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Daniel's God Proves Himself in the Twentieth Century

By H. B. Garlock

WAS born on a farm in Connecticut. When about ten years of age father and mother went forward in a Methodist revival. Mother was definitely saved but father seemed to be unable to stand until he came in contact with Pentecost some years later.

While attending a Christian and Missionary Alliance convention someone handed my father a copy of *Word and Work*. It contained an announcement of a meeting being conducted by Sister Etter in Framingham, Mass., and told how people were being delivered from the liquor and tobacco habits and were being healed physically. Father was suffering from the effects of spinal meningitis, was a great smoker, and used liquor and opium. When he read about this meeting he felt as though it was his only hope, his last chance, so he took a train to Framingham. Sister Etter prayed that God would deliver him and fill him with the Holy Spirit. He was instantly delivered from the effects of meningitis, and all desire for liquor, opium, and tobacco left him. He came home.

Father had never seen anyone speak with tongues and knew very little about it; but three days after he arrived home he woke up at eleven o'clock one night speaking in tongues. We were all curious, and I remember being a little suspicious and watch-

ing to see whether it was real, thinking that perhaps he would be back before long to his old haunts and habits. But it lasted!

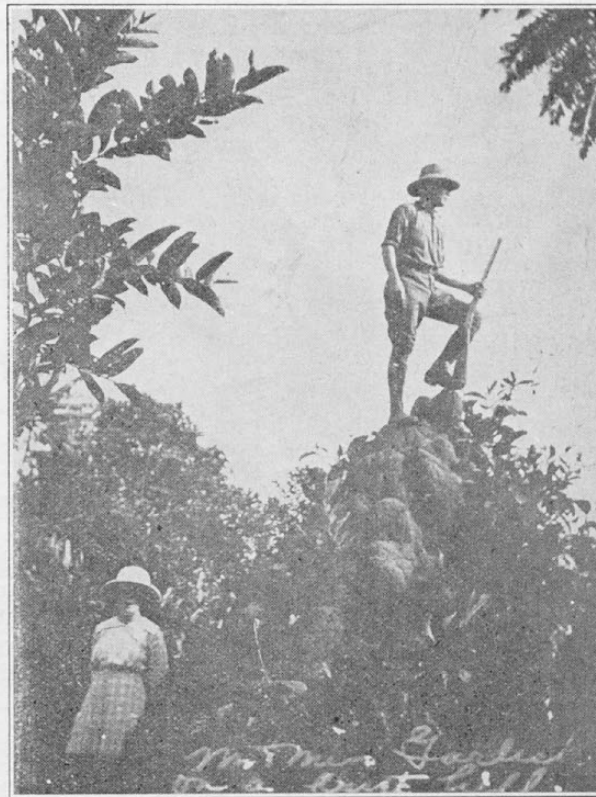
Then we began to have prayer meetings in our home, and the more spiritual people from our church and neighborhood would gather for prayer. In

a few months the whole family of father, mother, and ten children, had received the Baptism in the Spirit. I received on Christmas Day, 1913, and felt called into the work of the Lord from that day forward, though I was only a lad.

About five years later I was very ill with influenza. I turned cold and my heart seemed to stop beating. It seemed as though my spirit left my body and I started on the way to glory when a voice spoke to me three times, saying, "If you come now you will come empty handed. I have called you to be a worker for Me." I answered, "Yes, Lord, I will go back then." When I opened my eyes my bed was surrounded by saints who were rebuking death and calling on God to raise me up; and when they saw my eyes open there was a regular camp meeting. I had been fighting the call of God to my soul and putting off going to Bible school, but in three days' time I boarded a train for the Beulah Heights Bible school, and it was there God gave me a definite call to Africa.

I had asked the Lord to let me go to a hard field, if there was any such thing. While in prayer there suddenly appeared before me a mountain with the devil standing on top of it, and oh what a look of fiendish glee was on his face. All around him was a sea of black faces, moving to-

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Brother H. B. Garlock on top of a gigantic ant hill in Liberia. His sister, Mrs. Blanche Trotter, is seen at the side of the hill.

"Visions and Revelations of the Lord"

An Analysis of Their Nature and Purpose

Donald Gee

2 Cor. 12:1

The granting of visions and dreams forms an integral part of the prophecy of Joel, quoted by Peter as finding fulfillment in the Pentecostal outpouring of the Holy Spirit (Acts 2:17); and therefore any claim that "this is that" may be expected to include something of this promised manifestation of the Spirit also. Such things were not limited to the Day of Pentecost; they became part of the continued experience of the Early Church.

In believing that they will still have a place among those who enjoy a Pentecostal fullness of the Spirit we have also to remember however that this subject needs approaching with unusual care, because the chances of deception are extraordinarily present. Human imagination and even disordered imagination, can run riot on this line. Dreams are most frequently the result of purely natural physical or mental causes. Visions may be the result of a temperament that naturally runs along the line of the visionary and imaginative, and can easily be the result of some strong natural desire, or be colored by some strong natural bias.

Prophesying is another of the promised parallel Pentecostal manifestations of the Spirit. The New Testament has clear instructions as to the right attitude we are to take towards such utterances. "Despise not prophesyings: prove all things: hold fast that which is good" (1 Thess. 5:20, 21); "Let the prophets speak two or three, and let the other judge." 1 Cor. 14:29. Exactly the same principles must guide us about visions and dreams. They are not to be despised if they appear to be from the Spirit of God, but we must exercise careful discrimination before we place any weight upon their presumed revelation. It is also to be remembered that it is possible to err completely in our interpretation of a vision or dream, even though the vision or dream itself may be genuinely from the Holy Spirit.

We believe that the best way to indicate sound methods of approach to this subject will be to analyze the nature and purpose of the visions granted in the Early Church. Fortunately we have in the New Testament, and especially in the book of Acts, quite a considerable amount of material, about

the genuineness of which there can be no question. There are *nine* such visions recorded:

1. To Ananias; to go to Saul of Tarsus. Acts 9:10-16.
2. To Cornelius; to send to Joppa for Peter. Acts 10:3-6.
3. To Peter; the vision of the great sheet, on the housetop. Acts 10.
4. To Paul; the "man of Macedonia." Acts 16:9.
5. To Paul; at Corinth. Acts 18:9.
6. To Paul; in the temple at Jerusalem. Acts 22:17-21.
7. To Paul; when in peril at Jerusalem. Acts 23:11.
8. To Paul; in the midst of the great storm at sea. Acts 27:23.
9. To Paul, when he was caught up into Paradise. 2 Cor. 12:1-7.

It will be seen that four of these visions were for guidance (Nos. 1, 2, 4, and 6); three were for personal comfort (Nos. 5, 7, and 8); and two for giving revelation (Nos. 3 and 9).

The appearance of the glorified Lord to Saul outside Damascus will be dealt with later, as there are grounds for placing it in a category by itself. It was rather more than a "vision" in the ordinary sense, though called by Paul "the heavenly vision" in Acts 26:19.

Neither do we include the vision, or rather series of visions, given to John on Patmos, and comprising the book of Revelation. These quite obviously are also in a very different category from those listed above. They were given by the Lord to complete the body of Scripture, and they come in the same order of revelation and infallibility as the rest of the "prophecy of Scripture." 2 Pet. 2:20. They are quite different from those personal visions recorded in the book of Acts, in the same way that the infallible word of God in the prophecy of Scripture is very different from those incidental prophetic utterances which the Church was commanded to "judge." Apocalyptic visions on the line of the book of Revelation need to be accepted today with extreme caution; and if they "add" in any way to the word of that prophecy, and to the full and sufficient revelation already given to us in the Scriptures, then they are to be summarily rejected. Rev. 22:18. To build any doctrines on such modern visions is specially to be utterly condemned as error and deception of the

gravest kind. The only purpose of visions of that type today will be to throw new light on old revelation.

Turning now to fuller examination of the nine visions listed above, we find the following interesting and instructive facts brought to light:

(a) *All These Visions Were Given Spontaneously.*

This is of great importance. Not once was the vision sought after, or even expected. Herein lies the pitfall that leads so many astray regarding both visions and also prophesyings; they definitely *seek* such things. To seek either a vision or a prophecy immediately predisposes one to a working of their own mind and imagination. In the vast majority of cases there will be some natural bias in a certain direction. In any case the probability of a pure manifestation of the Holy Spirit is very small; and the directive value of such a vision is practically nil.

(b) *Natural Wishes and Inclinations Were Crossed.*

This also is worthy of special notice. The last thing Ananias wanted was to interview Saul of Tarsus, and thus, apparently put his head in the lion's mouth. Acts 9:13, 14. It was only after a great struggle that Peter could bring himself to accept the revelation of the vision given upon the housetop. Acts 10:14. Paul wanted to stay and testify of his conversion to his old associates in Jerusalem, but he was sent "far hence." Acts 22:21. Silence was imposed upon him regarding the things he heard in the vision of Paradise (2 Cor. 12:4); only the exigencies of defending the apostolic office caused him to mention it at all.

In contrast to all this are those visions by misguided folk who all too obviously have their supposed revelations colored by strong personal desires, tastes or animosities; and are certainly ready to talk about them to everybody and publish them broadcast.

(c) *The Visions Agreed with Facts and Circumstances.*

In two of them most detailed directions were given for finding the lodging of certain individuals. Ananias would find Saul in the house of Judas on the street called Straight (Acts 9:11); Cornelius could find Peter in the house of Simon the tanner by the seaside. Acts 10:6. In both cases it turned out exactly as stated in the vision. Paul's vision of the "man of Macedonia" (16:10) fitted in with the circumstances that they were in the port of Troas, the logical point of departure for Macedonia, and that every door behind them had been closed by the Lord, and Europe was waiting for the gospel.

Visions that do not prove true to facts can easily be stamped as *not* proceeding from the omniscient Spirit of Truth. And visions of presumed guidance on the lines of the "man of Macedonia," while of a very precious order for those anxiously seeking to go forth in missionary or other service, must nevertheless be seen to fit in with all the circumstances, and other possible indications of God's will, before being accepted as conclusive evidence of divine guidance. The others in Paul's party evidently had a "witness" that his vision was truly from the Lord, and we do well to seek such an agreement from reliable coworkers. To strike out on an individualistic line solely on the strength of some vision is almost certain to prove one mistaken.

(d) *A Voice Was Heard Speaking in Every Case.*

There is a striking uniformity about the fact of this apparent detail. The result was that in every one of these cases the plain meaning and purpose of the vision was not left in any uncertainty. Peter's doubt (Acts 10:17) arose from his Jewish prejudice rather than from any special obscurity in the vision itself, and its full significance became immediately obvious to him when the messengers arrived.

How different, therefore, were these direct and plain visions and revelations from the Lord compared to the enigmatical and ambiguous "visions" sometimes recounted today, of no certain meaning, or else requiring an involved interpretation.

(e) *They Were Not Visions of Other Persons.*

This is refreshing and significant, in view of the frequency with which modern visionaries and prophets have "revelations" (?) concerning other believers. In these Scriptural cases recorded for our instruction the visions were either of the Lord Himself (Blessed vision!), or else of some angelic messenger. Saul was only referred to incidentally in the interview between the Lord and Ananias. Acts 9. The "man of Macedonia" was quite impersonal. Probably no greater abuse of the Pentecostal promise of "dreams and visions" has occurred, than the excuse it has been made use of for giving forth supposed revelations from the Lord concerning individuals. We hardly know which is worse—the vision intended to flatter and obviously resulting from personal admirations, or the vision plainly inspired by personal antipathy. Our hearts are to be searched by being in the personal presence of God (Isaiah 6), and by the Spirit's using the word (1 Peter 1:22)—*not* by our having personal

visions of one another. Such visions are to be much deprecated.

(f) *Visions Were Received by Men of High Reputation.*

Note the character and reputation of the men who received the visions recorded in the New Testament. Of Ananias it is particularly written that he was "a devout man . . . having a good report of all the Jews" (Acts 22:12); Cornelius was an officer in the Roman Army, a fact which speaks for itself; while Peter and Paul were both apostles with a solid record of worthy achievement to their credit. Stuart Holden has well pointed out in his introduction to Hudson Taylor's charming little treatise on the Song of Solomon, which might indeed appear utterly visionary to some, that the writer founded the China Inland Mission! With even greater truth a similar statement could be made for either Peter or Paul, who, if they had visions, also planted and guided mighty churches.

It is a somewhat delicate matter to point out this valuable principle, but we believe it is not least in importance concerning the amount of weight to be placed upon visions and dreams. We are fully justified in examining the credentials of those who come with "visions and revelations of the Lord" before we pay much heed. Various things may give us good reason to put their visions on one side with little hesitation. They may be naturally neurotic, visionary, or fanatical; they may be biased by strong prejudices and antipathies: or they may not be of "good report." It is probably only the visions of men of proved spiritual caliber that need concern us much at all, as it is usually only to such that the Lord gives visions of any importance to the Church.

The Vision that Converted Paul.

The epoch-making "heavenly vision" that converted Saul of Tarsus outside Damascus (Acts 9:3-8)—a vision that changed the history of the world—stands alone with regard to its character, its sublimity, and its results. It certainly appears to have been more than a "vision" in the ordinary sense of the word, for there was an intense *reality* in the great transaction which took place between the Lord and Saul; others saw the "great light" (Acts 22:9) and heard a voice (9:7) though the words were unintelligible to any but Saul. That it was the turning point in his life we know from his own repeated testimony, and it provided inspiration for all the strenuous days that followed.

We include a study of this vision also because of the need of guidance and warning to those who likewise base their conversion on either a vis-

ion or a dream, and may be in danger of grave deception thereby. Now Saul's great vision had the immediate effect of pulling him up short at the feet of Jesus in his determined career of rebellion. *But*—he was sent into Damascus that the great work begun in his soul might be finished, during days of prayer and personal revelation to his soul of the truths of the gospel, consummated by the visit of Ananias, and clinched by the usual act of being baptized as a humble believer.

In the same way today visions or dreams may be used by the Holy Spirit as a *means* to our conversion, but they must never be the *basis* of our hope for salvation. That can only rest upon a personal appropriation of the truths of the gospel. It is the Scriptures that are able to make us "wise unto salvation." 2 Tim. 3:15.

What, finally, is the special purpose of visions and dreams as given in this present dispensation? For we have purposely refrained from their study in the Old Testament as not being strictly relevant to ourselves in the same way that these New Testament instances are.

Taking the accumulated evidence set before us as the result of our analysis it would appear that they were, and are, *reserved by the Holy Spirit for special revelations for special occasions.* They may be personal, or have an application to the Church at large; but neither in their personal nor their collective use are they the normal method of communication between the Lord and the believer. Practically all the visions recorded occurred in special circumstances. To expect such extraordinary methods of revelation when the circumstances do not justify them is presumption. To seek them, under *any* circumstance, is to place ourselves in the gravest danger of deception. To welcome them, when given by the Lord in His sovereign grace, is our privilege.

As a general manifestation of the Holy Spirit accompanying a Pentecostal outpouring, visions and dreams in accordance with Acts 2:17 may occur more frequently. In that case however they will prove to be of a general nature having to do with the spiritual situation in the world or the church, or with some truth in the Scriptures, or of the Lord. They will contain nothing additional or contrary to the already completed body of revelation. Their only purpose will be to clothe with special and renewed emphasis from the Spirit some pertinent and directly applicable portion of the infallible revelation of the eternal Word.

REVEL, ESTHONIA

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*The Editor's Notebook**Insecure "Securities"*

Men of the world are troubled these days and find it difficult to adjust themselves to changing conditions. Nation after nation is moving away from the gold standard, and so political leaders and prominent molders of public opinion are advocating bimetallism, recommending that America adopt both a gold and silver standard. They believe everything will be all right when this is arranged. This, however, will not solve the problem of world unrest. As we read the epistle of James we see that a day is coming when both gold and silver are "cankered," or as Alford translates this word, "rusted through." So much gold and silver piled up unused in bank vaults that it has become a mass of rust! Some are counselling, "Don't put your money in banks, purchase good securities." But so-called securities that have been paying substantial dividends for fifty years and more are now passing up their dividends. It might be better to call these stocks and bonds "insecurities" rather than securities. The question arises, "What is the best thing to do these days?"

