kiowa, Okla. Twenty-two started in the narrow way, confessing their sins and finding mercy at the Cross, 22 were filled with the blessed Holy Ghost, as in Acts 2:4, 15 were immersed, and the assembly was set in order temporarily with 25 charter members. The business men became greatly interested, and stood by the meeting to the last. We had a glorious fellowship meeting July 29, attended by large crowds and numbers of ministers from other places. The dinner was furnished mostly by Kiowa's business men. We give God the praise also for a number of cases of healing in answer to prayer. We are now in a meeting at Farris."

CANCERS DISAPPEAR

Evangelist Earl W. Clark and wife, of Indianapolis, write: "God blessed our efforts in Milford, Del., by saving a number in the meeting. One dear old man on the brink of the grave was snatched as a brand from the burning. It is worth going around the world just to lead one soul to Christ. God wrought some miracles of healing. One sister was healed of cancer on the leg, another was healed and testified that God delivered her from 2 cancers, one on her chest, and one as large as a guinea egg under her arm. After prayer was offered she said the one under her arm was entirely gone, and the other had half disappeared and the burning and pain had all ceased. Others bore witness to these healings. Some were also healed of deafness, whooping cough, throat trouble, lameness, and other ailments. This was the first full gospel meeting ever held in the town, and healing was a new revelation to the people. We are now in Dover, Pa., in a tent campaign with Evangelist Chas. Crone and wife. God is blessing and crowds are coming. Last Sunday there were perhaps 1500 people on the grounds. It is sad to see middle-aged men and women with families who have not taken a stand for God. We know it will take much prayer to break through the powers of darkness and loose the chains that bind these people, but we are expecting the break. Pastors and people from York, Harrisburg, and Lebanon, Pa., and others are co-operating. If you are near enough, come and help win the lost."

Send 25c for Sample Packet of Tracts.

REVIVAL AT PINE FOREST

Brother R. Hetzel, Frankston, Texas, writes: "Assisted by Sister Christell Evans and Brother Raymond Boatright, Evangelist Maurice Evans has just held a precious revival at Pine Forest, in which 9 were saved and 2 received the Baptism of Acts 2:4; there were also 2 reclaimed, 10 were immersed, and numbers are still seeking the Lord. One man was delivered from demons, and for a time lay as one dead, but later arose rejoicing in perfect deliverance through the blood of Christ. The town has been mightily swept by the power of the gospel, and the waste places are blossoming with the beauty of the Rose of Sharon. Brother R. E. Winter and party are now holding a meeting here."

"YESTERDAY, TODAY, FOREVER"

Pastor Bert Webb, Granada, Minn., writes: "We recently closed a revival campaign with Brother and Sister Dake, of Enid, Okla., in which the presence of the Lord was graciously made manifest to bless the entire community. On Sunday night the building would hardly seat the people who came to hear the singing and preaching. Three years ago Brother Collins and myself held a tent meeting here and at that time there was only one Pentecostal person, but God blessed, and at the close of the campaign a few declared themselves willing to support a full-gospel church if one were started. I was elected pastor and remained. During these three years the number has grown to about 65 and our regular attendance is over 100 on Sunday nights; we have a Sunday school of about 70. At times 9 have in one meeting, been saved, and 6 have received the Baptism with the Holy Spirit in one meeting, for which we truly praise God. Many have been healed of all kinds of diseases and set free through the mighty power of God. Our Saviour has certainly proved Himself, "The same, yesterday, and today, and forever," in this community. The people here expect to press on to even greater victories through Christ in the future, as I resign to enter evangelistic work and another takes charge."

