

Mrs. O. O. Hunt
57 Court St.,
Deposit, N. Y.



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"Give and It Shall Be Given You"

By Pastor J. Narver Gortner

SHE was a Nazarene deaconess. Her hair was white with the snow of eighty-five winters. For many years she had been a deaconess, and had always worn her little white bonnet. Everybody had confidence in "Mother Jones," as she was familiarly called. She had lived the life; she had walked with God. There were doubts in the minds of many concerning the Christian character of some who professed to be saints, but nobody doubted Mother Jones. Her face shone with the light of heaven; her soul bubbled over with praises to God; her whole being seemed to be radiant with a divine glow; everybody who knew her loved her.

One day she went to a Pentecostal meeting, and, since her soul was always hungry for God, when she heard about the Baptism in the Holy Spirit, she immediately decided she would go to the altar and seek it. There, with a number of other seekers, she knelt and looked up into the face of the mighty Baptizer in the Holy Ghost and asked for the divine fullness. And of course she did not ask in vain. The Lord met her, and filled her; her cup overflowed.

Nobody had seen her at a church service or out on the streets for years without her little deaconess bonnet. But the next Sunday morning she went to the church she had been attending with the bonnet in her hand and another bonnet on her head. She walked up the aisle of the church and laid down the deaconess bonnet and told the pastor and congregation that she had found a pasture that was better, and that she was changing pastures. "I thought I ought to come here," she said, "and leave this bonnet

before going there." And then she walked out. "Oh, Mother Jones, are you going to leave us?" "Yes," she said, "I am leaving; the Lord has baptized me in the Holy Ghost, and I just cannot stay here; I must go and be with those people who

have this experience and teach that others can have it too."

The young people of the Pentecostal assembly to which Mother Jones came were delighted to have her come, and they wanted to do something to show their love, and so they raised some money to buy her a present. They wanted to get something that she could use, not something just to look at. The weather was cold, and Mother Jones was getting old, and they decided to buy her a nice, warm blanket. And they did. They presented it to her, and it was all nicely wrapped up, and had a bright ribbon tied around it. Mother Jones graciously received it, and expressed the gratitude of her heart as her face glowed with appreciation. Everybody was happy.

The next Sunday the pastor was talking about a needy family, and he said, "Maybe some of you can help this family. There is a need of clothing and of groceries. Some bed clothes are needed too. Maybe some of you have some worn blankets that you can just as well spare as not. If so, bring them, and we will see that this family gets them."

Mother Jones suddenly got up and slipped out. In a few minutes she returned, and under her arm was a bundle. It was the bundle the young people had given her. There was the blanket, tied just as it was tied when the young people presented it to her. She had never used it. She laid it down and said, "I will give this." The young people rose as one person, and said, "No, Mother Jones, we cannot stand for that. We gave that blanket to you; we want you to have it, and use it." "You gave it to me?" she

(Continued on Page Eight)



Love's Passion

*Love is the passion that reaches the lost,
Love from a heart that is pure,
Yearning, compelling—no stopping at cost,
Jewels unpriced to secure.
Love with a vision of blest Calvary—
Grace full, unmeasured for all—
None can that sacrifice constantly see,
But fully to answer its call.*

*This was the passion that gave us the way
Into the fullness of grace;
Jesus came down from the Father of love
Moved for a poor fallen race.
Loudly this love was declared from the cross,
Suffering there in our stead.
Love made Him die; but Love conquers again,
For love brought Him forth from the dead.*

*And this is the passion our God would reveal
Through lives He has ransomed from sin,
Self so forgotten in word and in deed,
That only His love reigns within.
There is no stopping such flowing divine;
Sorrow, affliction, distress
Cause but this fire still brighter to burn,
The needy to reach and to bless.*

—Alice Reynolds Flower, Lititz, Pa.

▲ What God Expects of Us ▲

Ernest S. Williams at Everett, Wash.

WHEN the General Council of the Assemblies of God was born it was the result of two important needs, one of which was the conservation of the work at home; the other, the cause of foreign missions. Previous to that time we had been independent units—what we might call a free people, whom God had called out by His Spirit. Men had gone with their testimony throughout the land, and some had gone as missionaries to different parts of the world.

The time came, however, in our movement when we found that through some unscrupulous persons and through others who had peculiar ideas, many assemblies were being torn asunder. Some of God's precious men, who had themselves had the experience of the Baptism with the Holy Ghost, felt that unless something was done about it, this work which God was doing might meet with great suffering or even defeat.

And so the General Council was formed for co-operation on the basis of the faith which we still have in our constitution and in all of our assemblies. It was not with the thought that we would legislate over one another, but that we might understand one another as far as possible on fundamental matters, and all seek the same thing.

Our co-operative fellowship must not be one-sided, in which we are willing to receive but not willing to give. There are two sides to co-operation; if we are to receive its blessings we must also be willing to share its burdens, and go on, singing, "Blest be the tie that binds our hearts in Christian love."

But our thought for the present is that other important reason for calling into being what we might term "an organized people," and that was our missionary cause. There were those from among us who had gone out to different fields as missionaries, who when they reached the foreign shore were perhaps forgotten by friends upon whom they depended. Some of these were in dire circumstances, in need of the barest necessities of life. On the other hand, there were others who had gone through our land and secured to themselves a constituency which would bring to them a revenue suitable for their needs, and in some cases more than was needed. The brethren felt that by organization, those who were suffering privation might perhaps have their needs supplied, and where others were getting more than was necessary it could be somewhat regulated, so that we might

carry on the work of God without any missionaries suffering too severely and with less unfair distribution of our missionary giving.

Then too, the hour had arrived when the missionary who was not affiliated with a recognized missionary society was liable to be deprived permission to remain on the field. Out of these necessities the Council was formed. In welcoming our Pentecostal missionaries into Council fellowship all the encouragement that could be given was, "We cannot promise you adequate support, but we will do the best we can."

About \$4,800 came in during 1916 for the missionaries, \$10,200 in 1917; \$29,600 in 1918; and \$63,500 in 1919. When the crash came in 1929 the amount had risen to almost a quarter of a million dollars annually, for the furtherance of the gospel in mission lands.

For quite a period of time after the collapse of the financial world in 1929, the Lord continued, through the kindness of His giving people, to meet the needs of our missionaries. There came to our office letters sent out by different missionary societies, advising that some of the larger societies of denominational churches had retrenched in the sums of millions, and they did not know what they were going to do. We also received a letter sent out to the constituents of one of the smaller societies that we might liken to our own in size. It was sent out with the request: "Won't you give one dollar to our missionary cause? We will have to close the field unless we get what is needed." We said how good it was of the Lord that we were yet able to care for our missionaries as in the past. But after a while the pinch hit us. About a year ago our Missionary Secretary one day came to me, saying, "I have been reducing the allowance to the missionaries each month, until I do not know how they can get along on anything less. It has come to the time for distribution again, and after I have gone down the line and reduced as much as I know how, we are still lacking \$1100 in meeting the need at this time." He said, "Will you go over the books with me and see if there is any place where we can make further reductions?"

And we studied the matter over. In a few places, because of the heavy responsibility resting upon the missionaries, there was need for considerable sums—perhaps a school or other institution. But we cut off five dollars here and five dol-

lars there, but still we lacked more than \$1000 in meeting the month's budget.

About that time the Secretary-Treasurer stepped into the office and was told what was being done. He went and looked over the books of the Gospel Publishing House and came back with the glad report, "I believe the Publishing House can meet the deficit this month." So the deficit was met that month from the funds of the Publishing House.

A few days later the Missionary Secretary came telling of a certain missionary society which, instead of retrenching during the depression, were increasing their missionary activities, and he said, "I believe if those people can pray through to God, if they can send out fresh recruits under present conditions, we can. If we can get our people to pray, we can meet the needs of the present hour and see the work go forward without having to recall any of our missionaries."

It was this that led to the circulating of the missionary prayer band cards. It may be that you are not acquainted with this prayer program. The thought is that any who would consent to spend some time each day in prayer for our missionary cause, would have their names recorded, and would receive monthly a little pamphlet setting forth the needs of the month in the foreign field, for which they were to pray. The thought was to secure a prayer-band of at least 10,000 that would remember our missionary cause daily, and I am happy to say we have secured the 10,000 and are looking for more. From the very moment this step was taken and announcement was made in the *Pentecostal Evangel*, there came an increase in the missionary offerings. It has not reached the amount we received in good times, but we are very thankful for what is being received. You can join this Missionary Prayer Band and receive the monthly circular.

Another blessing which we have enjoyed until recently was the excellent exchange value of the American dollar. Less money has gone farther in purchasing power in other lands because of the value of the U. S. dollar as a result of the fact that we remained on the gold standard. This favorable exchange, however, no longer obtains since our government has left the gold standard and there is talk of inflation. The dollar which a few months ago would purchase a certain amount in China, India, or Africa, or other foreign lands, will only purchase two-thirds of that amount today. We need to earnestly pray that the needs of the missionaries may continue to be met.

While we have not called any missionaries from the field because of financial conditions, it has become necessary that some who have formerly been on the

field, and a great number of others who would like to go to the field, have been held back because finances are not on hand to send them forth. I wish you could go to the office of our Missionary Secretary and look at the waiting list of missionaries wishing to return home on furlough more or less broken in health. They have labored for years on the field, and the District Superintendents and the Executive Council on the fields feel they ought to be brought home because of their physical needs, and in order that their lives might be best conserved for future usefulness. We do not have sufficient funds to bring them all back. The waiting list is there, and as the Lord gives the funds a few a year will be brought back to our own land; but many of them are still laboring in other lands, patiently waiting for their turn.

One of our missionaries wrote a while ago telling us that his health is badly shaken. He said, "Our little son is in poor health. We have been laboring out here between eight and nine years. If you could only bring my wife and little son home I should be glad to stay and try to go through another year with the help of God. But couldn't you bring them home?" We were unable at that time to bring them back. The best we can do where there seems to be such a crying need is to once in a while put an announcement in the *Pentecostal Evangel*, saying, "Here is a brother, here is a sister, who needs to come home." And yet, we do this in fear and trembling because we wonder if the money that is sent for that purpose may not thus be diverted from some other place where it is needed, and so bring hardship on the life of some other one that is laboring for the Lord Jesus Christ in the regions beyond.

If you, my friends, could get on the inside and look out, instead of being on the outside looking in; if you could see the problems that confront our Missionary Department at this time, I am sure you would take the brethren on your heart and say, "Lord, help our Secretary, help our Missionary Committee, and help us all in this great missionary cause."

Our missionaries go into lands where they have to even protect themselves from the moon that shines at night; because of atmospheric conditions some people get moonstroke at night as well as sunstroke in the daytime. They labor in lands where the ravages of fever are terrible, in countries infested with malaria, and after a while the missionaries become physically burned-out, it seems, and need to rest and recuperate.

Last summer I was assisting the brethren in a District Council. They had appointed a missionary day and invited our Secretary to be present. When he came he had a placard on which was an outline of the foreign field, and in the cen-

ter was some writing. He nailed it to the front of the pulpit, and I went to see what it was. Among other things it said: "If all the people in the fellowship were to contribute constantly five cents a week, we could meet all the requirements of our foreign missionaries; and if all the people in the fellowship would contribute six cents a week we would be able to go over the top, and enlarge our missionary activities." I looked at it, scratched my head, and went away. Then I began to think. I did not want to criticize our Missionary Secretary, for I knew that he had once held a position in a bank in Canada, and I thought he ought to know figures as well as I. But how could it be possible that five cents per person per week from our Council fellowship would meet our entire missionary expense? And then I checked up. We have a record that comes in annually from the pastors which contains this question: "How many are there in your assembly?" So we know approximately how many we have as lay members and ministers in our fellowship. I figured up the number, and to my amazement I found it was literally true that if each person were to give as much as five cents a week to missions we should have a quarter million dollars a year for our missionary work; while if they were to give six cents each week we would have additional funds for sending the gospel to the uttermost parts of the earth.

