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## ...Valleys and Mountain Peaks...

By Mattie Z. (Mrs. D. W.) Kerr

**B**LESS the Lord, O my soul, and forget not all His benefits! Thank God for my deeply consecrated parents, who gave their nine children to the Lord before they were born. The writer was the last of nine children. We were reared in a home of prayer. Family prayers were offered both morning and evening, when every member of the family gathered around our Father's table. Our father's and mother's word required instant obedience. My father was a preacher of the gospel for nearly sixty years, and God gave him thousands of converts. He blazed the way in the states of Michigan and Ohio for many years, especially among the poor and neglected, while mother remained at home with her family, training and rearing them in the fear and admonition of the Lord. God greatly honored father and mother and saved all their children. The writer can never express the debt of love which she owes to her saintly parents, for their sacrifice, their love and their devotion to God.

When but a child, twelve years old, walking beside my sainted mother on the way to a little country church, she said to me, "Give your heart to Jesus tonight. I greatly desire that my child shall be the first at the altar seeking the Saviour." Her words deeply moved my heart, and when the call was given I arose and went to the altar. I sought God for three nights before I was satisfied and knew I was truly born of God, for in those days we were taught to *pray through*, to have a real *know so* salvation. We were taught that to be a Christian meant to be separated from the world, and to walk with God according to His Word. We did not have the light of the full gospel as we have it today;

*Everyone in Pentecost highly esteemed our dear Brother D. W. Kerr. We are pleased to be able to print a series of three articles by his widow, in which we learn many things concerning our brother's life. In the first article it will be seen that Sister Kerr tells us of her salvation, marriage, and of their pioneer days of proving the faithfulness of God together. The second article deals especially with proving the Lord as Healer; the third, with the Pentecostal experience. We commend these articles to all our Pentecostal friends.*

but we were seeking for truth, hungry for God and longing to *know Him*.

The night on which I first knew my sins were forgiven, I was richly blessed and could not express my joy in any other way but by *laughing*. I believe I had what folks now call "Holy Laughter." I knew I did have a real *change of heart*. "A new heart will I give you and a new spirit will I put within you." Ezekiel 36:26.

Immediately following my conversion, I was looking for *souls*, longing to tell others of my wonderful Saviour. I found all the prayer meetings in the neighborhood, even as a child. I yearned to do something for my Lord; but the church in which I was converted did not believe in women doing anything of special importance. I was allowed to teach a Sunday school class, play the organ and lead the singing, as well as lead in prayer and give my testimony. This was the extent of my ministry in my early Christian life.

After finishing my grammar school education, I attended normal school and prepared myself for teaching. Later I went to college, and it was while there that I met Mr. Kerr, who had a call to the ministry, and I hoped

that by marrying a minister I might get a chance to minister.

In 1886 we were married and entered the ministry in Northwestern Illinois, at that time the "Wilds of Mississippi." A real pioneer circuit was given to us by the conference of the Evangelical Church in which we were laboring. This field consisted of five appointments, three school houses and two little churches in the country, about ten miles from Mount Carol, among the bluffs covered with hazel brush. In those days there were no highways, only paths through the brush, which led to the homes of the people.

Our first visit to this field will never be forgotten. On account of the terrible condition of the roads, which the people pronounced "impassable," we could not get anyone to take us out into the country for love or money. So we started out with our grips in hand, and our coats over our arms. This was our honeymoon trip. We went along, having to stop about every five minutes to pull our rubbers out of the mud, but we tramped along, *singing, crying and praying*. About six o'clock in the evening we reached the vicinity where we were to labor. Nothing was to be seen except deserted little huts, which could be cleaned up and made livable. Never shall I forget our landing in a house where lived a man who attended the church—the first one to whom we could speak freely about the work. Worn from the ten mile trip through mud and slush, homesick and with no settled place to stay, we committed our way to Him who had led us thus far. After two weeks' search we found a little hut, the oldest in the neighborhood, and after cleaning and scouring it, and getting rid of the accumulated rubbish of

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LORD, revive thy work. Hab. 3:2. The prayer of the prophet is our prayer today.

Can we in these days expect a mighty, far-reaching revival?

Some of my readers may think it strange that I should ask such a question. My reason for doing so is that many spiritual leaders conscientiously feel that we cannot expect nation-wide revivals in these days. They believe and feel that we have had the world-wide ingathering which accompanied the Latter Rain outpouring, and that we are now in a time of spiritual drought which will continue until the end of the age, and that therefore sweeping revivals are not to be expected.

Now it would be foolish for us to deny the fact that we are living in a time of apostasy. This is evidenced on every side. The deadening influence of modernistic teaching and preaching which denies the deity of Christ treats lightly the blood of Jesus and His vicarious suffering, denies the Virgin birth and the resurrection, rejects the supernatural, and treats as idle tales the grand old doctrines of the Word of God, has resulted in a condition of spiritual darkness and desolation that is appalling. Moreover, we cannot deny the fact that because of abounding iniquity the love of (the) many has waxed cold.

Furthermore we are not forgetful of the fact that Jesus said in Luke 18:8, "When the Son of man cometh shall He find faith on the earth?" Scofield's foot note on that verse states that "the reference here is not to personal faith, but to belief in the whole body of revealed truth."

We can clearly see that scepticism, agnosticism, and modernistic teaching have made and are still making terrible inroads into the ranks of God's professed children, and that the Satanic counterfeit of Christian Science, Spiritism, etc., are winning their countless thousands of adherents.

Then we have to face this fact—that in preaching the simple gospel of Christ today we are faced with conditions that did not apply in times when Charles G. Finney and other mighty evangelists were the means in God's hands of sweeping countless thousands into the kingdom of God.

Then the rank and file of the people had some respect for the Word of God, for the Lord's day, and for the sanctuary. But *now* the people in general and, sad to say, an ever increasing host of the boys and girls of our land treat sacred things with a

## Can We Have a Revival?

W. E. Moody

lightness bordering on contempt, and many of them even laugh in your face when you seek to talk to them about the things of God.

These conditions have been brought about largely through the prayerlessness and compromise of the professed church of God. Can we—scripturally—have any serious hope that things will better themselves?

Or to be more in keeping with the question which heads this article, can we in this materialistic and pleasure-seeking age reasonably expect God to send mighty sweeping revivals such as will bring spiritual order out of this moral chaos?

If we cannot, then it would seem that we are wasting our time in praying for that which cannot take place.

If it is true that the Holy Spirit without whose power there can be no revival has largely withdrawn Himself from the church, then are we justified in expecting and working for another world-wide manifestation of His power before the return of our Lord?

It goes without saying that to pray in faith we must pray in harmony with God's dispensational workings and plan.

Do the facts I have stated—and they might be enlarged upon indefinitely—give sufficient ground for the belief that it is useless for us to pray for and expect mighty manifestations of God's power today?

In announcing this question I would like to give in brief my reasons for continuing earnestly in prayer for a world-wide revival.

1. A revival is needed.

Perhaps the need for a revival was never so great as now. It would seem that one of two things is right in the "offing"—either a world-wide revival or a world-wide revolution. It is hard to conceive of the world being in a worse condition morally than it is today. As for the professed church of God, it seems to be like unto the whited sepulchre of which Jesus spoke in Matt. 23:27, "which indeed appear beautiful outward, but are within full of dead men's bones and all uncleanness."

The description of the present day

church is graphically given in Rev. 3:17. "Thou sayest I am rich and increased with goods, and have need of nothing: and knowest not that thou art wretched and miserable and poor and blind and naked." Truly a revival is needed, and it must begin in the church.

2. The startling fact that there are living in the world today one and a half billion people who have never heard the name of Jesus is in itself "a clarion call" to pray for a world-wide display of God's power.

The thought of one million souls without Christ is staggering, but when we have to face the fact that not one million only, nor ten millions, nor one hundred millions, but that one thousand five hundred million souls are living without the knowledge of salvation, the thought is *overwhelming* and ought to drive us to our knees and cause us to cry mightily unto God that He would thrust forth not ones and twos, but thousands of Spirit-anointed eleventh-hour laborers and send a deluge of salvation throughout the earth.

Some startling figures have been given by the Sunday School Times, which have been briefly summarized by our missionary secretary, Noel Perkin, in a missionary tract entitled, "The Trumpet Call of the Lord of the Harvest." From it I take the following statements: "Africa with its 148,000,000 souls has between two and three million professing Christians, but what about the remaining 145,000,000? India with her 330,000,000 souls has an estimated number of from two to three millions of professing Christians, but what about the 327,000,000 who know not God? China and Central Asia have a population of over 455,000,000. Less than one million of these are professed believers in Christ. This means that 454,000,000 souls are without Christ.

"The Japanese empire contains nearly 77,000,000, of whom 441,469 are recorded as professing Christians. That means that there are over 76,000,000 still in need of Christ.

"The combined population of South America, Central America, and the Latin American people of North America is said to be over 86,000,000 souls. Of this number it is estimated that—outside of the Roman Catholics—there are about 315,000 professing Christians.

"Turning to the Orient, in which we include Mesopotamia, Persia, Arabia, Transcaucasia, Turkey, Cyprus, Syria,



and Palestine, there are over 36,000,000 of whom only about 25,000 are professedly Christians.

"Then turning our eyes to the isles of the sea we have some 95,000,000 souls, of whom only about 1,250,000 are recorded as Christians; 93,000,000 and more are still waiting for the messenger of the Cross."

Surely such startling facts as these figures bring to us ought to open our eyes to the tremendous need of the hour, namely, a mighty world-wide outpouring of the Spirit of God, and for this we ought to most earnestly pray.

3. We are encouraged to pray for a sweeping revival by the fact that we find in studying the history of past revivals that it was at a time when moral conditions were at their lowest ebb that God poured out His Spirit and mightily revealed His power.

Before the great revival under John and Charles Wesley, George Whitefield and others, the church was reeking with impurity and sin. The same conditions characterized the nations just previous to the great revival under Charles Finney.

And before God mightily moved Wales during the more recent Welsh revival, the churches were said to be dying of dry rot and worldliness. And we may reasonably expect today that now that the enemy has come in like a flood upon the church and upon the world that God will, in answer to believing prayer—"lift up a standard against him" and "put him to flight."

In fact the Psalmist in Psalm 119:126 gives as a *definite reason* why God should work the very condition we are now emphasizing. He says, "It is time for the Lord to work: for they have made void thy law." Here the word void means to break up, violate, frustrate, disannul, make of none effect. This is the very thing the modernists are now trying to do. They are seeking to tear the Word of God to pieces, and leave us a shell without the kernel. It is at such a time as this that God has ever delighted to pour out His Spirit.

4. I am impressed with the fact that the only thing that can hinder a revival is *sin*.

It would be well for us to listen these days to the searching words of Isaiah the prophet, "Behold the Lord's hand is not shortened that it cannot save: neither His ear heavy that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid His face from you that He will not hear." Isa. 59:1, 2.