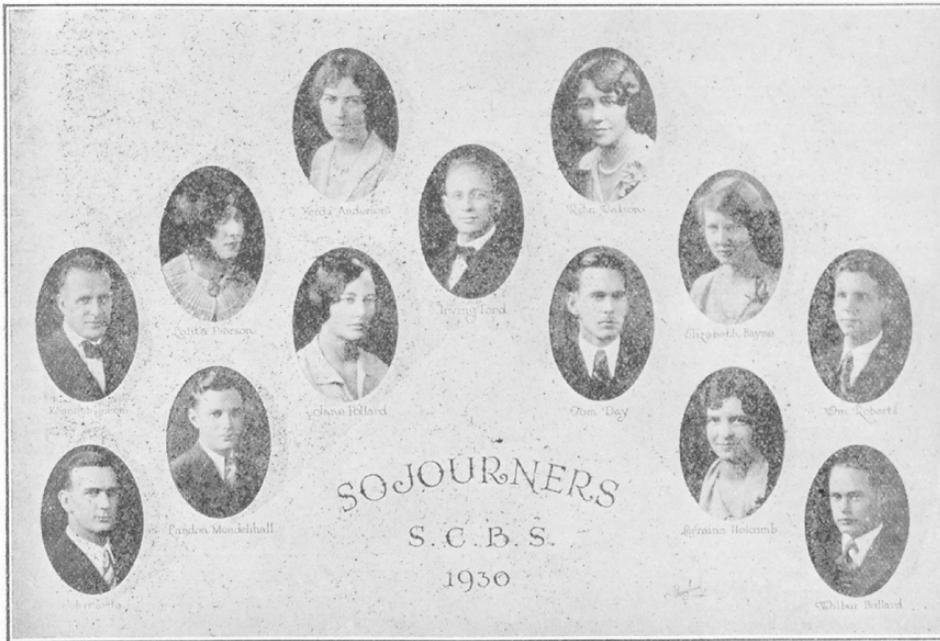
BRIEF MENTION

Mrs. J. A. Trent, Utleyville, Colo., writes: "Brother W. O. Cox, of Okla., has just closed a good meeting here in which some were saved and others are seeking God for the Holy Ghost Baptism; 6 were immersed. This is a new field and has many doors swinging open for evangelists to enter with the Pentecostal message."

Evangelist C. R. Hammond writes from Paducah, Texas, that he has been holding a meeting there for one week, and that they are having a large turnout and that the town is getting stirred to seek God; a number have already come to the altar. He hopes to establish a work there.

SPECIAL PENTECOSTAL NUMBER

Over 60,000 extra copies printed. \$1.00 for 100 copies, 25 copies for 25 cents. Send for some today.



Graduating Class of Southern California Bible School

Will It Stand the Fire?

(Continued from Page Two)

has no harmful power. Gold seems to be used in all parts of the Bible as a type of Divine Glory. Here we see what should ever be our first motive in Christian work. It is all to be done *for the glory of God*, and all such building will appear like gold in that Day. Silver is a type of Redemption, and is often spoken of in connection with the atonement for the soul. So the next object in our work for Christ is that it must be *for the salvation of souls*, and such labor will appear as sparkling silver in the Day of His Coming. The costly stones (R.V.) here spoken of seem to refer not so much to jewels, although it may well include them, as to the great stones used in the building of Solomon's temple, typifying the "living stones" which are forming the spiritual temple. "buildd together for an habitation of God through the Spirit."

Here then we have the summing-up of all the building material that will abide the fire: that which is done for the glory of God, for the salvation of souls, and for the edification of the church of God. Work *in the Spirit* will always have these characteristics, and outside the Holy Spirit's power we have no guarantee that our Christian service will stand the test of divine fire. The stubble, hay, and wood of the world, flesh, and the devil may be always at our hand and ever trying to deceive us; but if we *work in the fire* of the Spirit of Holiness they will be consumed ere they can touch us. Thus our life-work may be buildd of imperishable material and be "found unto

praise and honor and glory at the appearing of Jesus Christ."

SPECIAL HEALING NUMBER

We are expecting shortly to bring out a special healing number of the *Evangel* and will be grateful to receive some good testimonies. If these are to reach us in time they will have to be sent immediately. We prefer the testimony of healings which have stood for more than a year, and will appreciate their confirmation by the pastor of the assembly or some other reliable person.

THE PINK WRAPPER

If the *Evangel* comes in a pink wrapper this week, it means that your *Evangel* subscription expires with the next issue of the *Evangel*. Please send in your renewal at once. We do not want to lose you from our *Evangel* fellowship, as we believe our paper will be a blessing to you, and your renewal will be a great help to us at this time.