When I returned home I said to our Missionary Secretary, "I can hardly believe it. Your figures are correct, but when one thinks of some of our assemblies that are giving so much for missions, what does it indicate of our movement at large?" He said, "Our movement is like other movements. Thirty per cent of the people are giving the missionary money, and seventy per cent are giving nothing at all for missions." I thought, "Is it possible under the influence of the Holy Ghost there can be seventy per cent that are giving nothing for missions?" My heart became stirred, and I said, "Let us go out in some of the places where they do not know so much about missions, and preach the gospel of missions and try to incite interest in their hearts. If we can stimulate missionary interest in the hearts of those who have not yet got the vision, what great things we can do for God." When I found what a little, if it were consistently given by all the people, would mean, I thought, "O Lord, let us go out and put this missionary program over for Jesus." I could not conscientiously make a drive for \$100 per person for missions, because I believe there are those who could not meet the requirement, but I can come with as clear a conscience as Paul had and ask you, by the love of God, to give at least five cents per week for the missions, and give more if you can.

How easy it would be for all of us then! We should not have to feel the pinch. The Lord has told us, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14. There is nothing that can more harmonize with the thought of God, or more harmonize with His Word, than this great subject of missions. "God so loved the world that He gave His only begotten Son," and you and I can have a part in this missionary program if we will.

More than once have I stood at the dock bidding farewell to those who were going forth for God. Particularly do I remember when two promising daughters were bidding good-by. Consecrated parents stood there that day with hands gnarled from toil. Groups of friends from the church were there. We had to leave the boat and our young friends. Finally we saw the vessel swept out into the Hudson river. Those on the vessel were waving their handkerchiefs, those on the shore were waving back. Then there was a song wafted over the water and we hoped it would reach the vessel. It meant something for these young people to go, it meant something for their parents to let them go, not knowing if they would ever see their faces again. But they had consecrated their all to God.

Today many have gone—sons and daughters from good homes, sons and daughters who have paid the price, laid down their ambitions and everything in this present life; they have gone to labor for Jesus, gone to labor for us, and I do not believe we are going to fail them. I believe God is going to give us an increased "enlargement of heart." We can be, and will be among those who constantly give for the furtherance of the gospel. You cannot give much, but you will put your shoulder to the wheel and will pray, and I am thankful that the Lord will see you through to a glorious victory.

In my hand I hold a little book which tells where our missionaries are laboring. I knew some were in Africa, others in Asia, some in the South and some in the North, but I did not know that they were in so many places in South America, in Central America, in Mexico, in various parts of China, and in India, and in so many other parts of the world. Our missionaries are bearing the message; they are members of the body of which Jesus is the Head. The commission of the Son of God was to the Church of which His disciples were the nucleus, and it is to His Church He speaks, saying: "Go ye into all the world, and preach the gospel to every creature." I thank God that we are going to continue to go. Do your part, my sister and brother; give something each week for missions.

The Editor's Notebook



A Poured-Out Soul

In Lam. 2:18 we have an exhortation, "Pour out your heart like water before the face of the Lord." We read of the godly Hannah, "She was in bitterness of soul and prayed . . . and wept sore." Eli the priest thought she was intoxicated, but she said to him, "No, my lord, I am a woman of a sorrowful spirit: I have drunk neither wine nor strong drink, but have poured out my soul to the Lord." Her prayer was like the gushing stream of lava from a volcano, and of course God answered by granting her request. It is that kind of praying which brings the exceeding-abundantly-above-all-we-ask-or-think answer.

In the Grip of Fever

A remarkable incident is told by W. F. P. Burton in his book, *God Working With Them*. When he started off with three friends for the heart of the Congo, and had penetrated deep into that "land of sun, stink and sickness," as Dan Crawford calls it, all three of his friends went down with fever. One of them, old daddy Armstrong, died, and the other two were very, very sick. One day when they were on the last lap of the journey, Brother Burton felt himself going down with this deadly fever. He staggered along through the forest the best way he knew how until he could walk no more, and then sat down in the shade of a tree. He does not know how long he stayed there, for he was barely conscious, when suddenly a strange thing happened. "He became aware of a delightful, comforting sensation, something like that of warm water being poured over his body, and trickling down from head and shoulders to limbs; the head stopped throbbing, the eyes cleared, and strength returned. He stood, walked, and as strength increased he found himself running, singing, laughing in sheer exuberance of spirit, finishing that twenty-one miles more fit and free than when he set out."

The Secret

Six years later, when on furlough, he met a woman who came to him with diary in hand, asking him the following question: "Can you remember where you were, and what you were doing, about eight a. m. on September 1, 1915?" Brother Burton replied, "Yes, I can remember very accurately." The woman stated, "Well, I had a most peculiar experience at that time and perhaps you can give me some explanation. I was busy when a strong prompting came to me,

'Go and pray for Mr. Burton.' . . . I left my work, went to prayer, and besought the Lord that He would undertake for you. After a time of wrestling in prayer the burden lifted from my soul. The assurance came that my request was answered." Brother Burton told her that since the time in the Congo is 2½ hours ahead of London time it must have been just about the time when God healed and revived him.

An Audience of Two

Some years later Brother Burton and his wife left their station for a much needed furlough. They traveled as far as the little riverside town where the weekly train would take them from Lubaland. Brother Burton thought he would do some preaching, and so took a tiny path through the forest, traveling some miles over rocky hills. At last he arrived at a village that seemed deserted. A man and woman emerged from a hut, and he thought, "At least I can tell these two of the Lord Jesus." And he began to tell them of Him who died to save them from sin. He says, "It was apparently the first time they had ever heard the message of salvation, and they seemed amazed at it all." The necessity for an immediate decision was pressed home, and these two yielded their lives to God.

A Pitiful Plea

Pointing to a range of mountains containing a large number of villages these two heathen new converts said to the missionary, "Sir, will you not accompany us to Kabengele and tell the people about the Lord Jesus? We have never heard of Him before. You say that those who do not believe will be lost." The missionary stated he was so tired that he had to go home to White-man's-land. "Are there others in White-man's-land who know about God's salvation?" "Yes, there are hundreds of them." "Are there more than ten in one town?" asked the black man. "If so, then wherever you go in White-man's-land please tell them of the many villages beyond those hills in which they have never heard of Jesus. Tell them that if there are more than ten believers in one place they must send one of them to Kabengele."

Habitations of Cruelty

Brother Burton visited more than a hundred different towns on furlough, and everywhere he went he told this simple story and asked the people to pray that those villages might be evangelized. This territory was in the grip of the powers of

darkness. The natives were given to the wildest lives of debauchery, cruelty, and superstition. Their chief, Kabengele, had waded to the throne through the most terrible orgies, murdering his brothers and torturing all who dared to stand in his path. If any resisted his will, the rebel was tied in the center of the village and, before the assembled crowd of people, the chief would remark, "You must have a stout heart that you dare to resist Kabengele. I want that stout heart of yours." And straightway the chief would rip that heart from the living victim, eating it while it was still hot. He declared it was undignified for a chief to eat the food of common men, and from time to time would snatch a baby from its mother's arms, and have it pounded in a pestle and mortar for his food.

A Judge's Statement

The Belgian authorities tried to deal with this chief. He was summoned to Elizabethville and brought before the highest judge there, but there was insufficient evidence forthcoming to convict him. The judge remarked, "Kabengele, I am the highest authority in this country, but do not forget that you have to do with the great God. If you are innocent, you will return to your country in prosperity, but if not, then God Himself will deal with you."

The Judgment of God

Kabengele returned triumphantly to Maka, where thousands of his subjects awaited to hail him as the "great God." As he stepped from the river steamer, amid wild shouts of triumph from his people, he was dramatically struck down with paralysis, and had to be carried home a helpless cripple. The people covered their lips in amazement, saying, "The great white judge was right. God's stroke has fallen on our chief." Kabengele, too, recognized it. Calling his sons to him, he instructed the oldest to go for the nearest missionary, and he sent his younger sons to all the river mission stations to buy up every available Testament and hymn book. A missionary with a native evangelist went to Kabengele's village. The comment of the evangelist to the missionary was, "Sir, I have visited many tribes here in Central Africa, but I never saw a place so wicked as this."

What God Hath Wrought

As the saints were steadfast in prayer, God sent a great awakening to all this group of villages in the hills. The people heard and believed the gospel. In one village no less than five of the cannibal Kasandji witch doctors were converted and admitted into Christian fellowship. At times as many as 200 people were baptized during a single supervisory trip. Brother Burton writes, "Over fifty villages have now their own

Christian assemblies, while the blessing has spread to some thirty villages in another region beyond. The missionaries do not need to make arrangements for the building of chapels since the Kabengele saints have put up their own. The power of the secret societies has been broken, and in a word *God is answering prayer*. Similar gospel conquests are being wrought in places hundreds of miles apart, and the blessing will continue to spread so long as the saints in the home lands continue to pray."

A World for Christ

All around the world there are many such habitations of cruelty and they are a challenge to those who will pour out their hearts in prayer. In response to the pouring out of souls the closed lands of Asia will surely open up, and the people who sit in darkness shall see a great light. Some years ago I heard Dr. E. N. Eldridge of Los Angeles say, "I always take a trip around the world every morning before breakfast," and for a long while I have been following his example, visiting every continent early every morning, seeking to hold up the hands of many scores of missionaries. I

sometimes feel lonesome for company, and I invite you most cordially to come with me. Said one old saint, "When the Lord gave me the gift of the Holy Ghost I wanted maps of every part of the world over which I could pray." When she stayed at my home I could hear her hour by hour of a morning weeping before the Lord as Hannah did, as she petitioned for a world for Christ.

Will You Enlist?

Paul was a missionary of a poured-out-heart, for he speaks of himself as being "poured out as a drink offering." See Phil. 2:17, Scofield margin. He wanted to have all the saints back of him and he petitioned them, "Pray for us." Great doors and effectual were opened unto him, but there were many adversaries. And there are many adversaries today. It needs not a mere unit but *an army* to war against hell's battalions these days. Enlist in the L. F. I. P. Brigade in which Epaphras was a member, the Labor Fervently in Prayer Brigade. God wants volunteers. The world may soon hear the bugles sounding forth a call to arms. The bugle call of our great King has already sounded in His call to knees.

The Passing and the Permanent

A Review of Current Life and Thought in the Light of Scripture

The Coming Civilization

The Prince of Wales is reported as saying: "Civilization is a good idea—somebody ought to start it." The coming King will start it, introducing the new order of things known as the Millennium.

History on the Move

"History on Roller-Skates" is the title of an article in the *American Magazine*. The rapid march of world events is carrying mankind impetuously to the time when God will perform His "short work" in the world. Rom. 9:28.

Rushing To and Fro

According to *Evangelical Christian*, the great British planes of the Imperial Airways leaving Croydon, near London, now carry the air traveller to South Africa in a few days. From Paris one may fly to Saigon, French Indo-China; from Holland planes carry passengers to far-off Java. "Many shall run to and fro," predicted Daniel. Dan. 12:4.

Revival of Demon-Worship

Ernest Gordon quotes a writer as reporting that a wave of semi-paganism and even devil-worship is sweeping across Roumania and the Jugoslavia border. Chanting witches foam at the mouth and utter sayings which the peasants write down. In the last days, writes Paul, some shall give "heed to seducing spirits and doctrines of devils." 1 Tim. 4:1.

A Protestant Premier

At a time of great national crisis, France has recalled Gaston Doumergue to be its Premier. Doumergue is a Protestant—the first Protestant to be President of France. Let us not forget the command in the Word to pray for this ruler and other rulers throughout the world.

Israel's Ordeal

Dawn quotes Herr Streicher, government head of anti-Jewish boycott, as saying: "In 1933 we only broke Jewish supremacy. In 1934 we must pass laws to lead to the complete annihilation of Jews in Germany." But, as in the past, the Jews will prove themselves to be indestructible. They survive because God has a plan for them.