My heart has been much stirred of late by the reading again of Oswald J. Smith's book, "The Revival We

Need."\* In it he reveals "the shallowness apparent in so much of our modern evangelism, and seeks to turn his readers to that deep and abiding work of the Spirit which alone will stand the test of Divine fire."

Of this book, Jonathan Goforth, who has been termed "the Finney of China" says, "For its size it is the most powerful plea for revival I have ever read," and among other things in his foreword to the book he says, "Had I the wealth of a millionaire, I would put 'The Revival We Need' in every Christian home on this continent, and confidently look for a revival which would sweep the world."

Oswald Smith emphasizes what I have already written in these words, "There is only one obstacle that can block up the channel and choke God's power, and that is *sin*. Sin is the great barrier. It alone can hinder the work of the Spirit and prevent a revival. There can be no compromise. God will not work as long as there is iniquity covered up. "If My people which are called by My name shall humble themselves and pray, and seek My face, and turn from their wicked ways, then will I hear from heaven, and will forgive their sin, and will heal their land." 2 Chron. 7:14.

The afore-mentioned writer mentions many sins of which Christians are guilty. From these I select the following:

1. Have we *forgiven* everyone? Is there any malice, spite, hatred, or enmity in our hearts? Do we cherish grudges, and have we refused to be reconciled?

2. Have we any feeling of *jealousy*? When others are preferred before us does it make us envious and uncomfortable?

3. Do we get *impatient* and *irritated*? Do little things vex and annoy us, or are we sweet, calm and unruffled under all circumstances?

4. Are we easily *offended*? When people fail to notice us, and pass by without speaking does it hurt?

5. Have we been *gossiping* about people? Are we *talebearers* and *busybodies*?

6. Do we *criticize unlovingly, harshly, severely*?

7. Do we rob God? Have we stolen time that belongs to Him? Has our money been withheld?

8. Are we guilty of the sin of unbelief? In spite of all He has done for us, do we still refuse to believe the promises of His Word?

9. Have we committed the sin of *prayerlessness*? Are we intercessors? How much time are we spending on

our knees? Have we crowded prayer out of our lives?

10. Are we neglecting God's Word? Do we place the Bible first in our reading and study?

11. Are we burdened for souls? Have we a love for the lost? How long since we had a real case of soul travail?

12. Have we failed to confess Christ openly? Are we ashamed of Jesus? Are we witnessing daily?

13. Are our lives filled with lightness and frivolity? Are we guilty of idle words?

14. Have we wronged anyone and failed to make restitution?

15. Are we guilty of anxious care and worry? Do we fail to trust God for our temporal and spiritual needs?

16. Are we guilty of lustful thoughts? Do we allow our minds to harbor impure and unholy imaginations?

The sooner we admit that we have sinned and are ready to confess and forsake it, the sooner will God hear our prayers and visit us in mighty power.

The last question (16) leads me to say that I am more and more convinced that *the sin of impurity is largely responsible for the lack of revival*, and the withdrawal of the Spirit of God from our midst. Think of the vast number of divorced people that take an active part in church work! Think of the number who have remarried contrary to the clear teaching of the Word of God! Think of the sexual lust that exists both inside and outside the marriage relation! Think of the immodest dress that has now become so common in our congregations that we no longer have the daring and the courage to rebuke it! Think of the sex appeal that now dominates much of our present-day literature and modes of living! Surely the time has come for us to sound the alarm "if haply we may arouse the church as to the pitfalls into which she is falling."

The sin of impurity has so many ramifications that it would be impossible—in a dozen sermons—to fully deal with it. But I am convinced that this sin stands in the very vanguard of the many obstacles that stand in the way of revival.

And yet, largely on account of false modesty, the pulpit is silent. Before leaving this matter of sin and confession let me say that there are three kinds of confession that must be considered. Let me give them in the words of "The Revival We Need."

1. *Private* confession: for where the sin has been committed against God

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## The Editor's Notebook



## Anti-Catholic Riots

An Associated Press Dispatch from London, dated June 1st, states that Premier Mussolini has dissolved all organizations of Catholic youths in Italy. It is estimated that approximately 15,000 of the "Catholic Action" clubs have been closed by the police, affecting some 500,000 members. There have been a number of anti-Catholic demonstrations in Italy. The young Fascists have publicly trampled upon a picture of Pope Pius and have had great bonfires of Catholic books. For many years, in places where her priests have had full sway, Rome has instigated Bible burning. Mr. F. C. Glass in his latest volume, *Through Brazilian Jungle Lands with the Book*, tells that at the town of Floriano where he succeeded in selling about 60 Bibles and Testaments and many Gospels, the Roman Catholic priest sent a man to throw a burning Bible at him and his colporteurs, and issued a circular to his people in which he urged them to "burn the books which in good faith you may have bought; thus their diabolical propaganda among us will have no effect." Rome must reap what she has sown. With the burning of many Catholic institutions in Spain and the anti-Catholic riots in Italy we may be seeing the beginning of a great harvest of devastation for Rome.

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## A Great Shaking

We are seeing a great shaking of everything that is not of God, and "the removing of those things that are shaken, as of things that are made, that those things that cannot be shaken may remain." Heb. 12:27. The Greek Catholic church has had a great shaking up in Russia, but the faith of Russian believers in the Lord has remained true and unshakable, even though it has meant exile, martyrdom and death for many of them. And now we are beginning to see the shaking of the foundations of the Roman Catholic system, and it is our conviction it will

continue until she who is described by John in the Revelation as "the great whore" (Rev. 17:1), and "the mother of harlots" (Rev. 17:5), who sits on "the seven mountains" (Rev. 17:9)—beyond dispute, Rome was the one city in John's day that was built on seven mountains—is "made desolate and naked." Rev. 17:6. After speaking of the removing of all that is shakable, the apostle says to the saints, "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: for our God is a consuming fire." Heb. 12:28, 29. It was to the saints at Rome, but who were distinctly not of Rome, for Rome sent ten millions of them to martyrdom, that Paul wrote, "For the kingdom of God is . . . righteousness and peace and joy in the Holy Ghost." This kingdom, thank God, is unshakable; but we shall need grace, and then more grace, and still more grace to continue to serve God with reverence and godly fear as we face the testings of this last dark hour.

\* \* \*

## The Coming Judgment

In the second chapter of Daniel, the first universal king was given a dream of things to come, a dream that only God's prophet could interpret. It was a dream of five kingdoms—Babylon, Medo-Persia, Greece and Rome—and we are living in the days of this fourth kingdom. All of these are broken and consumed by the coming of the fifth kingdom, an unshakable kingdom which the God of heaven shall set up, a kingdom which "shall stand forever." The fourth iron kingdom of Rome in its last days was to be part of iron and part of clay, "partly strong and partly broken." The foundations of our boasted civilization are not very stable today, for every year more and more of the clay is being mixed with the iron. Through many centuries the prayer has been ascending to God, "Thy kingdom come," a prayer for

the advent of this fifth kingdom. In Daniel 2:34, 35 we see how this prayer will be answered suddenly, "A stone . . . smote the image on the feet (the weakest part) that were part of iron and part of clay, and brake them to pieces," and we see that the whole image became as the "chaff of the summer threshing floor." The Stone (Peter shows us that the Stone is Christ Himself, 1 Pet. 2:4) will be the one who will bring judgment on all earthly rule and dominion and bring in His own eternal kingdom of peace and righteousness.

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## Ancient and Modern Idolatry

In the third chapter of Daniel we are given an exhibition of the state religion of Babylon. Those who would not conform were to burn! Three heroic Hebrews refused to bow down to the great image that Nebuchadnezzar had erected. As a result they had a unique experience in the flames with "one like unto the Son of God." In Rev. 13:14 we see that an image similar to the one Nebuchadnezzar raised upon the plain of Shinar will be erected and all who refuse to worship this image will be killed. We have recently been treated to an exhibition of extraordinary Babylonish idolatry in Italy. About a month ago what is called The Holy Shroud, supposed to be the winding sheet that Joseph of Arimathea wound around the body of Christ, was borne with great pomp through the streets of Turin in a silver box, accompanied by a number of princes and dukes, to the Chapel of the Winding Sheet in Turin. It is expected that 1,500,000 good Catholics will go on pilgrimage and bow down in obeisance to this bit of rag. Shocking idolatry! When the children of Israel burned incense to the brazen serpent that Moses had made, Hezekiah broke it in pieces, calling it Nehushtan—a mere bit of brass! A righteous person would do a great service to Christendom by burning up this abominable rag. It will not be a far step from paying homage to a few yards of sheeting to worshipping a "robot," a mechanical image that can speak, the one described in Rev. 13:15.



### The Cult of Babylon

The worship of Babylon was largely given to the "queen of heaven," to which the Jews also gave homage, burning incense and pouring out drink offerings to her, and thereby bringing upon themselves the judgment of God. We see in Jeremiah 44:25-27 what God had to say concerning these idolatrous worshippers of this "queen," "I will watch over them for evil and not for good, and all . . . shall be consumed by the sword, and by famine, until there be an utter end of them." When in 487 B. C. the city of Babylon was taken by Xerxes, the Babylonian priests who taught the worship of the "queen of heaven" were compelled to flee. They went to the city of Pergamos and made that city the headquarters of their cult, with all its varied forms of pagan idolatry. We know from Rev. 2:13 that the Lord Himself speaks of this place as "even where Satan's seat is." When Attalus, the Supreme Pontiff and King of Pergamos, died, he bequeathed the headship of the Babylonian priesthood to Rome. The various Roman emperors bore the title of Supreme Pontiff of this Babylonian priesthood, until the year 376 A. D. At that time the emperor Gratian, who seemed to have some marks of godliness, refused to become the head of this idolatrous cult; but Damasus, the Bishop of the Christian church at Rome at the time of the refusal, was elected to this position.

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### A Revival of Paganism

Mr. Frank S. Weston says, "Soon after Damasus was made Supreme Pontiff, the rites of Babylon began to come to the front. The worship of the Virgin Mary was set up in the year 381 A. D. Mary was everywhere worshipped as the mother of God, the queen of heaven. At the close of the fourth century this worship was general. The historian Gibbon says, 'The worship of the queen of heaven had superseded the worship of Christ.' Under Damasus the heathen temples were restored and beautified, and the rituals were re-established. One point alone was insisted upon, and that was that the many named goddesses should henceforth be called Mary. Thus the queen of heaven of the Babylonian cult occupies the place of the Lord Jesus Christ in the professedly Christian church of Rome." A Catholic cardinal, Cardinal Newman, rightly confesses that "temples, incense, lamps and candles, votive offerings, holy water, holy days and seasons, processions, vestments, tonsures, turning to the East, images—all are of pagan

origin." He justifies them as "having been sanctified by the church." But they are not sanctified by God. Since the days of the Lord Jesus Christ there has been but one ordained way of worshipping. "God is a Spirit, and they that worship Him must worship Him in Spirit and in truth." John 4:24. All other forms of worship are idolatry; and God's judgment will come down upon all idolatry and upon all idolatrous worshippers.