* * *

The Counsel of the Most High

An indictment is given against the children of Israel when they failed God—"They waited not for His counsel." God has spoken to us in these last days through His Son and He gives us excellent counsel and the word of wisdom for the present situation. He speaks to us by means of a parable of a rich man who had a steward who had been wasting his goods. The steward knew he was about to lose his job and so he began to think ahead. He decided to get together the men who owed his lord large sums, and to make good friends with them by giving them such liberal discounts that they would receive him into their home as a benefactor after he had been put out of his stewardship. The

master saw what the steward had done and recognized that he had shown a good deal of worldly wisdom in taking care of his own interests, and we read, "The lord praised the unrighteous steward, in that with forethought he acted; because the sons of this age have more forethought than the sons of light respecting their own generation." Luke 16:8, Rotherham's translation. After telling this story, the Lord Jesus says to us, "And I say unto you, Make to yourselves friends by means of the unrighteous mammon, that when it fails, they (the friends) may receive you into eternal tabernacles."

* * *

The Day of Reckoning

The unjust steward used forethought, and our Master wants us to use it. The days of our pilgrimage here are numbered and very soon we shall have to give an account of our stewardship. The question will be, Have we been faithful with what is here called "the unrighteous mammon," and in other places is called "filthy lucre." Our Master forewarns us, "If ye therefore have not been faithful with the unrighteous mammon, who will commit to your trust the true riches?" He has true riches to replace what we might well call the "insecurities" of the earth. And now think your way through this next word of His, "And if ye have not been faithful in that which is another man's, who shall give you that which is your own?" But you may say, "Surely what I earn is my own." No, Holy Writ declares the silver and gold are *His*. "But surely this bit of real estate is mine." No, the earth is *the Lord's*, and the fullness thereof—all it contains. The Lord may let you be a steward of a little silver, gold, and real estate, and if you are faithful in your stewardship He will give you something worth while as a reward for your faithfulness.

Insuring a Welcome

In one of S. D. Gordon's early books he gives us a very excellent exposition of this parable of the unjust steward, and puts it somewhat in this way. "When you get over into the glory land some person will come up with a great welcome. You will say, 'Excuse me, but where did I meet you? In New York, Chicago, or London?' And he will answer, 'No, we never met on earth. I lived in a far away country and was without God and without hope. But one day a missionary came along and told us a wonderful story of a Man who died on a tree for our salvation. We believed the message, repented of our sins, and a great awakening came to our village. All things became changed and new. Our hearts were filled with joy then and they are still more full of joy today. We learned from that missionary that he was with us because you were sacrificing in the home land to provide for him while he preached the gospel to us. And now that you have come to the eternal tabernacles we want to give you a great welcome, and to thank you for investing your money so that it made it possible for us to have the gospel and be saved from death and eternal damnation.'"

* * *

In the Quiet of the Night

God sometimes uses a sleepless night to further the interests of His kingdom. Sleep fled from Ahasuerus one night, and the book of Esther shows how that sleepless night was the means God used to save His people from the ruthless destruction which the wicked Haman had planned. In the last issue of *World Dominion* a business man tells of a night when the Lord dealt with him. He says, "On that night in June I could not sleep. For the first time I found myself under a strong feeling that I had missed the way somewhere, and that I was up against things badly. None stood by to stone me, but the stones lay all about me, clear to my own eyes. And One whom I had not companied with or followed stood there in the

way. I heard His question, 'How much owest thou unto my Lord?' And I found no answer."

* * *

Yielding All to Christ

The business man continues, "Hour after hour memory added to the tale of my debt; memory trod on the heels of memory until I despaired, for I knew the debt was beyond all count and I had nothing to pay. 'How much owest thou unto my Lord?' Once again the challenge, and now I cast myself at His feet, broken. And there as I knelt in tears before Him, because I had nothing to pay He frankly forgave me all. But that night ere we parted in the way I gave Him my life and my all. I told Him I would indeed seek first the kingdom of God and His righteousness. But for all things pertaining to that search for food and raiment, for health to work, for work and the reward of work, I would look to Him alone. Henceforth I would reckon on Him for past, present, and future. I had done with self, and henceforth my life would be His, and I His steward only. And as the morning came in I knew I had done with the past."

* * *

Laying Up Treasure in Heaven

He further testifies, "Henceforth to me to live must be Christ. And I accepted the stewardship not lightly and not grudgingly, that could not be. I had seen the nail prints and had looked long into His face. The stones still lay all about in that place, but when I looked up I saw no man save Jesus only. Even so shall I see Him again. 'How much owest thou unto my Lord?' It shall be asked yet once more, and in that day I shall look up into His face and say, 'All things, Lord, even this freedom.'" This happened six years ago, but from that hour the business man's life has been changed and transformed, and all his funds and all his labors have been for God. Writing after six years he says, "What answer can any one of us given when He meets us in the way and asks us to count up our debt to Him? What have we done with the talents He has served out to us to trade with in His service? We for whom the day goeth away and the shadows of evening are stretched out, what shall we say when the Lord of the vineyard calleth His servants to reckon with them? To one He gave the loved word of praise, 'She hath cast in more than they all . . . even all her living.' A life laid down! Worth it all, was it not? To another the stern challenge, 'Thou fool! Were the bigger barns worth only that?'"

A Missionary Romance

God can give us grace to so utilize our talents as to bring the greatest returns for Him. Thirty years ago a young business man named Tom Paine went to South America. Though a namesake of the infidel Tom Paine, he did not share his views regarding the Lord Jesus—his big business was to preach the gospel to the Indians of Peru. It could well be said of him that he was "Jack of all trades and master of each." During the first years of his labors he and those who were with him were often badly beaten up and received the most acute opposition. At Cuzco, the place of his labors, the altitude was thirteen thousand feet and famine was continually a menace. But the Lord helped him to find a strain of wheat that would grow abundantly at that high altitude. There was also a scarcity of trees, but a friend sent him some seeds of the Australian eucalyptus, and today there are forests of thirty thousand great eucalyptus trees in that district. The tiny sheep of the Incas only produced a pound of wool each year, but the missionary introduced English sheep, with the result that the wool increased eight fold. The Indians began to realize that this despised preacher was after all a real Good Samaritan neighbor to them, and so a few years ago the people who had beaten and expelled him made him mayor. When the Peruvian revolution came in 1930 and the new government went into office, this man was the only one of the old officials in Peru who was retained. But he has not only sown the seed of Australian eucalyptus trees, he has also been busy sowing the precious seeds of the gospel. Today as a result of his labors there are over eighty self-supporting native churches, all of them officered by Indian converts. The folks who helped that business man financially in his first few years of labor, will have a large crowd welcoming them into eternal tabernacles.

* * *

Another Picture

Here is a cameo from Africa. I have before me one of Dan Crawford's old letters; I treasure them highly. He wrote, "Far to the north of us and tucked away in the forest, what do you think has been found? Yes, far up these great African rivers God can both hide and hold people for His name. I have just heard glorious news of a slimly-built young fellow who has ventured out for God and come upon such 'unattached' communities far into the African wilds. This is the true kind of exploring—for geographically cut-off souls. What did this explorer for God do? In a

word, this keen young man got into a canoe, and going far up river he found this soul-stirring surprise waiting him. Yes, he found something that gladdened his heart and made him jump for joy. What was it? Doubt? No! There was no doubt about it; he found great saved companies of 'lost' people. I mean, they were 'bushed'; they were 'alone and yet not alone,' for God in grace had visited them. Ten years ago Willie, a dear black man of God, had visited them with the gospel. Yes, and this black Paul had gone full tilt against their great godless fortress of the devil." There are many unknown revivals like that, all made possible because someone sacrificed to send a godly gospeller to the regions beyond.

* * *

Another African Scene

The following is from Jimmie Salter in the Congo. "One morning we had 160 natives turn out for a prayer meeting. They came just as the sun was saying 'Good Morning,' and they truly touched God, and His mighty power was manifested among them. There they were, a lot of converted cannibals who did not know a word of any language but their own, praising God in English, French, German, Welsh, Dutch, yes, as fluently as though they had been born in these lands. It was God speaking through them. I could take you to places where there are over a hundred thousand cannibals who have been saved and filled with the Holy Ghost, with all the manifestations of speaking and praising God in other tongues. 'Well,' you say, 'the black people are very unstable.' I can show you mission stations where from the very first convert to the last *you cannot find one who is backslidden either in life or heart*. Not one!" There will be many from the Congo forests welcoming the stewards who have made it possible for Pentecostal missionaries to go to that land.

* * *

The Unfinished Task

We quote a few facts from a recent issue of the *Washington Examiner*. "There are 1,600,000,000 persons on the earth today, nearly 1,000,000,000 of whom have yet to hear the gospel. There are 42,000,000 unevangelized in Japan. Chinese Turkestan is practically without a missionary. Tibet is virgin soil. China constitutes a tremendous challenge. Groups of believers can be found in only a few villages and cities. Millions of Africa remain in ignorance of the gospel. In some regions of the dark continent the nearest missionary is 1,500 miles

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Born in the Fire, I Could Not Be Content in Smoke

Mae Taylor Roberts



WAS born physically and spiritually in the Holiness movement. In an old Methodist parsonage, up in the Green Mountains of Vermont, next door to the church my father, B. S. Taylor, was pastoring, I saw the light of day and had my physical birth. A revival was on in the little church and they were singing the Doxology in dismissal when a member of the household rushed up to the platform and announced there was a new baby girl at the parsonage. My father waited for no one's consent, but immediately announced that her name would be "Doxy"; so I ever went by that name until my husband changed it to Mrs. C. E. Roberts. Old Bishop Wm. Taylor laid his hands upon my head in dedication to the Lord just as we sailed as missionaries to South America with him when I was 6 months' old. So you see I was born in the fires of salvation and I have never been contented in SMOKE.

At the age of seventeen I was gloriously converted. Being reared around the old Methodist family altar and hearing them shout from early morn till midnight in the straw around the mourner's bench, I got a good religious start. I knew "doctrine" from earliest recollections. I knew the "First Blessing" and the "Second Blessing," and the awful danger of a "Third Blessing." Sanctification was the first long word I learned to spell. I remembered at my mother's knee what a time I had to pronounce this terribly long word. Yet I would hear the Holiness folk say that was "the word" to always use in my testimony.

Finally I got sanctified. It was a definite time of cleansing and of great peace and rest of soul. Then God called me to preach the gospel. I was then seventeen. I went to the street corners, vacated churches, tabernacles, pitched my own tents, and saw thousands of souls blessed and saved before I was yet twenty years of age. My father's friends called me "A chip off the old block." I thought my father was the greatest Holy Ghost preacher in America. He preached on Hell until we children could almost smell brimstone around the table, morning, noon and night. I was afraid of Hell. I got saved because I wanted to escape it. I looked upon the mourner's bench as a real fire escape from Hell.

When I was nineteen years' old, I was arrested and imprisoned for two weeks because I preached the gospel from the street corner, and sin and wickedness was uncovered by the Holy Ghost in the hearts of the city officials. God delivered me, and soon I found a young lady companion from the Adirondack Mountains, and we two started out to preach Jesus as best we knew; and we sang the gospel around the world for Jesus. We traveled in nearly every state in the Union, and went into every denomination that would receive us. We feared nothing. Like the disciples, we went two by two into all the world, caring for neither persecution nor flattery. We were on a mission for our King.

Holiness camp meetings, conventions and revivals were our stamping grounds together for five years. Then we married and went to the British Isles. My husband fell ill under the damp climate of Scotland, and we immediately set sail for the U. S., our plans all made and reservation all spoken for on the fatal ship, Titanic. God miraculously delivered us from putting our feet on board this boat, and we sailed back to America on a smaller ship.

From that time, 1911, until we received the Baptism of the Spirit in 1925, we were constantly evangelizing for the one denomination, The Church of the Nazarene. We had thousands of friends and many more converts as a result of our labors those eighteen years. We have no home, only a place called home that belongs to Daddy and Mother Edwards in Los Angeles, where we received this mighty Baptism of the Spirit. They bore with us and fed us what little we needed while we were tarrying for the Spirit. It is a most marvelous miracle that we ever got out of our denomination wall and found this "Land of pure delight."

In the first place our pastor in Los Angeles announced that there was a dearth in the church, so little power manifested, and he urged us all to go down on our faces before God and pray for an old-time revival to break out somehow somewhere. Mrs. Edwards suggested that we have prayer meetings in her home, and call in all the hungry ones to pray; and some twenty-five good friends gathered day after day to pray for a Holy Ghost revival. We shut out the world, the flesh and the devil, and went down be-

fore God in dead earnestness. We invited our pastor to come and join us, but he was busy with the prayer meetings of the church. For five weeks we shut out every thing but God. I just dare anyone who is hungering and thirsting after God to do this same thing, and see if He will not reward you with a visitation from the glory world. I believe God loves desperation. He wants us to venture on faith.

I haven't time here to relate other things that led up to this great moment in our lives, as my marvelous healing of T. B. and cancer. And my husband's broken physical condition played a great part at this time. His body was run down, and varicose veins had become a serious affliction with him till he was tempted to give up the ministry. We were both desperate. One day while in this broken condition but still trying to hold on to the work of evangelism that we loved better than our lives, in a discouraged moment, my husband picked up the Los Angeles Times and scanned the pages of the Classified Ads, looking for a job. We began to look for earthly help instead of power from on high. Suddenly as he was reading the Holy Ghost said almost audibly, "It isn't ADS you need, its the ACTS." He threw down the paper and said, "Wife, I am going to have the power they got on the day of Pentecost, if there is such a thing today." Could God heal today as He did when He was upon earth? Could we get the same Holy Ghost they got in that upper room?

We went to some of our brethren in the ministry and said, "We are hungry for the Holy Ghost." They seemed shocked. They quoted from other divines who had said that if we sought anything after Sanctification, we were on the wrong track. Still our hearts were oh, so hungry. We knew they were clean, we had lived holy and consistent lives for many years, preaching and lifting up this same standard to others, and walking in all the light we had up to this time; but what about this terrible hunger that had seized us. We knew it was not of the devil, as some had told us. We wanted "ONLY JESUS." We pleaded the precious blood day after day alone in our room, uninfluenced by any outsiders whatever. A man came in one day and said, "Here's a tract written by a man named Wigglesworth, it will help you greatly." We refused to receive it, because fear was still in our hearts as to the outcome of this seeking. We wanted to receive only the experience God had for us.

For five weeks, we searched the Bi-

ble, singing and praising the Lord, going from the kitchen to the parlor. The first thing in the morning the whole household went directly to the front room, where each found their corner, eager to point out something new they had found in the Word. The milk-man came to the back door but nobody noticed him. The mail man tiptoed on to the front porch with the mail, but he surely tiptoed away again as softly as he came. The phone rang, but nobody cared to answer it. The ice chest got rather low, but who cared! We were enraptured with expectancy, we were looking and believing for the promise of the Father. A foretaste of His power came upon us one night, and it was more than the front room of that "little gray home in the west" would hold, so the neighbors called up the police about 1 a. m., and said they couldn't sleep for the noise next door. He readily informed them that their neighbors had made that same complaint about them when they had the big dance in their home the week before.

We were so hungry we forgot about noise; it had turned to music. I soon found out that you are not very hungry for God when a little noise upsets or disturbs your seeking. But here came my biggest difficulty. I had been taught I should not seek anything more, and this began to trouble me. Finally my brother, who had recently received the Baptism of the Spirit came to see us. The minute he walked into the house I said, "Did you talk in tongues when you got it?" He said, "Forget that and seek Jesus." I asked no more questions. I went down on my face, crying as though my heart would break. I saw such a change in this brother of mine; from a timid, bashful boy just out of college, ready to argue religion and pick flaws in everything about the Bible, that I thought I had better do as he said, "Seek Jesus."

Our former friends in the church soon became alarmed at the thought of our seeking the Holy Ghost when we had already professed it in sanctification. Bless God, I have found HIM, not an IT. He is a Person. *He moves in. (Hallelujah, I feel the mighty surging presence of the Spirit right now as my fingers speed over the keys of my typewriter.)*

At the end of the fourth week of waiting upon the Lord in our room, we began to realize that bills were coming due, our parents were in need, and the payments on our car were past due. All such things the devil held up to cheat us out of the progress we were making. But we both came to the agreement that day that we would

rather go to the poor house than to give up, and we would never preach again until we were filled with the Holy Ghost. The devil left us for a season at this cross-roads. Telegrams and phone calls were constantly coming in, urging us to give dates for revivals, but we only answered, "As soon as we get the Holy Ghost power we will come." But sad to say, many who had begged us for a revival campaign, afterward said, "We don't want you." Oh, what bondage is ecclesiasticism.