Women and War

According to the *Presbyterian*, a noted Frenchwoman tells of the fear that the French people have of another coming war. She says that the women are hurriedly training themselves for nursing in order to avoid work in ammunition factories.

The words of Christ addressed to the women of Jerusalem, warning them of coming calamities, may apply to the women of other countries: "Daughters of Jerusalem . . . weep for yourselves and your children." Luke 23:28, 29.

A Strange Revision

Herr Teudt, Nazi scholar, suggests that the Psalms be Germanized, so that, for example, Psa. 87:2 read as follows: "The Lord loveth the height of Germany more than all the dwellings abroad. The Lord loveth the yew tree of Odenwald and the oak of the Baltic." The Word of God may be made of none effect by nationalism.

The Russian Inferno

According to *Prophecy*: After a visit to Russia, Dr. J. Robinson, editor of a medical journal, said: "Painful as it is for me to state my conclusions about Russia as I saw it, I must do so without quibbling. It is temporary purgatory for the foreign visitor. It is permanent, hopeless hell for the native. For ninety per cent of the population, Russia is one vast prison, one hopeless hell."

A God-less government can never build a heaven on earth.

Forced Separation

According to *Jewish Chronicle*, for the first time in Poland, in the new statutes of the students of the Warsaw Polytechnic, the Jews are placed outside the student "Code of Honor" as persons with whom non-Jews are to have no dealings and who cannot be challenged to duels.

And so, day by day is being fulfilled the Divine decree: "And that which cometh into your mind shall not be at all, that ye say, We will be as the heathen (Gentiles)." Ezek. 20:32.

Ominous Rumbings

"We won't take a lay-off lying down." Such was the ultimatum delivered by a procession of CWA workers in New York. They affirmed that if conditions did not improve, there would be bloodshed, as in Austria, and the blame would lie with the government.

We are very, very close to the time of the fulfillment of the prophecy: "Go to, ye rich men (capitalists), weep and howl for your miseries that shall come upon you." James 5:1. Some modern observers state James' prophecy in the following words: "Our present system of capitalism is doomed."

The Road to Sovietism

Such is the title of an editorial in one of our dailies. After describing the increasing government control in industry, finance and agriculture, the editor says, "We need but look to the proposed legislation now before Congress to realize that we are well upon the road to a modified form of Sovietism." This, he says, is due to the plans "these professors at the right of the executive chair have devised from their theories and their careful study of communistic doctrines."

Sovietism in politics will eventually lead to Communistic opposition to Christianity. Pray for America!



“Too Much Honey”



By Donald Gee

“Hast thou found honey? Eat so much as is sufficient for thee, lest thou be filled therewith and vomit it.” Prov. 25:16.

Many years ago I was talking to a friend of mine who had just opened a chocolate shop. Noticing the young lady who was serving behind the counter, and not being without some experience of the love most young ladies have for chocolates, I enquired rather apprehensively of my friend as to whether the young lady did not succumb to the temptation to help herself rather too freely from the attractive stock all around her, and even eat up all the profits. His laughing reply has never been forgotten: “Oh, the first week a new assistant is here we let her eat all she wants; *that* cures her!”

Evidently my friend made a practical application of a fact that some of his new assistants had not yet learned the wisdom of Solomon where sweet things are concerned.

Now honey, in the Scriptures, is typical of much that is good. The Promised Land “flowed with milk and honey”: Jonathan strengthened himself when weary with pursuing the enemies of Israel by eating honey: wild honey was part of the diet of that great preacher John the Baptist: the disciples gave our Lord a piece of honeycomb to eat after the Resurrection: we love to sing of getting “honey from the Rock” and to remember that “that Rock was Christ.”

Yet while all this is true, it is significant that the divine command was: “Ye shall burn no leaven, nor any honey, in any offering of the Lord made by fire.” Lev. 2:11. Honey might be good for the people, but apparently the Lord wanted none of it for Himself, and it could play no part in acceptable sacrificial worship. Salt—but no honey.

The outstanding natural characteristic of honey is its sweetness; and it seems safe to infer that the typical significance of honey in the Bible is

Spiritual “Sweetness.”

There are certain spiritual experiences and blessings which are best described as “sweet.” They linger mostly in the realm of the emotions and feelings. There is, for instance, an indescribable sweetness in the joy of sins forgiven: there is a delightful element in soul communion, both with the Lord’s people and with the Lord Himself, which can only be defined as “sweet”: there is a corresponding sweetness in thoughts of heaven.

Now all this is very beautiful, and perfectly legitimate—in moderation. The kiss with which the Father greeted the

returning prodigal must have been like sweetest balm upon his poor, weary, wounded spirit; yet no one would suggest that the Father kept on kissing him all the time. The sheer sweetness of spiritual fellowship—“The pure delight of a single hour”—is really an absolute necessity to refresh and fortify our souls in the midst of the stern conflict with Satan and sin; yet everybody knows that it is downright shirking to build tabernacles on any Transfiguration Mount while needy humanity is waiting for us below. Songs of heaven and home give new life to weary pilgrims, and a peep at the Celestial City from the Delectable Mountains, through Bunyan’s spy-glass, cheers us all; but dreaming about heaven will not get us there.

Some Christians seem to be always exuding a kind of spiritual sickliness, as though they chronically had too much honey. Their every expression tends towards the superlative, and we have to confess to a feeling approaching nausea at their

Sugary Language.

Whether it is prayer, or preaching, or testimony, we hear a continual repetition of the adjectives “sweet,” “lovely,” “precious,” “dear,” “beautiful,” “beloved,” and so on. There are occasions and subjects when the choicest adjectives with which memory and knowledge can furnish us are inadequate to express our truest emotion. But we greatly need to beware of cheapening sacred things.

In addressing a congregation of believers, there are times when fullness of sincere feeling merits a good, hearty “beloved;” but most assemblies suspect shallowness when every sentence contains that word. It is decidedly out of place for a young woman, speaking in an open-air meeting to a crowd of husky workmen, to address them as, “dear ones.” Yet this is often done.

Certain hymns leave a very sugary taste in the mouth, and many that are frequently sung as solos are utter sentimentality. Special care is needed in selecting hymns about heaven and the after life, as a great many of these have almost no “salt” of Scriptural truth in them at all, and some are quite dangerously misleading. God’s Word is very sparing with “honey” on this subject, and more frequently reminds all classes of men, “After death, the judgment.”

Particularly in worship we need to notice the warning of the type that no honey should be mingled with the burnt offering. Our own souls enjoy the sweet-

ness of public worship, especially when there are several features in it that appeal to the natural man. Good music, good preaching, congenial company in the congregation, all constitute a form of “honey.” Our own feelings and tastes are gratified, and we very literally “enjoy” the service. Such enjoyment is legitimate and proper, but if we are not watchful it can become very selfish, and may have in it next to nothing of that genuine “sacrifice” of praise which is worship in spirit and in truth offered to the Father. God is not seeking the “honey” of our own emotional pleasure to be offered to Him, even though stirred by all the sweetness of sanctified art in the conduct of religious meetings. Revelation of His divine grace and power to the understanding is the true spring of worship.

“Two or at the Most Three”

Even in the purely spiritual realm there can be a danger of too much honey.

The baptism of the Holy Ghost, flooding the heart with the love of God, brings the soul into a Pentecostal Promised Land that flows with milk and honey. But it is a land for work and warfare, not sensuous enjoyment of mystic delights and novel ecstasies. Some have made shipwreck of their Pentecostal experience because they foolishly imagined that it was to consist of nothing but honey-eyed spiritual thrills and sentimental “revelations.” It is for “witnessing.”

Some of the gifts of the Spirit are very sweet to the taste of the one using them. It is very evident from the First letter to the Corinthians, and from the experience of the Church ever since, that this is true of the gift of tongues. It is the ecstatic language given to the human spirit for inspired communion with God. 1 Cor. 14:2, 28. In its proper place it carries a big blessing (verses 4, 18), and can bring refreshing to many a wearied Jonathan, “faint yet pursuing.”

But just because the speaking in tongues operates in the realm of spiritual feeling, rather than of spiritual understanding, its power as a factor in building up the spiritual health of the Assembly of God is limited (v. 19). The speaking in tongues must not be forbidden, but in the public assembly it is to be strictly limited. “Two or at the most three.”

Which, translated into the language of our present proverb, might read, “Hast thou found honey in speaking with tongues? Let thy public use of it in the assembly be two spoonfuls, or at the most three; lest everybody become filled therewith and vomit it.”

Alas, that some individuals and some assemblies have refused to listen to the inspired word of wisdom and by immoderate indulgence in this form of Pentecostal “honey” have produced the inevitable nausea—and now quench the Spirit!

A Three Minute Sermon

In Such an Hour as Ye Think
Not

"Then shall two be in the field; the one shall be taken and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left." Matt. 24:40, 41.

There is a distinct separation between the two nameless ones in the field and between the two nameless ones at the mill. United in the field, united over the mill, but separated as far as heaven is from earth. The feet of both are in the field, but one was seated in heavenly places. The field is the world. Two men can be in an office, in a locomotive, in any part of the world, joined together in one occupation. One is linked to the occupation, the other is linked to his Lord. Then when the heavenly pull comes, the one chained to his occupation is chained. The other one, linked to his Lord, responds to the upward pull. One taken, the other left.

You say, "It is arbitrary, it's unfair to the one left." All right, reverse the order, and the one who was to be taken is allowed to remain. What takes place? There has been a forcible transplanting and neither would be satisfied. The one not ready who is taken will be in terror, in misery, for he has no wedding garment on, and the shame of his nakedness would appear. He would beg and entreat to be allowed to come back to his field. The other one would be worse off, for he has missed his Lord, and the field never looked so earthy, so uninviting, and never appeared so much as a wilderness.

Christ says, "Be ye also ready." The ready man, the ready woman, shall be taken, and the unready ones shall be left behind. Who is to blame? A train is advertized to start on a transcontinental trip. The man delays or is delayed "by most pressing business." The train is ready, the man is not. He sees the train pull out of the station and his friend who caught the train waving to him. Does he blame the conductor? Does he blame the engineer? Does he blame his watch or the clock at the station? He may. It makes no difference. They that were ready went into the train that was ready. His business was to catch the train that he had made reservations for.

The door of the ark was shut on time, the rains descended on time, and the ark floated on the timely waters—untimely for those who were behind time. And as it was in the days of Noe, so shall it be also in the days of the Son of man. God is not arbitrary but man is dilatory.

How can we be ready? Looking for that blessed hope, watching for the Mas-

ter's return. Detachment from the things below, and attachment to things above. Set your affection on things above by detaching them from things below. It lies within the province of each to be either a left one, or a taken one. Amen.

Seed Thoughts

Gathered by Alice E. Luce

"Is thine heart right? If it be, give me thine hand." 2 Kings 10:15. When our hands are not busy working for Jesus, it shows that something is wrong with our hearts.

A heart that is right with God lives in constant communion with Him. "There I will meet with thee, and I will commune with thee from above the mercy seat." Ex. 25:22.

When the heart is right with Him we have entire confidence in Him. No matter whether we can understand His dealings or not, we know that He doeth all things well, and His will for us is good, acceptable, and perfect. John 15:15.

Another evidence of rightness of heart is identity of aim. We are here to represent Him, to carry out His great commission, and to win the souls for whom He died.

Yet another mark of the heart's being right with God may be mentioned, and that is *delighting love*. "The Lord thy God in the midst of thee is mighty; He will save, He will rejoice over thee with joy; He will be silent in His love, He will jump for joy over thee with singing." Zeph. 3:17 (Spanish Version).

The Lord is more concerned about us than He is about our work. We may give all our goods to feed the poor, and even give our bodies to be burned; but if we do not give Him our *heart's love*, it is nothing to Him.

Could we not make the short time that remains before His Return a time of definite love and devotion to the Bridegroom of our hearts?

Oversight

In a recent issue of the *Evangel* we inserted a review of Dr. Gaebelein's book, the *Conflict of the Ages*. In this review we failed to mention the fact that the author accepted as true the so-called Protocols of the Elders of Zion—a work which we have repeatedly shown, and still believe to be spurious. This is not by way of detracting from the value of Dr. Gaebelein's excellent book, but in order to prevent any misunderstanding as to our present attitude toward these anti-Jewish documents.