\* \* \*

### Ruler of the World

The Pope of the Roman Catholic church today is the Supreme Pontiff of the Babylonian order, and that church performs all the rites and ceremonies of the ancient Babylonian cult. That is why John in the 17th chapter of Revelation designates the woman who is sitting on the seven mountains as Babylon. When the Pope is crowned, the officiating person says as he places the crown on his head, "Receive the tiara . . . and know that thou art Father of Princes and Kings, Ruler of the World!" What arrogance to call him "Ruler of the World!" That is the title which belongs alone to God. Nebuchadnezzar learned that 2500 years ago. Daniel told him that God would cause him to know that "the most High ruleth in the kingdom of men and giveth it to whomsoever He will." And after a seven years' diet of grass, Nebuchadnezzar acknowledged this himself. Dan. 4:32. The Pope will not hold this title for long, for the Lord is coming again. We read concerning His return, "The Lord shall be King over all the earth; in that day shall there be one Lord, and His name one." Zech. 14:9. His kingdom is a real one today, and all who are born again as Paul shows us, are translated into the kingdom of God's dear Son. Col. 1:13. When the Lord returns the word will go forth, "The kingdoms of this world are become the kingdom of our Lord and of His Christ, and He shall reign for ever and ever." And this kingdom He will share with His saints. "The kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." Dan. 7:37.

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### Our Present Attitude

The book of Daniel has many lessons for us today, and one of the most practical is the example of faith that the prophet Daniel himself sets us. He lived in times of tottering thrones as we

do, but he was absolutely undisturbed in his heart. His mind was stayed upon God and he was kept in perfect peace. Daniel's life seems to have been one of "praying always with all prayer and supplication in the Spirit." When prayer was forbidden save to the king, it made no difference to him; three times a day his window was opened towards Jerusalem and he kneeled and "prayed and gave thanks before his God, as he did aforesaid." Daniel did not break his habits of prayer and praise to please a crowd of unscrupulous politicians. He had faith in a God who can shut the mouths of lions. And we know that after an adventurous night with the lions, no hurt was found upon him. The secret? "*Be cause he believed in his God.*" Faith is the victory that overcomes. In one of the greatest tests of Paul's life he declared, "Sirs, I believe God." The writer once heard Smith Wigglesworth say, "I am not moved by what I see; I am moved by what I believe." And as Daniel continued to believe and pray he was given vision after vision concerning things to come. Christ told His disciples concerning the Holy Spirit that was to be given, "He shall show you things to come." And praise God, He is fulfilling His promise. As He shows us the coming judgment and the coming glory it seems to us He is especially calling us to "all holy conversation and godliness," and is emphasizing the truth given us by Peter, "Wherefore, beloved, seeing ye look for such things, *be diligent that ye may be found of Him in peace, without spot, and blameless.*"

### Stop-Sign for Sinners

If you are bent on using your life and resources for what you fondly dream will make you happy without God, God will let you take your way. God never places His almightiness between a man and the perdition to which he is wedded. He who made you free will leave you free. But remember, while you may choose the evil or the good, God's law of cause and effect is unchangeable in its operation: "Whatsoever a man soweth, that shall he also reap."

### Subscribes for Twenty-four Prisons

A friend in Massachusetts who was anxious to get the gospel to the men in our jails and prisons has just subscribed for twenty-four jails to receive copies of the Evangel each week. Why not subscribe for the jail in your city to receive the paper? You can send it from now till January 30, 1932, for the small sum of fifty cents.



HE Literary Digest of May 2, 1931, under the heading "The Chief Victims of Divorce," prints these pathetic words:

"Another sad result of divorce is that the children of divorced parents are apt to fail at school, and grow up without education.

"Indeed, the fact is so well known, according to Dean Christian Gauss of Princeton University, that many headmasters of preparatory schools exclude children who are 'orphaned' through divorce.

"They refuse to accept such children," he said in a recent address, "because they feel that the careers of the children are foredoomed to failure."

"Dean Gauss said further:

"The child living in such a home tends to become a "lone wolf" at school. He has no loyalty to either parent, and is acutely unhappy.

"This unhappiness, of course, is a sign of maladjustment. When the school accepts the boy, it can not in two or three years undo the evil effects of his entire life in such a household.

"The reason for most children's failure is that they are not socialized enough, lack poise.

"This fault is directly traceable to the parents. Behavior patterns acquired by the child in his home stick to him throughout his life.

"The situation of children made unhappy by divorce of their parents is becoming aggravated through the increasing popularity of divorce."

Thus we learn, as is commented upon by the New York Catholic News, that the divorce evil is a "national menace," a destroyer of the home, and that its evil influence is bound to affect the unfortunate children of divided parents.

What person, either contemplating marriage, or already bound by the marriage bond, could ignore the above counsel and warning? Surely none except those who have reached that notorious condition of being "without natural affection," a condition too sadly reached by many who, while wishing to serve the flesh, yet refuse the responsibility of parentage.

The home is a divine institution, intended as a place of sacred blessedness, from which should go forth men and women to advance civilization, exalt worthy morals, and honor God. To violate its sacred purpose it to fight against God, and to defy definite laws of nature, God-given and forever divinely ordained.

When Jesus was on earth, "The

## Marriage and Divorce

Ernest S. Williams

Pharisees came unto him, tempting him, and saying unto him, "Is it lawful for a man to put away his wife for every cause?" Thus we find the depth to which the sacred bond of marriage had been degraded in Israel at that time. It was the Pharisees, the strictest of the religionists, you will note, who would tempt the Lord with the question. We wonder what God thinks of the present Federation of Churches which has put its unholy approval upon the use of means and methods of destroying human life and preventing the birth of babes? Natural and normal relationships of men and women have their natural and normal results, which, when rejected, kill sacred respect, destroy natural affection, and blight and damn the soul. Very different is the teaching of the Word of God, "I would therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully."

Why did the Pharisees come to Jesus with their question concerning putting away their wives "for every cause"? The scripture under question was Deut. 24: 1, "When a man hath taken a wife—and she find no grace in his sight, because of some uncleanness in her." Two great schools, those of Shammai and Hillel, were opposed to each other in interpreting this verse. The school of Shammai held that the only cause for putting her away was for whoredom or adultery. The school of Hillel, the liberal school, maintained that it meant any bodily defect, or any bad temper which made the husband's life uncomfortable. The Jewish doctors gave great license in the matter of divorce. Rabbi Akiba said, "If any man saw a woman handsomer than his own wife, he might put his wife away; because it is said in the law, 'If she find not favor in his eyes.' Josephus the celebrated Jewish historian, in his life, tells us, with utmost coolness and indifference, "About this time I put away my wife, who had borne me three children, not being pleased with her manners." See Adam Clarke's Commentary.

The Pharisees would learn from Jesus what His teaching would be,

whether he would favor the strict school of Shammai, or the liberal school of Hillel. What must have been their surprise when Jesus made no further comment on the law of Moses than to say, "Moses because of the hardness of your hearts suffered you to put away your wives"—likely because such permission was a

mercy to the poor woman, lest

she have to remain and suffer such abuse as a cruel and conscienceless man might inflict upon her.

Jesus in His answer, went back beyond the law, to the very beginning, saying, "But from the beginning it was not so." "Have ye not read, that he which made them at the beginning, made them male and female, and said, for this cause shall a man leave his father and mother, and shall cleave unto his wife; and they twain shall be one flesh? wherefore they are no more twain, but one flesh." Thus Jesus teaches not only against divorce, but also against the evil of polygamy and bigamy. His teachings are also a positive denunciation of that present day evil popularly presented as "companionate marriage."

Upon the basis that God gave to man one woman to become his life companion, and that this union for life was God's institution, Jesus established His doctrine for His Church. Let not man put asunder that which God hath joined together.

From Mark 10:1-12; Luke 16:18 we learn that the union of divorced persons who remarry is adultery. From Matthew 5:32; 19:9 we learn that Jesus gave permission for putting away for one cause. This some interpret as unchastity before marriage, while others interpret it as unchastity either before or after marriage. Personally I favor the latter interpretation. Dr. Adam Clarke, Syriac Version, Emphatic Diaglott, and Young's Concordance all agree that the term "fornication" means "whoredom." It would therefore be the practice of unchastity. We would not, however, say that a single act of immorality might not constitute scriptural grounds for separation if one wished to be very exacting. But could not such a misfortune, if it were repented of, be forgiven rather than the home be ruthlessly broken?

The constitution of the Assemblies of God recognizes that:

"There are those who have become entangled in their marriage relations in their lives of sin, and who do not see how these matters can now be adjusted. We recommend that these cases be left in the hands of the Lord,



and that they walk in the light as God lets it shine on their souls."

With such, if they have not had light, and if God does not convict them, we do not feel to disturb their home life, realizing how awful it is for children to have to be "orphaned" to go through life with the handicap that such disturbance of the home might bring.

But to those who have light our constitution says:

"Low standards on marriage and divorce are very hurtful to individuals, to the family, and to the cause of Christ; therefore we discourage divorce by all lawful means and teaching. We positively disapprove of Christians getting divorce for any cause except fornication, and adultery (Matt. 19:9), and recommend the remaining single of all divorced Christians, and that they pray God so to keep them in purity and peace (See 1 Cor. 7)."

We believe all parents ought to so live and teach our children as to instill into their young lives a reverence for marriage, and regard for the sacredness of the home. Each teacher in our Sunday schools should teach this sacred truth faithfully. And may each pastor faithfully teach, exhort and warn the flock against carelessness in marriage, and concerning the evil of divorce, which has become one of the greatest evils of this present evil age. Let him not "pound" on the subject, for there might be entangled and torn souls in his audience. Let him, as a parent teaches his child, teach his people faithfully, himself being a pattern of good works.

Concerning our ministry, our constitutional position is:

"Since divorced and remarried persons in the ministry usually cause stumbling, reproach, and division, whatever may have been the cause of divorce, we disapprove of our ministers and Districts ordaining to the full gospel ministry those who have remarried, and are now living in a state of matrimony while former companions are living."

It ought also to be made a rule in all our Assemblies that no divorced person hold office in the church. The Scriptures are plain that such officers are to be "the husband of one wife." 1 Tim. 3:2, 12; Tit. 1:6. We do not wish to act uncharitably toward any who may be suffering from marriage entanglements entered into in ignorance, before they knew God or had light on this subject. But concerning those who minister in holy things, and those who govern the flock of God, such should by all means be an example.

It is also our conviction that a sincere Christian who may have become entangled, would not feel this to be an unjust hardship, but would be glad to help maintain the highest moral standard possible for the Church of God.

Brethren, let us follow after that which promotes righteousness and true holiness in Christian living. Let us uphold the sacredness of the home that the children and youth may not suffer the handicap which the divorce evil inevitably forces upon them. In nothing ought it to be more true concerning the Church of Christ, than in its relation to this scourge of divorce that is sweeping our land, "They are not of the world, even as I am not of the world."

