

Not By Might, nor By Power

The Pentecostal Evangel

By My Spirit saith the Lord

HOLY BIBLE

The Whole Gospel to the Whole World

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He Knoweth Our Frame

W. E. Moody

Psalm 103:14

What comforting words these are! "He knoweth our frame." It is knowledge united with love that awakens sympathy.

1. *He knows the weakness of our constitution.*

Many of God's choicest saints seem to have an extremely fragile frame. The least bodily exertion brings fatigue. God knows the work we would gladly do were we able. He weighs righteously our deeds and actions and will reward us accordingly.

2. *He knows the exact nature of our temperament.*

Some are *quick* and *impetuous*; others are *cool* and *phlegmatic*. Some are *buoyant* and *cheerful*; others are *sad* and *depressed*. Some look on the bright side of everything; others on the dark. Remember that God has some work for you exactly suited to your temperament. He will not turn a Peter into a John nor yet a Thomas into an Andrew. Peter did a work on the day of Pentecost that possibly none of the other apostles could have done when he preached that sermon that pierced the hearts of three thousand prejudiced Jews and caused them to cry out, "Men and brethren, what shall we do?"

But it was to John, "the disciple whom Jesus loved" that there came those beatific visions on the isle of Patmos that have thrilled the world. Again, it was the penitent and doubting Thomas who immortalized the words that have been on the lips of thousands of God's saints since the day they were uttered, "My Lord

and my God!" And it was Andrew, the man who in bringing his brother Peter to Christ did a greater work in one moment than some of us have done in a lifetime. It was this man Andrew who,



Afflicted

Isaiah 63:9

Heart that is low,
Jesus was so,
Tell Him your woe!

Deep as despair,
Lone in your care,
He's with you there.

Bring your cries,
O'er you He sighs,
Tears in His eyes.

Weeping with you,
He shares it, too,
Helping you through.

Held by Him near,
Is He not dear?
Tell Him your fear.

He'll not forsake,
He feels heartbreak,
Whisper your ache.

in the face of the hungry multitude with no bread apparently in sight with which to feed them, whispered in his quiet way to Jesus, "There is a lad here which hath five barley loaves and two small fishes." And though in his limited faith he added the significant words, "But what are they among so many?" yet he opened the way for one of the greatest miracles on record in the "book of life."

3. *He knows the shattered state of our nerves.*

Hundreds are suffering from shattered nerves. To these the least noise is agony. A footstep, the careless slamming of a door, an ordinary conversation, the sound of music, the whistle of the wind throws them into a frenzy of pain and suffering. They fail to get sympathy from many. They get *full sympathy* from God.

4. *He knows the secret disease which causes irritability and depression.*

God distinguishes between what proceeds from physical causes, and what comes from the carnal, fleshly mind. Men often condemn when God neither condemns nor blames. He looks to the root of things. "He knoweth our frame."

5. *He knows the weak part of our nature and is acquainted with every avenue through which temptation comes.*

There is a weak part to every man's nature. Satan knows where our weakness lies; and he will bring all the artillery of hell to bear upon that

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[Spiritual Covenanting]

Howard Carter at Eureka Springs Camp Meeting

"Gather my saints together unto me; those that have made a covenant with me by sacrifice." Psalm 50:5.

God loves to gather. The devil scatters, but God is a great gatherer, a great Shepherd, and He gathers us together in companies, in assemblies, and leads us as a shepherd leads his sheep. He gathers us together until that great eternal gathering where we shall never part—that will be a convention that will last forever and ever.

What a lovely word *saint* is! Saints are those who have been redeemed by the precious blood of Christ, those who have on the robe of righteousness, who have been cleansed from their sins and made pure and white in the precious crimson flow that streams from the sacred veins of the Redeemer. Saints of God, listen! God is calling for a company of saints. He does not ask us to gather everybody together. "Gather my saints together unto me."

Let me dwell upon the thought that all gatherings should be unto the Lord Himself. Some people gather together in their lovely churches unto the choir. They say, "Come to our church and listen to the choir"; "Come and listen to the organ—it is the finest that was ever built." Or they gather unto a church or a minister. But God didn't say, "Gather my people unto a building, or a choir, or an organ, or the minister," or anything else, not even to the preacher.

"But do you never hear a special speaker?" you ask. I do if I get the opportunity. "Then do you not go to hear the special speaker, and are you not guilty of gathering unto the preacher?" Ah, but listen to me. There are many streams I find when crossing the mountains. Which streams do I go to to quench my thirst? I go to the stream that gives me the clearest water. What photographers do I go to? Those who give me the most fearful truth. The kind of photographs I like to receive are those that make me think most clearly of the person. And the speakers that I go to hear are those who bring me the Lord Jesus Christ as clearly as possible. I don't want the preacher. I want the preacher's Christ. Oh, that we might ever gather *unto the Lord Himself*.

Years ago I was preaching in the city of Birmingham, England. As I was preaching a sister in the congregation began to weep. Great tears flowed from her eyes and splashed down upon her dress. When I finished my sermon and

had gone down to shake hands with the congregation, I spoke to this sister. "Brother Carter," she said, "it was wonderful." And with all the infirmities of a preacher I thought she meant the sermon was wonderful. But oh, no, she didn't mean that. She quickly disillusioned me. "Brother, it was wonderful. I haven't heard a word you said. I couldn't look at you at all, but all the time as you were preaching the Lord Jesus was standing behind you, and I have been looking at Him."