"Faith in Jesus laughs at impossibilities."—C. T. Studd.

The Way of Salvation

The Worst Man in Town

Len Broughton relates the following incident: "I remember well a man we once had in our town. I think he was the worst man I ever saw in my life. He was known as the worst gambler, outlaw, rum-seller, and everything else you can think about a man that is bad. One day I heard he had gone before the city council for a license to sell rum near our church, and I hurried down to the city council and asked the mayor if I could not speak to that body.

"Permission was granted and I spoke to the council trying to get them not to give the man the license. The man got mad, of course. When I finished I left and later a deacon told me the city council had refused the license. Two or three days later I got a message from the man to the effect that he was going to whip me if he caught me on his street. For six weeks I never went on that street. Finally, one cold day I went into my study and saw this man seated.

"After a few words, the man said, 'We might as well get down to business. You remember that day you made that speech before the city council. I went home that night, and I was so mad that I started for your house two or three times. I thought I could never go through another night without giving you a whipping. The more I thought about it the more I felt that I deserved having the license denied. Last night one of my children got down by his bedside and began to pray. When I heard him pray, 'Lord, bless papa,' I thought of my mother's prayer. I had the best mother in the world, and to think that her boy, the baby boy she used to pray for, has gotten so low down that he can't even get a whiskey license. I have come here to ask if you won't kneel down and pray with me, and if possible don't leave me until I am saved.'

"Down we got and began to pray. I prayed: then he prayed. All at once he clapped his hands together. The remedy had worked—it did not take long—and he was saved. Then he said, 'I have got three friends that have been with me in gambling schemes. I want them saved.' In less than three weeks all four of those gamblers were saved, saved with the remedy that did not need any human help."

The Son of man came to seek and to save that which is lost. If you are lost, the Son of man, our Lord Jesus Christ, is seeking you to bring you the same salvation that He gave to the man of this story. Turn from the world and all your sin and close in with the salvation He brings.

I Am the Lord that Healeth Thee

Testimonies of those who have proved Him

Raised from Death's Door

In July, 1930, my son was born two months prematurely, and for the following months he was very low. He first had eczema on his face. He then took a bad cold in his chest, and we were afraid it would turn into pneumonia. He was losing weight and each day we expected to be his last. My mother noticed that scales were growing down over his eyes and he was gradually growing blind. Since his birth I had been attending prayer and healing services at Manhattan Beach, Calif., conducted by Brother Arthur Frodsham. My mother went to Brother Frodsham, and with a few saints they fasted and prayed for the healing of the baby. I did not take the baby to a doctor as my whole trust was in God. My husband and I, however, almost worshipped the baby. He was our first child and our hearts were centered upon him. I prayed and God finally brought me to the place where I said, "Lord, he's Yours. He has been dedicated to You. If it is Your will to take him home, take him. Your will and not mine!" When I said that we could see the miraculous change God was working in the baby. From that hour he began to improve. Today he is as well as any child could be.—Mrs. Very Leach Kover, 113 W. Hardy St., Inglewood, Calif.

The child was indeed a sad sight—the skin seemed just drawn over a skeleton. While on the platform, looking at the poor child, my heart went out in compassion. I did not know how to pray for him or whether the Lord wanted to take him or not. I laid hands on his head, praying in an unknown tongue, asking the Lord to direct the prayer. From that time the wonderful change came—a real miracle. This morning the boy stood up, a fine healthy child, fat cheeks. Truly it was a miracle—praise to our God.—A. W. Frodsham, Manhattan Beach, Calif.

An Instantaneous Healing of Cataract

In 1930 three doctors examined my eyes and said a cataract was growing over my right eye. It grew worse so I could hardly see across the street. Another doctor examined my eyes and said the left one was affected. I was praying the dear Lord to heal but did not seem to get any better. In July, 1933 I asked Pastor Beauford F. Miller, of Home Acres to pray for me. He did so, speaking in other tongues. In a few minutes I felt as if something rough, like grains of something go across my eye, and I said, "The dear Lord has performed an operation on my eye." I tested it in

various ways and could see as well with it as with the other.—Mrs. Julia Fort, 1223 Monroe Ave., Grand Rapids, Mich.

Ed. note. We sent the above testimony to Pastor Beauford F. Miller, now of 134 Gregg St., S. W., Grand Rapids. He replied: "I remember very distinctly going to Sister Fort's home and praying for the trouble in her eyes. The day afterwards when I called and she told me of her marvelous healing is also vivid in my memory. She is now able to read again. She is 74 years of age she says."

Healed of Rupture

I was taken sick in 1926. A rupture sustained many years before had become a chronic sore. I was doctored by seven different doctors in Eugene, and the only good they ever were able to do me was a little temporary relief. I went to the hospital and back home time after time until in September 1927 I had to stay there until February 1928. Then I saw a vision that caused me to decide to trust to the Lord alone. In March 1928 I heard the voice of the Lord, so tender and sweet and low, and the sound seemed to linger a long time. From then on I grew stronger each day. Much prayer had been offered for me but I had not seen a minister for about a month at the time I heard that sweet voice. By July I was strong and did all my housework, including washing and sewing. When I came home the doctors told me I would not live three weeks.

I did not understand why the Lord healed me until a little later. My husband was an old man and had never been saved. He got sick and I took care of him and prayed for him until he was beautifully saved, and rejoiced in his Saviour and in the blessed Word of God for six months, during which time he was sick, and I took care of him. At the end of the six months he passed away. He was 89 years old. Then I knew the Lord had healed me so that I could minister to and care for my husband so that he would be saved.—Mrs. Eva R. Perkins, Creswell, Oregon.

"Give and it Shall Be Given You"

(Continued from Page One)

said. "Then it is mine; isn't it? and can't I do as I please with my own?" And then she went on to tell the young people, and the older people too, that the reason she was always happy was because she always gave the best she had. "I never give to God," she said, "what I cannot use myself. I always give Him the best; the best is none too good for God, and,

oh, it makes me so happy to give God the best. When we are giving to the needy, God's needy ones, we are giving to God, and God says that He regards it as a loan to Him, and that He will repay it, and He always does. I never give anything to God but that He abundantly repays me. Oh, He gives me such rich blessings! I can never praise Him enough. My soul is overflowing right now." And the young people could see that her soul was being thrilled by the joy of sacrifice.

Tears came to many eyes, and as Mother Jones talked on, under a new anointing of the Spirit of God, the young people began to rise and come to the altar and kneel. It was not long until the altar was full. And Mother Jones was down on her knees praying for them, praying that they might get a new vision of God and that they too might know the joy of sacrifice for Him and for others. "Oh, young people," she cried, "this is the secret of continuous blessing."

All the young people of that assembly made a fresh consecration of their hearts and lives to God that day. And Mother Jones said, "Oh, how God has repaid me already!"

Those young people had a little talk among themselves, and somebody suggested that they give Mother Jones a little gift of money. And so the word was passed around, and everybody was glad to give. When the purse was presented to Mother Jones she held the money in her hands, and her face beamed, and she said, "You can't get ahead of God. The more you give to God the more He gives to you. Oh, it was such a joy to give the blanket that had been given to me, and here God has given to me money enough to buy three or four blankets." And then her heart overflowed like an artesian well, and if she made a lot of noise when she was a Nazarene deaconess she made more now, and it was all genuine. Everybody knew that when Mother Jones praised the Lord it came from the depths of her heart, and that her praises were real praises.

This story that I have told you is not fiction. Mother Jones is a real woman. She received the Baptism as I have told you she received it, and she did what I have told you she did. Would that all our people, old and young, were like her! Maybe one of the reasons why some among us are so lacking in joy is because they have never learned the secret of the joy of sacrifice. And maybe one of the reasons why there is such an unwillingness to make sacrifices is because there is a dearth of divine love in our hearts.

Let us yield our hearts anew to the Lord, and let God so flood us with His love, that love that sent Jesus to die upon the cross on our behalf, that we shall delight to make sacrifices for Him and for His people.

Tithing--Does God Require It?

Robert A. Brown, New York City

Giving and Withholding

Those who have obeyed the Scriptures in paying the Lord's tenth have proven it to be a source of both spiritual and temporal blessing. Those who have withheld that which belongs to the Lord, after they have known the Scriptures and received the light thereon, do not prosper in temporal things and are invariably lean in spiritual experience.

Paul tells us, in 2 Corinthians 9:6, "He which soweth sparingly shall reap sparingly; and he which soweth bountifully shall reap also bountifully."

Solomon, the wisest of human beings, because he derived his wisdom from God, said, "Honor the Lord with thy substance, and with the first-fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." Proverbs 3:9-10.

Experimental Proof

Mrs. Russel Sage in her girlhood days was a poor country school teacher. She was only earning a salary of two hundred dollars per year. She adopted the tithing plan and, before she departed to be with her Lord, she gave over one hundred million dollars to help the poor and suffering.

William Colgate was another. He came to the great city of New York without friends, money, or position. Walking down West Street, he determined to consecrate his life to God and promised that one tenth of all God should give him should be consecrated to Him. He secured a position at a very small salary in a soap factory, but irrespective of his small income, he kept his vow unto the Lord from the first. He prospered and became a partner and official of the firm, and finally was made president of the company. He was true to God and his promise, and today his name is known throughout the entire world as a benefactor of suffering humanity.

We could name others, on a smaller scale, who were true to God and His cause in tithes and offerings, who were blessed and prospered along every line. I am convinced that this is what the Lord means when he says, "Prove me herewith!" in Malachi 3:10.

The Early Church

We note here a unity on tithing. Irenæus, who lived from 120 to 202 A.D., said in his writings, "The precepts of the perfect Law are the same in each Testament (that is the old and the new). The Lord did not abrogate the natural precepts of the Law, which those who were

justified by faith did observe previous to the giving of the Law, but He extended them."

In the record known as the "Teachings of the Apostles," we read, "Every first-fruit of the products of the wine press, threshing floor, etc., thou shalt take and give to the prophets, for they are your high priests."

Jerome, who lived from 345-420 A.D., wrote as follows: "If any one will not do this (pay tithes), he is convicted of defrauding and cheating God."

Augustine said, "Tithes ought to be paid from whatever your occupation . . . tithes are required as a debt. He who would procure either pardon or reward, let him pay tithes and out of the nine parts give alms. God who hath given us the whole, has thought it meet to ask the tenth from us; not for His benefit, but ours."

Dr. Trumbull, Editor of the Sunday School Times, says: "A Christian's stewardship applies only to the nine tenths of his income. The one tenth is the Lord's from the beginning, and is not given to us to use as we see fit. The one tenth is the basket in which the Lord sends us the nine tenths, and if we do not hand him the one tenth right back, we steal the basket."

The very fact that God puts His seal and blessing upon tithing proves that it is His unchangeable Word, and is for all time. He asks us, "Prove ME NOW herewith!" Not only does God promise

the actual pouring out of abundant blessings, but the rebuking of the enemy on whatever line he may attack us—"And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground." Malachi 3:10-11.

Tithes God's Provision for the Church

The Church is the Body of Christ; He is its Head. The Church is His purchased possession. He gave Himself for it. To the Church He has committed the great work of evangelizing the world. Would God make provision for everything else except His Church? His own? The scripture says, "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." 1 Timothy 5:8.

Oh beloved, if we ignore the law of the tithe we cease to be God's faithful servants, to whom He has committed talents severally as He would, and from whom, one day, He expects to receive an account. As stewards unto Him who gave us all, we should offer, out of the nine tenths, an offering, in sacrifice and love, acceptable and well pleasing unto Him who gave Himself for us that we might give.

Special Premium Offer

We are still offering a special book, entitled, "Rivers of Living Water, the Secret of a Perpetual Pentecost," written by the Editor of the Evangel, as a premium to all who renew their subscriptions to the Evangel for a full year, and to all who subscribe for the paper for a year.