November 7, 1925, was the night the power fell. There were six in the room—my brother and his wife, Daddy and Mother Edwards, who also were seeking, and my husband and I. What a night it was! Never will I forget it as long as I live. Like a mighty rushing wind, while all was still, suddenly a gust of wind swept through that room, slaying all of us before His mighty power. While each had had his corner alone, now each was out of his corner. Such holy commotion. Such sacredness filled the whole place!

A Gladsome Captive

*Make me a captive, Lord,
And then I shall be free;
Force me to render up my sword,
And I shall conquer or be.
I sink in life's alarms
When by myself I stand;
Imprison me within Thine arms
And strong shall be my hand.
—George Matheson*

My husband motioned to me and I went towards him to see what he wanted, but he could not make me understand him. I got down over him to catch every word he said, but he couldn't say a word in English. I looked over to Mother Edwards who had never carried a tune in song that I had heard, and she had both hands high in the air, singing in what I thought was the Spanish language. I couldn't understand Daddy Edwards either, so I ventured towards my brother. He was clear under the sofa, and he waived me back with his hands; so I got no response there.

This continued for five long wonderful hours. I cried a while and then tried to fathom it all out with my brain. I didn't know that spiritual things are only spiritually discerned. When the Spirit's power subsided for a moment, I crawled up closely to my husband's side and nestled against him, thinking I might catch some of the great blessing and power he was receiving. Again and again he tried to tell me to do something, but I could not understand him. I didn't know

then that in Corinthians it is written, "Howbeit, no man understandeth." I had been in the dark so long concerning spiritual gifts and manifestations, and I had lots to learn. But from that hour of visitation from the Spirit, my Bible became illuminated and has been a new book to me.

Every one in that room was in the grip of the Holy Ghost but my brother's wife and myself. I was busy looking after the temporal things—the floor lamp, because my husband's feet were awfully close to it, and the chairs, and bouquets of flowers, etc., etc., until I missed what might have been mine too, that night. In the wee small hours of the morning we tried to retire, but glory so filled the whole house no one could sleep. I did not know that such glory and power ever visited the children of men. My conversion was beyond words to describe. Two weeks later my sanctification by faith, was a clean feeling, but oh, this filling, how inexpressible it is. Since I didn't receive that night, I went to bed with a keen disappointment, and sobbed and wept till morning. My husband was so happy over his new found joy that he immediately wanted to start right out into the field, all on fire with the power of the Holy Ghost. He had to drag me along for I didn't want to go. My husband wanted to call up every old friend and tell them the glad news. How little she thought they would repulse him, instead of being glad of his great blessing. Some said he was backslidden and needed to get back to the Lord. Well, if he was, why didn't they receive him into the fold with open arms, and welcome the prodigal home? Some said he was just getting sanctified. Then why didn't they rejoice with him instead of kicking him out of their midst? I couldn't understand this doctrine of "perfect love."

Others said, "He's got the tongues," this being the worst thing in their estimation that could possibly come to a preacher of the gospel. Of course the news went like wild fire, that two Nazarene preachers had "got the tongues." I hadn't yet, but I was getting very close. It had become sacred to me now; and since that night the fire fell upon my husband, tongues was no longer something to be sneered at but something that came from God. I couldn't discontinue it; I no longer wanted to. People came from all over Los Angeles to just look at us. Then when we didn't stand on our heads or climb the wall or froth at the mouth, they said, "They are harmless yet."

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"Trials never weaken us. They only show us that we are weak."

Saved and Healed in Peru

Olga Pitt and Ruth Couchman

Our work here seems to be progressing, God adding unto the churches. Acts 2:27. During the month of July Brother and Sister Cragin, from Huaraz, en route to California, stopped with us for a few days. In the course of their visit sixteen native Christians, confessing their faith, were buried with Christ in baptism. Five of these were from the Callao church and eleven from Miraflores. One among the number baptized, Senor Lara, the following Sunday gave his testimony of the healing he received as he was being immersed. He had had various symptoms of tuberculosis and a doctor advised him to exercise the utmost care against exposure and warned against even washing with cold water. We were quite unaware of his condition. He stated in his testimony that even as he entered the water his lungs were paining him. But the Lord was there to reward his faith, and from the time he arose from the watery grave he knew himself to be healed. Since that time he has had no symptom whatever of the disease, working daily in his carpenter shop, and proving the Lord his helper. His wife is in a tuberculosis sanitarium and has only learned of the gospel through the husband's letters.

Now she has a Bible, and little by little through the reading of the Word the truth is entering her heart. She is getting stronger but we ask your prayers for her that soon she may fully recover and return to her husband and babies. Our God is able to deliver. Another among those baptized in water has recently received the Baptism with the Holy Spirit, as well as several more in the churches.

We are looking forward to the return of our fellow laborers who are in the homeland on furlough. Since Brother and Sister Cragin and Brother and Sister Erickson have gone, we who remain feel somewhat alone, there being but five of us, so far as we know, —widely separated—in this entire na-

tion of 9,000,000 inhabitants. Peru is approximately the area of the combined states of California, Nevada, Arizona, New Mexico, and Texas. Remove all but five of the Pentecostal pastors and evangelists from those states and you will understand in a measure our present situation in Peru. *Does Peru need laborers?* "Therefore said He unto them, The harvest truly is great but the laborers are few: pray ye therefore the Lord of the harvest, that He would send forth laborers into His harvest."

For some time we have desired to begin a Pentecostal work in Lima, but felt that our work in Callao and Miraflores prohibited our undertak-



Some of the believers in Huaraz, Peru. Brother and Sister H. W. Cragin are standing just back of the girl in the center who is dressed in white. Brother Walter Erickson is standing to the left of the center in the back row.

ing more labor and responsibility. However of late we have been impressed that the Lord was opening the door and that now was our time of opportunity. So we stepped in claiming the promises of God as our own. One of our Spirit filled Sunday school teachers in Callao consented to take charge of the Wednesday night service here, leaving us free for the meeting in Lima on that night. With the help of two more native brethren we began our meetings in a private house in a very neglected portion of the great capital city. Though the owners of the home are unbelievers they sympathize with us, and we trust that as they listen to the testimonies of the love of Christ they too will learn to

love Him. Pray for them, please. Crowds gather at the door eager to hear the singing and testimonies, for the little room will not accommodate all those hungry for the bread of life. As yet we are not able to rent a hall or have benches made, but we know our God will supply according to His riches in glory. We are sowing the seed, "but God . . . giveth the increase." We earnestly covet your prayer for this new work.

Sometimes we are permitted to testify of saving grace when we least expect it. Such was the case a few months back. One Sunday afternoon entering a crowded street car on my way to Miraflores for the service in that place, I was offered a seat by a young man. Upon being seated I opened my Bible and began to read, and I was rather startled by hearing someone near me say in English, "Jesus saves." Those were the words on the book mark lying across the page of the open Bible. I looked up and found it to be the same person who had offered me a seat. He was saying, "Jesus saves sinners and I am a sinner." Taking advantage of the opportunity I told him of the Saviour who came to save all sinners, and of repentance and the forgiveness of Christ. Then I gave him a tract inviting him to the services where he might seek and find the Lord. Somewhat to our surprise he appeared that very evening, and since that time, though his work

as a bookkeeper in government employ and commercial teacher in a night school keep him more than usually occupied, he does not fail to attend when possible and is earnestly seeking the Lord. He has since confessed that from early childhood he has felt the call of God definitely upon his life, though he knew nothing of salvation. Indeed so strong was his impression that his parents, not understanding his longings and the tears he shed, sent him away to New York where he remained for several years in school. There he came in contact with Christian influences but never found the Lord in His fullness and satisfying power. Will you not take him upon

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In the Valley of the Shadow of Death

Cecil Jackson, Singapore, Malay Peninsula

God in His great plan for us has permitted us on several occasions to pass through the valley of the shadow of death. Through this testimony I wish to show God in such a way that you will get a new glimpse of His wonderful power of deliverance.

Science has been able to do a great deal for man. Science has been able to prolong life, but there is one thing it has not been able and never will be able to accomplish, and that is to abolish death. In the beginning man sinned against God, and ever since then he has been living in the valley of the shadow of death. Paul said, "It is appointed unto man once to die."

In the Orient we have demon power manifested in flesh. I believe the Reds to be Christianity's greatest enemy at the present time. The devil is a Bolshevik, and it is his business to make Bolsheviks of others. I am sorry to say that he has succeeded on the foreign field. The Reds in China have taken Christian literature and reprinted it, and in doing so they have inserted their Red propaganda, have handed it out to millions of people and in this way they have prejudiced the minds of the heathen against Christianity.

Before we went to the island of Singapore we spent two years in South China studying the language. It was during that time we had our first experiences with the Reds. One morning we were awakened by shots whizzing over our house, and that day we received notice from the American Consul to evacuate, and we left for Hong Kong. It wasn't very long until the Red army led by three Russians entered Canton. They held the city for three days, burning buildings, and robbing and looting on every hand. They told the peasant people that unless they turned Red that they would kill them, and so the peasant people almost unanimously turned Red. They were ordered to wear red collar bands or red arm bands, and this they did in order to preserve their lives.

After the third day the white Chinese army crossed the river and when they saw all the people wearing red arm bands and red collar bands they thought the whole city had turned Red. They began their slaughter and in three days' time twenty-five thousand people were lying in the streets of Canton, slain. One wealthy Chinaman, wishing to escape, loaded his family in a large car and put a red

flag on the radiator. He was trying to reach the "bund" where he could get a ship to Hong Kong and freedom. But just as he was nearing the docks the white army crossed and seeing this red flag on the radiator shot him down and also killed each member of his family.

That is the spirit of the devil throughout the Orient today. He is Bolshevistic and will do everything to get you to turn on his side, and then after he has got you, he will kill you. There are many men in America today who don't care for our country. I think the best thing that could happen to them would be to send them across the Pacific amid those terrible sur-



Mr. and Mrs. Cecil M. Jackson and Little Bruce Edward

roundings in the Orient, and leave them there for three months. Then they would appreciate more this beautiful country of ours. I say, Woe to America when we will allow these Reds to stand up on our street corners and shout, "Down with government. Down with everything." Yes they even shout, "Down with God." Yet in several cities we have visited we have seen this happen.

One time during the Red uprising I crossed the Pearl River to get some bread and butter, and on my way home, as I neared the sand-pan a picket stopped me and asked me what I had in the package. I told him to look and see, and it didn't take him long to tear off the paper and when he saw what I had he cried, "This foreign devil has bread and butter." They wanted to starve us out. He insisted

that I couldn't pass and so I was forced to turn back into the city. But I thought I could outwit the picket and finally I worked my way up the river and, crawling almost on my hands and knees, I came to the river again and to the sand-pan people, and I called for someone to take me across.

One of the women stood up in her boat and said she would take me across. Just as she did so and I stood to my feet, one of these pickets stood up near me and pointed his gun at me and also at the woman. He said, "If you take that foreign devil across I'll kill you." It was three hours later before I finally succeeded in getting a boat. When I was half way across the river and passing a large Chinese steamer, a man came out on deck. When he saw me in this boat he pulled out a revolver and emptied the barrel—five shots, and I saw them all splash just a few feet away from me.

I could not help but think of what David said: "Yea, though I walk through the valley of the shadow of death I will fear no evil for thou art with me." David said to Jonathan, "There is but one step between me and death." It was at a time when he was being sought by Saul, and perhaps it was during this time that the 23rd Psalm was born. To the unsaved there is but one step between them and death, but on the other hand there is but one step to life eternal.

Another time my wife and I were walking in the village streets. As we neared a bridge we saw a gang of young men and something within us warned us. I turned to my wife and said, "I believe there is trouble ahead." Then when we looked back we saw more men coming from the rear, and so we decided to go on. Just as we were crossing the bridge one young man pulled out a revolver and fired point blank at my wife. The bullet passed very close over her head and lodged in a tree, breaking down a large branch. Another young man pulled out his revolver and was just getting ready to fire when God gave me the holy boldness and courage to run right into that great crowd and scare those boys until they all turned and fled.

After we had gone to Singapore we supposed that we would not be bothered with bandits any longer or even with the Red element. But we had not been on the island very long un-

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A Letter from Purulia, India

Sept. 23, 1931

Dear Christian Friends:

During the time that we have been down from the hills, we have accomplished a great deal of work on the compound. We have not had the money to start the proper building to house our orphans, but we have put up a smaller structure, which will later on be used for a store room, Indian quarters, etc. At the present time it will house the orphans in fair comfort. We are not satisfied with this however, for our faith reached out for the larger building, and we believe God still intends to provide it. This smaller building is now about finished and the orphans will move in in a few days, when the cement floors get dry. There are still a few outstanding bills to be met, but we praise God that He has provided for the needs as He has. We have not as yet been able to start the compound wall, but we believe God will lay this need on hearts who are listening for His call. We have taken in three new orphan babies during the last few days, and while two of them have picked up remarkably, one of them died yesterday morning and I buried it in our burying ground. The babies we receive are usually very weak and it takes the best attention that we can give them for a few months, before they get enough strength to fight for themselves. Usually for the first month of their lives, we missionaries do all the work in connection with the babies, with our own hands. After this, we feel that they are strong enough to be put in the hands of the Indian woman who lives with and cares for the children. We can never tell what disease the child may have when we take it in, and so we always have to take precautions for the sake of our health. One of the last babies that we took in has proved to be very bad with a venereal disease, but as the majority of the people of India are reported to have this disease, it does not seem so loathsome to the people of India, as to us who are not accustomed to it. The immoral practices which Hinduism condones and even encourages are largely responsible for this condition.

Now that the rainy season is drawing to a close, we are rejoicing in the privilege of again visiting all the villages of the district that have shown an active interest in the gospel message. It is a great joy to us to find that the interest seems to have increased in several villages during these past

months, when we have not been able to visit them. The gospel seed is springing up, and soon will come the harvest, praise the name of the Lord!

The biggest thing of the year, as far as Hindu gatherings are concerned, is the umbrella, or "chata" mela. This gathering, which is ostensibly a religious one, is held, or rather spontaneously gathers, in a large open plain near Purulia. The only fixture of this institution is a large and holy tree, under which are a few sacred stones, representing a Hindu deity, and a few, scattered, upright posts, which carry the post on which the umbrella is raised, when the time of the ceremony arrives. The Biblical expression, "under every green tree," finds ample illustration in India, where any stone may become a god, or represent a god, if daubed with the suitable color and set up under the proper tree. Hindu custom, as well as the law of India, says that a Hindu temple can never be destroyed, and when one remembers that each and every obscure holy stone or place of worship comes under the category of a temple, it is apparent how careful one must be. We recently heard of the experience of the American Gugerati medical mission, when they unwittingly removed a holy stone in preparing for the foundation of a hospital on a piece of land they had bought. A long court case ensued, and in the end the mission was compelled to build a Hindu temple, right in one corner of the hospital.

At noon on the day of the mela, there is nothing to indicate that within the course of two hours, thousands of people will be milling on the ground, buying sweetmeats and trinkets from hundreds of vendors and patronizing the different places of amusement. This rapidity of mobilization may seem to be a tribute to Indian efficiency, but it rather reveals the simplicity of all things Indian. The stalls of the sweetmeat vendors consist of the oxcarts in which they come, covered with arched straw matting, much like the old American covered wagons. The trinket sellers display their whistles and bangles on the ground and the liquor and tobacco sellers do the same. The merry-go-rounds are crude affairs, consisting of an upright post, with cross bars, from which hang miniature wooden horses. These can be set up in ten minutes and are turned by coolies. All the show would be less than child's play to us, and yet it is a world's fair to the Indians.

There are many aboriginal people in our district, who are called Santals and were in India before the coming of the Aryans. These people are very low in the social scale and very uncouth in their practices. It is this class of people who largely attend the mela, and they naturally bring many of their practices along with them. Their chief diversions are dancing and drinking and they are always ready to indulge in either. During the day time there are hundreds of groups of dancers, and of course there are almost as many groups of drinkers at night. The Santali dance is usually carried out by a group of men and women, who deck themselves with an elaborate headgear of peacock feathers and festoon as many imitation silver ornaments on their bodies as space will permit. They slowly weave round and round, within the ring of spectators, waving their bodies back and forth to the beat of a large kettle drum, which is struck with a steady, monotonous beat. Sometimes the dancers carry in their hands a small, double-ended drum and this enlivens the spectacle considerably. At Santali weddings, the dancing is carried on for days without intermission, save for the purpose of drinking, and the weddings usually end in a drunken orgy, when some one is apt to be seriously injured.