Ah, it is "Gather my saints together unto me." It wouldn't matter if everybody in the meeting should not hear a word I said, or look at me, if they would only look at Him and hear the blessed Lord Jesus Christ. God is a jealous God and He desires the worship and adoration of His people.

The rest of the scripture reads, "Those that have made a covenant with me by sacrifice." What is a covenant? It is an agreement. Did you ever make an agreement with the Lord? He didn't say to gather together those who pray, or those who go to church, or those who read their Bibles. I hope all of you pray and read your Bibles and attend church regularly. Have you made a covenant with God? Perhaps one day you said to the Lord that you would support a native worker in Africa, or you would help a poor woman whose husband had died, and who was practically starving. You did for a time, but you grew weary in well doing and then stopped altogether. You say, "Yes I did make a covenant with the Lord and it makes me uncomfortable to recall it because I haven't kept it."

God has a special blessing for those who are covenanters with Him. If you have told the Lord you would do something, do it, and you will be a covenanter and will be gathered in this company. For this is not a general gathering of saints, but a specific one. What is the gathering for? It is for God to say something to the covenanters, and this is what He says: "Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me." You say, "I have got that text in my bedroom just over my bed, and I claim it." But that promise is not yours unless you are a covenanter. If you have that promise on your wall and are not a covenanter, take it down, for it is not the truth. You say, "If I get in trouble and call upon the Lord, will He not deliver me?" Not unless you are a covenanter.

That promise belongs to the covenanters. Thousands have been trying to claim it, and they have called and God has not delivered them. They come to me and ask if the Bible is true. Of course it is true. "But I have called upon the Lord in the day of trouble and He hasn't delivered me." Have you made a covenant with the Lord? "No." Then that is not your verse. "But how can I make it my verse?" Take it down from your wall and write across the top verse 14, "Offer unto God thanksgiving; and pay thy vows unto the most High," and reading it with verse 15 you will have the full text. Half a truth is a lie. Accept the whole truth as it is given in the 14th and 15th verses, for you will see that these two verses compose just one sentence. You cannot call upon God in the day of trouble and be delivered unless you have offered God thanksgiving and paid your vows.

What is thanksgiving? Some people pay their vows with long faces, and God doesn't appreciate that. Some say, "It cost me a lot, but I have paid my vows." Do it with a little gaiety, please. Do it with a broad smile. Do it with joy of heart. Offer unto the Lord thanksgiving and say, "Hallelujah, Lord, I wish I could give you a hundred times more, but here's the vow, this is what I have covenanted to do." Then call upon God in your trouble, and He will deliver you.

A man came to see me one day. He said, "Brother Carter, I want to join your Bible School Evangelistic Society. I want to help in a different way to the others. I have been following your work with interest, and I notice that you have sent out workers throughout the British Isles. These young men are giving their time and strength to this glorious work. I want to be the financier. I am going to open a grocery store. I have got fifty pounds (\$250), and I am going to give all my profits to the Lord."

"Fifty pounds is a small amount to open a store," I said. But he said that God would bless him, and I agreed for God always blesses covenanters. The little building he got was an old wooden construction and needed a lot of repair. He had to put a window in. But it was a dear little shop, almost like a doll shop. There was a little door that was so narrow that if two people were passing through it at once they had to walk sideways.

Was there any money forthcoming? He came up to see me. "What do you think?" he said. "God has blessed me so richly that I have got customers all round the district. They can't get into the shop (and that could be easily understood), so I take my groceries all around the neighborhood. Customers everywhere. And money? It is rolling in. I could give you some money now, but

I have got a splendid idea. If I buy the premises that I am in instead of renting, nobody can turn me out. I am putting all the money that I have got in the way of profits into the purchasing of the premises."

So he bought the premises. He came to see me a little later. "God is blessing me," he said, "the money is rolling in. I have an idea if I buy some stock with my profits, and buy it in large quantities I can get it so much cheaper. Then when I bring you some money I shall bring you hundreds of pounds."

So he bought stock in large quantities. He came to see me again. "God's blessing is surely upon me. Do you know what? I am going to buy that field back of the store, and the house next door in order to widen the premises. Then I shall have hundreds for you. The money is just rolling in."

So he bought the field and the house. Things were moving marvelously for God knows how to bless covenanters. One day he came to tell me that a large grocery combine had offered him two thousand pounds (\$10,000) for his business. He refused at that price, but finally sold for \$12,500. He bought a motor cycle of the latest make and came to show it to me. He excused himself as not having long to stay as he had made an arrangement with his wife to take her out. "I thought you would like to know that I have invested my money and I have decided to live on the interest," he said. We said good-by and he left.

You ask if I didn't remind him of his covenant. I never remind a person of a covenant which concerns me. I remind him if it concerns somebody else, but he was to put the money into our work. What made him break his covenant? Many a man has succumbed to temptation, but it has taken him out of the sphere of the covenanters.

But that isn't the end of the story. I was talking to one or two of the members of our Bible school staff, and one of them said, "Do you remember the man with the motor cycle? He had a smashup breaking his leg in two places, and he is lying in hospital grievously tormented. His wife went to see him and he couldn't see her." I asked, "Is he calling on God in his trouble?" I was told he was. "And is God answering him?" "It doesn't look like it, Brother Carter."