PROMISED COMFORTER GIVEN

Pastor E. B. Crump, Electra, Tex., writes: "The Lord is worthy of much praise for the way He has poured out His Spirit upon us here in the recent 4 weeks' revival. Brother Floyd L. Hawkins was with us to give out the Word for the first 3 weeks, and Brother L. G. Baker, of Weiser, Idaho., preached the last week. A number were saved and several received the abiding Comforter promised in John 14:16. There were 19 immersed and about 20 names added to the church roster. Many of those saved and filled with the Spirit were grown men."

Send 25 cents for 25 copies of our Special "Pentecostal" Number.

71 IN SPIRITUAL DELUGE

Brother J. W. Hause and wife, Pastors, Coffee Springs, Ala., write: "We cannot praise the Lord enough for the glorious meeting at the Weeks schoolhouse which closed July 27. The house was filled at almost every service and many were standing on the outside. As God wonderfully worked in our midst 71 yielded fully to the call of the Spirit and found salvation, 34 were baptized with the Holy Ghost, speaking in other tongues as on the day of Pentecost, 18 were baptized in water, and 32 affiliated with the assembly. Many sick and afflicted were wonderfully healed, among them a young woman bowed almost double with abscess in her side. She was saved and healed and went away walking uprightly. She was filled with the Holy Ghost the next morning at her father's home. Sister Eunice E. Hause and Brother W. R. Martin assisted greatly in the preaching; wonderful co-operation was given by saints of all denominations; the Methodist people deserve special commendation for their help and presence. We mean to press on for Jesus for we feel His coming draweth very nigh, and we are anxious to gather all we can."

DEVIL'S LAKE MEETING POSTPONED

The camp meeting announced to begin at Devil's Lake, N. Dak., Aug. 10, is postponed to a later date.—Blanche E. Brittain, Pastor, Cavalier, N. Dak.

NOW READY FOR YOU! **7** COURSES OF STUDY

IN THE BOOK OF BOOKS

You are constantly being called upon to answer difficult questions about the Bible. You have perhaps longed to go away to some good school and study the Bible thoroughly, but your life is busy—and the cost of such school-work seems too high. C. B. I. Correspondence School will help you get this training you desire. There are SEVEN great courses offered to home students. Wherever you can find a few minutes to study, there will be your classroom.

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Address

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PENTECOSTAL PUBLICATIONS IN GERMAN

We are glad to announce that the German Pentecostal paper, *Wort und Zeugnis* (Word and Witness) is again being published regularly every month. The paper serves as official organ for the German Department of the Russian and Eastern European Mission, and also for the German Assemblies of God in the United States and Canada. Those having German-speaking people in their assemblies, or relatives of German descent, are kindly invited to send in subscriptions for this paper or names for sample copies. The subscription price is \$1.00 per year. Send all orders to the Russian and Eastern European Mission, (German Department) 875 28th St., Milwaukee, Wis.—H. A. Ulrich.

WORK DEEP AND LASTING

Sister Mary B. Lewis, Assistant Pastor Full Gospel Mission, Houston, Tex., writes: "In answer to prayer Brother and Sister Tan Ditter came to us for a 2 weeks' revival, and God has made their ministry a great blessing. The crowds increased continually and a number stepped out on the promise of Christ to deliver from sin and found precious victory. The impressions made by this campaign were deep and lasting, and will be still felt for months to come. The singing of the evangelists each afternoon over Station KTLC was appreciated by all."

Forthcoming Meetings

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

WHITESBORO, OKLA.—Brother L. D. Roberts, of Beggs, Okla., will hold a 2 weeks' revival at Whitesboro, Okla., beginning Aug. 24.—A. V. Cummings, Secretary.

SWEETWATER, OKLA.—Evangelists Paul and Nellie Mitchell will conduct a 3 weeks' revival here, beginning Aug. 24.—Nolon B. Rayburn, Pastor.

WILLMAR, MINN.—Evangelist R. S. Peterson, of Pelican Rapids, will be with us for a series of meetings in tent, beginning Aug. 31.—Alvin Ruehman, 702 W. 5th St.

HOUSTON, TEX.—Aug. 17, Brother P. C. Nelson, of 316 E. Cherokee Ave., Enid, Okla., will begin a tent meeting in co-operation with the 4 Assemblies of God pastors in that city. Brother Glenn Millard and other evangelists will keep the tent meeting in Enid going all summer.