Although the main attraction at the mela is not religious, still religious worship is the ostensible reason for gathering, and just before the sun sets, the priest issues the call to gather under the sacred tree and worship the white umbrella, which represents the reign of the original Hindu king of this district. This royal family has long since lost all ruling powers and has lost the control of most of its land; still it is held in reverence by its old-time subjects, and when a representative of the royal family arrives on the ground to raise the white umbrella, all the thousands of worshipers give a great shout and march up and down, waving their staves in the air. A white umbrella is always symbolical of royalty in India, and it often happens that some departed monarch is worshiped in the form of the umbrella under which he is supposed to have sat. The strength of Hinduism lies in the fact that it can assimilate everything, by the simple process of deifying the rival object or leader, and thus making merely another sect to Hinduism. When Buddhism presented itself as a strong rival to Hinduism, many years ago, the Hindus turned Buddha into a Hindu god and that was the end of the danger. The only religions that have stood out are the Mohammedan, which has stood secure in its intense

bigotry, and the Christian, which has stood secure under the covering of the precious blood of Jesus.

Before I leave the subject of the mela, I certainly want to tell a little of the work that we do for Christ. During the day, we usually have about a dozen meetings on the outskirts of the crowd and my trombone will call more people together than we can well handle. After presenting the simple gospel message, we sell Gospels to all who will buy and explain to them the passages which are likely to be of the greatest interest. During the intervals between the services, we mingle with the crowd and sell Gospels and it has never yet happened that we have been able to take along enough to supply the demand. After nightfall, we engage in that work which seems the most effective of all. For many people will stay to hear the stereopticon lecture and will listen with interest as long as we want to talk. At this night meeting, our India preacher has become so full of the Spirit that he has talked on and on with no notice of the passing of time and the people have listened as under a spell and then have gone to their own homes, quieted and subdued and with a great hunger in their hearts. We have found that one service held when each of us is under the anointing of the Spirit, is of more value than a whole week of preaching in our own strength. So we want you to pray for us, that the Spirit may indwell us and use us so mightily that we may set the whole district on fire for Him.

We had hoped to be able to stay in India at least another year before leaving on furlough, but it seems that God has planned otherwise, and are very thankful for this, as our bodies are much in need of a rest. I had dengue fever three and a half years ago, and this left me with a bad backache, which I have been fighting ever since. I have been able to keep at my work, but a great deal of the time I have only been able to keep going by will power and the power of prayer. In the end, one's nerves give out under this kind of treatment. I am told that unless God undertakes, the only cure for this trouble is a complete rest in a more favorable climate and I am expecting that my rest in America will do me a great deal of good. I know that you will each be glad to make this a special matter of prayer. We give thanks to God for the wonderful physical touch Mrs. Ketcham received while in the hills, in answer to prayer. In the course of one night, God worked a remarkable change in her body and since then she has been enjoying better health than for some time. We are plan-

ning to sail on March 24 from Bombay, if God supplies the passage money. Sister Ketcham's passage will be arranged for by her church, but I have no special church to which I can look for my fare and so I must depend upon the gifts which God sends in. So many of our Council missionaries are going home this spring that the Council will have a heavy burden on its shoulders and may not be able to help me in raising the money for my fare. Thus I am praying that God will lay it on the hearts of all my friends throughout the country to do their little bit toward helping supply the passage money and I believe that it will all come in before time to sail. The Council will be glad to receive your contribution and pass it on to us.

Remember us in your prayers and be free to write to us, as you have opportunity. We trust that God will give each one of you a mighty touch of His power and enable you to do greater things for Him. Our God is mighty toward all them who put their trust in Him.

Best regards from my wife and myself. Your brother in the work of the Lord.—M. L. Ketcham.

After Furlough

(Adapted from a Brazilian missionary)

As you saw us buy our tickets
And our trunks begin to pack,
How many times you asked us
"Are you glad you're going back?"

For a queer and alien people
Now do you really care?
Please tell us just exactly
Do you like it over there?

"Can you leave"—oh, please don't say
it,

That was fought out long ago
We go back to India's millions
Just because they need us so.

If we went to make a living,
If we went for gold or gain,
Even for a million dollars
We would not go back again.

But we go because our Master
Loved an alien people too.
Had he not come down from Heaven
Where were joy for me and you?

But He did and He said, "Go ye,"
Promised too to go before;
So we're going forth for Jesus,
Though it does mean parting sore.

For Dark India's need has called us
Dare we let our hands be slack?
Nay, for such a work or service
Can you wonder we go back?

An Opportunity to Rescue a Little Life for God

E. S. Mahaffey

One evening this past month a three months' old Indian baby girl was brought to our door, and we were asked to take it. The mother had died a month previous, and the father and grandmother were taking the baby into the jungle to leave it to the wild beasts, when a man whom we know saw them and told them to give it to us. We took it and gave it to Brother and Sister Ketcham as they have a few other babies and children. We would be glad if support could be found for it so that it may be brought up to know the Lord. If such support can be found, it should be sent designated for baby with Brother Maynard Ketcham. I don't know exactly how much they will need for its support but think about \$2.00 or \$2.50 a month at present.

The Spurgeon Cow

C. H. Spurgeon often told the story of how his grandfather, a very poor minister, kept a cow which was a great help in the support of his ten children. One day the cow died, and his wife said, "Whatever will we do now?" "I don't know what we shall do now, but I know what God will do. He will provide us some way for our needy children." Next morning he received \$100 dollars from the Ministers' Relief Fund, although he had never made application for it. Oh! in these difficult days to really believe in "Jehovah Jireh" (the God who will provide).

The Widow's Reward

A poor widow, who had never been known to turn a beggar from her door, was asked one day by a poorly dressed man for a meal. When he had finished the lunch she had given him, she handed him a cheap copy of the New Testament, and made him promise to read it. A year later to the very day, the mailman handed her a parcel, and unwrapping it, she was amazed to see a beautiful morocco-bound Bible; \$20.00 in cash; and a card, with the text, "Cast thy bread upon the waters, and thou shalt find it after many days."

Out for Souls

"As my own very imperfect life draws towards the sunset I must say to my younger brethren that whatever of good I may have wrought through the press, the sweetest joy of my pastorates was the privilege of receiving 2,000 souls into Christ's flock on confession of their faith in Him."—Dr. Cuyler.

Victory in Persecution

Ralph and Jewel Williams write from Quezaltepeque, El Salvador, C. A.

"We are just in the middle of a three months' Bible school for prospective workers and lift up our hearts to God for the gracious way that He has made this possible. Although the plan to open a school was adopted in our annual convention last April, yet up to within three weeks of the date of its beginning we had received no funds for the undertaking and had instead begun to receive reports that those who had planned to attend would not be able to do so owing to the extremely difficult financial condition prevailing in these republics. Despite this it seemed impossible to give up the idea of school. So after seeking guidance from above we felt led to send a letter to each of a number of native brethren explaining the situation and asking their co-operation in bearing the cost. Then by faith we sent to the prospective students and told them to come at the appointed time. God answered prayer. The answers to our appeal began to come in, some subscribing 50c, some \$1.00, up to \$6.00 which represents a large sacrifice for these poor natives when one considers that \$5.00 a week is a good wage for the average agricultural worker. Others sent corn, rice, beans, coffee, etc. So securing suitable quarters for about 20 students, and a class room, they pitched in and knocked together some improvised desks and chairs from empty packing cases and began the classes according as planned.

"We were a happy little group, the blessing of the Lord making all the inconveniences seem so much lighter than they really were. Mrs. Williams and I do the teaching and together with the two children have a room next to the classroom so as to take care of things in general. The presence of the students has meant a good deal for the local assembly; at every meeting the hall is full and many have accepted salvation. We began holding open-air

meetings in the park on Sunday mornings, which have produced an enormous commotion in town. The first Sunday all went well, the second however was the beginning of a serious persecution from the mob, who, incensed by their leaders threw rocks, sticks, limes, salt, water, etc., at our little group and in general acted like madmen; beating large cans and shouting themselves hoarse. Also a large band of children were gathered together and marched around town shouting, 'Death to the missionaries.' After an appeal to the supreme authority we were guaranteed protection, so the next Sunday the meeting was again in progress in the plaza. The result was almost as bad if not worse, as for a couple of hours we were surrounded by about two or three hundred people, shouting and making it impossible to testify, though we continued to sing the gospel without a break. Only the presence of the soldiers who placed themselves around us kept the disorder from taking a more serious form, and when an opportune moment presented we marched back to the church. We gave up street meetings, but continue our meetings inside, and now see how God is taking care of things for us. The mayor who was opposed to our evangelizing is now laid low with sickness, while it is said that the leader of the mob had to leave town, and his chief helper has been charged and has to appear in court.



Group of Bible students attending our Bible school in Quezaltepeque, El Salvador. Brother and Sister Ralph Williams are in charge of this work.

"More people than ever are attending the meetings, asking for Testaments and portions of the Scriptures so as to read for themselves just what Christ taught and how to become a Christian. To God be the glory.

"The students during this time of testing have proved their worth, and we ask that all pray especially for them that they may be led forth into His glorious harvest field."

Progress in Japan

By Florence M. Byers, Tokyo

This beautiful morning finds our sky cloudless, both in the physical and spiritual world, and we look for His coming with interest as the events of the day seem to point that way. The cry is always in our hearts that we may be ready. We must pray on earnestly for a REVIVAL—continually call on God for another outpouring of the Holy Spirit, for we truly need it! "The Holy Spirit will take the faintest prayer of the humblest soul and amplify it until it reaches the Father heart of God and the answer comes."

I was just thinking of the parable of the Lost Coin. The coin did not know that it was lost. Moreover, the heathen of foreign lands today do not know they are sinners and lost for they—millions—have never heard of the Lord who is seeking to save those that are lost. How our hearts should be made to rejoice over the salvation of those *lost ones who have been found*; the blinded eyes that have been opened to the gospel of Christ, by which they have been saved and given overflowing joy *because they believed when they heard*. "Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth."

Precious Japanese have been coming to the altar in almost every service to seek everlasting life. We had a most precious baptismal service this month, when two Japanese men and five women followed their Lord in water baptism. As they came up out of the water all were more than filled with joy and blessing from on high.

This past Sunday night one of our prospective native work-

ers gave a powerful message, the Lord helping him. Besides his Bible school studies, he has been faithfully holding street meetings—*often all alone*—and in visiting the homes of those who have taken a stand for the Lord, and with much patience visits those who still hesitate to confess Him openly.

I trust that you will continue to pray fervently for us here in Japan, for so much depends on your prayers.

Among the Bedouins

*Miss Yumna G. Malick
Shweifat, Lebanon, Syria*

I am just back from a trip to Hauran and Jebel-ed-Druse, the "Bashan" of the Bible. Jadoon, a Bedouin convert, working with us, Miss Adams, Miss Lovesy, and myself made a car full for the journey. We lived there in Hauran a real Bedouin life for nearly two weeks. We ate, slept, and sat on the ground, but enjoyed it all for Christ's sake, for we had long wished to visit this people with the gospel and carry it to the borders of Arabia. Through our brother Jadoon, the young soldier who spent over a year in Shweifat for military training, we were invited to hold meetings at the Bedouin camp in Beirut. This we have been doing all winter and hope to continue. After almost every service one Bedouin would stand up and speak for the rest of them, thanking us for taking the trouble to bring the gospel to them.

Starting for Hauran we stopped at Beirut and then at Damascus; leaving there about 5:00 P. M. we arrived at Joubeib, our first station in Hauran after nine. Here we were surprised to find a crowd already awaiting us at the sheik's house, without having had any previous notice of our coming. They had seen an auto coming toward their village and had gathered to welcome the newcomers. Some of these had been awakened out of their sleep for the occasion.

As the weather was very hot we were received on the housetop where it was cooler. (The housetops formed our night lodging place at most of the villages where we stopped on the journey.) After we had salaamed (saluted) we were asked to be seated on some rugs spread over mattresses, while the people squatted on the ground forming a wide circle around us. We started singing gospel choruses, aided by the mandolin and violin music our party furnished. The Bedouins have no idea of music, but they heartily enjoy making "a joyful noise unto the Lord."

Our host served coffee which he himself had made, this being the man's

job in a Bedouin home. The coffee beans are roasted fresh and pounded in a wooden mortar before boiling each time coffee is served. A few drops are placed in a small cup and the entire crowd is served from the same cup, which is passed around a number of times. Omelet, cheese, and thin, flat, loaves of bread made of whole wheat and placed on a straw tray of many colors comprised our evening meal.

We then sang again and gave a brief gospel message, which was received with great eagerness; the hunger and thirst expressed in those faces is beyond description. The story of the love of Jesus gripped their hearts and it was almost midnight before we could induce them to go away. Even then they said, "We are neither tired nor sleepy. Tell us more." And we promised to do so in the morning.

After breakfast, which was much like the supper we had eaten, our host killed a goat in our honor. As the people had already gathered to hear the Word, we preached the gospel to them until noontime, praying and singing and striving to lead these benighted people to Christ. Then again we were served with a delicious meal on the many colored straw tray, with the pieces of the goat served on a brass platter of cooked, crushed wheat in the center. After we had eaten, all present were invited to share what was left. Immediately after the noon meal we resumed our delightful ministry,



Herdsman in the fields of Moab. Father and son waiting for a word from the missionary. They represent two generations of Bedouins who have not yet heard the gospel. Photo by Miss L. Radford.

for the rest of the day, telling eager listeners of the love of God revealed through Christ their Saviour. We were invited into many homes to pray for the sick. As the time drew near for us to move on to another village the people pressed us to stay. They followed us for a long distance begging us to return to them again and to come and work in their midst.

As our car was only a hired one we had to procure poor working donkeys without saddles to take us the rest of the journey. At another village the host insisted on taking our suitcases indoors for the night. After all, as we thought, had retired, I opened my eyes to find our host and four or five men standing near us on the house top. "What is the matter?" I asked. "Nothing. Go to sleep," one whispered, but I knew something was wrong. In the morning I learned that robbers were watching to catch us all asleep and these kind men had stood as guards near us, carefully protecting us all through the night. We pray that God will reward this kind act with the gift of salvation.

We visited only fourteen villages out of the hundreds scattered over the Hauran plains and mountains. At two or three places we touched the borders of Arabia. Two villages were especially suitable as open fields for evangelistic work, and convenient also for reaching the Arab tribes that camp along the border. At one village the natives told us they lived in constant fear of being molested by the Arabs from the desert and the enemy tribes from the mountains. They feel safer now under the protection of the French government.

Water is bad and scarce in all Hauran. We drank boiled water after that first night. We usually made tea to disguise the color. People drink out of large open pools of rain or spring water, where the cattle are also allowed to drink and wade freely.

On every hand the extreme hunger and thirst for the things of God touch one's heart with the need of more laborers and of the need of hastening to these ripened fields before the golden grain has perished. In the face of the fact that our Lord is coming soon, what can we do for these hungering multitudes? Missionary laborers are needed; trained native workers also. May we not pray to the Lord of the harvest to send forth more laborers with more earnestness than we ever have before?

The way to get rid of your cross is to die upon it; there is no other way. Jesus bore no cross in the resurrection.—D. L. Moody.

Daniel's God Proves Himself in the Twentieth Century

(Continued from Page One)

ward him. He would seize them one by one and throw them over the precipice, and their fearful screaming sent cold chills through me. They kept coming, coming toward him, an unending sea of them; and I thought, "Oh, is there no one to tell the poor creatures to get away from that horrid being." Then a voice spoke to me, saying, "There is no one to tell them. Will you go?" I answered, "Yes, Lord, I will go if you will tell me where it is."

In the fall of 1920 my sister Blanche sailed with me for Liberia, and eight months later my sweetheart followed and we were married. Our wedding took place at Garaway, perhaps a half mile from where Brother Gortner's father is buried. Then we marched about ninety miles interior for a honeymoon trip, and began to pioneer among the Pahn tribe, at Gropaka, a station that had been abandoned because of the sickness and death of so many missionaries (there have been twenty-two deaths of Pentecostal missionaries in Liberia).