A very long time elapsed before his leg healed sufficiently for him to come out of hospital. When he got home he sent for me to come and pray with him. I did pray but it seemed that the heavens were brass. We couldn't get through. The last time I saw that man he was limping, and he will probably limp his way through life. Why? Because he was a covenanter who broke his cove-

nant. Better not vow than vow and not keep your vow. If you have told God you would do something, God has put you in a special class of covenanters, in that favored sphere where you can call upon God in the day of your trouble and He will deliver you. But if you have made covenants and broken them you have slipped out of that company and in the time of your trouble you can call on God but He will not answer you.

If you have made a covenant with God at any time in your life and haven't kept it, renew that covenant by the grace of God today and your life will be one of special blessing from the Almighty. You will be in that privileged class of believers that can call upon God in the day of trouble and God will hear and deliver.

Seed Thoughts

Gathered by Alice E. Luce

In every part of the world today God has small or large groups of His children who are asking for rain in this time of the latter rain.

While all is open on God's side, it is evident that certain things on our side hinder the full answer to our prayers for revival.

One of these is *lack of faith*. James could say with truth to many of us, as he did to the Christians of his own day: "Ye have not, because ye ask not." Jas. 3:2. We do not believe for great things, and therefore we do not see them.

Another hindrance is *lack of vision*. We get so taken up with our own little corner that we neglect to pray for the great, world-wide fields which are white already unto harvest, with no one to reap the ripened grain.

Perhaps the most subtle hindrance to a revival is *lack of humility*. Satan even succeeds in puffing Christians up with a smug self-satisfaction because they are praying for revival.

Instead of exalting us, our prayers for the Latter Rain should humble us in the very dust. God set a mark on all those who *sighed and cried* for the abominations that were being committed all around them. Eze. 9:4.

There is another prevalent hindrance to revival, and it is *lack of unity*. A divided assembly is like a cracked vessel which cannot hold the Living Water, but is leaking all the time.

The Spirit came down in Pentecostal power when the believers were all of one accord in one place. Let us get back to the Cross, back to the empty tomb, back to the Mount of Olives whence Jesus went up to heaven, and as we look for His Return let us draw closer than ever to all who name His Name, that Pentecost may be repeated in our midst.

In What Sense Is Jesus the "Everlasting Father"?

Myer Pearlman

"He that hath seen me hath seen the Father." From this and similar scriptures many sincere but misinformed people have concluded that Jesus Himself was the heavenly Father; and upon this anti-Trinitarian doctrine they have established a sect. One scripture that they advance as a strong proof of their position is Isa. 9:6,7 which states that one of the names of the Messiah will be the "everlasting Father."

But a knowledge of Old Testament language might have saved them from this error. In those days a ruler who governed wisely and righteously was described as a "father" to his people. Thus, the Lord speaking through Isaiah, says of an official, "I will commit thy government into his hand; and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah." Isa. 22:21, 22. Notice the resemblance in language to Isaiah 9:6,7. This title was applied to David, as shown by the people's acclamation at the triumphant entry, "Blessed be the kingdom of our father David." Mark 11:10. They did not mean that David was their ancestor, for they were not all descended from his family; and of course they had no idea of calling him the heavenly Father. David is described a "father" first, because he was the king after God's own heart and second, because he was the real founder of the Israelitish kingdom (Saul was a failure), extending it from 6,000 to 60,000 square miles. In like manner Washington is referred to as the "Father" of our country.

"Father" David was human, and died; his kingdom was earthly, and in time disintegrated. But, according to Isa. 9:6,7 David's descendant, the King-Messiah, will be divine, and His kingdom will be an everlasting one. In other words, David was a temporary "father" to his people; the Messiah will be an *everlasting* Father to all people. As the angel said, "The Lord God shall give unto him the throne of his father David: and he shall reign over the house of David forever; and of his kingdom there shall be no end." Luke 1:32, 33. Using the words of Isa. 22:21, 22, part of which the Lord Jesus applied to Himself (Rev. 3:7), we may imagine God the Father saying of His Son: "I will commit My government into His hand; and He shall be a Father not only to the tribes of Israel, but also to all people." In other words: "His name shall be called . . . the everlasting Father."

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The Editor's Notebook



An Angelic Visitation

Just a runaway slave girl! Her mistress had dealt hardly with her. Life had become so unbearable that she had fled away into the wilderness. But He who is mindful of the fall of the solitary sparrow did not overlook her. The Angel of the Lord (and according to the Jewish scholar, David Baron, this Angel of the Lord is none other than the Messiah in pre-incarnation form) came solicitously down to the very place in the wilderness where she had fled. Calling her by name He said to her, "Hagar, Sarai's maid, whence camest thou? and whither wilt thou go?" She said, "I flee from the face of my mistress Sarai."

The Counsel of the Lord

Did the Heavenly Visitor say to her, "Yes, I know you have had a hard time and I will prepare an easier place for you"? No, He pointed the maid back to the place of suffering, of discipline, of pain—and incidentally of character training—and said, "Return to thy mistress, and submit thyself under her hands." We mortals want an easy way without suffering; we would run away and escape from the place where it is hard, where we are misunderstood, where we are slandered, where we are persecuted, where the iron goes into our soul; but the loving Master overtakes us in the place where we have fled and says to us, "Return, submit," for it is in the crucible of suffering, in the place where we learn the lesson of submission, that the Refiner mints His finest gold.