### *Valleys and Mountain Peaks*

(Continued from Page One)

years, we finally settled in the three rooms of this little log hut.

In our first ministry, God marvelously honored us with souls, and more than a hundred were saved at Rush Creek Mission. God was with us and the people were hungry and longing for the message of the gospel, so it was a wonderful beginning for our ministry. Our presiding elder said that we were just taking our post graduate course in *Brush College*. Many were the wonderful lessons which God taught us in the fiery trials and testings of faith. The independent, proud, young lady, who had for years boasted of having a beautifully furnished home some day, was ready not only to live in a log hut, but to have her furniture made out of store boxes. We had an allowance of \$450 per year as our remuneration. Out of this we had to provide a horse and cart for traveling, as well as our personal living expenses. It was a small sacrifice in the light of Calvary, and we were happy to have a share in the great work of saving souls for whom Christ died. Thank God, He never failed us, and we proved that "my God shall supply all your needs according to His riches in glory by Christ Jesus."

I feel led to give some examples of the love of God manifested in this life of faith. A call had come to us to open up a work in the city of Fort Wayne. We had no money. How were we to go and take our children and our household goods? But God had said, "I will go before thee and make the crooked places straight," and we were looking directly to Him to supply the need for this undertaking. Soon the postman came and brought us a letter containing a check for \$200.00 from a woman in Massachusetts whom we had never seen and who knew nothing of our circumstances. "Before

they call I will answer, and while they are yet speaking, I will hear."

Many times the last nickel and at times the last bit of food was gone, but God came to our help. I remember at one time in Fort Wayne I was left with less than a dollar for the needs of the home, while Mr. Kerr was away holding a Bible conference, but I always told him that God could supply our needs just as well when he was away on the field as when he was at home, and so He did.

Another time money was gone, little food in the house, and many needs to be met. We cried to the Lord, and Monday morning's mail brought a check for \$50.00, which supplied the need.

When my son was nigh unto death for thirteen weeks, finances very low and obligations many, God sent us \$75.00 for a woman who had heard about our circumstances. Again, during this sickness in the home, a woman came to me and said "I cannot get my Baptism in the Holy Spirit until I pay my vows unto the Lord," and she gave me a check for \$100.00.

When I was definitely looking to God for the supply of my daughter's graduation outfit I was among strangers, but my heart was looking up to my Father to meet this need. As I was leaving the city, going to the railway station, a woman came running after me, and said that God had told her to give me \$100.00. Thus again I was made to understand the loving heart of my Father.

I could go on indefinitely, telling you of the innumerable times God came to our help in answer to prayer. Sometimes from unknown sources, many times from distant places, God sent the supply for our needs. He never failed us. Praise His name! "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you."

At a time of great testing in the life of faith, I came across the following lines which were a great blessing to me.

Lie low, O heart, at Jesus' feet,  
For then all bitter things are sweet.  
Then thou canst know the heart of God,  
Canst use the staff and kiss the rod.

Lie low, O heart, at Jesus' feet,  
Then thou canst every tempest meet,  
Canst hear His whispered "Peace be still,"  
And love as well as learn His will.

Lie still, O heart, upon His breast,  
And prove the peace of utter rest,  
Then unbelief will find no place,  
And fear die out before His face.

Lie still, O heart, upon His breast,  
For He can work if thou wilt rest;  
The journey is too great for thee,  
Unless the Lord thy shelter be.

# Speak Not Evil One of Another

James F. Spink



IT IS clearly apparent that this exhortation is needed in these last days when so many unruly tongues are abroad, and so much havoc is being wrought in all sections of the church by evil-speaking, gossip, innuendoes, inveracities, insinuations and misrepresentations.

Mischief which time can never repair has been done by the tongue in a moment, wrecking the testimony of individuals causing them to drop back into the world, separating members of families—some losing their reason, others taking their own lives—robbing the church of the usefulness of gifted, godly servants, who have been crippled and stifled by calumny.

The hills and valleys of centuries are white with the bones of those who have suffered in this respect, as history bears witness. Very few escape for, as Shakespeare said, "Be thou as chaste as ice, as pure as snow, thou shalt not escape calumny." Often the person God uses is the one Satan abuses. "Yea, and all that will live godly in Christ Jesus shall suffer persecution." 2 Tim. 3:12.

Think of the harm done in the meetings—bitter feelings being engendered that time seemingly will never efface, and divisions brought about; assemblies being found within a stone's throw of each other, refusing fellowship, and not on speaking terms—the world knowing this and gloating over it, the Holy Spirit grieved, the gospel hindered, and very little blessing as a result.

Who can measure the reproach brought on the name and cause of Christ by those who verbally assassinate fellow members of the Body of Christ, forgetting this solemn fact, that speaking against the Body is speaking against the *Head*, for each member is equally related to the *Head*, and equally dear.

How can we say that we are one *in* Christ, and yet refuse to be one *with* each other?

Should not the cruel barriers between Christians, caused by endless prejudices and jealousies (the cradle of evil-speaking) be swept away before such words as these—"one *in* Christ"?

"Wherefore putting away lying, speak every man truth with his neighbor; for *we are members one of an-*

*other*. Let all bitterness, and wrath, and anger, and clamour, and *evil speaking*, be put away from you, with all malice." Eph. 4:25, 31.

"But let none of you suffer . . . as a busybody in other men's matters." 1 Peter 4:15.

"If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. . . . The tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind: but the tongue can *no man* tame; it is an unruly evil, full of deadly poison." James 3:2-8.

## Its Cure

Who, then, can control the tongue? No man, in his own strength. We might as well try to stem the Niagara Falls as to control this unruly member.

Should not our own imperfections induce us to feel and bear with each other, remembering that we are of the same nature and exposed to the same adversaries and dangers, and should we not be careful of that tendency inherent in all natures of setting up a standard of our own and condemning everything and everybody that falls short of its exact proportions.

It is a good thing for us to be silent concerning others, and not carelessly believe all reports nor hand them on further, whether it be about an individual or a company of believers, for often they are but "profane and old wives' fables" and do untold harm and hinder blessing. Bishop Hall put the matter neatly and concisely when he said, "There would not be so many open mouths, if there were not so many open ears."

Among old Roman laws during the time of Nero there was a law by which it was enacted that whosoever was guilty of calumny and false accusation should be stigmatized with a mark in his forehead and, by the law of the twelve tables, false accusers were to suffer the same punishment as would have been inflicted upon the person un-

justly accused, if the crime had been proved. "For whatsoever a man soweth, that shall he also reap." Gal. 6:7.

It seems natural for the sufferers to volunteer denials and begin self-defense. It seems hard to permit such injustice to go unrebuked, but silence is best suited, for no one is so secure as he who is innocent. "Being reviled, we bless; being persecuted, we suffer it; being defamed, we intreat." 1 Cor. 4:12, 13.

"Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ." 1 Peter 3:16.

Brethren and sisters, what if we judged one another less, and prayed more one for the other, emulating our Master, drinking of His spirit, producing and reproducing the fruits of the Spirit, such as love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance, self-control.

Christ alone is the cure for this prevailing curse, and the inspired Paul, in Philippians 2, directs us to Him who can cure in us evil-speaking in all its hideous forms.

This is the heart cry of to-day—The mind of *Christ* seen in His saints by a reproduction of His life in them. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Gal. 2:20.

Christ's lips only were without guile. He was never self-seeking, self-assertive, self-justifying or self-indicative. He manifested always an humble, meek, gentle, patient, longsuffering, compassionate, good, loving, self-sacrificing and forgiving spirit.

The chief safeguard against this and all kindred evils is to have the love of Christ in the heart. Notice the end of the third and the beginning of the fourth chapter of Ephesians. Here are two things connected—the love of Christ to the saints, and that of the saints to each other. The prayer that "we may know the *love of Christ*, which passeth knowledge," is followed by the exhortation "*forbearing one another in love*; endeavoring to keep the unity of the Spirit in the bond of peace."

Love to Christ must, and always does, produce the result of love to the brethren. Can we not "love as brethren"? Can we not "be pitiful, be courteous"?

Conformity to Christ must be our chief aim—Christ our all in all, our affections entwined round Him, being continually occupied with Him, having



Christ ever before us as the *pattern* of our life, the *strength* of our life, and His glory as the *object* of our life, at the same time finding in Him our sufficiency and the enablement so that with *eyes of grace* we may see the *grace of God* in the saints, checking our wayward tongues, and manifesting that which the world expects to see—love among the saints.

"Beloved, if God so loved us, we ought also to love one another." 1 John 4:11.

"Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil. Love never faileth." 1 Cor. 13: 4, 5, 8, R. V.

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. Those things, which ye have both learned, and received, and heard, and seen in me, do; and the God of peace shall be with you." Phil. 4:8, 9.

### *Experiences of a New Missionary in Liberia*

*Pearl Pickel*

I had a good trip through the interior with the exception of a few days that I was sick with fever. However, God graciously undertook for me, and I was soon on my way again. I give God all the glory, for I have not had one touch of it since then, and that was over a month ago. While traveling, we had to cross a deep stream of water on a log. I was being carried on the back of a native, and while we were crossing, the log slipped and down we went into the water. Even though the water was quite deep, over my head, and I did not know how to swim, I did not feel at all frightened. We were soon on our way again, but we had to walk for three hours after that before we came to a village where I could change my clothing. We stayed that night in a heathen town, and we slept in the king's house. It was anything but a palace—a little round mud house with just a mud floor and a leaf roof. There was only one room. The chickens slept over in one corner and Miss Bingham and I in the other. There were also plenty of rats running around overhead, but in the midst of it all, we were praising God for a place of shelter and protection. It is true we meet with many things which in the natural would be undesirable and most unpleasant, but the presence of

the Lord is so real that we think very little of these things.

Since I have been at Palipo, I have had the joy of going twice to Gittuka, a near-by town, with the gospel. The people there seem very hungry for the Word and continually ask for a native worker or a missionary. They want to be taught the "God way" as they express it. Do pray for the people in this town. We either go ourselves or send someone with the gospel every Saturday and Sunday. This is only one of many such towns. There is a great need of reaching farther out and getting the message to those who have never heard. I am believing God to make this possible.

### *Can We Have a Revival?*

(Continued from Page Three)

alone, it need be confessed to no other but God. 1 John 1:9.

2. *Personal confession*: for where the sin has been committed against another it must be confessed not only to God but also to the one who has been wronged. Nor will there be any peace until confession has been made and forgiveness sought. Matt. 5:23, 24.

3. *Public confession*: for where the sin has been committed against the church, that is to say the entire congregation, a class, organization, or company of people, the confession must be as public as the transgression.

4. As long as iniquity among the people of God is covered over and unconfessed just so long will the Spirit of God be unable to bring about a revival.