JACKSONVILLE, FLA.—First anniversary of the First Assembly of God, Sept. 7, in church auditorium at corner E. 14th St. and Phoenix Ave. Four big services: 10:00 A. M., Sunday school rally; 11:00, 3:00 and 7:45, special anniversary services. All within reach are cordially invited.—Perry W. Haddock, 1119 E. 14th St.

CHRIST'S AMBASSADORS CONVENTION CHICAGO, ILL.—Annual convention of "The Christ's Ambassadors of Illinois," Aug. 24-27, in the Full Gospel Assembly church, 1665 N. Mozart St. All C. A.'s of this and other states are invited. Bring your friends, and instruments. Rooms and meals free to all delegates as far as possible. Correspond with Vernal D. Gibson, 5611 Forest Boulevard, East St. Louis, Ill.

SPRINGFIELD, MO.—A cordial invitation to attend the dedication of the new church building at Campbell Avenue and Calhoun Street, August 24, is extended to all. Brother Ernest S. Williams, Superintendent of the General Council will preach the dedication sermon at 3 p. m. We are trusting that this building will be sanctified continually by the glory of the Lord.—J. R. Elsom, pastor.

CAMBRIDGE, MASS.—Evangelist Zelma Argue, of Winnipeg, Man., will conduct an old-time revival at the Full Gospel Lighthouse, 40 Prospect St., Aug. 24-Sept. 14.—Evangelist R. A. Rabcock and wife, 23 Mechanic St., Allston, Mass., in charge.

EASTERN DISTRICT CAMP MEETING WESCOSVILLE, PA.—Aug. 8-Sept. 1, near Allentown; Brother Harry E. Bowley, former Pastor Pentecostal Assembly at Dallas, Tex., evening speaker. Write M. W. Richards, Secretary, 915 W. 29th St., Wilmington, Del. The Credentials Committee will meet for examination of candidates for the ministry, on Wednesday morning, Aug. 20, at this camp meeting.

WEST CENTRAL DISTRICT CAMPS.—Princeton, Mo., July 31-Aug. 10; Sioux City, Ia., Aug. 21-31. Elder W. I. Evans, Dean of Central Bible Institute, Brother H. E. Randall, of Egypt, and other speakers will be with us for both these meetings.—Roy E. Scott, District Superintendent, Mercer, Mo., Chas. E. Long, Secretary-Treasurer, 610 N. 15th St. E., Cedar Rapids, Ia.

MILAN, TENN.—Fourth annual meeting of the Tennessee District Council, Sept. 2-5. Will all the ministers endeavor to be present at the devotional service, Tuesday evening, so we can begin the business session Wednesday morning? All licensed ministers must have their license renewed, either by mail or in person. We should appreciate having all ministers take an offering and bring or send it to defray Council expenses.—L. A. Smith, District Superintendent.

NORTHWEST OKLAHOMA DISTRICT CAMP MUTUAL, OKLA.—Second annual camp meeting, Aug. 28-Sept. 7, 6 miles east of Mutual and one mile west of the river bridge, near the Lone Star church and schoolhouse. Good grove for camping and unfurnished rooms in vicinity. W. T. McMullen, night evangelist. Local and visiting ministers will bring morning messages, and the securing of a capable Bible Teacher for afternoons is under way. Christ's Ambassadors' rally Sunday afternoon.—G. H. Millard, President.

DENVER, COLO.—For the benefit of those who were unable to attend the camp meeting on the western slope, at Delta, Colo., an old-fashioned Pentecostal Camp meeting will be held at the Radio Prayer League church, E. 37th Ave., and Gilpin St., Aug. 24-Sept. 2, with Brother J. N. Hoover as main speaker; we are also expecting Dr. Lillian B. Yeomans. Three services daily. Rooms for rent near church, or room for tents on grounds. Meals in basement on freewill offering plan. Bring your instruments and help broadcast the gospel over KFXF daily. Take car No. 66 at central loop.—S. H. Patterson, Pastor.