The Grace of Submission

The outstanding characteristic of Isaac, the child of promise, was his beautiful spirit of submission. When Abraham took him up Mount Moriah, he allowed himself to be laid on the altar and bound without offering any resistance. He could easily have overpowered his father, now an old man, but he had learned the grace of submission—the grace that characterized Him who at a later date was led as a lamb to the slaughter, and as a dumb sheep before her shearers, to the Mount of Calvary. Later we see Isaac submitting to the plan of his father to arrange a marriage for him with a woman he had never seen. Most men would make a strong protest against another choosing their bride, but Isaac was perfectly submissive to the will of his father in this matter. And he was given the one of God's choice for him—a woman he loved and who was a comfort to him. Gen. 24:67.

When Enemies Oppose

It was a time of sore famine in the land so Isaac went into Philistia, and the Lord appeared to him and told him not to go down to Egypt but to stay where he was, assuring him of His presence and blessing. Isaac obeyed and sowed in that land, and received that year a hundred-fold. The Lord blessed him so much that soon he became very great with large possessions of flocks and herds and a great store of servants. This made the Philistines envious. They soon began to show their malignity by stopping up all the wells that Isaac's servants digged. And furthermore, Abimelech, the Philistine king, gave Isaac notice to move. Did Isaac resist? He could have with all his "great store of servants," but he quietly submitted. He recognized the powers that be as ordained of God and obeyed them. It is good to learn to submit to authority—in the home, in the state, and in the church.

When God Finds Room

We then find Isaac's servants digging in the valley of Gerar and finding a well of springing water. But the herdsmen of Gerar came along and said, "The water is ours." Isaac called the name of the well Esek, which means contention; and knowing that contention only makes for evil, he did not stand for his "rights." He let the Philistines have the well and got his servants to dig another. Once more there was trouble and he called the name of the well Sitnah—hatred. Sitnah was no place for a man of God so Isaac moved once more and digged another well. For this the Philistines did not strive and so Isaac called the name of it Rehoboth, which means room. He said, "For now the Lord hath made room for us, and we shall be fruitful in the land." The Lord will always make room for the man whom the carnally minded try to oust, He will always make room for that humble soul who has learned to "resist not evil," who turns the other cheek to the one who smites him, and cheerfully gives his cloak to the one who sues him for his coat.

A Testimony for the Lord

Isaac went back to the land he had left and the Lord appeared unto him saying, "Fear not, for I am with thee." What had this unresisting man to fear with the Lord as his defense? Once more the Lord promised to bless, and since the ways of Isaac pleased the Lord He caused even his enemies to be at peace

with him, for Abimelech came along and wanted to enter into a covenant of peace with him. Isaac's life of gracious submission was such a testimony to this Philistine king that he declared, "We saw certainly that the Lord was with thee." And the Lord is always with the man or woman of a meek, quiet and submissive spirit. He possesses delicate scales in which He "weigheth the spirits." Prov. 16:2. He says, "Blessed are the poor in spirit, for theirs is the kingdom of heaven." Matt. 5:3.

God's Warning

We are living in a day of lawlessness, a day of the flaunting of authority, a day when men do what they want to do, regardless of whether it is right or not. This spirit is in the world and it is also seen in the church. It was seen in apostolic days and that is why we have so many exhortations to recognize the authority God has ordained. There are God-given offices in the church which He would have all His people recognize, and He says to us, "Obey them that have the rule over you and submit yourselves." Heb. 13:17. Note also this word given to the Corinthian church: "I beseech you, brethren, that ye submit yourselves to such (those who were in authority in the church), and to every one that helpeth with us, and laboreth." 1 Cor. 16:15, 16. Note again this word from the pen of the apostle Peter, "Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble." 1 Pet. 5:5. There is no more important lesson to learn than this. For note, God will resist the proud and unsubmitive spirit. Such can have no part in His kingdom.

God's Reward

Some may ask, "How can we become more submissive in spirit?" God has His prescription for this. We find it in Eph. 5:18-21. The saints at Ephesus knew what it was to be filled with the Spirit (Acts 19), but the apostle wanted them to constantly partake of the same Heavenly Stream, and so He exhorts, "Be filled with the Spirit . . . speaking . . . singing . . . giving thanks . . . submitting yourselves one to another in the fear of God." The more we partake of the spirit of God the more submissive we shall be. For the Spirit of God ever points us back to the submissive Lamb of Calvary and says to us, "Let this mind be in you which was also in Christ Jesus, who . . . humbled himself." The High and Holy One that inhabiteth eternity has promised to dwell with him that is of a humble and contrite spirit. What a glorious compensation for a heart attitude of constant submissiveness! The

proud and haughty spirit that refuses to submit to authority is destined for a fall, but the humble lowly spirit of the sub-

missive one shall share with the humble submissive Lamb of God the glories of His kingdom.

The Passing and the Permanent

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

Abandoned Infants

Dying natural affection (Rom. 1:31) is signally proved by the fact that in Shanghai alone, (according to *Dawn*) last year, 24,000 infant corpses were found, abandoned in the streets.

Crime

The following are official figures for 1932: during that year there were 11,000 homicides in our land, 9,000 arrests, but only 130 executions.

"Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." Eccl. 8:11.

Palestine Immigration

It is reported that in March 3,367 Jewish emigrants entered Palestine. In April, 2,614. According to *Jewish Telegraphic Agency* the Palestine Government has sent 2,000 blank immigration certificates to the British consul in Berlin for issue to intending Jewish emigrants of the capitalist class.