5. I am impressed with the fact that all over the world God is calling His people to earnest prayer for revival. Whenever God does this, and we obey the leadings of the Spirit, a revival is bound to follow.

In the matter of prayer as in everything else connected with our life and service we are utterly impotent without the Spirit of God.

The words of Zech. 4:6 are still pregnant with meaning—"Not by might, nor by power, but by My Spirit, saith the Lord of hosts."

"Not by might"—human force (margin, army). The word means a whirl of human force, an army, wealth, virtue, valor, strength. It is not by these that victory comes. "Nor by power,"—force outside of God, either physical, financial, or social. "But by My Spirit, saith the Lord of hosts."

If the people are to be moved God must move them. Let us not give way to discouragement and despair. The armies of heaven are at our disposal. God is waiting to put forth His power. And that He is going to do so is evident from the fact that He is putting a

Spirit of prayer upon many to that end. He can make the valley of dry bones to throb with life, (Eze. 37); and can cause the desert to rejoice and blossom as the rose. Isa. 35. Has He not promised to pour out His Spirit upon *all* flesh? I cannot feel that Pentecost (Acts 2) and the recent Latter Rain outpouring have filled up the measure of this promise. We are humbly and believing looking for a still larger fulfillment of the promise both upon Jew and Gentile. Let us then listen to the voice of the prophet (Joel 2:23) and "shout the victory everywhere." "Be glad . . . and rejoice . . . for He hath given you the former rain moderately and He will cause to come down for you the rain, the former rain, and the latter rain in the first month." Let us begin to praise God for "showers of blessing" and "floods upon the dry ground."

### *German Pentecostal Leader with Christ*

Our dear friend, Jonathan Paul of Berlin, Germany, one of the most godly men that ever walked this earth, has gone to be with the Lord he loved so well.

Pastor M. T. Gensichen writes from Berlin: "On April 25 the children of God in Germany were deeply touched by the news that Pastor Paul had gone to be with the Lord. When in 1909 the Holy Ghost was outpoured in Germany Pastor Paul became the head of this movement. A great number of brethren joined him from all parts of the country. We had many blessed conventions with him as the principal speaker. God revealed His glory by healing many sick people through Pastor Paul's ministry. For instance there was a woman that had a big wound of a hand's breath on her leg that had been open for many years. When Pastor Paul was praying for her I saw a thin skin spread over the wound and it was closed. He once told me that through his ministry God had healed thousands of sick people by the prayer of faith, from tuberculosis, cancer, gout and many other sicknesses. Even during his sermons many sick ones were healed according to Ps. 107:20. Certainly rivers of living water were flowing from him. In my longing for deeper blessing I sometimes visited him and he helped me with a precious word of blessing." We are sure that our brother is blessedly happy "with Christ, which is far better."

General Council of the Assemblies of God, San Francisco, Sept. 6 to 13. Pray for this meeting and do your best to attend.

# ∴ The Gospel in Foreign Lands ∴

## Evangelizing in New Districts

Mary E. Martin

There is a great spiritual awakening among the people here in Liberia. For the past twenty years the gospel has been preached in one of the most neglected districts of the West Coast of Africa with a fair measure of success, but the numbers have not been won for Christ that we have wished. Much prayer has ascended to the throne of grace in behalf of this extremely primitive, non-progressive people. Today, however, there is a mighty moving of God's Spirit among them. Many are casting aside their idols and jujus and are earnestly inquiring the way of salvation.

Miss Bingeman and I have just returned from an evangelistic tour. There are scores of tribes here in Liberia, each having its own dialect. We passed through seven tribes and preached in eighteen different towns. It is often difficult to get these distant tribes to understand the language of the tribe from which we have come. In one town I had to preach through two interpreters.

Tuesday night, February 17, we spent in a town just over the border in Tuobo tribe. We had several native Christians and evangelists in our party who were a great blessing along the way. When we entered the town, we inquired for the king's hut, which is customary for strangers to do in this country. We told the king who we were and that we had come to tell his people about God. Soon accommodations for the night were provided. Later we asked him if any one had ever been to his town to tell the people about the living God. He replied that a long time ago one woman had come this way but she had to pass on and could not stay. When we told him that we would like to have a meeting, he readily agreed. Out under the blue canopy of heaven our little group assembled. Our small kerosene lantern which we placed on the ground in front of us furnished the light for the entire congregation. We began singing songs in their own native tongue were soon surrounded by a large company. Many sat on the ground. Others brought their oddly made little chairs, only about four or five inches high. These people have no furniture. All their work is done on the floor, so they do not care for our high chairs. There is a peculiar joy and blessing in preaching the gospel to those who are hearing it for the first time. The next

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.

morning we had another meeting before leaving the town. We find hungry hearts wherever we go.

After the morning meeting we were soon on our way. After a few hours walk we saw a small village almost concealed from the passers by. The people were very fearful when they saw us coming into their village. They started to run away into the dense vegetation which surrounded the village. One man who was a little braver than the rest stood his ground and decided that there was no need to fear. He ran to his hut and brought us a chair. The others peered from their hiding places, but when they got a glimpse of our friendly smile, they too decided we were harmless and came where we were. Soon we were telling them to Christ who died for them.

The next town we came to had an air of semi-civilization about it, but the people were extremely superstitious and given over to demon worship. Nothing but the mighty power of God can break its charm and hold upon these people. We found only a very few who were interested in hearing about God. Quite a number came to the evening meeting, but there was not the interest we found in most places.

The next morning all the people were gathered together and no one was allowed to go to his work, since the witch doctor was making his medicine, and he had ordered all the people to be present. Many of the people in the town were dying, and he was supposed to make a concoction of wild herbs with perhaps a crab or a poisonous spider which he says has power to drive death away. West African demon worship is a darker picture than can be painted with words. As we watched this black art and the weird performances of these sons of Africa, our hearts longed to tell them of Jesus the Light of the world. We prayed that God would give us an opportunity to talk to them. At the close, we asked if we might talk for a little while. At first they refused and said we would hinder and drive away the devil's power. Without a doubt the very atmosphere was

charged with his presence. However, they finally consented, and we told them of their Creator and how Jesus became the great sacrifice for the sins of all. We left the town with a prayer to God that he would water His Word by the Spirit and cause it to accomplish something for eternal good.

There are open doors almost everywhere. People are asking for teachers and missionaries to come into their district and teach them about God. It stirs one's soul to the depth to travel for days, meeting people all the time who have never heard about God nor the story of Jesus and His love. In one town off the main trail, we were talking to the people about God, the Creator of all things and saying that He is the One we should worship. One very old man looked up at us with an expression of great surprise and wonder and said that no one had ever told him that before. Then he dropped his head with his eyes fixed upon the ground. It was plain to see he was in deep study concerning the things he had so recently heard. This is only one of the many thousand who are waiting for some one to come and tell them the way of salvation.

The native workers we have are doing well, but we need many more. Pray that many others may catch the vision and hear the call to carry the gospel to their own people. Pray for us. We need your prayers.

## Evangelistic Work in India

Bessie V. Gager

We are glad to tell you of gleams of light we are seeking in heathen hearts in this Basti District as we go about in the dirty little villages and up and down the dusty roads, telling of the only One who loves and saves sinners.

In a certain village a woman in tears asked, "Will He always hear, and where shall I go to pray to Him?" Hindus believe that they have to go on pilgrimages to certain distant places to worship. How glad we are to tell them that God will hear them anywhere and in any place. Another woman asked, "Can I get salvation at your house?"

We are finding great help and blessing in using pictures from a Sunday school picture roll, showing the last scenes of Christ's life—the trial before Pilate, the crucifixion, resurrection, and ascension. In one place an old man came up very close to the picture of the crucifixion that he might see it better. A crowd in a village manifested great sur-



prise as they listened to the story of Jesus and how He was raised from the dead, ascended, and went back to God, and that He is coming again."

One day a dear old woman said, "Such sweet words I have never heard. Let us go with you." Another said, "Take me with you." One asked, "How can Jesus come into the heart?" In one village where we had never been before a woman said, "If I could see Him I would believe." As we told her more about His wonderful love she said, "I do believe." She prayed as we taught her, asking Him to save her. One man we dealt with said, "I have never heard such wonderful things. They have found a place in my heart, and I believe that He is the Saviour." As he told us these things he wept.

As a rule the people listen well, but there are times when we meet with some difficult things. One day we were having a good meeting in a village when some men joined the crowd and began to argue. Finally they broke up the meeting, telling us to go to the roadside to preach. As we were leaving, some women told us how very sorry they were to see us go. They said, "Seeing you is like seeing the face of God, and we want to listen. But how can we? These men will not allow us to go to the roadside."

We get into some villages that are green soil, upon which the foot of missionary has never trod, and we are constantly telling the story of Jesus' love to many who have never heard. Please pray for those who raise their hand in our meetings signifying that they believe and want to become Christians.

### *Arrived in Persia*

*Philip J. Shabaz*

The highest type of life in the world, I believe, is to be in the will of God. There we find real peace, joy, contentment. Thank God it is our privilege to know the will of God and to be kept in it. When the time came for us to leave the homeland and those who are dear to us, in the natural it was unbearable. The hardest one to part with was my mother, as she is in her eighties. The thought of leaving the folks at home presented a very sad picture, but on the other hand we saw the beauty of being in the will of God. Surely all else seems inferior compared with being in His will. Because of this, we gladly stepped forth in the will of God, bid our dear ones good bye, and turned our faces toward the mission field of Persia.

As the boat left port and we realized we were turning our backs on all that was dear to us, it was hard to keep the

tears back. The first five days at sea Mrs. Shabaz and the baby were seasick, but after that we had a very pleasant voyage over calm waters.

When we reached Athens, Greece, we went ashore and saw the Acropolis, located upon Mars Hill where Paul preached the gospel to the heathen. Then on January 31 we reached the port of Haifa, Palestine, where we disembarked. We spent one night at a missionary rest home, located on Mount Carmel, where God answered Elijah's prayer by fire from heaven. Then we went on to Jerusalem. While in Jerusalem we had the privilege of staying with Miss Brown for a few days and also with Miss Radford, both Council missionaries. The Lord made our time useful while there, and we were enabled to preach through an interpreter. God blessed the Word as it went forth and souls were saved by His mighty power. We saw many places of Scriptural significance in Jerusalem, and it was surely touching. To see the places about which we have studied makes them very real. We saw Calvary and the grave where the body of Jesus was laid. Then as we walked up the Mount of Olives, we reflected on the ascension of Christ and His second coming when He shall set His feet again on the same mount. Yet in this city there is so much unbelief that it saddens one's heart. Let us pray for the peace of Jerusalem.

We left Jerusalem on February 21, and on our way to Persia passed through Damascus, another noted place in the Word of God. The straight street and the wall from which the apostle was let down are still to be seen. May the Lord establish a work in this city that it may again have the light of the gospel.