WELLESLEY PARK, MASS.—All summer camp meeting, June 29 to September 1 at Wellesley Park (East Natick, Mass., 15 miles west of Boston). Meetings every day. C. H. Baker, Evangelistic Bible Teacher, in charge. Evangelists, Bible teachers, and missionaries who will speak are as follows: J. W. Bostrom, Harry Long, John W. Follette, Bert Williams, C. W. Swanson, Kenneth G. Olsen, N. J. Poysti, Paul B. Peterson. Also special children's meetings. Scandinavian-Finnish week, August 24 to Sept. 1 with Mr. and Mrs. N. J. Poysti, Petrus Swartz, C. W. Swanson, Axel Wall, speakers. Dormitories and lunch room on grounds. Very reasonable prices. Beautiful surroundings.—Russian and Eastern European Mission, 7 Auburn St., Framingham, Mass.

ARKANSAS-LOUISIANA DISTRICT COUNCIL PARIS, ARK.—Annual session of the Arkansas-Louisiana District Council, Sept. 22-26. All ministers and delegates are urged to come and remain until the business is attended to. The assembly will furnish free lodging as far as possible; meals on freewill offering plan. Ministers and saints, remember the severity of the drought all over the district; it would be too heavy a burden for any one assembly to bear all the expense of feeding those in attendance. Every pastor is requested to send from his assembly an offering of eatables or cash to Pastor T. J. Gotcher. Evangelistic services begin Monday night. Able evangelists will speak each evening. Council for business begins Tuesday, 9:30 A. M. Write Chas. Harris, Paris.—C. A. Lasater, District Superintendent.

OPEN FOR CALLS Pastoral or Evangelistic

R. W. Griffin, 2927 Lorina St., Berkeley, Calif., prefer calls in the Northwest, but will answer those from anywhere.

C. B. Stambaugh, Virden, Ill., 121 N. Emmett St., who has been doing mission work there; will now accept calls to large or small places, in Council fellowship, best references.

INTERSTATE CAMP MEETING

EUREKA SPRINGS, ARK.—Aug. 28-Sept. 7. Speakers Donald Gee, Stanley Cooke, Ernest Williams, Noel Perkin, and others. Song leader, Lester Phillips, Wichita, Kans.—Fred Vogler, Chairman.

WANTED.—To correspond with a young woman genuinely consecrated to the Lord for service, who plays by note, is willing to do personal work, who knows intercession, and can trust God for support. Must be baptized with the Holy Spirit.—Miss L. N. Crosthwait, 213 E. 9th Ave., Ft. Morgan, Colo.

WANTED.—By missionaries returning to Central Africa, a set of dental forceps (preferably stainless steel), a dental hyperdermic with capsules for painless extractions, a pair of field glasses. Send above to Foreign Missions Department, 336 W. Pacific St., Springfield, Mo.

NOTICE.—Mr. and Mrs. Alva I. Walker, returning to Belgian Congo, through Oregon and California, then east to Springfield, Mo., will be open for short missionary meetings en route. Send mail until September 1st in care of Pastor Ira Walker, 5522 65th St., S. E., Portland, Ore., after that until September 15th in care of Pastor Craig, Glad Tidings Bible School, 1441 Ellis St., San Francisco, California. Permanent address Box 82, Lynden, Wash.