Jewish Unity

Persecution has been the whip of God to keep His ancient people from mingling with the Gentiles. Whenever troubles arise, the Jews rally together and assert their national solidarity. For example we are told that before the outbreak of the persecution in Germany the synagogues were deserted; now they are overcrowded.

Revival in Austria

Ernest Gordon reports in the *Sunday School Times* that "conversions to Protestantism are multiplying to such an extent in Austria that the government proposes to insist on converts announcing their decision to the political authorities and taking an intermission of three months for reflection." The revival era is not yet passed!

Back to God

We learn from *Literary Digest* that a national committee composed of Protestant, Catholic, and Jewish leaders is launching a national campaign to impress upon the nation, the fact that complete recovery is impossible without regard to the religious and welfare forces of the country. Their slogan is, Turning Toward God.

This a movement in the right direction. But will it point the way to God, namely, "Repentance towards God and faith in Jesus Christ"?

"Many Shall Run To and Fro"

"These are said to be terribly hard times, yet the face of the globe was further freckled last year by almost 3,000,000 new passenger cars, trucks, and buses," writes Keith L. Brooks in *Prophecy*.

"The United States, according to the Department of Commerce, accounted for approximately 2,000,000 of them. Germany more than doubled her 1932 output, as did Soviet Russia."

An Insane World

Everybody will be crazy by A. D. 2139 if the present increase in insanity is maintained, declared a New York psychologist (quoted in *Moody Monthly*). He asserted that statisticians had reached the conclusion that there had been a 30% increase in insanity during the last ten years. He described worry as one of the first steps toward insanity.

"Men's hearts failing them for fear" in these trying times, sometimes leads to their minds failing them for fear.

Won't Play on Sundays

Eric Liddell, the Scotch athlete, refused to run on Sunday when the Olympics were held in Paris. When he did run he not only won but broke the world's record. Dorothy Round, who is now the world's tennis champion, defeating Helen Jacobs recently at Wimbledon, always refuses to play on Sunday. "In many cases European contests planned for Sunday have been altered to a weekday in order that she might conform to her principles." She is a Sunday School teacher. God bless her in her stand for the Lord's day.

A Sinister Race

Writes Mr. Knickerbocker, an American journalist: "The armaments race is on. They are off. Germany, France, Britain, Russia, Japan, Italy are off in the race that ends in the Olympic games of death. No armaments race in history ever ended with anything but war. Can this one be checked? With Great Britain lies the answer. If she allies herself with France today, openly declares to Germany that France and Britain will fight side by side at the drop of the German hat, the war may be postponed indefinitely. If she repeats her conduct in the tense years, months, and days immediately preceding the last (late) war, giving Germany the illusion she may remain neutral, the war may be accelerated a year.

The nations have been sowing for war and they must sooner or later reap war.

Radio for the Desert

We learn from an English paper that "A broadcasting station with a wave length of 449.1 metres is to be erected in Palestine shortly. The first broadcast will take place, it is hoped, on Christmas Day, when Bedouins crossing the desert on their camels will be able to listen to the festivities on crystal sets. Programmes will be in three languages—English, Hebrew, and Arabic. The orders for the machinery and installation have been placed in England."

Disarmament Failure

Ex-Premier Baldwin has approved of England's gigantic program to increase her air force, and thus witnesses the fulfillment of a prophecy he made a year ago when he said, "If rearmament began in Europe you may say good-bye to any restoration of cuts, to any reduction of taxation for a generation. . . . Psychologically we should be back again in 1914, and with more knowledge than we had then, and I have never disguised my view that another war in Europe would be the end of the civilization we know."

Christ, who knew perfectly the trend of world history said, "These things must first come to pass."

Befriending Israel

In Old Testament times God never completely forsook His people when they were under His judgments. And so today He raises up friends and defenders for Israel. For example the following report comes from the legislative seat of Holland: "The Upper House has now passed the Bill sent up to it for ratification by the Second Chamber, making any act of incitement against any group or section of the public, whether uttered in the press or on the public platform, a criminal offence. Included in the measure is a clause prohibiting the distribution of anti-Semitic pamphlets or any literature of a character calculated to inflame sectional animosities."

The New Paganism

A subscriber sends us the following quotation from *Mehr Licht*, a Pentecostal paper of Hamburg, Germany. The leader of the National Church utters the following article of faith: "I believe in the God of the German religion, the one that works in the power and nature of my people; and I believe in the emergency helper Christ, who fights for the magnanimous human soul; and I believe in Germany the land of the culture of the new mankind. Only today we begin to recover from the illness of Christianity. As animal, man begins again. Two thousand years of Christian spiritual history and religion have not succeeded in making him into a man."

The issue between Christianity and anti-Christianity becomes more sharply drawn every day.

The Gifts and the Fruit of the Spirit

P. S. Jones, Auburn, Wash.

"Yet I show unto you a more excellent way." 1 Cor. 12:31.

The more excellent way mentioned here does not eliminate the necessity of coveting earnestly the best gifts referred to in the first part of this verse.

The whole of the 12th chapter is given over to the discussion of the operation of the gifts of the Holy Ghost in the church. God's desire for the church, as stated, is that there should be no schism within its borders, and that even in the supernatural demonstration of the Holy Ghost there should be that perfect order that leads to the edification of every member of that holy organism.