Already we are receiving many letters from readers who tell us that this book has been a blessing to them. Why not make a present of the Evangel and the book to some friend?

We recently mentioned that one brother in New England sent us in 61 subscriptions. This week he has sent us in 7 more. A good example to follow! We appreciate every new subscription, the one as well as the many.

Extra copies of the book, "Rivers of Living Water" can be had for 25 cents per copy.

A Good Place to Train

In a letter to the editor, that seasoned missionary Jimmie Salter writes, "The Central Bible Institute is undoubtedly the best School you have in America. I would prefer a Springfield trained candidate for the Mission Field to one trained anywhere else."

"Reverence, I observe in the New Testament, is not apparent politeness and manifest disobedience, but filial or child-like obedience, trust, and love."—C. T. Studd.



Not By Might, nor By Power
Pentecostal Evangel
 By thy Spirit, saith the Lord

Stanley Howard Frodsham, Editor
 Chas. E. Robinson, Myer Pearlman,
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The Gospel in Foreign Lands

INDIA EARTHQUAKE NEWS

Regarding the recent great earthquake in India Miss Grace Walther writes: "We surely have much for which to praise the Lord! We have had an experience here in India which no one has ever witnessed before.

"Monday, January 15, about 2:15 P. M., I was having a class of girls on the veranda when it seemed a strong wind was shaking the building. As our house is of solid brick we were rather bewildered, but as the shaking continued and even became more severe we knew it must be an earthquake. We ran from the veranda and then the earth shook violently. We could hardly stand, and reeled like drunken men. Though the extreme shakings lasted but a few minutes the rocking continued for at least fifteen minutes.

"As soon as we could walk we hastened into the building to comfort some of the little ones who were crying with fright. We found one classroom badly cracked and a temporary one tumbled down. One old building on our property was somewhat cracked, but practically no other damage was done to the mission station.

"In other parts of the city large well built buildings were destroyed in ten minutes, and the loss of life has not yet been estimated. Our precious Bible women were miraculously protected. They were in a Hindu home telling the old story when the shock came. Running into the courtyard they saw the walls of the buildings tottering as if about to fall on them, but somehow they were held up, while houses all around them fell.

"A large Hindu temple near us had two tall domes completely knocked off and three more badly damaged. In many places wells have burst open and the water has spouted up, and the ground also in many places has split open.

"Our native preacher, Jiva Babu, was talking to a crowd of men around the Court House when the shaking began. Lawyers and other prominent men ran out, fell down on their faces and clutched the grass, while our brave preacher remained calm and called out, 'Call upon the Name of the Lord Jesus; He alone will save you!' Haughty men who had scorned us and the gospel message now earnestly cried out, 'Lord, have mercy upon us!'"

Story Further Related

Writing from another station Miss Anna Helmbrecht says: "We had a hard shaking up, but this district was not hit as badly as some other places. There was not much damage done here at Kodarma, but many cities not far away are hopelessly ruined, and many lives have been lost.

"Two of us went to Jamalpur and Monghyr to see the ruins. In Monghyr we saw heaps of bricks and rubbish, that had once been homes and places of business, on both sides of the road, leaving scarcely enough room for conveyances in some places. People are living in tents, and the many who cannot afford tents

are out in the open with very little protection. Many have hung gunny sacks, old blankets and anything they could find on stakes to form a little shelter.

"Often people in running out of their own houses to escape being killed were struck down by the falling walls of a near by building and killed. We have been told that above the din of crashing buildings, cries and shrieks of terror were heard as the people vainly rushed for safety. Parents were separated from their children, husbands from their wives, and in many cases whole families were wiped out. At the time we were there 4,900 corpses had been taken out from the debris, and the ruins were not nearly all cleared away. The corpses were loaded on to motor trucks and by the hundreds were thrown into the Ganges River or buried together in great pits.

"Some were taken out alive, and on the sixth day an old lady and a little girl were rescued,



Time for prayer. Sunday School at Laheria Sarai, India.

still living. Cries could be heard from beneath the debris, 'I am alive, take me out.' 'I am thirsty, give me water.' One very wealthy man had succeeded in getting out of his house unharmed, when he remembered his money. He offered others one half of his wealth to go in and bring out the box, but finding no one willing to take the risk, he dashed into the house, only to be crushed.

"After witnessing such a scene of destruction it seemed strange to return to our own mission station to find the buildings unharmed. Through it all we have had a unusual opportunity to witness to the poor terror stricken people of God's power to protect and give peace, and of the soon return of Jesus. Everywhere the people are ready and eager to listen, and India seems to be living in a kind of a new awakening. Oh, that she might remain awake until she finds the crucified One and puts aside her gods and idols that are taking her down to destruction!"

Read the article on pages 2 and 3 and then do your part. Send all offerings to Noel Perkin, 336 W. Pacific St., Springfield, Mo.

SUNDAY SCHOOL IN INDIA

Miss Lydia Rediger, one of our missionaries in North India, writes from Laheria Sarai: "I wish you could see our three Sunday schools. We have one in a high caste village for the Brahmins, and two among low caste people. It is a joy to hear these children recite the Sunday school lessons, and they can repeat many Bible stories and Scripture verses from memory. After the song service and prayer they go to their own classes. They always fold their hands and bow their heads, as shown in the accompanying picture—an old Indian custom.

"On Christmas day we had a small gift for each child who could repeat the Ten Commandments without making a mistake. They had studied very hard, and, like children the world over, each wanted to be at the head of the class. Two of the older boys who failed to win a prize were so disappointed they cried, and now they are studying harder than ever.

"The parents are delighted to hear their children able to recite their verses so well, and are very interested in their little gospel songs and prayers. We are believing that these children will be the means of sowing the gospel seed in many homes, and we know that what is being done in the hearts and lives of the children will some day bring forth fruit.

"Miss Steffen and I hope to soon go out to the border of Nepal, a land still closed to the gospel, and there reach many, for at this time of the year they come over the line to receive their pensions. We trust that we may be able to send back with them many portions of God's Word and thus get a little of the message of salvation into Nepal."

REMARKABLE ANSWER TO PRAYER

Marguerite Flint

Just after Miss Cooke left me alone in Unao, to attend the Convention in Bettiah, a storm came up such as I have never seen in all my years in India—the land of many storms! For three days and nights the rain poured down without a break. Everything became flooded and one by one our tents went down. The flood came just at the time of the Diwali Festival so we could not get anyone to help us, and, consequently, the tents with their contents had to remain in the water for several days. You could, perhaps guess what some of our furniture and other things looked like, but you never could imagine what my poor shoes looked like! They were fished out of their watery bed from various corners, floating about in pairs or singly.

When I came to Bettiah to spend the Christmas holidays, I came wearing a pair of tennis shoes purchased in an Indian shop for sixty cents, as I had no other shoes fit to bring. I came praying, trusting the Lord to somehow supply the need, but I certainly did not dream

of how He was going to undertake so quickly and so wonderfully.

The day after I arrived in Bettiah, Miss Steffen came over for a day, having just returned from the homeland. She had brought a few parcels for some of the missionaries from friends at home. When she came into the room where I was sitting, she held in her hands **four pairs of shoes!** She told me that a lady in California had given them to her to bring to India to see if any of the missionaries could wear them. I think I need not tell you they fit me perfectly, were all lovely shoes, nearly new, and far better than the ones I had lost in the flood.

What a lesson this incident has been to me of His loving care, and the fulfillment of the precious promise, "Before they call I will answer and while they are yet speaking, I will hear." What a wonderful Saviour we have! When I told Miss Steffen just how much those shoes meant to me we had a little thanksgiving service together.

My Name Was Not Written

As I am sitting on the veranda of the Bettiah Mission, the day after Christmas, there comes to me the wail of a poor old leper sitting near by, droning his pitiful cry, "Too late, too late. I did not receive a blanket. Ah, woe is me; I did not receive a blanket. The nights are cold and I am old, and a leper. Why did I not come yesterday and receive one of the Jesus blankets?"

On the front veranda is a wriggling, squirming, excited mass of what the missionaries call their village Sunday schools. I see very little of what could be called clothing, but decidedly bright and happy faces. This is their big day, for Miss Walther and Miss Hicok are giving out sweets and toys for all who have been faithful during the past year. Of course, there are the usual disappointed ones, but they must be taught a lesson. So as I am trying to write, earnest voices are storming my ears and tugging on my heart—"Miss Sahib, oh Miss Sahib, **my name was not written!**" "Miss Sahib, see my little son, he is so small, won't you please intercede for him? **His name was not written!**" As I shake my head they sadly walk away, promising to have their names written for the next Christmas.

It all makes me wonder about the day when the Book will be opened. What will our dear India do then—the millions **whose names are not written**, who have never heard of the Book, the Lamb's Book of Life! God help us to be true to our calling!

It is always a great joy and encouragement to me, each time I visit here in Bettiah, to feel the presence of the Lord and to see the splendid work that is going forward. Miss Wagenknecht and her helpers are moving on in God, believing Him for big things in spite of the days in which we live, and so, of course, He is doing big things for them and through them and in their midst. Revival fires are always burning here, the meetings are a joy, and the bright faces of the Christians a witness of the Abiding Presence.

Bible School, Unao

By the time this letter reaches you I shall have returned to Unao and the Bible school will be in progress, with about twenty-four students. We are trusting God to speedily undertake for the completion of the building as the girls are very much crowded. Eight of them occupy the dining room, so we all have

to have our meals on the veranda and our classes in a small tent. When the dormitory is all finished we shall have class rooms, rooms for the teachers, rooms for the girls, and can carry on in a far more efficient manner.

Brother Mueller is sending us two more young women, very worthy cases, whose support he is asking me to take over, and when they arrive this week, I shall have six girls in the Bible school unsupported. Three dollars a month will put one of these girls through Bible training and send her out into the harvest field. It would be such a good investment! Surely there are some in the homeland who would like to have a part in spreading the gospel in India in this way.

Secretary's Note

Miss Marguerite Flint has for some time been living in the school building with the girls and is badly in need of a separate place, where she can study and pray. We should greatly appreciate any offerings that may be sent in for this purpose, designated for "Miss Flint's Bungalow." Send all offerings to Foreign Missions Department, 336 West Pacific St., Springfield, Missouri.

REENFORCEMENTS FOR SOUTHWEST CHINA

Miss Elsie D. Reese was born in Patton, Pa., but received her education at Braddock and Pittsburgh, Pa. She gave her heart to the Lord twenty-two years ago, and in 1928 received a license to preach from the Eastern District Council of the Assemblies of God. During her years of ministry as an evangelist, God has graciously blessed our sister's work which has been mostly in the Eastern and Potomac Districts. The prayers of a host of friends will follow her as she sets forth to the Southwestern part of China, far off the beaten track, in order that she may give the blessed gospel message to those "other sheep" for whom Christ died.



Miss Elsie D. Reese



Miss Sylvie Ward

Miss Sylvie Ward who has been a co-worker with Sister Reese was born in Algona, Iowa, and received her education partly in her home town finishing in Kansas City. She was converted in 1921 and four years ago was filled with the blessed Holy Spirit. In 1929 she was licensed by the Potomac District and during the past year this District wholeheartedly recommended her as an approved missionary candidate for the consideration of the Missions Committee. Her experience in the work of the Lord has been in orphanage and settlement work, also as pastor's assistant, and in general evangelistic meetings. Sisters Reese and Ward sailed for China on the "S. S. President Taft" of the Dollar Line, leaving San Francisco for Hongkong, March 9. From Hongkong they will proceed inland by

(Continued on Page Thirteen)

BEYOND THE CITY'S BORDERS



Wedding in South India. Brother Thomas Stoddart, bride and groom.