From Damascus on our way to Bagdad, we went by auto through the northern part of the Arabian desert. It was strenuous drive of twenty-four hours. We got through safely, however, although we were tired and worn out when we reached Bagdad. Even though we were tired, we felt it wise to hold services. The Lord helped and gave us strength to preach His Word. Souls were saved, and the truth of Pentecost was preached and presented to many. Some were convinced of the truth.

We arrived at Kermanshah, Persia, on the 20th day of March. At Kermanshah we found a small group of believers among whom Brother Warton had preached the Word. We also held special services there, even though we were tired and worn out from traveling. As the Word was preached, the Lord blessed. Souls were touched and definitely saved. The people crowd-

ed in until there was no place for them even to stand. The People here are really tired of the empty form of Christianity and are longing for the reality. The way they attend the meetings and their response proves this. Pray with us that God will supply the need for workers in this place.

Our next stop was Hamadan, Persia, where Brother Warton has labored for about seven years. This has been his main station from which he has reached out and established other works. The joy of our meeting was great as they had waited so long for us. At present we are conducting only the regular services, but soon we shall have meetings every night. The Lord has already blessed and we are expecting that God will give us a harvest of souls in this place for His glory. From here we are going to Rezia (Urumia), Persia, and after seeing the field there, we shall decide what is best for the work and where we shall locate.

We rejoice over the fact that we are in the plan and the will of God, and He has already proved that to us, since He has not only blessed us but He has blessed and brought others to Himself. The seal of God's approval upon us conclusively proves to us that we are in His holy will.

Pray for us as we labor in Persia. As far as the government is concerned, religious freedom has been granted, although there is considerable opposition from the public. We are thankful to all our loyal friends who have stood with us and helped to make our coming possible.

### *Notice*

This is to advise that Brother and Sister A. J. Princic formerly of Moscow, Idaho, have received the approval of the Missions Dept. to receive appointment as missionaries to the Congo as soon as the matter of their support can be satisfactorily arranged.

Brother and Sister J. H. Boyce of Siswa Bazar, India are temporarily located at Passaic, N. J. in charge of the assembly in that place. The extend a very cordial invitation to any Pentecostal people in the vicinity of Passaic, to visit the assembly. It is located at Trinity Pentecostal Church, Autumn and Central Aves., Passaic, N. J.

### *Our Pentecostal Number*

Circulate the Pentecostal message. Our last special Pentecostal No. is now on sale, 100 copies for \$1.00; 25 copies for 25 cents.

## In the Whitened Harvest Field

### THE NEW BETHEL TEMPLE Los Angeles, California

"The Lord hath done great things for us; whereof we are glad." Psalms 126:3. These words express the feelings of hundreds of worshippers in Bethel Temple, Los Angeles, when, on May 10, the new church was officially opened and dedicated to God. The new edifice is at 1250 Bellevue Ave., between Sunset Blvd. (by Marion St.) and Temple Str., and, with the site, cost \$60,000. The main auditorium, with its large platform, altar 60 feet long, graduated floor, balcony at the rear, etc., is commodious and comfortable. A thousand people can be seated without crowding, and with the floor rising toward the back and ending in a fine, roomy gallery, every worshipper in the building can see and hear plainly. Below the main auditorium is the Sunday school auditorium with ample class rooms for the growing Sunday school, while throughout the building there are prayer rooms and other conveniences for the comfort of the people.

"Bethel Temple was founded more than fifteen years ago by Pastor and Mrs. Geo. N. Eldridge who purposed that the property should always be held and used as a Pentecostal church, and that the work should be carried on as simply as possible under the leadership of the Holy Ghost. The present leaders are in full accord with the purposes and desires of the founders.

"On the opening Sunday morning nearly 1000 people gathered in the name of the Lord for the first service. Pastor Louis F. Turnbull was in charge, and Mrs. Turnbull, under the unction of the Holy Spirit, gave a message from Jude 20-21, presenting the four short exhortations to 'the beloved of the Lord'; 'Building up yourselves in your most holy faith; praying in the Holy Ghost; keep yourselves in the love of God; looking for the mercy of our Lord Jesus Christ unto eternal life.' In the afternoon another large crowd gathered for the special dedication service. The large platform was filled with Council workers from many parts of the District, and a loving, joyous spirit of co-operation pervaded the place. Brother W. W. Fisher, of Victoria Hall, led in the opening prayer, in which he touchingly and fervently asked the Lord to unite His people in love and fellowship. Brother A. G. Osterberg, District Superintendent, gave the address on what the true

Church of Christ is and for what it stands. He stated that one of the greatest problems we Pentecostal people have is to keep this movement spiritual, seeking to remove everything that would frustrate the true operation of the Holy Spirit and that would dishonor God. Brother Osterberg quoted figures to show how the Assemblies of God have increased in numbers throughout the United States during the past year. He also stated that God had given the Pentecostal people a message that meets the need of the world, and that so long as we continue to give and live that message in demonstration and power, the blessing of God will be upon us.

"Pastor Louis F. Turnbull made the dedicatory prayer while all the people stood with hearts lifted to God, unitedly dedicating to Him the beautiful new church He had given them for His holy service. The service

writes from Donna, Texas: "We are thankful to God for the way He is beginning to work in the Rio Grande Valley. At the beginning of this year there was only the one assembly, at Harlingen, now there are 4. Last December the Lord saved and baptized several through the preaching of Brother and Sister Sawyer in Edinburg, the first full gospel ever preached there. Then about the first of April Brother E. G. Kennedy came from Oklahoma with his tent and we have had a fine revival. Several others have been saved and some filled with the Spirit, as in Acts 2:4. Large crowds attend every night, both inside and outside the tent. Their hearts have been made tender as they have listened to the Word, and many have been convinced of the power of Christ to save. On the 17th we set the assembly in order with 38 charter members. Brother Kennedy was elected

pastor, and the good work goes on. We organized a Sunday school last Sunday, also a Christ's Ambassadors' class with Brother Victor Brown as leader. We plan to start a meeting at Donna soon with Brother and Sister Hale in charge."

### PEACE FOR SIN-SICK SOULS

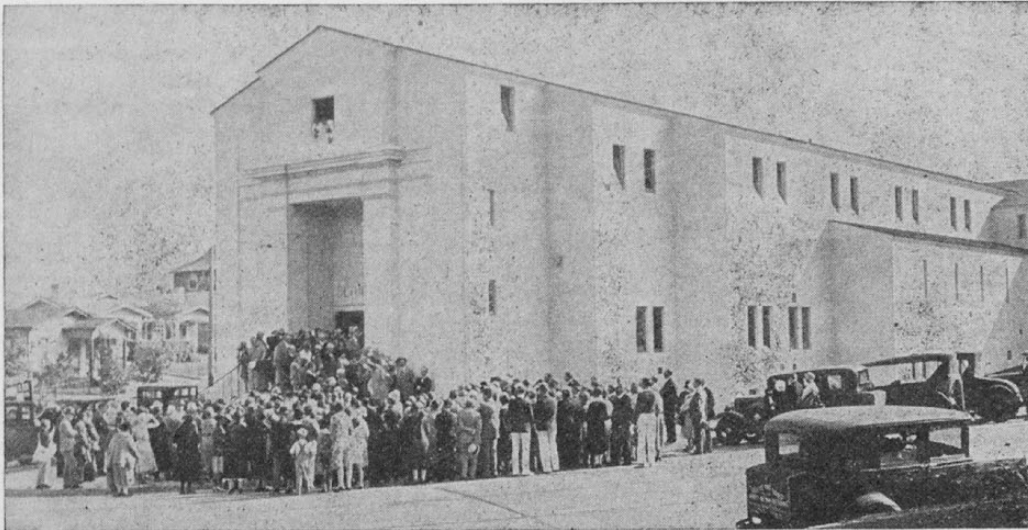
Pastor Robert H. Delaney writes from Detroit, Tenn.: "I

came to Detroit almost 2 years ago and began a meeting under an arbor; here God poured out His Spirit upon the lost and 30 found Christ as Saviour; 28 were filled with the Holy Ghost, in the old-time way. A church 32x50, was soon built, and an assembly set in order with 28 charter members. We now have a membership of 60. We have just closed a very precious revival with Evangelist J. E. Hamill, of Meridian, Miss., in charge. God confirmed His Word with signs following; the sick were healed, 30 plunged into the fountain of life and found peace for their sin-sick souls, 25 were baptized with the Holy Ghost and fire, and 21 followed the Lord in Christian baptism. We organized a Christ's Ambassadors' class with 31 charter members. Those who were once Pentecost haters acknowledged the experience to be a reality."

### GENERAL COUNCIL MINISTRY

The following names were added to our ministerial list during the month of May 1931.

Boyce, J. H., Passaic, N. J.



The New Bethel Temple, Los Angeles, Calif.

closed with all heartily and devotedly singing:

'All hail the power of Jesus' name,  
Let angels prostrate fall.'

Throughout the day the people gave a cash offering of \$1200.00 and a pledge offering of \$1800.00 towards the new church building fund."

Pastor Turnbull stated that the church has always been a missionary church, having for years given an average of \$1000.00 a month for missionary work,—the major portion being sent through Headquarters at Springfield, Mo., the balance being sent direct to missionaries on the foreign field and used in home missions.

We pray that this new church will be used of God to secure new material, to polish and prepare stones for the great Temple of God, which will be filled with His glory.—A. W. Frodsham, Burbank, Calif.

### SOUTHERN HEARTS MADE TENDER

Brother W. B. Lane, Sectional Presbyter,



Brothers, Harry Lee, Medina, Ohio  
 Brown, Archie, Attica, Ind.  
 Corbin, Chester A., Moscow, Ohio  
 Cornell, Francis C., Fayetteville, Ark.  
 George, Alexander B., Orrville, Ohio  
 Miller, Clifford A., Cleveland, Ohio  
 Miller, E. Edward, Indianapolis, Ind.  
 Nash, Mrs. Pearl, Cincinnati, Ohio  
 Richardson, Wm. C., Muncie, Ind.  
 Sappington, L. A., Palmyra, Ind.  
 Seaholm, Minna O., Findlay, Ohio

The following names were removed from our ministerial list during the month of May 1931.

Campbell, J. F., Bixby, Okla.  
 Hadsock, Perry W., Jacksonville, Fla.  
 Moss, Harold H., Chicago, Ill.  
 Walthall, W. Jethro (Deceased), Malvern, Ark.

**THE LOVING SHEPHERD'S CARE**

Pastor Charles Spotts writes from Billings, Okla.: "We have just held a meeting in the oil town, Hamilton, Kans.; the Lord worked by drawing the hearts of men unto Himself. There were 14 saved and baptized with the Holy Ghost, as in Acts 2:4, and some were healed. The gospel message was received with gladness and many were refreshed by the showers of Latter Rain. Mrs. Spotts remained to minister for a time to those who had committed themselves to the loving Shepherd's care; for the present I shall labor here in this very needy field."