Mention must be made of the tremendous importance, in God's sight, of the gifts of the Holy Spirit as enumerated in the chapter. We are not delving into these particular gifts now, but we desire to make known that every one of them is a distinct and pure outflowing of divine power, unadulterated by the flesh; it is simply and solely the pure moving of the Holy Ghost Himself. These outpourings of divine energy are recognizable as "gifts." They are apportioned severally as is the divine will. They are not earnable, but they are covetable. The very word "covet" suggests the valuation that God places upon these gifts, and that He does not give them lightly. They are not imparted carelessly, but it would seem they are given when great desire is evidenced on the part of members of His body, the Church. It is not hard to see the sweet reasonableness of this. God's gifts are precious, and His delight is to give them to those who delight in them. To covet the best gifts is perfectly Scriptural. The Holy Ghost is pleased with such earnest desiring, for the simple reason that He desires to manifest Himself when the people of God assemble themselves together for worship. There is nothing wrong whatever in longing for the Holy Spirit to demonstrate His gifts through us. A Church without such diversities of gifts in operation is not a complete church. It lacks that pure and holy demonstration of supernatural power that God has intended for His people.

Let it be made quite clear that the intent of our text is not to countermand the order in the first part thereof, but to balance the coveting of the gifts with that perfect walk before God in love which, in the final analysis, is perfectly God-like.

We are brought face to face here with the very nature of God, which is love. *God is love.* Love is not God, but God

is love. The human heart is very deceitful, and loves to vulgarly display its attainments. Man loves to parade, physically, mentally, and spiritually. If man has genius, then it is usually open to the public gaze. A man of unusual physical development loves to display it, and a woman of beautiful figure is apt to desire to set it forth before the vulgar gaze of the world. People of great material prosperity are fond of displaying the fact to the world at large; and those of mighty intellects love the public exhibition of their mental power. The heart of man is very deceitful, and even in the very possession of spiritual gifts there is only too often a tendency to display such marvelous operations in a fleshly parade.

Now, the Lord never displays His power unless there is purpose in the display. God is almighty but, being free from pride He does not exhibit His power in the sight of His creatures except for their good. When the Lord rained down upon the ancient Egyptians supernatural manifestations of His power, it was not for purposes of mere display, as might have been the case had He been a man, but to make known to His people that He is God, and able to do what He has promised to do. The manifestation of those plagues, and the miraculous evidences of His power, were for the purpose of breaking down their unbelief, that His people might realize that the love of God is broader than the measure of man's mind, and that the heart of the Eternal is most wonderfully kind. God's object in the display of the supernatural is to lead people to appreciate who He is, and what He can do. The signs following the preaching of the Word are to bring people to believe that the gospel is the power of God unto salvation.

It was not absolutely necessary for Jehovah to have released Israel from Egypt the way He did. He could just as easily have done it another way; but the operations of God are always to profit withal, whether they be down in Egypt, or in the assembling of His people together.

God is not so much concerned about what people think of His gifts, as He is concerned about what the world thinks of the Son of His love. His great heart of love yearns for the salvation of the world, and the object of the formation of the church was that it should be a salvation institution. It was born of the Spirit solely for this object, that it might continue the ministry of Jesus to bring the world back to God. As He, Jesus, was in His earthly ministry, so is the Church in

her earthly ministry. The church is therefore supernaturally endowed. The gifts of God are hers by divine right, but the gifts of God are not God Himself. It is God's love that prompts the giving of the gifts, but behind the giving is the purpose to lead men to see that the gift of God is eternal life, through Jesus Christ our Lord.

You will easily see, therefore, that however good may be the operation of gifts in the Church, there must of necessity be a more excellent way, since the giver is greater than the gift. There must be no confusion here. We might shower gifts upon our children, and they might on their part earnestly desire them, but the object of the giving of the gifts is not attained if it fails to inspire in them a love for the giver. You will easily understand how quickly it is possible to appreciate a gift, and forget the giver. It is possible in the display of the supernatural in the church to remain on the low road, instead of the high road, traveling in the excellent way, rather than in the more excellent way.

Thus the Holy Ghost suddenly leads us out of the 12th chapter into the 13th. We love the demonstrations of the supernatural, and they are right and proper, blessed be the name of the Lord! The gospel must be revealed to unbelievers as powerful. They must see the signs following. Yet, we must face the ultimate plan and purpose of God that we might all be led to Himself. He is desiring to impart to His children His very nature, and the *more excellent* way is that we shall be filled with all the fullness of God. When thus occupied with God, the operation of His gifts become a secondary occupation, and the display of such is only evidenced when it will bring souls to know Him, whom to know is life eternal. Thus, you will remember, that "tongues" are for a sign, and not for display. Unless utterance is profitable, we are exhorted to keep silent *in the church*, but when God desires to speak by way of tongues and interpretation to the profit of the assembly in the exaltation of Jesus Christ in the Word of God, then indeed the gift of God must operate and lead us to Him who so graciously gives the gift.

The more excellent way is, of course, the way of the Giver rather than the gift. We are led that way to the very presence of God, who is love. There is need in these days of spiritual outpouring, to be guarded against those things of which we are warned in the Scripture. We need to be cautious when God cautions. There is danger, and we know it, of being so interested in supernatural evidences, as to get our eyes off the more excellent way we have been talking about. However excellent is the way of the outward operations of the Holy Ghost in spectacular demonstration, yet we must always remember that there is a more excellent

way. We must not accept the gift as the Giver, but we are called upon, when traveling the excellent road, to remember there is a *more* excellent one, for that is the best way of all.