Brother Thomas Stoddart sends us an interesting account of a little trip he took from Poona to Quilon in South India during which he was much impressed with the need of getting out to the people in the rural districts. He writes: "I went to see what was being done for Christ, away from the centers of Western influence. The bus I traveled in was not like the palatial 'greyhounds' of the United States, but a rickety old thing. My first stop was at Kholapur where the sister of Miss Hannah James of the Transvaal resides. Leaving there at eight in the morning I traveled all day until midnight through most beautiful scenery. When passing over the mountains it was grand beyond description. On the journey I had the privilege of ministering at the little restaurants or teashops where we stopped. At one place in particular I was asked 'Are you Catholic or Protestant?' I was going to reply 'Neither' but thought it discreet to say the latter. 'I,' replied my interlocutor, 'believe Jesus and the Prophet.' I readily understood from this that my questioner was a Mohammedan. I therefore preached him a little sermon from 1 John. At midnight I arrived at a small village in the mountains, and found the bus station filled with sleeping men. They all vacated and gave me the inner room, so I stretched out on the mud floor until 5:30 in the morning. Up again and off towards the coast south of Goa, crossing lovely bays, and many rivers. The next night we arrived at a place where the traveler's bungalow was filled, so a Mohammedan policeman invited me to sleep on the porch. The stones were hard so that I was up and off again at 5 a. m., glad to get to Mangalore where I could get a train for Cannanore. Judging from what I saw on my trip I am convinced that not much is being done away from the centers, and we need men and women who are willing to separate themselves from the rest and stand in lonely places buried among the people for Christ's sake. We are looking forward this year to an advance and revival."

In the Whiten'd Harvest Field

VERDEN, OKLA.—We have had a precious 4 weeks' revival recently. Eighteen prayed through to victory, and 2 received the Baptism with the Holy Ghost. Brother Steger set the church in order, with 13 initial members.—Henry L. Roofener, Evangelist.

CHAFFEE, MO.—Pastors P. T. Huffman, Cape Girardeau, and David Hogan, Illmo, held a revival here. Fourteen were saved and 2 were baptized with the Holy Ghost. The meeting has been closed for 10 days, yet some are still being saved and filled with the Spirit.—T. B. Chronister, Pastor.

WELLSTON, OKLA.—We have just closed a 4 weeks' meeting conducted among ourselves, in which 50 were saved and reclaimed, and 20 were filled with the Holy Ghost. We have been here about 4 months and God has been present to bless the assembly.—M. L. Haney, Pastor.

LA JUNTA, COLO.—We came here Jan. 10, and began a revival with Brother L. M. Torrans. We preached the old time gospel and those who were coming began to pray and work. Now 9 have been saved, and the saints have been wonderfully blessed.—Evangelist W. H. Weideman, McAllaster, Kans.

HEMLOCK, N. C.—Pastor Raymond Connett and Evangelist J. J. Thompson, Clinchfield, Va., closed a revival Feb. 4. The weather was bad and other hindrances arose, but God was present to meet the need of those who sought Him. Three were saved and one received the Holy Ghost.—E. B. Arnold, Sec'y.

BILLINGS, MONT.—Evangelist and Mrs. John Dodge began a meeting December 19. We had good crowds with much opposition, but the Lord prevailed and 8 were saved. One received the Holy Ghost, speaking through the Spirit in other tongues. Council brethren passing this way, please stop and give us a meeting.—Mrs. Annie Applegate, 924 S. 31st St.

LIVINGSTON, MONT.—We just closed a week of revival, conducted by Evangelist E. R. Robertson, Great Falls. Three were baptized with the Holy Spirit; 2 were reclaimed and refilled. God's blessing was upon each service, and the saints were greatly encouraged. Brother Robertson's ministry was a real uplift to the church. The power of God continues to fall. One was filled with the Holy Spirit last night.—Delmar R. Miller, Pastor.

VALLEY PARK, MO.—We have just closed a revival in which 14 wept their way through to Calvary, ten of these for salvation and 4 to be reclaimed. The meeting was conducted by Evangelist Dean Heady, who, at the close of the meeting, was chosen pastor. I was asked to fill the place as supply pastor in August; since which time God has been wonderfully blessing the assembly. Council ministers passing this way will receive a hearty welcome.—Milton Beckett.

TRAER, KANS.—We have just closed a 6 weeks' meeting in which the power of God fell and 53 were wonderfully saved; 15 have followed the Lord in baptism; 6 have received the Holy Ghost, according to Acts 2:4. In this new field we find many hungering for the fullness of the Holy Spirit.—W. W. Appleyard, Evangelist.

KEARNEY, NEBR.—We have been having a revival for 4 weeks conducted by Miss Ruth Gerber, Holton, Kans., assisted by Miss Daisy Jones, Muscotah, Kans. From the first night there were fair crowds and good interest. Nineteen were saved and reclaimed and 3 were filled with the Holy Ghost. One of these was a brother past 71 years of age. Many for whom the saints had been praying were convicted of sin and came to God. These evangelists will go to take charge of the work and radio broadcast at York during the absence of the regular pastor. However the revival at Kearney will continue, with the Jones-Christie Evangelistic Party in charge. Pastor and Mrs. H. D. Stanley have been a great inspiration to the church here.—Grace M. Miller, Secretary Church Board.

ASHTABULA, O.—We have just closed a 4 weeks' campaign with Evangelist Estella Maffett. Several were saved and 5 received the Baptism, according to Acts 2:4. The last week of the campaign Sister Maffett conducted Bible study on the Book of Revelation. Many from other churches in the cities attended. The work among the Young People was revived and a choir was organized. Those who were brought in during the campaign are still pressing on, and the revival fires are still burning. Business men also were attracted by the preaching, and since the meeting closed we have been called into the homes of several of them who are inquiring about God. We are conducting a Sunday school campaign and the membership is increasing. Council ministers passing this way are invited to attend our services, at 4920 South Main Avenue.—Leon J. Frank, Pastor.

ROCKY MOUNTAIN DISTRICT COUNCIL

LOVELAND, COLO.—We just closed our 17th annual convention in First Baptist Church. God gave us a wonderful time. The church was packed to capacity nightly. We appreciated the presence of our many visitors from other Districts and enjoyed the messages which several of them brought. District Superintendent Fred Vogler brought the message at the ordination service. His message was timely, instructive, and encouraging.

The following officers were re-elected: Floyd C. Woodworth, District Superintendent; O. L. Mabry, Secretary-Treasurer; C. F. Ferguson, Presbyter for Southern Colorado; J. E. Austell, Presbyter for Western Colorado. R. A. McClure was elected Presbyter for Northern Colorado; M. L. Hodges and E. L. Ellinwood for Wyoming.—F. C. Woodworth, Denver.

ASHER, OKLA.—We came to Asher Jan. 1, and up to the present we have a church set in order with about 70 on the roll. About 45 to 50 were filled with the blessed Holy Ghost, with the Bible evidence of speaking in tongues. We have a fine Sunday school and Brother Bragg will organize a class of Ambassadors. Tonight he will take over the pastorate for the coming year.—Evangelist H. C. Leete.

HARLINGEN, TEX.—We praise the Lord that our new building is almost completed and we thank all who co-operated in this undertaking. We have entered the new year with a real revival spirit. In our regular services several have prayed through to a wonderful experience with the Lord this year, and the interest is increasing. Our building, seating over 200, is nearly filled on Sunday nights. We are expecting to begin a campaign soon with Evangelist and Mrs. Jim Sawyers in charge.—Miss Gracie Kirkland, Pastor.

CENTRAL DISTRICT CONVENTION

NEWTON, IA.—The Midwinter convention of West Central District was crowned with glory and success. Ernest Williams, General Superintendent, was with us and his ministry was a blessing to all, helping to pave the way for the real Holy Ghost revival which followed. Evangelist and Mrs. P. T. King, known as the King's Musical Messengers, London, England, opened a campaign the last day of the convention. This revival continued 4 weeks. There was greater interest and a larger attendance than in any previous campaign; and all expenses were met. More than a score were saved; wandering sheep were brought back to the fold; some people were healed; and 4 received the Comforter. The ministry of these evangelists was a great blessing to the assembly.—W. E. Longdin, Pastor.

GENERAL COUNCIL FELLOWSHIP

The following names were added to our General Council ministerial list during the month of February, 1934.

Antillon, Pedro, Thornton, Texas
Brooks, Hiram A., Springfield, Missouri
Fake, Clinton S., Houston, Texas
Hance, Everett L., St. Louis, Missouri
Hiserote, Millard J., So. Sioux City, Nebr.
McAfee, Caleb C., Joplin, Missouri
Marcley, Jeannette E., Lake City, Iowa
Morrison, Frank H., Modesto, California
Olmo, Juan, Kingsville, Texas
Pirtle, Wiley F., Advance, Missouri
Ray, Robert E., Eureka, California
Rosales, Enrique de la Torre, Houston, Texas

The following names were removed from our General Council ministerial list during the month of February, 1934.

Boland, Bill Barney, Dallas, Texas (dropped)
Buchanan, William H., San Angelo, Texas (withdrew)
Gardiner, A. F., Houston, Texas (dropped)
Rousey, John B., Swifton, Arkansas (dropped)
Webster, Chester B., Swanton, Ohio (withdrew)

The Sunday School Lesson

Review Lesson

(For March 25)

In the past eleven lessons we have seen Christ in the following aspects of His Person and Work:

The Incarnation of God. (Lesson 1). For many years scientists have sought to find the link that connects man with the beasts. To this "missing link," which is necessary in order to prove the truth of evolution, they have given the formidable name of "Pithecanthropus Erectus." Of course they have failed, for real evidence of man's animal ancestry does not exist.

The Bible occupies itself with a more elevating and important task—that of pointing to the link that connects man with God. And in this it has succeeded, for in the Babe of Bethlehem we see Him who came to bring God to man and man to God. The Lord Jesus is the link (or mediator) between God and man because He is both Son of God and Son of man, Friend of God and Friend of man, glory of heaven and glory of earth, Dweller in eternity and dweller in time.

What does this mean to us? An old English fisherman, a devout Christian, went to hear Spurgeon preach. They were seating pew-holders first. An usher asked him if he belonged there. He said, "No, but do you know the Lord Jesus Christ?" Yes, I do, was the answer. "Well, He's my Brother." They gave him a good seat at once. See Heb. 2:9-11.

The Anointed. (Lesson 2). The Lord Jesus' earthly existence was marked by two experiences with the Holy Spirit—conception by the Spirit and anointing by the Spirit. The first operation of the Spirit sanctified His humanity; the second, consecrated His official life. At the Jordan He received the spiritual anointing that prepared Him for His ministry as Israel's Messiah, and which marked the beginning of His public work. The anointing came in the form of a dove. As the Spirit of God brooded over the dark waters to quicken the old creation into life, so at the Jordan, the Spirit brooded a second time over the waters to quicken a new creation by resting on the new Head of humanity.

Here is the practical lesson: "Upon whom thou shalt see the Spirit descending, and remaining upon Him, the same is He which baptizeth with the Holy Ghost." John 1:33. In other words, when the Son of God came down from heaven to live the life of a Spirit-filled Man, He brought within reach of all men the fullness of God. When His humanity was born of God's Spirit, there was brought down to earth the privilege of spiritual birth; when His humanity was filled with the Spirit, there was brought down to earth the privilege of spiritual fullness. The inspired apostle had this mind when he said, "The last Adam was made a quickening spirit." 1 Cor. 15:45.

The Conqueror of Satan. (Lesson 2). Christ's first activity after His baptism indicated a dominant reason for His manifestation on earth; namely, "that he might destroy the works of the devil." 1 John 3:8; Acts 10:38. And His victory is a pledge of our victory. A poor old

negro had tried again and again to free himself from the drink habit; but in vain. When he became a Christian, the power of the habit was broken. Said a friend to him, "So you have got the mastery of the devil at last?" "No," he replied, "but I've got the *Master of the devil.*"

The Missionary. (Lessons 3, 8) In His own ministry and in the training and sending forth of the apostles and other workers, the Lord Jesus revealed Himself as a heaven-sent Missionary to lost mankind. And that forever settled and determined the supreme service of those who should call themselves His disciples. Said a Christian to a friend who was interested in missions: "The subject of missions is getting on my nerves." Replied the friend: "I am told that there are two sets of nerves—sensory (that convey feeling) and motor (that impart movement). On which set of nerves does this subject bear the harder?" And in these crisis days that subject must get on the church's motor nerves, for, as the secretary of the World Dominion League said, the present situation may be summed up as follows: "Evangelize or perish!"