WORLD MISSIONS CONTRIBUTIONS

August 1st-7th, inclusive

All personal offerings amount to \$2,130.97.
 .80 Monette S S Monette Ark
 1.00 Assembly of God Granby Mo
 1.00 Young People's Bible School Class Mt Erie Ill
 1.00 Assembly of God Church Poteau Okla
 1.05 Assembly of God Camden Ill
 1.09 Assembly of God S S Campbell Mo
 1.42 South Park S S Duff Nebr
 1.45 Pentecostal Assembly Springhill Kans
 1.50 Assembly of God Newark Texas
 1.50 Assembly of God S S Davenport Okla
 1.58 Assembly of God S S Willow Springs Mo
 1.60 Assembly of God Dardanelle Ark
 1.75 Full Gospel Assembly Pillager Minn
 1.78 Mt Pearl Assembly Kit Carson Colo
 1.80 Christ's Ambassadors Chappell Nebr
 1.90 Assembly of God S S Elvins' Mo
 2.00 Carolina Assembly Farmington W Va
 2.03 Assembly of God Wesson Ark
 2.10 Assembly of God Church & S S Marionville Mo
 2.12 Assembly of God Mission PeEll Wash
 2.36 Assembly of God Bourbon Mo
 2.37 Full Gospel Mission & S S Weskan Kans
 2.55 Pentecostal Assembly Pasadena Texas
 2.68 Assembly Blue Rock Ohio
 2.75 Assembly of God Busy Bee Band Hershey Nebr
 2.80 Full Gospel Mission and S S Weskan Kans
 2.83 Assembly of God Lamesa Texas
 3.00 S S Class Mt Zion Gospel Mission Newark N J
 3.00 Harperfield Community S S Geneva Ohio
 3.00 Christ's Ambassadors Creston Ia
 3.00 Sunday School Class Taylor Pa
 3.35 Bear Creek Assembly Atlanta Mo
 3.46 Assembly of God Childress Chapel Ark
 3.60 Assembly of God Emerson Nebr
 3.65 Gibson S S Earle Ark
 3.65 Landing Assembly Anguilla Miss
 3.66 First Pentecostal Church & S S Oildale Calif
 3.84 Assembly of God Picher Okla
 3.85 Assembly Chaneyville Pa
 3.91 Assembly of God Florala Ala
 4.00 Assembly of God First View Colo
 4.39 Pinedale Assembly Clanton Ala
 4.50 Sunday School Kansas City Kans
 4.67 Bethel S S Birthday fund Sisseton S Dak
 4.70 Thelma Assembly Tribune Kans
 4.81 Sunday School Percy Ill
 5.00 Tri City Park S S Granite City Ill
 5.00 Christ's Ambassadors Eldorado Springs Mo
 5.00 Christ's Ambassadors Faith Temple Kansas City Mo
 5.00 Bethel Mission Sidney Ohio
 5.00 Newark Missionary S S Newark S Dak
 5.00 Assembly of God N Hollywood Calif
 5.00 Full Gospel S S White Plains N Y
 5.00 Sumas Pentecostal S S Sumas Wash
 5.00 First Pentecostal Church Yakima Wash
 5.00 Christ's Ambassadors Harrisburg Pa
 5.06 Assembly of God S S Pratt Kans
 5.09 Assembly of God church Flat River Mo
 5.17 Christ's Ambassadors Humboldt Kans
 5.20 Pentecostal S S Port Lavaca Texas
 5.20 Assembly of God S S Raceland Ky
 5.23 Assembly of God S S Walthill Nebr
 5.40 Mexican Women's Missionary Council San Antonio Texas
 5.49 Full Gospel Tab Westernport Md
 6.00 Bible Missionary S S Class Flint Mich
 6.00 First Pentecostal Church Corry Pa
 6.15 Fredonia Assembly Fredonia Kans
 6.20 Church of God Four Square Wenatchee Wash
 6.23 Pentecostal Assembly of God Attica Ind