It is the best way because it is filled with the very nature of God. Without the pure and holy love of God operating within our innermost being, the displays of power become valueless. The only safety we have, in our migration into the spiritual realms, is to be filled with God. It looks as if there is a possibility of clamoring for the gifts, and not really being concerned about Him who giveth. It looks as if there is a likelihood, in such cases, of an impartation of gift, and yet the manifestation thereof be but sounding brass and tinkling cymbal. Strange, but true! Selfishness is terribly destructive, and will cancel the effect of demonstration in spiritual gifts. Though we may speak with the tongues of men and of angels, yet if such speaking is not well ordered, and well defined in the love of God, it is empty, and of no account. God's gifts displayed are not to advertize the recipient of the gift, but to display the Giver of every good and perfect gift. In the midst of divine demonstration, and in all its excellency according to the Word of God, we stand on dangerous ground. We need to heed the warnings of God so that we shall not be engulfed in the vanity of our own flesh, but be found in the more excellent way in which the gifts of the Holy Ghost shall operate to the edification of all.

He Knoweth Our Frame

(Continued from Page One)

weak point. Satan's knowledge of us is partial. God fully knows the weak spot in our nature and will strengthen us there.

6. He knows our helplessness.

Our *helplessness* is the very reason God *pities*. The *weak* are in the *way* of the *strong*. But they are not in God's way. He has room, patience, blessing for them. Our very helplessness is our strength.

"When I am *weak*, then am I *strong*." Helpless to *pray*—He helps our infirmities. Helpless to do any real service for Him—He comes and works with us. Helpless to overcome—He comes and lives in us, and we learn to do all things in Him.

7. He requires us to walk by faith, to trust the unseen, to yield our love and service to One whom no man hath seen or can see.

He knows we cannot do this alone. How tenderly He bends over us and teaches us!

8. God knows us individually.

Hence He loves us individually. We are not "lost in the crowd." Let us then not grieve His love by doubting it.

9. God's knowledge of us is perfect; therefore He cannot make a mistake.

Three or four points mentioned in this brief message have to do with our bodies. Let me therefore, in closing, emphasize the fact that God made provision in the death of His Son on Calvary for our complete deliverance from all the diseases that flesh is heir to. Let us then claim our heritage and stand on His word. "The truth shall make you free." For part of that truth read Isa. 54:4, 5. "Fear not; for thou shalt not be ashamed; neither be thou confounded; for thou shalt not be put to shame. . . . For thy Maker is thy husband; the Lord of hosts is his name: and thy Redeemer the Holy One of Israel, the God of the whole earth shall he be called."

Times of Darkness

To every Christian there come seasons of darkness, when it seems that God is far away and has hid His face from us; when it is difficult to pray; when the springs of joy fail and the lamp of hope burns low; when the remembrance of our miserable failure overshadows the soul and we feel that we can only be outcasts. I do not say that it ever has to be or ought to be so; nevertheless so it is sometimes. Those are also times of spiritual danger. The adversary will be whispering, "What is the use?" and "Do as you like—why stickle at this or that—it makes no difference anyway."

Well, what can be done about it? The best remedy is to *go right on*—without joy, without enthusiasm, without hope, if need be, without feeling or satisfaction—go on with the thing you know to be right, though for a time you see not a particle of use for it—do good, read, pray, give, obey, show kindness for Jesus' sake,

refuse temptation. "Who is among you that feareth Jehovah, that obeyeth the voice of his servant? he that walketh in darkness, and hath no light, let him trust in the name of Jehovah, and rely upon his God." Isa. 50:10. When the skies clear up again (and they will likely clear soon) the fact that you have stood fast through the season of darkness will bring you a peculiarly rich reward of peace and joy and confidence for the days to come. —R. H. Boll.

The Peril of Money

Pastor Hsi was once dealing with a demoniac. While he was doing so, a missionary handed him a sum of fifty dollars for his work, to be spent as he chose. No sooner had Hsi accepted the money than he began to feel troubled; he had not asked the Lord whether he should accept it. Leaving the silver with Mrs. Hsi, he went away to pray. Suddenly a message came saying that the demoniac was much worse. Returning, the evil spirit at once addressed him: "You who were so high, are now so low! You now have no power to control me." And the amazing fact is, that it was true: *Hsi was powerless*. With shame he returned the money to the missionary, saying that the sudden possession of so large a sum had come between his soul and God. With empty hands, but lightened heart, he returned to the raving and defiant demoniac; and lo, at the word of command, the demon at once left his victim with a fearful cry.

Laodiceans

Disciples by thousands are ever hearing, and never doing; ever wishing, and never working; ever feeding, and never growing; silent for their Lord, lifeless in their prayers, neglectful of their Bible. John Wesley found that the stability of his inner life was devastated by contact with professed Christians who were cold or luke-warm. "They undermine insensibly," said he, "all my resolutions, and quite steal from me the little fervor that I have. I never come from these saints of the world (as John Valdeso calls them) faint, dissipated and shorn of all my strength, but I say, 'God, deliver me from half a Christian!'"