This was the home of one of the chiefs, and at the entrance of the village was a large juju erected in the form of an arch. I reprimanded the people for allowing a juju to still remain in the village when they had a missionary, and told them it was inconsistent and that it made them a laughing stock to the other tribes. They immediately replied, "You have just read from the Bible that Elijah's God answered by fire. We heard you read awhile ago how Jesus opened the eyes of the blind. We have a lot of blind people here and would like to see you open some of their eyes. You read that Jesus healed the lepers, we would like to see you heal some of our lepers. Then we will believe and get rid of our jujus." About one out of every five people in that village was a leper; five of the seven chieftains were lepers.

When they said that, we felt whipped. We went back to the mission station and got busy in prayer. We turned to the 16th of Mark and reminded the Lord of His promise that these signs should follow. We knew that unless there was a manifestation of the power of God we might as well leave the country. We called for a time of fasting and prayer among the native

Christians and it was not long until God answered in a definite way and there were remarkable miracles of healing.

One of the wives of a hammock totter was taken sick with a complication of diseases and with leprosy. There is more to missionary work than just preaching. We had to go among the people and shake hands with them whether they had leprosy or not, and tell them Jesus loved them. The odor from this woman's disease could be detected blocks away, yet we must visit her. She had wasted away until she was merely skin and bones.

Then one day we heard the natives wailing as they do when anyone dies,

fied there is no power on earth that can raise this woman up?" They answered, "We are properly satisfied. We have tried sorcery and witchcraft and nothing can help her." I said, "We are going to pray for her, and if God heals her will you get rid of your idols and serve the true God?" They replied, "If that woman gets healed we will believe." I confess I had not much faith, but I said, "O Lord, I haven't much faith myself, but I come in the faith of the Son of God. You have seen the heathen rage; your cause is at stake." Then in the name of Jesus we rebuked the devil and disease and death, and almost to our consternation her body began to shake under the power of God. We left her sitting up.

I was immediately called away to assist at another station fifteen miles through the jungles, but when about a week later I returned to our station I was smitten with fever and for ten days lay at the point of death. After I was able to be around again I went into the village to visit, and met the husband of this woman. I said, "Where is your wife?" He answered, "She is gone to the bush to gather firewood. Your God healed her." When I saw her it was hard to believe it was the same individual.

I went into the village and beat on the palaver drum, calling the people together. Then I told the man and his wife to come to the center of things. I said, "Who healed this woman?" With one voice they all answered, "The white man's God healed her." I said, "It is time for you to get rid of your gods. You asked for a manifestation of the power of God, and now you have it." The next morning the chieftain came to our Mission station and said, "We have decided we

don't need our big juju any longer, will you come down and destroy it? We are afraid to do it ourselves for fear the devil will poison us, but we know you are not afraid of him."

So I set fire to the big idol. Some of the older women said to the chieftain, "Don't let the white man burn our god, we will all die." He replied, "If our god is stronger than the white man's god, let him fight for himself." There were two earthen jars sitting on one side of the juju, full of honey. Our mission boys seized these jars and began to eat the honey. It amused me very much to hear them strike up the chorus, "O, taste and see that the Lord is good, it tastes like honey in the



A Pahn village. Two Pahn chiefs or kings are seen in front. In the distance it Mt. Kata to which reference is made in this article.

and we were told that this woman had died. Just before sunset we called at the hut to tell the husband we were sorry he had lost his wife, but we noticed she was breathing a little. I said, "You are not going to bury her yet, are you; I think she is still alive." He answered, "Well, by the time we get to the cemetery she will be dead anyway." It seemed as though the Spirit of God said to me, "Here is your opportunity; pray for that woman and I will raise her up." I squirmed, wishing the Lord would ask something easier of me; but He rebuked me, saying, "Who does the healing, anyway?"

So I called the husband and chieftains and said, "Are you people satis-

rock." The natives told the boys not to eat the honey or they would die, for the honey belonged to the devil; but the boys answered that they were not afraid for they had asked God to sanctify the honey.

When the natives saw what had happened to their big juju they came running out of their huts and threw their small jujus down in the middle of the village, and we had a lovely bonfire right in the middle of the town. After that we had no trouble in filling our church building. Of course the whole town was not converted, but it caused a stir. We overheard the king talking to some chieftains of another tribe who had a large juju similar to the one that had just been burned. He was saying, "Why don't you get rid of your juju?" They answered, "Oh, we would all die, he is a strong god." The king said, "We used to think that too, but the missionary came and told us about his God, and we have never had so much blessing in our village as we have had since we destroyed our god."

The Pahn tribe practiced cannibalism, some of them had never seen a white person before we arrived, and had never heard the gospel. When we told them the story for the first time the tears ran down their faces and they said, "Tell us again." We traveled a hundred miles further interior than the other missionaries had gone, and we suffered considerable privations in opening the new work. These people were very ferocious.

A little girl's mother pleaded with me a long time to rescue her little five or six year old daughter who had been taken into slavery. After some time I promised I would, and I went to the other side of the tribe where they had never seen a missionary. After negotiating with the natives I finally secured the child and started home. They followed me in the moonlight, decorated with their war paint, entered the village where I was staying, and surrounded the hut where I was, screaming and yelling, each one with a weapon. Right in front they sharpened their long cutlasses on a big stone, and took a strong oath that they would neither eat nor sleep until they had killed me.

There seemed to be no way of escape. The native worker who was with me said, "What shall we do?" I replied that there was only one thing to do—pray. Enraged with palm wine, screaming and yelling, they had formed a ring around the hut. There was no use trying to run away, so I went out and stood in the middle of the ring and said, "I came to you peacefully, to open your blind eyes and help you. I love you, but you are rewarding me

evil for good. You have made your threats. Now if your God is stronger than mine, here I am." Some of the younger men rushed forward, wild with rage. Repeating the name of Jesus I closed my eyes and committed myself to the Lord, saying that if the time had come for me to go I was glad to do so. Others had suffered martyrdom for Jesus' sake. It seemed to me they were a long time killing me, so I opened my eyes and looked. Some had their hands raised, others were hanging at their sides, and it seemed as though God had paralyzed their arms. They backed away and held a consultation among themselves.

In a short time they came back to the hut and held me by the feet, saying, "We see the white man's God fights for him." Sometimes I have wondered if God did not open their eyes and let them see the hosts of heaven on our side, just as He opened the eyes of Elisha's servant. The same God who closed the lions' mouths in Daniel's time, restrained those wild savages. I took the little girl back to her mother, who died the day after her daughter arrived. Later the child was gloriously saved, and used to testify in the villages when we went out for meetings.

When Brother and Sister Trotter went home on furlough they took the little girl as far as Brother Williams' station and left her there. While they were telling the story of how she had been rescued from slavery, and how her mother had died right afterwards, one of their native evangelists rose and said, "Oh praise the Lord, that is my child!" So she was reunited to her father.

Over there was a mountain called Kata, which the natives worshipped. They said the devil lived there and that the spirits of the dead all went there. They had all sorts of wild tales about it, and prayed to it. When they told me these tales I said, "I would like to visit the mountain and see if these things are so," but they urged me not to go, saying that others had gone and had never returned, and some had been driven away by the devil and his imps.

Five men went along to show me the way, but when we came within a mile or so they dropped to the rear and followed afar off. Then they would call out to the mountain, "We don't bring war, we don't bring palaver; the white man has come to look at you." When we reached the spot I noticed that the ascent was steep, and as I stood there looking for a way to ascend there seemed to be something very familiar about it, so much so that I said to the natives, "Haven't we been here before?" They assured me we had not been. Then something said to me,

"Remember your vision. It is the same mountain."

That rather alarmed me for I thought, "Does the devil really live here?" Then I answered my own question, "No, but the people think he does." On the way back from the mountain I found the people in the nearest village standing on the outskirts, looking toward the mountain, expecting to see me consumed. When they saw me they said, "The devil was afraid of the white man, and ran away." The incident went far in breaking down the superstition of the natives.

I lost fifty pounds in weight, and finally had to carry Mrs. Garlock out more dead than alive. While we stayed in the Canary Islands God healed my wife of dilated stomach, caused by eating improper food. I myself was three months without shoes. We have been in the homeland recuperating, but while pastoring the church in Wichita, Kans., we have not lost our interest in the heathen. The Wichita church has been supporting Florence Thompson in Liberia, and so we have felt we had a representative there.

About six months ago the Lord began to deal definitely again with us, and we feel He is leading us to the Gold Coast. Our children could not live in Liberia and so we are glad to go where the climate is such that they can live. We are going into pioneer work where there is not a single Protestant missionary of any denomination. On the way to the General Council meeting in the fall a brother met us and asked if we could use a folding organ in our missionary work. We replied that it was one of our major needs for Africa. He then told us that the Lord had dealt with him and his wife about giving us their organ, and said we might have it in the name of the Lord. That was the first donation toward our outfit. Our support was a big item for the Wichita assembly was already doing all it could. But different assemblies have pledged small amounts, and now it is nearly all made up.

We are going back to the field knowing all about the hardships, but we are praying for a double portion of His Spirit. We believe that one missionary properly equipped can accomplish more than a dozen who are not. We appreciate the kindness of those who have contributed to our support, making it possible for us to go, and we covet your prayers.

Difficulty Overcome

There are commonly three stages in work for God: first, *impossible*, then *difficult*, then *done*.—Hudson Taylor.

Work Going Forward in the Azores

M. B. Sequeira and Family

Greetings in the name of Jesus our Saviour, from this land of dense darkness! We would have written before, but we have had a revolution in the Azores and Madeira, and for six weeks we haven't had a boat coming here; we are really like prisoners shut in on this island, and don't know what is going on in the other parts of the world; some say the revolution is over, but we cannot say for certain until the boat comes with authentic news.

The Lord is blessing us in our efforts to reach souls, and every time we meet in His name, He gives us a shower of His divine Spirit, to encourage us, that we may ever know that He is able to do exceeding abundantly above all that we ask or even think, and not only this, but He is able to keep us from falling, and also able to save to the uttermost, always preparing a table before us in the presence of our enemies. We are having a good Sunday school, and it is a real pleasure to hear the members quote whole Psalms and many other scriptures by heart. For instance a boy yesterday quoted two Psalms, and sixteen verses out of the lesson; he learns English also, coming three times a week he is making wonderful progress.

The persecution continues. Many in their fury say they wish the time of the inquisition would come again so they could burn us up and get rid of this pernicious sect that is destroying the "faith" of many.

We had planned to have a colporteur from Lisbon, to help us spread the word here and in the other islands, but on account of the uprising, we don't know whether he will come.

What we really need is more workers. Pray for the Lord to send more men and women filled with the Spirit to help win souls for Him.

*In the Valley of the
Shadow of Death*
(Continued from Page Nine)
til we had been robbed three

times. One time we were driving through the jungles in our little baby Austin car. As we were coming to an "S" curve in the road we saw an auto parked in the road with its lights headed toward us, but in a position where it could be turned either way. There was someone in the middle of the road with a flashlight waving it. We supposed that there had been an accident and so we slowed up, and as

we did so a man to our left pointed a rifle a few inches from our heads. As he did this I slipped the car in second gear in an effort to get away. The bandits got into their car and chased us twenty-five miles through the jungle.

When we came to a police station I told the sergeant the story. After I had finished he asked me to repeat it and I did. And after that he asked me if I wanted to make a report. I asked them, "What have I been doing for the last twenty minutes?" The police said, "You will have to make another report," and after I had repeated my story three times they asked me for evidence. I didn't have any evidence, and this was one time in my life that I was glad that I didn't have any evidence. I asked the Captain of Police if he expected them to carry in my body full of lead for evidence. I was indeed thankful to God for delivering us.

About three days later a wealthy Chinese man was traveling through the jungle. He was held up by bandits and he tried to do what we did — to escape — but they stopped him and the next morning when the police found him he was dead with seven bullet wounds in his body. This proves to me that God is mindful of His own.

One time we had been up in the country for a long while and when we returned I went up to my wash room on the verandah to clean up a bit. As I looked out of my window I saw where the Chinese barracks were housed. There were over a thousand soldiers and I thought of that Red spirit that was indwelling their hearts. But just back of the soldiers' barracks I saw the American flag floating from the stern of one of the American gun boats and it gave me a thrill and there alone I stood to attention and gave "Old Glory" a salute.

But I see another flag and that is the blood-stained banner of the cross, and to anyone who will salute it and bow humbly at the cross of Calvary, confessing their sin there will be life eternal. There is but one step between you and death, but *there is also just one step to life eternal!* Make that step.

Christ in the Purdah

*Shut away within the purdah,
Of an Indian courtyard wall;
This from youth had been her portion,
And life's outlook for her small.*

*When a child of twelve short summers,
She the wedding vows must take;
As she left her own home village
How her childish heart did ache!*

*In her dwelling now she busied
Serving others day by day;
Months passed by and years were numbered,
Till her youth had passed away.*

*Gods and idols of bright colors
Hideous, helpless, lifeless, they
Tulsi plant, by care protected—
These she worshipped day by day.*

*Missionaries at this village
And this home oft made a call,
Bringing news of Christ the Saviour
And His healing power to all.*

*She, though listening, failed to heed them
Until sickness laid her low;
Then for prayer and help she waited
HER gods did no mercy show.*

*Deaf were they, no help they gave her:
Six long months she suffered still;
Until Christ, who is India's Healer,
Drew her, touched her, made her well.*

*Change of heart and rest of spirit,
Of His power she gladly tells;
And though still behind the purdah,
Christ the Lord, there with her dwells.*

In the few lines above I have tried to tell the experience of one of our zenana women (those shut away from the public by a Hindu custom), whom the Lord has recently touched and healed.

Hettie L. Steffen

Missionary Education in the Church School

M. R. Colas



ON HUMBOLDT, the great German statesman, once said, "If you wish to introduce any idea into a nation's life, you must put it in the schools."

No one can scarcely utter any truer words than these. And it is quite as true that whatever ideas need to be implanted in the church's life should be taught in the Sunday schools. A great field of opportunity has hitherto been largely neglected, the children have not been thoroughly instructed in missions in the Sunday schools and the result has been an apathetic church. Many adults show little interest in missionary work because of lack of knowledge, and in consequence the heathen suffer and languish.

We need, therefore, to awake at once to the unrealized possibilities of missionary education in the Sunday school. *In the hands of the Sunday school superintendents, and teachers of today lies the real solution of the missionary problem.* If the church exists today to carry out the principles instituted by her Founder, then those principles must be taught in the Sunday school.

Aims: What really are our aims? What are we satisfied with? Are we content with numbers, a large attendance, the memorizing and repeating of verses, the recitation of the day's lesson? All this is good, excellent, wonderful; *but*, is it sufficient? Unless a pupil is led to know Christ personally and intimately, and unless Christianity is made so real and vital that he will think it worth while to *pass it on*, then we are failing of our highest possibilities.

Let us consider a few facts and meditate upon them. First, there are very few Sunday schools today which have any adequate systematic course of missionary instruction. Of course, we do not by that mean that they have no missionary talks, or days, or that they make no offering to missions, but that very, very few have adequate courses of missionary education.

Second, the need of the heathen world is appalling today and very great. In the field report of our missions, we have only about 200 missionaries to serve about a billion people. Certainly there are some other missionaries of the other denominations there too, but oh! how few there are in comparison to the number of poor

heathen in ignorance of our Lord and Saviour Jesus Christ who died for them.

Third, the church's obligation to give the gospel to the heathen world. We surely cannot, must not escape the command of Jesus, "Go ye into all the world and preach the gospel to the whole creation." And, "Teach all nations;" and again, "Teaching them to observe."

Fourth, if this is the church's duty today, then it must be also the Sunday schools'; for the Sunday school is an integral part of the church, not an independent organization. It is the church in its Bible teaching and studying service.

Reasons for Missionary Education in the Sunday School

1. Because the inadequacy of former methods is largely responsible for much of this present apathy in the church, in which about eighty-five per cent of the membership comes from the Sunday school. This being true, we can easily see that in the past, the Sunday school has failed in its duty of providing missionary education, and is responsible in large measure that so many men and women today have no interest in the great missionary cause.