- 6.86 Assembly of God Church Hannibal Mo
- 7.12 Christ's Ambassadors Miller Assembly Hill City Kans
- 7.15 Mt Zion S S Riverton Iowa
- 7.29 Glad Tidings Revival Mission Oakland Calif
- 7.50 Assembly of God S S Olive Branch Ill
- 8.00 Prairie Lea S S Ingalls Kans
- 8.00 Grace Tabernacle Syracuse N Y
- 8.13 First Pentecostal Church Beaver Falls Pa
- 8.42 Assembly of God S S and C A Chanute Kans
- 8.48 Bethel Pent'l Church Hagerstown Md
- 8.51 Full Gospel Tab and Primary Class McFarland Calif
- 9.00 Assembly of God Church Tarkio Mo
- 9.00 Christ's Ambassadors Full Gospel Tab Hammond Ind
- 9.05 Stem Full Gospel S S Ramah Colo
- 9.69 Assembly of God Ontario Calif
- 9.74 Christ's Ambassadors Bethel Church Sisseton S Dak
- 10.00 Pentecostal S S Angora Nebr
- 10.00 Bethel Church Assembly of God Rock Island Ill
- 10.00 Bascom Assembly Tyler Texas
- 10.00 Bible Hall Assembly Washington D C
- 10.00 Pentecostal Women's Missionary Band Grand Rapids Mich
- 10.00 Christ's Ambassadors Bethel Temple St Louis Mo
- 10.00 Busy Bee Band Turtle Creek Pa
- 10.00 Bishop Pentecostal S S Bishop Calif
- 10.00 N Utica Assembly of God Tulsa Okla
- 10.16 Lighthouse Mission Springfield Mo
- 10.50 Glad Tidings Church & S S San Antonio Tex
- 10.60 Pentecostal Assembly Union City Ind
- 10.86 Bethel Tabernacle Havre Mont
- 11.00 Gospel Tab & S S Antler N Dak
- 11.07 Assembly of God S S Mt Morris Pa
- 11.33 Glad Tidings Tab Assn Roseville Calif
- 12.00 Pentecostal Assembly of God Inkerman Pa
- 12.50 Assembly of God S S Rush Springs Okla
- 13.60 Assembly of God Seminole Okla
- 14.30 Assembly of God W Monroe La
- 14.32 Assembly of God Knox City Mo
- 15.00 Pentecostal S S Oxford Pa
- 15.36 Pentecostal Assembly of God Chico Calif
- 15.92 Assembly of God S S Sorrento Ill
- 17.25 Oakland Evangelistic Association Oakland Calif
- 17.45 Pentecostal Gospel Tab E St Louis Ill
- 18.09 Assembly of God St Joseph Mo
- 20.00 Assembly Chappell Nebr
- 20.00 Pentecostal Assembly Bradenville Pa
- 20.00 Pentecostal S S Salem N J
- 20.30 Pentecostal Church of God in Christ White City Kans
- 20.44 Emmanuel Mission Harvey's Lake Pa
- 20.71 Pentecostal Church Latah Wash
- 21.61 Faith Temple Kansas City Mo
- 22.50 Bethel Full Gospel Church Hayward Calif
- 22.50 A group of pledgers Los Angeles Calif
- 23.70 First Assembly of God Ft Worth Texas
- 24.50 Assembly of God & Children's Class Holland Ohio
- 24.50 Highway Pentecostal Assembly Sunnyvale Calif
- 25.00 Assembly of God S S Miles City Mont
- 25.00 Assembly of God Newton Ia
- 25.82 Assembly of God S S Flint Mich
- 29.60 Miller Assembly of God Hill City Kans
- 30.00 Pentecostal Assembly Knoxville Pa
- 31.29 Calvary Gospel Church Colorado Springs Colo
- 35.32 Assembly of God Peak & Garland Dallas Texas
- 36.00 Bethel Tabernacle & S S Watsonville Calif
- 43.00 Gospel Lighthouse Tabernacle Asbury Park N. J.
- 50.00 Free Gospel Church Corona N Y
- 50.00 Pentecostal Assembly Lakewood N J
- 50.00 Pentecostal Church Akron Ohio
- 51.00 First Pentecostal Church Warren Ohio
- 71.35 Assembly of God S S Springfield Mo
- 76.00 Bethel Temple Missionary Society St Louis Mo
- 78.75 Bethany Pentecostal Church Inc Springfield Mass
- 90.87 The Pentecostal Church Cleveland Ohio
- 100.00 Full Gospel Assembly Washington D C
- 100.00 Pentecostal Church Peckville Pa
- 102.04 Bethel Assembly Pasadena Calif
- 110.00 Full Gospel Church Baltimore Md
- 115.00 First Pentecostal Church and Y P S Lancaster Pa
- 130.00 Pentecostal Assembly Jeannette Pa
- 130.00 Lighthouse S S Brooklyn N Y
- 131.80 Full Gospel Assembly & S S Vineland N J
- 141.50 Church of the Four Fold Gospel Battle Creek Mich
- 172.70 First Pentecostal Church Wilmington Del
- 193.00 Pentecostal Assembly of God Scranton Pa
- 276.27 Glad Tidings Temple & Bible Institute San Francisco Calif
- 527.10 Bethel Temple Los Angeles Calif
- 1079.08 Highway Mission Tabernacle Philadelphia Pa

Total amount reported\$7,205.82
 Home Missions fund\$ 38.38
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 Total for foreign missions\$6,735.60

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These are the sons of Ish'ma-el.
32 Now the sons of Ke-tū'rah. A'bra-

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12 Either three years' famine; or

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31 Inasmuch that the

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12 Of Dan; Ā-hi-ē'-zēr the son of Am-mi-shād'-dai.
13 Of Asher; Pā'-gī-ēl the son of

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