**HUNDREDS INFLUENCED FOR GOD**

Pastor Elmer L. Simbro, writes of the revival in Eldon, Ia.: "Evangelist Hannah Mae Steinle, of Dorrance, Kans., has been in charge of a revival here recently, which was carried forward under the direction of the Holy Spirit. A large number sought the Lord for the peace He has promised to those who call diligently upon His name; one received the Holy Ghost, and 14 followed the Lord in Christian baptism. God was with us in a mighty way; many evenings the church could not accommodate the crowds. More than 600 witnessed the baptizing on the last Sunday. Perhaps as never before the community is influenced to seek God, and we feel that the benefits of this meeting will live on in the hearts of the people of Eldon."

**NEARING 200 MARK IN CAPITAL**

Pastor Harry L. Collier writes from Washington, D. C.: "The city-wide revival being conducted by Evangelist Edith Mae Pennington, under the auspices of the Full Gospel Tabernacle, is sweeping forward with such momentum and power that we have concluded to continue indefinitely. The full gospel testimony has attained its greatest heights here during this campaign. Hundreds were turned away from the first meeting in the church and, to accommodate the people, we have moved the meetings to the Masonic Temple at 13th Street and New York Avenue. We are now in the 6th week. It is an old-fashioned outpouring from heaven, with nearly 200 already saved, reclaimed, or baptized with the Holy Spirit. Hundreds were turned away from the great auditorium on the night when Sister Pennington gave her life story."

**"HORN OF POWER" AT ANTLERS**

Sister J. W. Ladyman, Evangelist, writes from Antlers, Okla.: "In the recent revival held here, as the Word went forth in the power of the Lord, about 9 confessed Christ as their Saviour, rejoicing in "the horn of their salvation, their refuge and their rock" (2 Sam. 22:3) and 3 received the Baptism with the Holy Ghost."

**IN HIS GRACIOUS FAVOR**

Pastor Homer Peterson, Newport News, W. Va., writes: "Evangelist Emma Van Dalen of Seattle, Wash., has just been with us in a revival, giving forth the Word of life to the hungry. A number responded by yielding themselves fully to the Saviour; several were baptized with the Holy Ghost according to the promise of the Father, and in every way the work was built up and the name of the Lord glorified."

**BRIEF MENTION**

Sister Ezma Pate writes from Smithville, Tex.: "Evangelists F. A. Hale and wife, of San Antonio, with the help of Sister Gracie Kirkland and her mother, of Gonzales, have held a very precious meeting at this place. Five were saved and many received great spiritual strengthening; a young Mexican girl gave her heart to Christ and was healed of T. B. which has brought much glory to the great Physician."

**A GOOD START**

Pastor A. A. Wilson wires from Kansas City, Mo., "Faith Temple (13th and College) Evangelistic Campaign under big gospel tent conducted by Evangelist Earl Winburn of Canada going over big; 21 saved and 18 received the Baptism in the first week."

**FIRST PINK WRAPPER NOTICE**

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.

**HIS INSPIRING PRESENCE**

Pastor Irl J. Walker, Portland, Ore., writes: "We want to praise the Lord for what He is doing in our midst in the assembly here. Evangelist C. H. Austin, of California, has been with us in a 3-weeks' meeting and God has wonderfully blessed the saints with His inspiring presence. A number were saved and reclaimed and 20 followed the Lord in Christian baptism; at this baptismal service 2 others yielded their lives to Christ and were baptized with the Spirit the same night. The assembly is still going forward in the name of our King. We welcome all Council ministers passing through to visit our work."

**RENEWING THE WASTE LAND**

Brother H. L. Bayless, writes from his new address at 3033 W. Cornelia St., Greenville, Tex.: "After a 5 month pastorate at Weleetka, Okla., we felt impressed to come here. The Lord has given us a number of souls as a reward for our labor. A revival which we have held at Stringtown, near here, resulted in the salvation of a number of unregenerated people and the encouraging and 'bring again' of some who had become oppressed and disheartened. The church will soon be set in order with about 20 members. We praise the Lord for the privilege of working in such a needy and responsive field."

**NEW TABERNACLE AT HARRISON**

Pastor Paul Jones, writes from Harrison, Ark.: "Brother David Burris, District Superintendent, from Russellville, and Brother Chas. Pepper, from Eureka Springs, and a good number of our local ministers and saints were with us for the dedication of our new Gospel Tabernacle the first Sunday in May. The presence of the Lord made it a joyful day for all present. Sister Eva Wright, from Eldorado, and Sister Elsie Torrance, from Russellville, then began a revival which lasted for 2 weeks and was graciously accompanied by the power of the Lord. Thirty-three received Christian baptism, and a good number were saved and received the glorious Baptism with the Holy Ghost."

*From Now to Jan. 30, 1932, for 50 cents*

We shall be glad if every reader of the Evangel will help us to secure new subscriptions for the Pentecostal Evangel at this time. We are extending our fifty cent special offer to now include the first five issues in January. Tell your friends and offer to send in their subscriptions for them. Please add twenty-five cents extra for Canadian and Foreign subscriptions to pay for extra postage. You can use the form below.

Please send the Evangel from now until Jan. 30, 1932 to the following:

Name \_\_\_\_\_  
 Street \_\_\_\_\_  
 City \_\_\_\_\_ State \_\_\_\_\_  
 Name \_\_\_\_\_  
 Street \_\_\_\_\_  
 City \_\_\_\_\_ State \_\_\_\_\_  
 Sent in by: Name \_\_\_\_\_ City \_\_\_\_\_

**THE SAME "UPPER ROOM" POWER**

F. A. Loomis, writes from St. Joseph, Mo.: "God is moving among His people in the assembly here imparting strength and encouragement to all. Many are finding the blood of Christ in its saving, cleansing power, and many others are rejoicing in the coming of the Holy Ghost, descending in like manner as in the "Upper Room" at Jerusalem. The revival is still continuing, under the leadership of Evangelist Sister Ray, of Trenton; Brother Vantre is pastor. We shall be glad to have any of the Council brethren passing through to visit us."

**Forthcoming Meetings**

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

General Council of the Assemblies of God, San Francisco, Sept. 6 to 13.

JOPLIN, MO.—Evangelist Jacob Miller will be with us June 9-28, 1508 Virginia.—S. K. Biffle, Pastor.

ALBANY, ORE.—Evangelist A. C. Valdez will hold meetings in his big tent starting June 7 and running indefinitely. Bring your camping outfits. L. L. McFarland, Pastor. 225 E. 2nd St.

KELLYVILLE, OKLA.—Brother Oney Dunn, of Claremore, Okla., will begin an old-time brush arbor meeting at the Wyatt mission, south of the Wyatt schoolhouse, between Bristow and Kellyville, July 4.—Pastor J. H. Lawson.

QUINCY, ILL.—Evangelists Willard and Christine Peirce, of Toronto, Can., will conduct a city-wide campaign in a large gospel tent, starting June 21, lasting 2 weeks.—Richard and Adele Carmichael, Pastors.

SAN JOSE, CALIF.—Singing Evangelists, Meyer and Alice Tan Ditter, will hold services at the Upper Room Mission, 4th and San Antonio Sts., July 15-Aug. 16.—Pastor Max Freimark, 687 S. 12th St.

NEVADA, MO.—Myrtle Snair, a young evangelist of the South Florida District, will conduct a revival at the church at 613 E. Cherry St., beginning June 14.—C. F. and J. M. Bryant, Pastors.

BONIFAY, FLA.—Local camp meeting for the 3rd sub-District of the West Florida District, June 19-July 5, at Old Cedar Tree, 6½ miles north of Bonifay on Alabama and Gulf highway. Bring tents and linens for camp.—B. F. Bullington, Graceville, Fla., District Presbyterian.

PASO ROBLES, CALIF.—The Coast District fellowship meeting will be held at Church of the Full Gospel, 1233 Pine St., June 15; 10:30, 2:30, 7:30. District Superintendent, A. G. Osterberg and other ministers will be with us.—Pastor S. W. Squier.

COATESVILLE, PA.—Evangelist L. A. Hill, of Lancaster, Pa., will begin a healing and revival campaign June 10 in the First Pentecostal assembly at Smith's Hall, corner Strode Ave. and Harmony St. Services nightly except Mondays, at 7:45 D. S. T. Assistance received gratefully.

CHICAGO, ILL.—Evangelist C. Stanley Cooke, of Hagerstown, Md., will conduct revival services at Full Gospel assembly, 538 Laverne Ave., 2 blocks west of Cicero Ave., June 4-21, every evening at 8:00 except Saturdays. Sundays, 11:00, 3:30, and 7:30.—Pastor M. J. Hagli, Phone Mer. 3066.

CHICAGO, ILL.—Big outdoor union meeting of the Pentecostal churches of Chicago, July 4, at Caldwell Forest Preserve; take Milwaukee Ave. cars to end of line; signs will direct you to grounds. Real old-fashioned camp meeting; basket lunch.—Carl J. Frizen, 5003 Berwyn Ave., phone Kildare 6341.

**SPECIAL DAY OF FASTING**

NOTICE.—At the First Assembly of God, 1813 West 2nd St., Oklahoma City, Okla., beside the regular Sunday services, including Sunday school, at 9:45 A. M., morning worship at 11:00, Young People's Hour at 6:00 P. M., evangelistic service at 7:30, we have devoted Tuesday to fasting and prayer and divine healing, closing with praise service at 7:30. Prayer meeting Friday night.—W. O. McDonald, Pastor, 1809 May Ave.

TATUM, N. MEX.—Evangelist J. G. Garland, of Oklahoma, will be in charge of a camp meeting here beginning Aug. 1. We are just completing our new mission and will be heavily burdened, so please come to lift and assist, and take care of yourselves as far as possible.—Pastor J. H. Brown, Secretary T. E. Fisher.

**EASTERN DISTRICT CAMP MEETING**

GREEN LANE, PA.—Maranatha Park, 22 miles south of Allentown on Route 29, July 17-August 9; on new 27 acre tract of grove and meadow belonging to the Pentecostal fellowship. Prominent speakers. Write for information to E. C. Sikes, Secretary, 282 Lincoln St., Long Branch, N. J. Credential committee will meet for examination of candidates for ministry on July 28.

**SUMMER BIBLE INSTITUTES**

Short Bible Institutes will be conducted by Brother P. C. Nelson, President of the Southwestern Bible School as follows: Ft. Smith, Ark., (New Bethel Assembly, 2201 N. 8th St.,) May 10-24; Russellville, Ark., May 25-June 7; West Monroe, La., June 9-16; Shreveport, La., June 18-23; Battle Creek, Mich., July 5-19. In connection with these Bible courses in the epistles Brother Nelson will hold evangelistic services each evening.

**KANSAS DISTRICT CAMP MEETINGS**

The Eastern Kansas camp meeting will be held July 16-26. Location to be announced later. North Central, at Woodston, July 30-Aug. 9. South Central at Attica-Sharon, Aug. 13-23. Brother Myer Pearlman, instructor at Central Bible Institute, will be Bible teacher at all camp meetings. Brother Stanley Cooke, Funkston, Md., will be evangelist in the last two camps.—Fred Vogler, District Superintendent, 1034 S. Lawrence St., Wichita, Kans.