2. As the crying need is for education everywhere, therefore the Sunday school is the natural and logical place for instruction, being the recognized educational institution for the church.

3. Because scholars in the Sunday school are in the most impressionable period of life. It is the formative period, and if they are ever to be interested in missions, then is the time to begin, so the time to give missionary instruction is when we have the children and that is at the Sunday school hour.

As to the methods and means of instruction; that is another subject altogether, and should be dealt with when we are ready for these methods of instruction. Another thought is that the pupils should be taught that they can have an immediate share in the great cause of missions. Their prayers should be accompanied by their gifts, and these gifts coming as thank-offerings should represent some sacrifice.

Another item in closing that would arouse interest for missions in the Sunday schools is for the children and young people too, to correspond with

missionaries on the field. That will promote and create interest. While we should not encourage the children to expect answers from all their letters, yet experience has proven that missionaries do of a surety, appreciate the children's efforts, and will send replies, and how the heart of many a lonely man and woman on the foreign field would be cheered by receiving a letter from the homeland children of the Sunday school. So the real aim of missionary education in the Sunday school should be to arouse a growing interest in world-wide missions that all the pupils shall be filled with the missionary spirit, and devote their lives to the cause, whether they remain at home or go to the uttermost parts of the earth. Sunday school teachers, yours in a great responsibility and opportunity. In your classes now are, the future members, office bearers, and ministers—yes and missionaries too. May God give you this vision.

Lastly, teach every child to become a "home missionary" bringing his or her companions to Sunday school. Arrange for a canvass of the whole neighborhood within a mile of your church, inviting every man, woman and child to come to your Sunday school. This will bring a blessing to your own community and indirectly will stimulate new interest in missionary work and new resources for the Lord's work in the regions beyond.

Editor's Note Book

(Continued from Page Five)

away. There are 14,000,000 human beings in South America who have never been visited by a missionary, Catholic or Protestant."

* * *

Shall We Hear His Well Done?

These are hard times, but it must not be a question with us, "What can we spare for world evangelization?" but rather, "How much can we give?" I learn that one prominent missionary board has just recalled 200 of their missionaries. Reason? Insufficient funds. I noticed in a report of another well known missionary board that their funds have been reduced to just half. It will mean sacrifice to keep our Pentecostal missionaries going, and to continue to send out the really called ones to the fields. Let us not fail in our stewardship. The thing I covet above everything else is to hear on the day of reckoning the words from the Master, "Well done, good and faithful servant." May we seek Him for grace not to fail Him in this last hour of the night.

Have you had your sins washed away in the blood of Jesus?

*Jesus the Same in West Africa
Newaka Station, Cape Palmas, Liberia,
W. A.*

Florence Marker

On morning in Kenobo I was hurrying around getting things ready to start that afternoon on a preaching trip, when a blind woman about eighty years of age came to see me. She said she was a widow and had a son who was very sick; the devil doctor had given him medicine but still he was very ill and she feared he would die. She begged us to pray for his recovery. We tried to lead her to the way of life, and finally asked her to pray with us. As we united for this poor heathen, woman's soul things seemed very dark, but little by little the Holy Spirit sent the rays of heaven's sunlight through the darkness to her heart, and she began to rejoice and glorify God. Finally she said, "This be sweet past rice." We all rejoiced with the angels in heaven over this one sinner who had repented. The next day we went to the village where the sick boy lay, so thin and weak he could scarcely raise his head. After talking a little while we offered a simple prayer of faith and God heard. In a few minutes he was sitting upright on his mat, praising God for His marvelous healing and the work of salvation which had been wrought in his heart. Soon he asked for rice and was able to digest it properly; he had not retained food in his stomach for over two months. Today he is a living testimony to the power of God.

Saved and Healed in Peru

(Continued from Page Eight)

your heart in prayer that he may be filled with the Holy Ghost and launched out into this great harvest field to spend and be spent for the Master?

Our hearts are burdened for the multitudes so concerned over the affairs of this life, unheeding the message that the coming of the Lord draweth nigh. While we would not fail to praise God for the drops of Latter Rain and a spirit of revival in our midst we are longing for floods upon the dry ground. Brethren pray for this field, that God shall come down by the Spirit and reveal His glory.

Prayer for Rain Answered

Johannesburg, S. Africa

Anna Richards Scoble

I am glad to tell you that God continues to bless us here. There seems to be a steady growth of the believers and a few more added during the

month. Last Sunday was our communion service and the presence of the Lord was very real. Last prayer meeting night we had been asked to pray for a certain locality where they were badly in need of rain. Crops and cattle were dying and the community had appealed to the believers to unite with them for rain. We had word late Saturday night to say that two hours after we prayed the rain started and continued for two days. This was cause for special praise on Sunday morning, and together our hearts were encouraged to ask for spiritual rain as well.

A Secret

"What is the secret of your success and of your power?" I once asked the late Dr. J. Wilbur Chapman. Never can I forget his reply:—"I find that I have power just in proportion as my soul is saturated through and through with the Word of God."—G. T. B. Davis.

Very Many Thanks

To our many friends who have sent us Christmas and New Year Greetings we desire to hereby express our hearty thanks and appreciation. It is impossible to write to each one individually. May the richest blessings from heaven be yours throughout the New Year is our prayer.

Sincerely yours in Christ Jesus

Ernest S. Williams.

J. R. Evans.

Noel Perkin.

Stanley H. Frodsham.

Underneath

Deut. 33:27

*When corroding cares oppress you,
When the tempter's doubts assail,
When your countless foes distress you
And seem ready to prevail,
When you dread the thought of yielding;
Bid farewell to all alarms,
'Tis enough that "underneath you
Are the everlasting arms."*

Baptized While Reading Evangel

"The Pentecostal Evangel helped me to get the fullness of the Holy Spirit," wrote Mrs. Geo. E. Griffin as she sent us her renewal to that paper. "I had been 'touched' on different occasions, but I had not received the Baptism as the apostles did on the Day of Pentecost. I still felt so hungry for the fullness. One day as I was reading your paper, the Holy Spirit came upon me and spoke through me in other tongues, and I sang in tongues. Jesus became so real to me, and I can just feel His presence. I had heard so much against speaking in tongues that I could not stand in faith on the promise as given in Acts 2:4, but one day God revealed to me the meaning of Mark 16:17, and I received such faith in my heart that I was fully convinced that I wanted to receive what the apostles received. I used to be a Catholic. How glad I am that God has brought me to the light."

We believe we are drawing very close to the midnight hour and darkness is deepening on the earth. We need all the spiritual help we can possibly get. The weekly visit of the *Evangel* may mean more to you than you can estimate. And how can you better serve the soon-coming King than by placing the *Evangel* in the homes of your friends. If you cannot afford to subscribe for them, induce them to give you the money for their subscription, then send it to us along with your own renewal. Throughout January we have decided to continue giving the book, *The Phenomena of Pentecost*, to every new subscriber. And we shall also give it to every one who renews their subscription during January.

Your can use the form below for your renewal.
Gospel Publishing House, Springfield, Mo.

Brethren

Please renew my subscription to the *Evangel*, sending me free copy of *The Phenomena of Pentecost*.

Name _____

R. F. D. or Street _____

City _____ State _____

Enter also the following new subscription (renewal) to the *Pentecostal Evangel* and send free copy of *The Phenomena of Pentecost*.

Name _____

Street & Number _____

City _____ State _____

In the Whitenened Harvest Field

GREAT PENTECOSTAL WORK IN EUROPE

Donald Gee

Blessing in Sweden

I am writing this time from Stockholm. I wish you could see this great "Filadelfia" Church, packed with people, as I have seen it here. Last Wednesday night for a baptismal service every one of the 3,000 seats was occupied a quarter of an hour before the time to begin, and then several hundreds stood, so that quite 3,500 were present, some said 4,000. The acoustics are so perfect that I found it remarkably easy to speak. Brother Pethrus interpreted for me himself. It is a glorious revival in Sweden. Souls are being saved all of the time, and believers baptized in the Spirit. There are about 600 to 700 assemblies in this comparatively small country. They have just concluded a month's Bible school when over 500 workers, evangelists, etc., have been present. The secular press report quite favorably upon the work, as they have been literally compelled to take notice of it, and to admit that it is of God and a good and true religious revival of the right type. I was glad to have some hours yesterday with Sven Lidman, one of Sweden's most famous novelists and writers, whom God has saved and brought into Pentecostal blessing. He is now Brother Pethrus' colleague in the work. We had a sweet and profitable conference together.

Thousands in "Pentecost" in Finland

In Helsingfors, Finland, I found preparations for a month's Bible school, and about 100 Pentecostal workers gathered together from all over the country, even from far Northern Lapland, and along the Russian frontier. Many of the workers are on fire with a passion for souls and evangelistic work, but have not the mentality to profit by a prolonged period of study. After a month of intensive Bible study they go back to the field while the fire is still burning. They usually gather together in this way at least once a year, and thus combine the benefits of a Bible school, a workers' conference, and a great public convention, all at the same time. Each morning we had a lecture for two hours, then a short break for the inevitable coffee, and then an afternoon session for another two hours. The power of God often fell wonderfully during the studies, and more than one worker received the Baptism of the Spirit while here. When a portion of the Word has specially "gone home" we sometimes had to just stop and shout!

Great public meetings were held in the evenings, when many hundreds crowded the large halls. Folk in Finland do not mind standing for three hours if need be. A "guitar-choir" sings and plays the gospel at the same time, and the visiting preacher from another land is ably seconded by brief earnest messages from the students and visiting Finnish pastors. It is no exaggeration to say that souls decide for Christ in every meeting, the glory be to God. Finland is the most Protestant country (95%) in the world, and the people are very open to the Full Gospel. It is computed that there are 15,000 Pentecostal people in Finland, and that there are 2,000 around Helsingfors alone. Some nights I preached in the Swedish assembly, which is quite a fair size also. There is not the prejudice against

"Pentecost" which we know in some lands, and so I also preached in one of the Baptist churches. Praise the Lord!

The Work in Esthonia

Thank God for the privilege of visiting poor far away frozen Esthonia, here on the confines of Russia. We had about 50 of the Esthonia Pentecostal workers here for the Bible school and had fine times at the morning lectures, with large public meetings at night. They have quite a nice large church in Revel, seating nearly 1,000, bought from the Seventh Day Adventists, who failed there. There are several assemblies in this country, and each assembly has branches. The people are very poor, it is just like Poland. The meetings are marked by intense earnestness, almost too intense at times. How different to the lightness one sometimes finds in our meetings in England or America.

Last Sunday the Esthonian agent of the B. and F. Bible Society acted as my interpreter; he is spiritual though not Pentecostal. I asked him about Russia. He said that right here on the border they know no more of what is really happening inside than we do in England or America. The frontier is kept so tightly. He likened it to the Great Wall of China. He says that all these border countries feel as if they are sitting on the edge of a volcano all of the time. I asked the British chaplain (Episcopal) in Helsingfors about Russia; he says he can get in, but can do nothing when he gets there.

Revival in Other Lands

You will rejoice at good news from France, where there seems a real move of the Spirit, also in Belgium. At Liege the Baptist pastor, his wife, the five elders, and 50 of his church have received the Baptism in the Spirit according to the Word. When Brother Douglas Scott was having a campaign there recently about 250 came out for salvation and many were miraculously healed. Divine healing makes a special appeal to the Catholics. The Havre assembly is growing so that they can no longer accommodate those who want to hear the gospel and are looking for a larger hall.

GOLDEN GRAIN FROM WHEATLAND

Pastor Ora F. Barnes writes of Wyoming victories: "We came to Wheatland, one of Wyoming's unevangelized fields, July 8, where we held a tent campaign for 7 weeks. About 70 came to the altar for salvation, several were healed, and quite a number obeyed the Lord by baptism. These meetings were attended by large crowds of hungry people. At the close of the tent meeting we built a tabernacle. Nov. 22 we began a revival meeting, with District Superintendent, Woodworth, in charge. The town was greatly stirred. About 32 came for salvation; 3 were filled with the Holy Ghost, Acts 2:4. One man who had been a tobacco slave was delivered as he cried out to God in his own home. Shouts of victory were heard as one by one those seeking, received victory and pardon. God is still working and some are still being saved. Friends were won for the truths of Pentecost and many have become more firmly established in the faith."

GREETINGS FROM NORWAY

I feel led to send you a brotherly greeting, to wish all your readers a blessed and prosperous New Year!

I suppose there is no part of the world where the good Lord is doing more than in these Northern countries, especially in Sweden. After a long struggle the Lord has at last given us great and wonderful opportunities to promote His work and honor His holy name, Hallelujah! In England greater crowds may be assembled, as they have greater halls there, and there are more people there than in Scandinavia, but the Pentecostal Truth has got a grip on thousands and thousands in these Northern lands, and numerous assemblies are being formed throughout these countries, according to the original style of the first Christians.

Our aim is to fall in line with primitive Christianity both in Spirit and methods. We believe that the only way to meet the unbelief and vice and wickedness of our day, is to be filled with Pentecostal Power in the same manner as the first Christians (Acts 2:4). And wherever this truth is preached the results are apparent. Hallelujah!

Here in Oslo, the Capital of Norway, our Assembly has grown to be the largest by far of all the assemblies outside the State Church. That means a good bit, as both Methodists and Baptists, as well as other denominations, have been at work here for years before the Pentecostal Revival came. The good Lord has been wonderfully blessing us as we preach the old Gospel truths that numbers are discarding today. They have still their old vitality and saving power. Our Hall seats 1500, but is often far too small, especially at the great evening meetings, when numbers have to go back home. We have a plan on hand now to extend the building, which is splendidly situated in the center of the city, so that we may get at least 2500 seats, and if needs be accommodate 3000 persons.

May God in mercy help us all over the world to pray and work, live holy lives and constantly be filled with the power of the Holy Ghost! Sermons, singing, revival meetings, holiness meetings, praying, writing, speaking, traveling with the Gospel, are of no account without this *Baptism of the Holy Ghost and fire!* But with the Holy Spirit the greatest results may be recorded and experienced. Hallelujah!

Your Brother in Christ Jesus!

T. B. Barratt, Oslo, Norway.

CHRIST AMONG HIS PEOPLE

Bernard R. Minton writes from Childress, Tex.: "About the first of October I resigned my pastorate at Cairo, Ill., and launched out in evangelistic work. Upon my arrival in Memphis, Tenn. I found a gospel tent erected, where I preached eight days. Some were saved and many witnessed the power of God. My next meeting, which continued about two weeks, was held for O. B. Braune, Pastor of the Rosen Heights Assembly, Ft. Worth. Here some were saved and some were filled with the Holy Spirit. From there I went to Breckenridge, where the assembly was greatly blessed. Truly He who walks 'in the midst of the golden candlesticks' was among His people. I am now in a revival with T. S. Miles, Pastor of the Childress assembly. This is the second week and several have sought God. Address 705 S. 15th St., Mattoon, Ill."

27 FIND THE LIVING WELL

Mrs. T. F. Evans, Grand View, Ark., writes: "William Evans, Branch, Mo., recently conducted a meeting at Pleasant Ridge schoolhouse in which 27 were saved and 6 followed the Lord in baptism. Large crowds attended regularly and much interest was shown."

OAKLAND HEBREW MISSION

L. M. Rittenberg, Oakland, Calif., writes: "The Lord is blessing the work at the Oakland Hebrew mission for Jew and Gentile. A number have been saved and among them were several Jews. So far as we know this is the only full gospel Jewish work on the Coast. We are working in faith that God will gather many others into His Kingdom from this city."

GOD AND TRUTH MARCH ON

P. A. Wells, of the Texico evangelistic party writes from Harrison, Ark.: "We closed a meeting at Crawford, Nov. 15, where 3 were saved and 7 received the Holy Ghost, according to the New Testament pattern. We are in a real battle for the Lord at Dubuque school, north and east of Harrison. One has been filled with the Holy Ghost and 8 have been saved. Much evil has been spoken of our work by the agents of Satan's kingdom, but God and truth are marching on."

BY HIS GLORIOUS WORD

Ivan and Mrs. Carper write from Iowa: "We have been holding a revival at Lineville, where God gave us a victorious campaign. About 19 sought the Lord for salvation and 4 received the Baptism with the Holy Ghost according to the promise. Louis Martin and Con Gumm assisted us in the meeting. God is wonderfully working in this part of His great harvest drawing many by the power of His glorious Word to the foot of the cross."