The Teacher. (Lessons 4, 5, 6, 10). In these lessons we have an illustration of two kinds of teaching: (1) Teaching by plain statement, of which the Sermon on the Mount is an example. As we rapidly survey the Lord's teaching there stand out like three enormous mountain peaks His three most important teachings concerning the three most important subjects. The subjects are: God, Man, Duty. Concerning God He taught that God is a Father who cares for mankind; concerning man: he is so precious in the sight of God that He gave His only begotten Son to save him; concerning duty: love is man's supreme duty and the highest standard of conduct. (2) Teaching by parables. According to a Chinese proverb, "He is a successful teacher who turns the ears of his audience into eyes." The Lord Jesus fully met this qualification, for by vivid word-pictures He made His hearers see the truth. His parables so illustrated the most profound subjects that they became intelligible to the common people.

The Rejected. (Lesson 9). This lesson indicates a rapidly growing opposition to Christ's claims. It is said that a big lump of something—supposedly stone—lay for centuries in a shallow clear brook in North Carolina. People passing by saw only an ugly lump, and passed by. A poor man passing by saw a heavy lump and took it home to hold his door ajar. But a geologist passed by and saw a lump of gold—the largest found east of the Rockies. Many people looked upon Jesus. Some saw a Galilean peasant, and turned away; others saw a Prophet, and stopped to listen; but some saw the Messiah and Lamb of God and found Him precious. The Gospel writers point to spiritual blindness as the main reason for Israel's rejection of Christ. They looked, but did not see.

The Healer. (Lessons 7, 11). Dr. Peloubet relates the following incident. "Is your father at home?" a gentleman asked of a child. "No sir, he's away," answered the boy. "Where do you think I can find him?" "Well, you've

got to look for him some place where people are sick, or hurt, or something like that. I don't know where he is, but he's helping somewhere." One was always sure of finding Christ among the sick, poor and needy, "helping somewhere." What enabled Him to daily bear that enormous burden of suffering? A celebrated surgeon, noted for his constant cheerfulness, was asked how he could live without being overwhelmed by the terrible diseases he came into contact with. "I always look upon disease from a *curative standpoint*," was the reply. And that is how Christ looked upon both the spiritual and physical ills of mankind.

The Saviour. (Lesson 7). The words, "Son, be of good cheer, thy sins be forgiven thee" were an index to Christ's mission as Saviour. And He is just the same today, in life and in death. A noble Christian woman who was dying, overheard the doctor whispering to the nurse, "She's sinking fast!" The dying woman smiled and replied, "I'm not sinking, I can't sink through a rock." And all who sincerely trust Him are safe upon that Rock. Said D. L. Moody: "Some one has said that a little fly in Noah's ark was just as safe as an elephant. It was not the elephant's size and strength that made him safe; it was the ark that saved both elephant and fly. It is not your righteousness or good works, that will save you. Rich or poor, learned or unlearned, you can be saved only by the blood of Christ.—Myer Pearlman.

REINFORCEMENTS FOR S. W. CHINA

(Continued from Page Eleven)

way of Yunnanfu to join Brother and Sister J. C. Morrison in their work among the Lisu tribes people. Any offerings designated for these workers will be forwarded gladly by the Foreign Missions Department and the name and address of the donor given so that you may receive an acknowledgment direct from the field.

BURNHAM, MO.—The fellowship meeting was well attended and all enjoyed the presence of the Lord and the fellowship of the saints. Brother L. H. Arnold, Koshkonong, presented the morning message, through which all received a blessing. The ministers met to work out a plan to make these meetings the greatest benefit possible. A local circle was organized to promote our monthly fellowship meetings, and to pray for greater power and blessing to accompany them. The afternoon was devoted to songs, testimonies, and short talks from various ministers. A number of special messages in song were rendered. The next meeting will be at West Plains, March 6. It was voted to request all to bring well filled "fellowship baskets," that too great a burden may not rest upon one church. A special feature is to be a gathering of local Christ's Ambassadors at the night service.—M. F. Hamilton, Willow Springs.

PETERSBURG, VA.—We have just closed a 4 weeks' meeting at First Pentecostal Tabernacle, Evangelist Pete Saleskey in charge. The large tabernacle was filled to overflowing and some were turned away. The interest constantly increased to the close. Many from all walks of life crowded the altar nightly; no record was kept of the exact number saved. The song services, special numbers, and broadcast were features enjoyed by all who listened. R. F. Cass is Pastor.—A. Porter, Secretary.

Forthcoming Meetings

FAIRVIEW, W. VA.—Evangelist Clyde C. Goree, Amarillo, Tex., will conduct revival March 29-April 15. P. A. Wells, Pastor.—C. C. G.

MILAN, MO.—Fellowship meeting March 25. Roy E. Scott, District Superintendent, will be chief speaker. Basket lunch at mission.—Homer V. Foley, Pastor.

BONIFAY, FLA.—The Christ's Ambassadors, West Florida District, will begin their annual 2-day Easter rally March 31. We urge Ambassadors from near-by places to attend.—Houston P. Money, Secretary.

FARGO, N. DAK.—Evangelist and Mrs. R. S. Peterson, Pelican Rapids, Minn., will conduct revival at Gospel Tabernacle, March 18-April 8.—Luther Sherlund, Acting Pastor.

PETERSBURG, VA.—Evangelist and Mrs. Lawrence Martin, Brooksville, Fla., will begin revival in First Pentecostal Tabernacle, March 11, for 2 weeks or longer.—R. F. Cass, Pastor.

BERWIND, W. VA.—Revival beginning March 18, Evangelist and Mrs. James E. Hamill, Big Stone Gap, Va., in charge. Services nightly 7:30. Neighboring assemblies asked to assist.—A. H. Morrison, P. O. Box 83, Pastor.

LOCKNEY, TEX.—Sectional convention Central Plains Section, Texico District, March 21-22. Lockney has just completed a new church. Neighboring ministers and laity asked to see what God had done. Basket dinner both days.—W. A. Vanzant, Presbyter.

NEW YORK CITY—First quarterly credentials committee meeting for Eastern District, Glad Tidings Tabernacle, 325 W. 33rd Street, April 4, 10:00 A. M. Ministerial candidates are invited to meet the committee on this date.—E. C. Sikes, Secretary, Box 113, Green Lane, Pa.

EAST ST. LOUIS, ILL.—Missionary convention, March 9-11. Speakers: John G. Warton, Persia, D. S. Mahaffey, India, Noel Perkin, Missionary Secretary. Mr. and Mrs. Carl Hatch will direct music. Guy Phillips, Pastor Full Gospel Church, N. 26th Street, near State.

NEBRASKA DISTRICT COUNCIL
HASTINGS NEBR.—In city auditorium, April 10-12. Ministers, delegates, visitors, provided sleeping quarters as far as possible. Speakers to be announced later. About entertainment write Pastor Gordon Millard, 601 S. Lincoln St.—Edgar W. White, District Superintendent.

WEST FLORIDA DISTRICT
LAUREL HILL, FLA.—K. D. Johns, District Superintendent, will conduct Bible conference at Bethel Church, 6 miles southeast of Laurel Hill, April 26-28. Evangelistic services at night. All ministers urged to attend; visitors welcome. Also fifth Sunday fellowship meeting April 29. Assemblies near by are urged to co-operate.—J. B. Bauldree, Pastor and Presbyter.

KANSAS DISTRICT CONVENTIONS
Kansas City, March 13. Overland Park, March 14. Osawatimie, March 15. Lawrence, March 16. Topeka, March 17-18. Muscotah, March 19. Scranton, March 20. Lebo, March 21. Arkansas City, March 22-23. Hutchinson, March 24. Coldwater, March 26-27. Ness City, March 28-29. Speaker, John G. Warton, Persia. For further information write Fred Vogler, District Superintendent, 1017 South Market Street, Wichita.

ENID, OKLA.—March 13-16, Superintendent E. S. Williams will give a series of addresses to faculty and students of Southwestern Bible School and Enid Gospel Tabernacle assembly. Each day, 8:00 and 7:30. Open to public. April 20-26, Dr. Lillian B. Yeomans, Los Angeles, will give a course of addresses, at the same hours. Those from a distance desiring room and board, address P. C. Nelson, 316 E. Cherokee.

KALAMAZOO, MICH.—Fifteenth annual session, Central District Council, at Masonic Temple, North Rose and Eleanor Streets, May 1-4. General Superintendent E. S. Williams, principal speaker. All ministers and delegates urged to attend. Rooms and meals available at reasonable rates. Send applications for credentials to A. B. Cox, 347 Verona Drive, Dayton, O., before May 1. New applicants for license must appear in person before credentials committee. Write Pastor A. F. Miller, 130 E. North St., Kalamazoo.—G. F. Lewis, District Superintendent.

TEXAS SECTIONAL CONVENTIONS
Smithfield church, March 17-18; Tyler Section, Red Oak Flat church, March 20-21; Greenville Section, Greenville church, March 22-23; San Angelo Section, San Angelo church, April 4-5; McCamey Section, Iraan church, April 7-8.
All conventions begin at 10:00 A. M. first day. All licensed ministers are expected to be present and renew license, according to resolution passed at last District Council, page 23. District Council Minutes.—E. L. Newby, District Superintendent, 2621 W. 26th St., Ft. Worth.

FAYETTEVILLE, ARK.—Revival campaign, March 25-April 9, conducted by Evangelist L. L. Riley, Russellville. Dr. J. N. Hoover, Santa Cruz, Calif., April 10-22.—Charles Pepper, Pastor.

PHILADELPHIA, PA.—Evangelist Harry E. Bowley will begin Evangelistic services in Highway Mission Tabernacle, March 4, to continue indefinitely. Those from out of city will find room and board near the church at reasonable rates.—Flem Van Meter, Pastor.

FLINT, MICH.—Evangelist Benjamin A. Baur, Rochester, N. Y., will conduct evangelistic campaign, every night except Monday, at the Riverside Tabernacle, 2215 Lewis St., March 25-April 15. Broadcasting Thursday 4:30, over WMPC.—Chas. W. H. Scott, Pastor, 1321 Mabel Ave.

OKLAHOMA SECTIONAL CONVENTION
WOODWARD, OKLA.—Sectional convention Northwest Section, March 13-14. First service 7:30. Free entertainment for ministers. All ministers of Section expected. Those wishing license or ordination apply in person. Write Pastor A. J. Wilcox, Woodward, or F. E. Conrad, Presbyter, Fairview, or James S. Hutsell, District Superintendent, Slick.—F. E. C.

DEDICATION OF CHURCH
NEVADA, MO.—District Superintendent S. L. Johnson will have charge of the dedication of the church at this place March 25 at 2:30. Special services Thursday, Friday, and Saturday nights, and all day Sunday. Neighboring assemblies cordially invited. Church address, 210 S. Lynn St.—L. R. Sturges, Pastor, 322 N. Elizabeth St.

TEXICO DISTRICT COUNCIL
CLOVIS, N. MEX.—The third Annual convention Texico District, Armory Building, April 17-19. Ministers and one delegate from each assembly will be given free lodging if possible. Meals served at small cost. Christ's Ambassadors rally April 19. Those desiring credentials write A. C. Bates for application blank. All applications must be in one week before convention begins. Christ's Ambassadors desiring information, write C. R. Love, District President, 1957 Texas Ave., Lubbock, Tex. Others write A. C. Bates, District Superintendent, Box 48, Clovis.

OPEN FOR CALLS
Evangelistic
Mr. and Mrs. L. W. Martin, 814 Commerce St., Petersburg, Va., c/o R. F. Cass. "We have resigned the pastorate at Brooksville, Fla., and will accept evangelistic calls. In full fellowship with Council. We play piano and banjo. Both sing and preach. Reference, A. G. Voight, District Superintendent, Route 3, Plant City, Fla."