**MISSISSIPPI DISTRICT COUNCIL**

LAUREL, MISS.—Nineteenth annual session, July 14, at the church, 10:00 A. M. Ministers, delegates, and visitors will be entertained free as far as possible. One delegate from each assembly will be recognized. Let each assembly send its delegate with instructions as to what they wish discussed by the Council. Licenses and renewals will be granted. Applicants must appear in person if at all possible. Brother Ernest Williams, General Superintendent, will be present throughout session. We urge all the constituency to attend. Visiting ministers from other Districts will be welcome. Write Pastor E. W. Bethany, Box 125, (Laurel,) or District Superintendent Stephen Vandermerwe, Box 191, West Jackson.

**NORTH CENTRAL DISTRICT COUNCIL CAMP MEETING**

ALEXANDRIA, MINN.—Fifth annual camp meeting June 21-July 5. Dr. Chas. S. Price expects to speak twice each day. Many other preachers and Bible teachers will be present. The camp grounds consist of 13 acres on Lake Geneva. Splendid meals will be served in dining hall. Tents may be rented on grounds, or rooms may be secured about 1½ miles from camp. The annual District Council meeting will convene June 23. All ministers of the North Central District are requested to come. Candidates for license or ordination must be present in person to meet the presbytery.—Pastor F. J. Lindquist, 3015 13th Ave. S., Minneapolis, Informant.

**POTOMAC DISTRICT CAMP MEETING**

POTOMAC PARK, MD.—July 24-Aug. 16, at Potomac Park Camp, half way between Hagerstown, Md., and Martinsburg, W. Va. Brother Loren B. Staats, of Blue Rock, O., chief speaker; Evangelist Etta E. Reckley, of Miles City, Mont., and Pastor E. F. M. Staudt, of Baltimore, Bible Teachers. The new tabernacle will be ready and will add much to the comfort of the camp. Meals on cafeteria style, tents and cabins for rent, some rooms available near grove, camping room for your own tent. Bring bed linen and blankets. Cabins are being built; grounds prepared. If your subscription for 1930 is not paid in full, please forward at once if possible to pay for labor and material. Write or phone Potomac Park Camp, Falling Water, W. Va., Phone, Martinsburg 801F3, %Harry V. Schaeffer, Chairman.

**MISCELLANEOUS NOTICES**

CHANGE OF ADDRESS.—I have accepted the pastorate at Munford, Tenn., where I receive mail.—T. C. Anderson.

CHANGE OF ADDRESS.—I am at present in charge of the work at Rush Springs, Okla., where I receive mail.—P. L. Underwood.

CHANGE OF ADDRESS.—Mr. and Mrs Albert W. Lawrence, having accepted the pastorate at Grafton, Ill., will receive mail there.

WANTED.—I will gladly use in God's service among His appreciative poor, all cards, mottoes, pictures, anything beautiful or attractive to children, all kinds of Holy Ghost literature. With gratitude, James Chapman, Route 1, Box 117, Barnesville, Ga.

FOR SALE.—Tent 40x60, in fair condition, price, \$110.00.—W. A. Miller, 832 Lonvale St., Hagerstown, Md.

NOTICE.—Young cornetist, recent convert from Roman Catholic faith, and wife, desire to enlist in the Lord's work with good evangelist. Willing to trust God for support.—J. W. McLaughlin, Newcastle, Tex.

WANTED.—To get in touch with an evangelist and wife in need of a pianist; I also sing and do personal work. Prefer pioneer fields.—Ruth Bate-man, Box 313, Davenport, Okla.

**OPEN FOR CALLS**  
**Evangelistic**

Mrs. Bessie Kaldenberg, better known as Bessie Downing, Otley, Ia.; "Experienced in gospel work in both north and south. Excellent references."

**Pastoral**

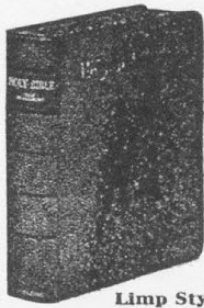
Brother V. H. Ray, Route 4, Box 118, Bristow, Okla., a member of the Arkansas-Louisiana District Council, can furnish reliable references; have had 6 years of experience in ministry.

**WORLD MISSIONS CONTRIBUTIONS**

June 1 to 4 inclusive

|  |           |
|--|-----------|
| All personal offerings amount to                               | \$894.35  |
| .72 Assembly of God Barnett Mo                                 |           |
| 1.00 Assembly of God Mt Hope W Va                              |           |
| 1.00 Assembly of God Yazoo City Miss                           |           |
| 1.83 Assembly of God S S Memphis Tex                           |           |
| 2.00 Pentecostal Missionary Society Auburn Wash                |           |
| 2.00 Assembly of God S S Chester Ill                           |           |
| 2.00 Christ's Ambassadors Electra Tex                          |           |
| 2.05 Pentecostal Assembly of God Pomeroy Wash                  |           |
| 2.20 Assembly of God S S Elvins Mo                             |           |
| 3.23 Christ's Ambassadors Carthage Mo                          |           |
| 3.50 Women's Missionary Council Burkburnett Tex                |           |
| 4.00 Auburn Pentecostal S S Auburn Wash                        |           |
| 4.09 Sunday School Wilson Okla                                 |           |
| 4.10 Assembly of God S S Arcadia Kans                          |           |
| 4.45 Assembly of God Creston Iowa                              |           |
| 4.50 Assembly of God North Venice Ill                          |           |
| 4.86 Pentecostal Assembly of God S. S. Guthrie Okla            |           |
| 5.00 Assembly of God, Portsmouth N H                           |           |
| 5.00 Pentecostal Pilgrim S S Smoke Run Pa                      |           |
| 5.00 The Pentecostal Mission Monessen Pa                       |           |
| 5.00 Christ's Ambassadors, Altoona Pa                          |           |
| 5.00 Bethel Assembly of God S S Phoenix, Ariz                  |           |
| 5.12 Assembly of God, Cambridge Ohio                           |           |
| 5.29 Lee Street Ambassadors Bloxi Miss                         |           |
| 5.43 Assembly of God Williston N Dak                           |           |
| 5.50 Christ's Ambassadors Cache Okla                           |           |
| 5.57 Christ's Ambassadors Crosby N Dak                         |           |
| 5.65 Aberdeen Gospel Tabernacle Aberdeen Wash                  |           |
| 5.65 Busy Bee Missionary Band Berwind W Va                     |           |
| 6.00 Full Gospel Church Guinea Corners Willard Ohio            |           |
| 6.97 Assembly of God Tyler Tex                                 |           |
| 7.50 Maumee-Swanton Prayer Band Maumee Ohio                    |           |
| 8.00 Magnolia Park Women's Missionary Council, Houston Tex     |           |
| 8.22 Bethel Tabernacle and S S Havre Mont                      |           |
| 9.00 Christ's Ambassadors Full Gospel Tab'n Hammond Ind        |           |
| 9.28 Home Gardens Assembly S S and C A Tulsa Okla              |           |
| 10.00 Sherman Assembly Kane Ill                                |           |
| 10.00 Hayfield Assembly Winchester Va                          |           |
| 10.00 Pentecostal S S Carbondale Pa                            |           |
| 10.27 Assembly of God S S Newton Kans                          |           |
| 10.60 Full Gospel Mission Palm Springs Calif                   |           |
| 12.00 N. Peoria and Haskell Mission Tulsa Okla                 |           |
| 13.31 Berean Bible Institute, San Diego Calif                  |           |
| 14.57 Granada Gospel Tabernacle Granada Minn                   |           |
| 14.79 Faith S S Southeast of Chadwick Mo                       |           |
| 15.00 Full Gospel Tabernacle Watertown N Y                     |           |
| 15.00 First Baptist Church San Jose Calif                      |           |
| 16.85 Full Gospel Assembly Chicago Ill                         |           |
| 20.00 Assembly of God Ewing Mo                                 |           |
| 23.75 Full Gospel Crusaders Trinity Tab'n St Louis Mo          |           |
| 25.00 Full Gospel Mission West Los Angeles Calif               |           |
| 25.00 Pentecostal S S Peckville Pa                             |           |
| 27.50 Assembly of God Roundup Mont                             |           |
| 30.00 Ladies' Auxiliary First Baptist Church San Jose Calif    |           |
| 30.00 Bethel Temple Chicago Ill                                |           |
| 30.00 North Cumberland Assembly of God Cumberland Md           |           |
| 36.00 Full Gospel Tabernacle Cuyahoga Falls Ohio               |           |
| 60.00 Gospel Lighthouse and S S Asbury Park N J                |           |
| 60.00 Pentecostal Assembly Ashtabula Ohio                      |           |
| 65.00 Pentecostal Church Peckville Pa                          |           |
| 72.64 Ohio Christ's Ambassadors                                |           |
| 131.69 San Diego Pent'l Full Gospel Tabernacle San Diego Calif |           |
| 134.00 Christian Assembly Cincinnati Ohio                      |           |
| 145.61 Full Gospel Church Baltimore Md                         |           |
| 159.22 First Pentecostal Church Wilmington Dela                |           |
| 175.00 Pentecostal Church Scranton Pa                          |           |
| Total amount reported  | \$2462.79 |
| Home missions fund   | 18.08     |
| Office expense fund  | 20.18     |
| Deputational expense fund                                      | 1.14      |
| Reported as given direct to missionaries                       | 143.50    |
| Total for foreign missions                                     | \$279.89  |





Limp Style

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 went up into a mountain: and which is in heaven.  
 when he was set, his disciples | 17 ¶ Think not that I am come

C stands for Condition of Sinners Described; T stands for Testifying or Confessing the Lord. Note the reference at the end of paragraph indicating where next verse on same subject will be found. In this way the sixteen subjects making up the Theme of Salvation are marked in this Testament. Size 3 3/4 x 4 3/8 inches.

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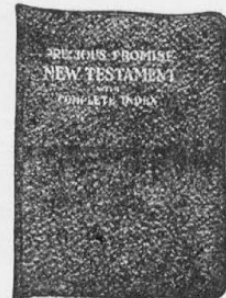
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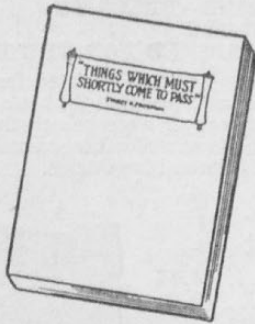
Aaron, Lk. 1:5; Acts 7:40; | adjuring, Matt  
 Heb. 5:4; 7:11; 9:4. | 5:7; Acts 19:1  
 Abaddon, Rev. 9:11. | admonition, Ac  
 abba, Mk. 14:36; Rom. 8:15; | 15:14; 1 Co

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