THROUGH TEARS TO THE CROSS

Pastor L. M. Powell writes from Missoula, Mont., "The Lord is giving glorious victory in the new work in this place. About 20 have given their hearts to God. I never before saw such weeping at the altar and such sorrow for sin. Many young men and women were saved. A number have followed the Lord in baptism; 6 received the blessed Baptism with the Holy Ghost, Acts 2:4. Our new Sunday school is growing. We had an attendance of 42 last Sunday. Any Assembly of God minister passing this way, please give us a call—615 N. 3rd St."

MINISTER'S SEARCH REQUITED

Pastor J. R. Lewis writes from Lebanon, Mo.: "Homer V. Foley, of Sumner, has just closed a revival for us at Eldridge. We are glad to report that the mighty power of God is still falling. Several were at the altar for salvation and 3 received the Baptism with the Holy Spirit. Among those receiving the Spirit were H. T. Gruver, a Baptist minister, and Mrs. Gruver, of Prosperine, Mo., who were formerly students of the Moody Bible Institute, of Chicago. Brother Foley assisted us in organizing a fellowship band, consisting of about 30 members. We wish to extend a hearty welcome to Council ministers passing this way."

MORE KANSAS SHEAVES

Sister Ruby Jean Moss, Secretary of the Assembly at Arcadia, Kans., writes: "We have just closed a revival here in charge of Sister Allen, Thayer, Mo. As the Word was preached under the anointing of the Spirit 33 found the Lord in salvation from sin, and 11 were baptized with the Holy Ghost. In addition to this many others were convinced of the truth, and the people of the town were greatly interested."

A GENERAL UPLIFT

Pastor R. V. Carter writes from Booneville, Ark.: "T. J. Gotcher, Paris, has been with us in a revival. The weather was very unfavorable but the Lord was present to anoint His message. About 9 prayed through to salvation and some received the Spirit, Acts 2:4. Brother Gotcher gave us Bible lessons in the afternoons. The meeting was a general uplift to the town. The assembly is moving forward in the name of the Lord."

57 TASTE OF LIFE ETERNAL

Albert Ogle writes from Lawton, Okla.: "Feeling sure that God wanted us in the evangelistic work we resigned our pastorate at Blair the last of September. God is certainly blessing our efforts. We have been here for the last month and there have been 57 conversions; 35 have received the Holy Ghost, 17 received Christian Baptism, and 33 names have been added to the assembly roll. My address is 426 S. 2nd St., Chickasha. I expect to remain in evangelistic work."

"BANQUETING HOUSE" IN COTTER

Secretary S. E. Miremer, Cotter, Ark., reports: "We have had a good meeting for a few weeks, closing Dec. 6. About 23 were wonderfully saved and several received the Baptism with the Holy Ghost, 'speaking in other tongues as the Spirit gave utterance.' All the saints were blessed with a glorious refilling of the Spirit of God, and precious victory was the portion of all. On the fifth Sunday at a fellowship meeting although the weather was very unfavorable, we had a glorious time feasting on the good things of the Lord. J. B. Rousey, our pastor, was in charge of the meeting. The Lord is working in the hearts of the people in Cotter."

REARED FOR THE KING OF KINGS

Pastor Alex Clattenburge writes from Conneaut, O.: "We had our dedication services here Nov. 29, and continued from Sunday until Friday. Ten brethren from the near by assemblies ministered. A program appropriately rendered for the occasion drew all nearer to the Lord. Prayer was offered by R. E. Benjamin, pastor of the South Side Baptist church. The church is of the tabernacle type, of Spanish tile construction. The whole building measures 40x70 feet, and the auditorium has a seating capacity of about 250. There are 4 Sunday school rooms with folding doors; which when opened increase the seating capacity to 400. The exterior is covered with California stucco. Services continued through from Sunday until the following Friday. Speakers for the remainder of the week were: Harold McKinney, Glen Jones, R. L. Smith, and Encil Mills."

BLESSED TIME IN THE LORD

Pastor R. F. Bender writes: "E. C. Conrad, from Allentown, Pa., gave us a 3 weeks' campaign beginning Nov. 15, at Calvary Tabernacle, Waynesboro, Pa. Six came to the altar for salvation, 2 were filled with the blessed Holy Spirit, and the whole assembly was revived. God has done a new thing for this field. A real spirit of revival is in our midst and many are receiving the blessings of God. The last Thursday night of the campaign was devoted to the young people. Many came from the neighboring assemblies each taking part in the program in a special way."

A WORKMAN NOT ASHAMED

Pastor E. C. Tobey writes from Duncan, Okla.: "We wish to thank God for His blessings to us in our work in the past 4 years in Roswell, N. Mex., vicinity. We preached our farewell sermon there Dec. 6, and God met with us in a wonderful way. His presence was felt by all and His sweet Spirit prevailed throughout the day. A large crowd bade us good by and wished us God's blessings. We left the church free from debt and the work in good shape, and also money in the treasury to pay all bills. Brother Earl Pendergrass was placed in charge of the work. We have taken charge of the pastorate at Duncan and are glad to find the church moving forward with God. Any Council brethren coming this way will find a welcome."

INFANT CHURCH UNMOVED

Keetah Jones writes from Archer City, Tex.: "A precious work has been established here following a revival of six weeks held by Jeff Gibbs, Ruth Jones, and the writer. Pentecost had never been preached here before. The people were hungry for the real 'old time' gospel. The message of the Holy Ghost and the second coming of the Lord were especially emphasized. The meeting was sponsored by the Assemblies of God of Wichita Falls, where C. C. Robinson is pastor, and Olney, Carl Stewart, Pastor. Brother Jones has been called as pastor of the new work. We have 35 members on our roster, most of them being of mature age. Our first Sunday school was held last Sunday, Dec. 6, and 63 were present. Some persecution has arisen, but the infant church seem determined to stand firmly on the Rock, unmoved by any storm that may blow."

UP TO DATE GLORY

John A. McPhail writes from McAlester, Okla.: "We hear people sing about what happened 'forty years ago,' but we are rejoicing over what is happening right now: the 'old time' power is falling in this city and God is in the midst of His people. Many are being born into the kingdom of God, others are being filled with the Holy Ghost, many who are sick and afflicted are receiving the healing touch, and the Lord seems to be preparing us for the great day of His coming. I came here in November for a 3 weeks' meeting, and the Lord wonderfully blessed His Word. I then attended the Kansas District Council, and the people here called me to return for 3 more weeks. God is pouring out His Spirit upon the people. This is supposed to be a hard place, but we find that God is more than able for all places. My address is 3 Sterling St., Coffeyville, Kans."

BRIEF MENTION

Pastor A. L. Shell, Excel, Ala., writes: "Around Nov. 1 we began a series of meetings near here, Mr. and Mrs. Frank H. Beard in charge. The power of God was present in a very blessed way from the very beginning; quite a number found the Lord and some were filled with the Holy Ghost."

Fred Ryan writes from Macomb, Mo.: "We have just closed a 3 weeks' meeting at Mountain Grove. Much good was done. Backsliders professed renewed hope in Christ and the saints were built up in faith. We are starting regular services and Sunday school there. Conviction upon many is very noticeable. I have been chosen as pastor for the little flock."

Dulcie L. Hoffman, Mannford, Okla. writes: "Willie Conrad has been with us in the past 5 weeks in a very successful revival. A number were saved and baptized in water, one received the Holy Ghost, and 17 were added to the church. Having been here for almost 5 years I am now resigning the pastorate. The Lord has blessed in giving us some precious souls for His kingdom. Willie Conrad has accepted the pastorate. I shall be glad to answer calls to other fields."

R. S. and Mrs. Peterson, Pelican Rapids, Minn. report God's blessings in Virginia: "Just closed a series of meetings at Roanoke, Va. with Pastor G. O. DeMerchant, and in spite of a hardened condition among the people there in general, a number sought the pardoning grace of Christ. We are now in a series of meetings at Winchester. Pastor Luther McFarland, and the Lord is giving glorious victories. From here (D.V.) we go to conduct our next campaign at Cambridge, Mass."

SUBMERGED IN LATTER RAIN

Pastor F. J. Lindquist writes from Minneapolis, Minn.: "The Latter Rain has been falling in copious showers and many thirsty hearts have received great blessing from heaven. Billy and Mrs. Black have now completed a six weeks' meeting. A large number sought salvation but the outstanding fact of the meeting was the large number that received the Baptism with the Holy Spirit. About 84 men and women received the Spirit, Acts 2:4. As many as 8 were filled with the Spirit in a single day. Christians from various churches have been seeking God for His fullness and the Lord has answered prayer. Several men from the Salvation Army received the Holy Ghost the first time they tarried in the prayer room. The Holy Spirit has also fallen in North Central Bible Institute. About ten students have received the Baptism since the beginning of the school in September. The sermons attracted crowds that filled the tabernacle, seating 1000 people. Their duets and solos were a blessing to everybody. The Minneapolis Star gave the services some good publicity and the meetings attracted city-wide attention."

"The new Minneapolis Tabernacle was dedicated December 1, 1930. During the past year more than 150 have received the Baptism with the Holy Spirit and other hundreds have sought salvation."

10 WAKE HEAVENLY JOY ANEW

"Pastor Mose Willis, Macomb, Mo., writes: "We have had an old-time revival at Dawson, lasting 3 weeks. Charles F. Parker, Thayer, was with us the first two weeks, and the last week District Superintendent S. L. Johnson was with us. The blessing of the Lord rested on the meeting from the beginning. Ten were saved and 4 received the Baptism with the Holy Ghost; others are also still seeking earnestly for His fullness. This assembly is located 10 miles north of Mountain Grove. Any minister in the fellowship is invited to stop with us at any time."

MIRACLES OF TODAY

Pastor T. T. Carmical, Olla, La. writes: "Mrs. Bobbie Nobles, of Olla, La., had been sick with pellagra for eleven years. She had been doctored, X rayed, and given the best of medical treatment for all those years without benefit. About the 20th of June, 1931, she came to the front in our church to be prayed for for healing. She says, 'When I knelt at the altar I felt the power of the Lord come over my body and I began to grow better. In thirty days I was completely healed.' She has gained about twenty-five pounds since that time. A Mrs. Fannie Locket, of Jena, La., heard about Sister Nobles' healing and sent word to us to pray for her. Mrs. Z. E. Black, of Olla, told me that Mrs. Locket had been sick for three months. We sent to her a handkerchief over which we had prayed. She was perfectly healed, was born again, and received the Baptism with the Spirit when she laid the handkerchief on her body. Her husband was alarmed by her speaking in tongues and washed her face and called a doctor; but when, after about thirty minutes, she quit speaking in tongues, she told him she was all right, and she was—saved, healed, sealed and happy in Jesus."

IN FAR FLUNG DROUTH FIELDS

Evangelist C. N. Owens writes from Achille, Okla.: "Assisted by my family I came to Yarnaby last year and held a revival. Several were saved and filled with the Spirit, as in Acts 2:4. Brother Adams set the church in order and Brother Woodard was called as pastor. For some reason he failed to occupy the post, and the church was rapidly going down. In July this year we returned and started services. Some were saved and filled with the Spirit. They asked us to stay and pastor the work, which we did. We found a convenient place to locate at Achille, 12 miles away, where we could also reach other new fields. We held services at Prairie View, 3 miles out, where some were saved. We then held meeting in our house, but found it too small to accommodate those who wished to attend. We bought a tent and attached it to our house using the front porch for a pulpit. Some 4 or 5 were saved. The Methodist people kindly loaned us their seats for this meeting. We still have the tent but no seats. Most of our members are farmers and we are in the drouth-stricken region. Their crops were mortgaged and the banks took their money at the gin, leaving them without any living. This is a virgin field extending from 40 to 60 miles north and south, and from 150 to 200 miles east and west. Practically no ministers had preached here previous to our coming. We plan to go forward trusting God."

GREAT THINGS BEING DONE

F. and Mrs. Pepper write: "We have just closed a revival campaign with Pastor V. L. Clark, McComb, Miss. Great crowds attended the services. Many sinners wept their way through to Calvary's cross, and received pardon through Jesus' precious blood. Six baptized with the Holy Ghost; 5 were baptized in water, and a number came into the church. The church is growing and great things are being done for God there. We are in the first week of a revival at Biloxi, with Pastor L. D. Wells."

OUTPOURING ON BAPTISTS

S. A. Eversole, writes from Green Forest, Ark.: "I will soon be 75 years of age. I have been a cripple about 19 years, but can walk a little. I spoke at the schoolhouse near here once this summer. The neighbors carried me to the wagon and then assisted me into the house when we arrived. There was a nice crowd of people gathered and good interest was shown. A few came to the altar and one was wonderfully saved. A number of hands were lifted for prayer. Mrs. Eversole and I were the only Pentecostal people out here that we knew of, until the last two weeks, when there was a little United Baptist class organized at this schoolhouse. In one of their services the power fell and 4 at one time received the gift of the Holy Ghost, speaking in other tongues. Last Wednesday night 3 others received the Holy Ghost. We cannot stop praising Him for His great and wonderful works."

WOULD-BE SLAYER "SLAIN"

Pastor L. M. Rouland, writes from Olivet, Kans.: "Sept. 13 the Lord called me into this new field, where I found a band of hungry people crying to God for the real gospel. We secured an empty store building and held a meeting for 8 weeks. The Methodist people dismissed their services for several weeks, and pastor and people attended the revival. People began to come forward for salvation the first week, and about the 4th week a number were filled with the power and glory of God and 4 received the mighty Baptism with the Holy Ghost, as in Acts 2:4. One man 70 years of age, and his wife found salvation out in the barn lot with a wagon tongue for an altar. Another one 74 years old, and his wife were wonderfully saved. One man who threatened to 'shoot the preacher' was stricken by the power of the Lord in his own home and when I arrived in the morning, after he had spent a sleepless night, I found him crying to God for mercy. A number received healing. One woman who had suffered for 8 years with heart trouble, and was unable to sleep and had to be propped up with many pillows, was instantly healed. On the last night of the meeting more than 40 who were unable to get in stood outside the building listening to the gospel. In all about 47 were saved, 4 were baptized with the Holy Ghost; 20 received Christian baptism. About 500 gathered at the river banks to witness this service. We now have a Sunday school organized with an attendance of 44, and a fine assembly also. I am pastoring the flock temporarily. Our meetings are held on Wednesday and Saturday nights and on Sunday mornings and evenings."

GREAT NEBRASKA HARVEST

Inez Ferris reports a great harvest in Nebraska City, Nebr.: "Six were saved during the week just preceding a weeks' revival with Wm. A. Coxe and daughter Esther, who were with us in a campaign Nov. 29-Dec. 13. As the Lord continued to work 22 found Christ as their personal Saviour, and 4 received the Baptism with the Holy Spirit, according to Acts 2:4. Two others have received the same experience since the revival closed. Much prayer is behind this work and thus far it is moving forward victoriously."

Forthcoming Meetings

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

ORLANDO, FLA.—I. J. Bolton will conduct meeting at the Assembly Church, Atlanta Ave., Jan. 19-Feb. 7.—Ralph Byrd, Pastor, P. O. Box 679.

BRATTLEBORO, VT.—H. T. Carpenter, Springfield, Mass., will hold a revival in Pentecostal church, Cottage St., Jan. 25-29.—J. T. Reed, Pastor.

MIAMI, OKLA.—W. T. McMullen and party will begin campaign with us Jan. 17; the co-operation of neighboring assemblies will be greatly appreciated.—C. C. Helvey, Pastor.

DALLAS, TEX.—A. F. Gardiner will conduct revival at Oak Cliff Pentecostal Church, 919 Morrell St., Jan. 3-24. Services daily at 7:30 P. M.—Clifford Andrews, Pastor, 1123 Morrell St.

WILD HORSE, OKLA.—There will be an 8 days' Bible conference here beginning Jan. 10. David Burris, Superintendent of the Arkansas-Louisiana District in charge.—H. C. Mears, Pastor.

TAMPA, FLA.—I. J. and Mrs. Bolton, will conduct a 2 weeks' revival at Oak Park Holiness church, 50th St. and East Broadway, Jan. 3-17. Services at 7:30 each night except Saturdays.—H. Scott Bush, Pastor.