Henry L. Roofner, Verden, Okla., c/o G. A. Bell. "We have our living quarters and our own pianist."

W. W. Appleyard, McCook, Nebr. "Have had experience as pastor and evangelist in M. E. Church. Have recently been ordained by Assemblies of God. References, Pastor Glenn E. Millard, McCook, District Superintendent E. W. White, Grand Island, and Miss Cleo Mae Hink, Beaver City, where I held a meeting."

Evangelistic or Pastoral
Richard H. Wright, 11 Overlook Ave., Willow Grove, Pa. "Founder and pastor for 1 1/2 years of Maranatha Mission, Hatboro. Experience in pioneer and evangelistic work. No place too small."

Evangelist and Mrs. G. L. Riffe, Box 703, Minnewaukan, N. Dak. "In fellowship with North Central District Council. References."

Evangelistic
Ivan E. Carper, Leon, Ia. "In fellowship with the Council. References."

MISCELLANEOUS NOTICES
WANTED—Good used tent 40x60 or 80. Must be in good condition and reasonably priced.—J. Logan Stuart, 815 Sherman St., Medford, Ore.

NEW ADDRESS—Pastor Monroe M. Johnson, 166 American Ave., Lexington, Ky.

WORLD MISSIONS CONTRIBUTIONS
February 23-28 inclusive

All personal offerings amount to \$1,077.25
.30 New Harmony Assembly Jakin Ga
.80 Pleasant Grove Assembly Blakely Ga
1.00 El Bethel Tab Springfield Ohio
1.00 Assembly of God San Angelo Tex
1.00 Assembly of God Newark Mo
1.25 Assembly of God Duncannon Pa
1.26 Assembly of God Aransas Pass Tex
1.30 Calvary Assembly Brimson Ga
1.30 Whitaker Tab Ashford Ala
1.50 A few Saints, Hartford Conn
1.50 Pent'l Assembly C A Clio Mich
1.50 Assembly of God Carolina W Va
1.70 Assembly of God Trenton Tex
2.00 C A's Plymouth Mich
2.00 C A's Ypsilanti Mich
2.00 Mehida Mission S S Canaan Center N H
2.00 Lone Star S S Novelty Mo
2.00 Apostolic Faith Church New Rochelle N Y
2.00 Assembly of God Fleming Colo
2.27 C A's Calvary Tab Camden N J
2.40 Assembly of God Campbell Mo
2.60 Assembly of God S S Arcadia Kans
3.00 Assembly of God S S Talihina Okla

3.00 Full Gospel Tab Young Married People's Class Selma Calif
3.00 First Pent'l Tab Petersburg Va
3.00 Assembly of God Lebo Kans
3.00 Full Gospel Assembly S S Lebanon Oreg
3.00 Assembly of God Camden Ark
3.00 C A's Miami Okla
3.00 Assembly of God Church & S S McAlester Okla
3.00 Providence Assembly Cedar Springs Ga
3.05 Pleasant Hill Assembly Stillwater Okla
3.13 Assembly of God Osage Wyo
3.17 Full Gospel Assembly Weiser Idaho
3.68 Assembly of God Barnsdall Okla
3.68 Pent'l Ambassadors for Christ Hayward Calif
4.00 Pent'l S S Marsteller Pa
4.00 Assembly of God Longview Tex
4.10 Pent'l Mission Fern Hill Station Tacoma Wash
4.50 The Full Gospel Mission Pasco Wash
4.60 Full Gospel Assembly & S S Monrovia Calif
5.00 Pent'l Full Gospel C A San Diego Calif
5.00 Fremont Pent'l Tab S S Seattle Wash
5.00 Pent'l Assembly of God Colon Mich
5.00 C A's Broken Arrow Okla
5.00 Harrison Memorial Church Buckland Va
5.10 Evangelistic Tab Woodland Calif
5.34 Junior Church Assembly of God Springfield Mo
5.44 Gospel Tab and S S Class Muskegon Heights, Mich
5.51 Gospel Tab Ft Morgan Colo
6.00 Assembly of God Creston Ia
6.00 Pent'l S S Auburn Wash
6.00 Pent'l Mission Avon N C
6.30 Junior Class Sassin Pent'l S S Edwall Wash
6.38 8th St Assembly of God Meridian Miss
6.65 First Pent'l Church Beaver Falls Pa
7.00 North Howell Community Church & S S Silvertown Oreg
7.40 Assembly of God Ord Neb
7.50 Point Assembly Biloxi Miss
7.65 Full Gospel Mission Fairmont W Va
7.75 Assembly of God & S S Pawhuska Okla
8.00 Assembly of God Jasonville Ind
8.00 Mehida Mission Canaan Center N H
8.05 The Penny Marchers Roundup Mont
8.83 Full Gospel Mission Bellevue Mich
9.00 Calvary Tab S S Camden N J
9.00 Assembly of God Collinsville Okla
9.21 Assembly of God & S S Mossyrock Wash
9.23 First Pent'l Church East Liverpool Ohio
9.25 Assembly of God Parsons Kans
9.59 Assembly of God Pittsburg Kans
9.68 Assembly of God Greenville S C
10.00 C A's Assembly of God Springfield Mo
10.00 Full Gospel Tab & Birthday Offerings Hollister Calif
10.00 First Pent'l Church Altoona Pa
10.00 C A's Assembly of God Brookfield Mo
10.00 Full Gospel Church Mallet Creek Ohio
10.26 Berean Bible Institute San Diego Calif
11.50 Oak Cliff Pent'l Church Dallas Tex
12.00 Bethel Pent'l Assembly Cortland N Y
12.00 Pent'l Full Gospel Tab S S San Diego Calif
13.50 First Pent'l S S Wilmington Del
15.00 Highway Pent'l Assembly Sunnyvale Calif
15.00 First Baptist Church Egg Harbor N J
15.00 Pent'l S S Sumas Wash
15.40 Pent'l Full Gospel Assembly Chula Vista Calif
15.47 Atwater-Winton Assembly Winton Calif
16.71 Full Gospel Assembly Westbrook Maine
17.18 Glad Tidings Assembly Escalon Calif
20.00 Gospel Tab S S Alton Ill
20.00 Calvary Tab S S Centralia Wash
20.00 Glad Tidings Tab Santa Cruz Calif
21.00 Pent'l Church Scranton Pa
22.00 Assembly of God Ashland Oreg
22.50 Full Gospel Tab Reedley Calif
23.15 Trinity Full Gospel Church Pasadena Calif
24.06 Assembly of God & P A C Chico Calif
24.12 Evangelistic Full Gospel Assembly & S S Salem Oreg
24.15 Assembly of God Ft Collins Colo
25.00 Russian & Eastern European Mission Chicago Ill
25.58 Bethel Tab & S S Watsonville Calif
27.50 Gospel Tab Sioux Falls S Dak
29.69 Full Gospel Tab Miles City Mont
30.45 Highway Tab Youngstown Ohio
34.94 First Pent'l Church San Bernardino Calif
35.25 Pent'l Assembly Spokane Wash
39.25 First Pent'l Tab Wilmington Del
40.00 Pent'l Prayer Band Assembly of God Allentown Pa
40.00 Full Gospel Tab Hammond Ind
42.60 Bethany Temple Everett Wash
46.58 Faith Tab Binghamton N Y
50.00 Bethel Temple Church Dayton Ohio
50.00 Assembly of God Olympia Wash
56.18 Gospel Tab & S S Portland Oreg
60.00 Bethel Tab Canton Ohio
61.00 Bethel Temple St Louis Mo
67.00 Wells Memorial Pent'l Church Tottenville N Y
80.50 Bethany Pent'l Church Springfield Mass
111.50 Pent'l Full Gospel Tab San Diego Calif
144.00 First Pent'l Church Lancaster Pa
230.00 Bethel Tab German Branch Milwaukee Wis
277.53 Pent'l Tab & S S Tacoma Wash
Total amount reported\$3,440.25
Home missions fund\$ 35.98
Office expense fund 93.43
Deputation expense fund 3.85
Reported as given direct to missionaries 193.98
Reported as given direct to home missions 53.00 380.24
Amount reported for foreign missions\$ 3,060.01
Amount previously reported 13,222.21
Total reported for foreign missions for February\$16,282.22

Spiritual Books for Every Christian Home

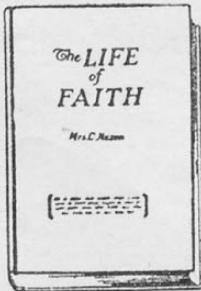


SEEING THE STORY OF THE BIBLE

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The author's methods of presenting Bible history are interesting and sometimes unique. He does not teach it simply by historical statements and outlines, but seeks also to picture it by the use of occasional charts and diagrams, which are clear and easily grasped by the mind through the eye-gate. We especially recommend the book for beginners in the study of the Bible. 124 pages.

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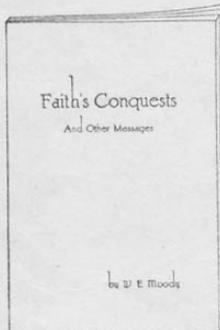


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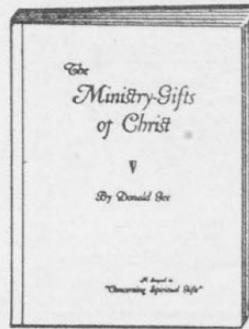


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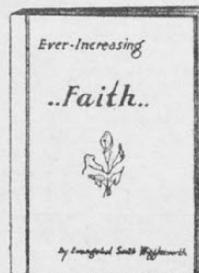
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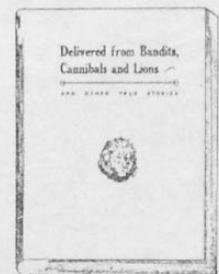
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Price 15 cents



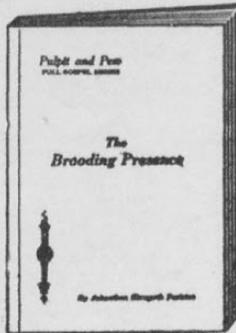
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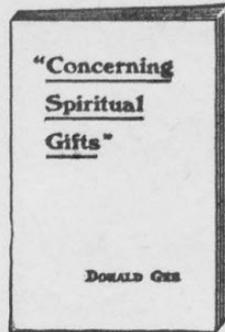
Books that try to be sensational in their treatment of prophecy are seldom reliable. This book takes a strong stand against sensationalism. It warns against the danger of our being so absorbed in the details of prophecy that we fail to keep ourselves in preparedness spiritually. The book deals with the sign of the second coming of Christ and with the spiritual needs of believers in the last days.

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Believers everywhere are feeling the need of clear, sane, Scriptural teaching on the subject of the gifts of the Spirit, and are also coming to appreciate that it can lead them into paths of fellowship with God that verily "drop fatness." The twelve chapters of this new book deal with the following subjects:

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5. The Gift of Prophecy.
6. Discerning of Spirits.
7. Tongues and Interpretation of Tongues.



8. The Gifts of the Spirit and the Fruit of the Spirit.
9. How to Obtain Spiritual Gifts.
10. Abuses; Their Cause and Cure.
11. Some Difficulties Considered.
12. Final Considerations.

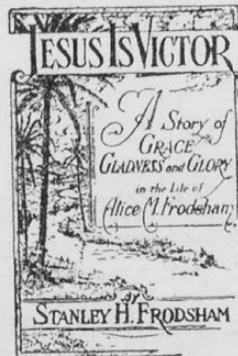
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dered her "A Little Girl Without a Country." It is full of heart throbs and fun. Cloth bound.

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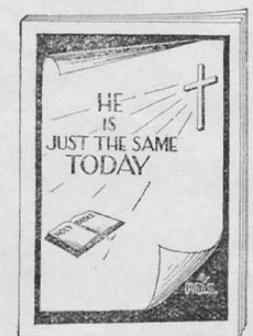
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