GALESBURG, ILL.—Hannah Mae Steidle, young evangelist-musician, Dorrance, Kans., will conduct old-time revival at Calvary Pentecostal Church, 266 E. South St., for 3 weeks, starting Jan. 3. Passing evangelists and pastors will be welcomed.—H. L. Davis, Secretary.

SPRINGFIELD, ILL.—The Hummel evangelistic party, Philadelphia, will hold city wide evangelistic campaign in Springfield Gospel Tabernacle, 13th and Ash Sts. Jan. 10-Feb. 7. Each night at 7:30 except Saturdays. Sundays, 11:00, 7:30.—W. C. Anderson, pastor.

COATESVILLE, PA.—Ida Shuss, Western Evangelist, will conduct an old-fashioned revival beginning Jan. 10, at First Pentecostal church, Smith's Hall, Strode Ave. and Harmony St. Services each night except Mondays, 7:30. Sundays at 3:00 also.—James A. Painter, Pastor.

FREEMPORT, PA.—Beginning Jan. 10 and continuing 3 weeks, H. E. Hardt, Falling Waters, W. Va. will conduct evangelistic campaign, in Red-path building on Market St. We solicit the assistance of neighboring assemblies.—A. W. Buckley, Pastor.

CUYAHOGA FALLS, O.—State prayer conference and fellowship meeting at Full Gospel Tabernacle, Williams St., Jan. 19-21. Room and breakfast provided for ministers, and if possible, for visitors. Those planning to come please write Pastor I. A. Shank, 2012 So. Newberry St.—G. F. Lewis, District Superintendent.

CHELSEA, MASS.—Emma van Dalen, Seattle, Wash., assisted by Eleanor Bowie, will conduct a series of meetings at the First Pentecostal Church, 113 Hawthorne St., Jan. 3-24. Services Sunday at 3:00 and 7:30, and every week night except Saturday at 7:45. Special services for the children under the direction of Mrs. Bowie.—C. C. Garrett, Pastor, 25 Barrett St., Revere.

WASHINGTON, D. C.—Old-fashioned revival in Bible Hall, 6th and G Sts., N. W., beginning Jan. 10. Mr. and Mrs. Pete Saleskey, Westernport, Md., in charge. Services every night, 7:30, except Saturdays. Sundays, 11:00 and 7:30. Friday nights, Divine Healing. Broadcasting over WJSV, Mt. Vernon Hills, Va.—Harry V. Schaefer, Pastor, 319 Douglas St., N. E.

CAMBRIDGE, MASS.—R. S. and Mrs. Peterson, Pelican Rapids, Minn., will conduct revival in Full Gospel Lighthouse, 40 Prospect St.—Jan. 8-Feb. 7.—Pastor R. A. Babcock, 58 Magazine St.

CHAMBERSBURG, PA.—Ben Hardin, Chicago, Ill., will conduct meeting every night Jan. 24-Feb. 7—a young people's rally Feb. 1—at Bethel Pentecostal Chapel, Washington and 3rd Sts.—Jacob Heinrich, Pastor.

MISCELLANEOUS NOTICES

WANTED—A second hand tent; must be in good condition and reasonably priced. May arrange to pay cash; if not, suitable payments.—G. R. Fannin, West Prestonsburg, Ky.

OPEN FOR CALLS

Evangelistic

Clarence Smith, 2411 Benton Ave., Granite City, Ill., "Have resigned the pastorate at Sorento; am in full fellowship with the Council."

Evangelistic

Ivan Carper, Leon, Ia., c/o Fannie Carper. "Have helpers who play piano and guitar and sing specials. In fellowship with Council."

Con Gumm, 600 N. Maple St., Jefferson, Ia., "Would like to go with some one in fellowship with Council. We play piano and guitar and sing specials. Am assisted by Louis Martin."

WORLD MISSIONS CONTRIBUTIONS

December 18 to 24 inclusive

- All personal offerings amount to \$2,008.87.
- .50 Pentecostal Church of God S S Davis City Iowa
- .50 Assembly of God S S Marionville Mo
- 1.00 Assembly of God S S Boynton Okla
- 1.00 Assembly of God Hagerman N Mex
- 1.00 Assembly of God S S San Angelo Texas
- 1.00 S S & Children's Church Malo Wash
- 1.10 Pent'l Assembly of God S S Sheridan Wyo
- 1.11 Pentecostal Church Elmout N Y
- 1.20 Assembly of God & S S St Aubert Mo
- 1.27 Faith Mission Springfield Mo
- 1.31 Assembly of God Brockton Mont
- 1.40 Oak Chapel Mission Spiro Okla
- 1.45 Full Gospel Assembly Greenville Ohio
- 1.50 Assembly Hoxie Ark
- 1.50 S S & Birthday offering Vacaville Calif
- 1.50 Pentecostal Assembly of God Beaumont Texas
- 2.00 Christ's Ambassadors Pennville Mo
- 2.00 Busy Bee S S Class of Bay St Church Tampa Fla
- 2.00 Assemblies of God Church Lake City Ia
- 2.00 Assembly of God Morland Kans
- 2.00 Assembly Butte N Dak
- 2.00 Pentecostal Church Kingsport Tenn
- 2.00 Full Gospel Assembly Nyssa Oregon
- 2.00 Assembly of God Wickenburg Ariz
- 2.30 Seaboard Assembly Richlands Va
- 2.38 Midway S S Hoxie Ark
- 2.40 Assembly of God Church Denton Texas
- 2.42 Pentecostal Church Ashland Ohio
- 2.45 Assembly of God S S Beaver City Nebr
- 2.50 Desert Rose Assembly Last Chance Colo
- 2.50 Bethel S S Hebo Oregon
- 2.50 Meades Quarry Assembly of God Knoxville Tenn
- 2.67 Pentecostal Church & S S Sachse Texas
- 3.00 Full Gospel Assembly Glendale Ariz
- 3.00 Assembly of God Thurston Nebr
- 3.10 Assembly of God S S Conneaut Ohio
- 3.25 Pentecostal Assembly Meridian Calif
- 3.27 Assembly of God Baker Oregon
- 3.40 Bible Class Flint Mich
- 3.50 Full Gospel Assembly Vacaville Calif
- 3.50 Assembly of God Bearden Ark
- 3.50 Christ's Ambassadors of Pent'l Tab Shenandoah Iowa
- 3.60 Assembly of God Ronda W Va
- 3.60 Assembly of God Church Electra Texas
- 3.62 Pentecostal S S Port Lavaca Texas
- 3.65 Busy Bee Band Coulwood Va
- 3.75 Assembly of God Church & S S Puxico Mo
- 3.90 Assembly of God Riverside Calif
- 4.00 Full Gospel S S Palmer Nebr
- 4.15 Assembly of God Church Sayre Okla
- 4.35 Glad Tidings Mission Reno Nevada
- 4.35 Dorothy Assembly Dorothy W Va
- 4.72 Assembly & S S W Tulsa Okla
- 4.75 Assembly of God S S Gerlane Kans
- 4.84 Pentecostal Assembly & S S Marysville Wash
- 5.00 Assembly & S S Pensacola Fla
- 5.00 Assembly Exeter Calif
- 5.00 Assembly of God Maxwell Nebr
- 5.00 Assembly of God Hillsboro Ore
- 5.00 Church of the Full Gospel Graham Calif
- 5.00 Assembly Muscotah Kans
- 5.00 Full Gospel S S Marlin Texas
- 5.00 Christ's Ambassadors El Dorado Springs Mo
- 5.00 Young People Newark N J
- 5.13 Assembly of God Hoquiam Wash
- 5.20 West Merton S S (Lower Classes) Clark S Dak
- 5.36 Assembly of God Pittsfield Ill
- 5.65 Assembly of God Kennet Mo
- 5.70 Pentecostal Assembly Dante Va
- 5.89 Assembly of God S S Canalou Mo
- 5.97 Assembly of God S S Torrington Wyo
- 6.00 Hardscrabble Assembly Cedardale Okla
- 6.00 Glad Tidings Assembly Weed Calif
- 6.00 Co-Worker's Mission S S Millville N J
- 6.00 Christ's Ambassadors Ft Collins Colo
- 6.05 Full Gospel Assembly Decorah Iowa
- 6.25 Bethel Chapel Assembly Bethel Mo
- 7.00 Wildhorse Assembly of God Hominy Okla

- 7.00 Assembly of God Sauk Center Minn
- 7.20 Full Gospel Assembly Colusa Calif
- 7.23 Full Gospel Church Live Oak Calif
- 7.25 Full Gospel Tab Portola Calif
- 7.47 Full Gospel Tab S S Selma Calif
- 7.71 Assembly of God Noonan N Dak
- 7.75 Children of Assembly of God Noonan N Dak
- 8.00 Highway Tabernacle Klamath Falls Ore
- 8.00 S S Assembly of God Church Amarillo Texas
- 8.00 S W Pentecostal S S Miami Fla
- 8.15 Assembly of God Church Bayard Nebr
- 8.96 Assembly Los Banos Calif
- 9.00 Full Gospel Hall Marshall Minn
- 9.00 Cedar Grove Tabernacle Deals Md
- 9.00 Assembly of God S S Seminole Okla
- 9.20 Assembly of God Collinsville Okla
- 9.21 Full Gospel Assembly Pillager Minn
- 9.25 Assembly of God S S Slinger Mich
- 9.50 Gospel Mission Oak Lawn Ill
- 10.00 Assembly of God Saginaw Mich
- 10.00 Assembly of God Malvern Ark
- 10.00 Grace Tabernacle Lyman Wash
- 10.00 Full Gospel Tab S S Bakersfield Calif
- 10.00 Pentecostal Tabernacle St Petersburg Fla
- 10.00 Church of Full Gospel Paso Robles Calif
- 10.25 Full Gospel Assembly Glendora Calif
- 10.40 Calvary Tabernacle Van Nuys Calif
- 10.46 The Old Fashioned Church Grand Island Nebr
- 10.67 Pentecostal Assembly Bremerton Wash
- 10.75 Pentecostal Gospel Tab E St Louis Ill
- 11.37 Heights Assembly of God Houston Texas
- 11.70 Full Gospel Church Medford Oregon
- 12.10 Calvary Gospel Church Colorado Springs Colo
- 12.27 Full Gospel Tabernacle & S S E St Louis Ill
- 12.80 Bethel Full Gospel Church Hayward Calif
- 13.15 Assembly of God Gridley Calif
- 13.42 Full Gospel Assembly Dayton Oregon
- 14.00 Full Gospel Church Hamilton Mont
- 14.00 Full Gospel Pentecostal Church Youngstown Ohio
- 14.55 Bethel Tabernacle & S S Hayre Mont
- 14.73 Pentecostal Assembly Campbell Calif
- 15.00 Bethel Pentecostal Assembly Cortland N Y
- 15.51 Pentecostal Assembly Bremerton Wash
- 16.00 Gospel Gleaners of Calvary Tab Camden N J
- 16.00 Full Gospel S S Corcoran Calif
- 17.50 Full Gospel Assembly & S S Kingsburg Calif
- 17.61 Full Gospel S S Dallas Texas
- 17.62 Assembly of God Cumberland Md
- 18.00 Mallet Creek Pentecostal S S Medina Ohio
- 18.10 Assembly of God Porterville Calif
- 18.49 Full Gospel Assembly Santa Ana Calif
- 18.72 Assembly of God S S Phoenix Ariz
- 19.00 Pleasant Grove Assembly Durant Fla
- 19.39 Assembly Yuba City & Marysville Calif
- 20.00 Gospel Tabernacle Gary Ind
- 20.00 First Pentecostal S S Yakima Wash
- 20.00 Assembly of God Newton Iowa
- 20.30 First Baptist Church Egg Harbor City N J
- 21.70 First Pentecostal Assembly Savannah Ga
- 21.79 Glad Tidings Assembly Escalon Calif
- 22.00 Pentecostal Assembly Dinuba Calif
- 22.50 First Pentecostal Church Oildale Calif
- 24.31 Fremont Pentecostal Tab Seattle Wash
- 25.00 Full Gospel Temple Grants Pass Oregon
- 25.00 Belair St Pent'l Church Brockton Mass
- 25.00 Calvary Tabernacle Camden N J
- 25.00 Wells Memorial Pent'l Church Tottenville N Y
- 25.43 Assembly of God S S Pittsburg Kans
- 25.65 Assembly of God Olympia Wash
- 26.00 Central Park Assembly Central Park N Y
- 27.00 Full Gospel Assembly Brainerd Minn
- 31.59 Assembly of God & S S Minot N Dak
- 31.72 Bethel Pentecostal Church Hagerstown Md
- 33.81 Bethel Tabernacle & S S Watsonville Calif
- 35.00 Assembly of God Ainsworth Nebr
- 36.80 Full Gospel Tabernacle Shawano Wis
- 37.65 Full Gospel Tabernacle Los Angeles Calif
- 38.00 Glad Tidings Tab Reading Pa
- 38.75 Pentecostal Church Fredonia N Y
- 40.00 First Pentecostal Church Miami Fla
- 41.93 Four Fold S S Bellflower Calif
- 45.00 Assembly of God River Rouge Mich
- 49.00 Assembly of God Sioux City Ia
- 50.00 Bethel Tabernacle Canton Ohio
- 50.40 First Assembly of God Indianapolis Ind
- 51.00 Bethel Church Modesto Calif
- 51.12 Bethel Pentecostal Assembly Juneau Alaska
- 53.79 Assembly of God Chico Calif
- 57.00 Pentecostal Assembly of God Spokane Wash
- 60.00 Full Gospel Church & S S Neptune N J
- 78.00 Hollywood Temple Seattle Wash
- 100.00 Students' Missionary Band Springfield Mo
- 100.00 Glad Tidings Tabernacle Hammond Ind
- 102.01 Grace Pentecostal Church Atlantic City N J
- 104.59 First Pentecostal Church Wilkes-Barre Pa
- 105.00 So California Bible School Missionary So Pasadena Calif
- 130.25 Assembly of God S S & Church Topeka Kans
- 136.20 Central Gospel Tab Long Beach Calif
- 1850.00 Glad Tidings Tabernacle New York N Y
- Total amount reported\$6,857.06
- Home Missions fund\$ 99.59
- Office expense fund 23.88
- Deputational expense fund 19.67
- Reported as given direct to missionaries 434.09
- Reported as given direct to home missions 5.10 582.33
- Total for foreign missions\$6,274.73
- Amount previously reported\$11,637.84
- Total amount to date\$17,912.57

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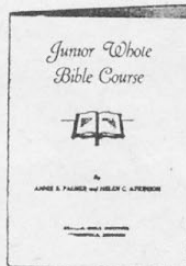
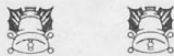
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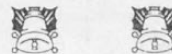


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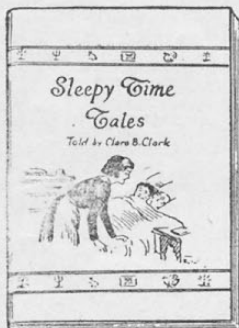
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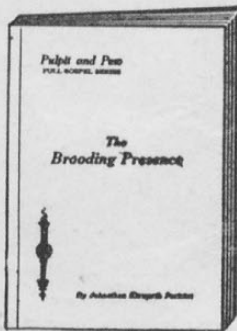
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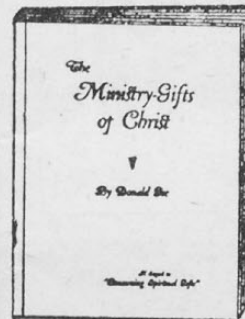
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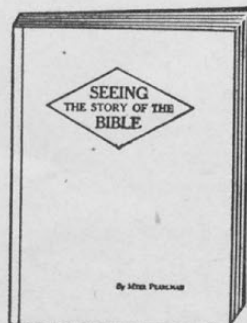
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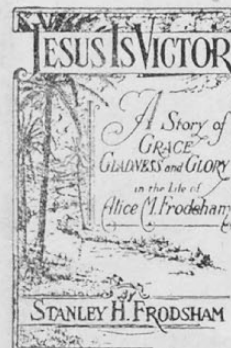
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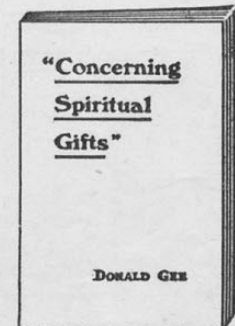
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