"Small Sins"

*I cast a handful of small sins
Like thorn-plant seed among life's wheat,
And then forgot them every one,
Youth was so sweet.*

*But had I known my bleeding hand
Must reap the grain for autumn's need,
I would have planted in life's field
Some nobler seed.*

—J. Moreland



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The Way of Salvation

Whosoever Will

When I was sixteen years of age, a youth very dear to me, two years older than myself, was seized with paralysis of the limbs. He was well-conducted—no prodigal, but the delight of the family circle. The ailment advanced by very slow degrees; but it advanced, and he died before he was twenty-two years of age. In the earliest stages he was pleasant, but reserved. Afterwards, for a while, he became sad. At the next stage he opened like a flower in spring, and blossomed into the most attractive beauty, both of person and spirit. He manifested peace and joy in believing. His society was sought even by aged and experienced Christians. After his soul's burden was removed, his face lighted up and his lips opened; he told me fully the history of his spiritual course.

It was this. When he found himself a cripple, although otherwise enjoying a considerable measure of health, he saw that the world had for him lost its charm. The happiness he had promised himself was blasted. His former portion was gone, and he had none other. After the first sadness passed, he thought of turning towards Christ for comfort; but he was met and stopped at the very entrance on this path by the reflection: "Christ knows that as long as I had other pleasures I did not care for Him; He knows that if I come to Him now, it is because I have nothing else—that I am making a do-no-better of Him. He will spurn me away. If I had chosen Him while the world was bright before me, He might, perhaps, have received me; but as I never turned to Him till I had lost the portion I preferred, I can expect nothing but upbraiding." This thought kept him long back. It was like a barrier reared across the path—the path that leadeth unto life—and he could not surmount it.

By degrees, however, as he studied the Scriptures in his enforced leisure, he began to perceive that, although he deserved to be so treated, Christ would not treat him so. He discovered that "this Man receiveth sinners" when they come, without asking what it was that brought them. Further, he learned that whether one come when the world is smiling, or when it is shrouded in darkness—whether he come in health or in disease—it is in every case the love of Christ that draws him; and that no sinner saved will have any credit in the end. All and all alike will attribute their salvation to the free mercy of God. At first his thought was, "If I had the recommendation of having come when my fortune was at the full, I could have

entertained a hope." But at last he learned that whosoever will may come, and that he who cometh will in no wise be cast out. On these grounds he came at Christ's command, was accepted, and redeemed.—W. Arnot.

Questions and Answers

Please explain, "As with plowman so with priest."

We believe the scripture wished explained is "And it shall be, as with the people, so with the priest." Isa. 24:2. The prophet is warning of judgment which should come because "The earth also is defiled under the inhabitants thereof." v. 5. Religious profession and religious position amount to nothing in the eyes of God if there is not righteousness. Isaiah 24 is doubtless prophetic of the time of the Great Tribulation and verse 2 would harmonize with Rev. 6:15-17.

Please explain Luke 16:9.

This means that we should use our money to the glory of God. What Jesus here says in parable He says plainly in Matt. 6:19, 20. We are to follow the wisdom of the unjust steward, but not his unrighteousness.

Why organize our missions and thus create divisions?

In most instances the organization of our churches, having them set in order with a good constitution and by-laws, has been a great means of preserving them from divisions. Governments is one of the gifts of the Spirit and almost any Christian appreciates knowing how he is to be governed. Government is needed in our churches as well as in our national affairs.—E. S. W.

The Mystery of Iniquity

The following is taken from *The Vigilante*, a patriotic paper of Chicago (quoted in *Prophecy*): "We are proceeding in America just as we are in Europe and throughout the world. We Communists and Socialists will raise our own red flag over the White House. We are boring from within the labor unions. We are penetrating pacifistic organizations, organizing students' clubs, and planting our workers in the culture clubs of women. We are organizing to fight the Boy Scouts, the rotten breeding place of patriotism. We will infiltrate into the American Army and Navy and stamp the men with our cause. We will put into your Legislature, into Congress, into the Senate, those who will do our work for us. Think these things over. Get America ready for its fall." (Confidential military report upon the address of a Soviet secret agent before a Communist meeting in America).

A Three Minute Sermon

Equipped for the Fray

"Wherefore take unto you the whole armor of God." Eph. 6:11.

The battle and the warfare is not yours but the Lord's. And since it is His, and you are His soldiers, He wants to send you to the warfare fully equipped.

The equipment and ammunition will be fully provided by the Captain of your salvation. He says, "I will give you power over all the power of the enemy." "No weapon that is formed against you shall prosper." Did the threats of Pharaoh avail to keep the children of Israel in Egypt? With a strong hand and a mighty arm Jehovah brought His people out. The might of Egypt against the might of God! Pharaoh was defeated and the children of Israel were triumphant.

In the final warfare at the close of the age the feeble folk, the children of God, will be triumphant. Their exodus will be with a shout, with the voice of the archangel and with the trump of God. The exodus from Egypt was with victory. The triumph of the exodus was a catastrophe for Egypt, but it was life and liberty for the children of Israel. The exodus of the children of God will spell perplexity, vexation and destruction to the workers of iniquity.

Moses stretched forth his rod and wrought signs and wonders among the Egyptians. Every affliction upon the Egyptians made them eager to thrust forth the children of Israel. Every affliction on the world today, causing men's hearts to fail them for fear, foretells the thrusting forth of the children of God. "When these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh."

Christ our Deliverer will come forth with signs and wonders, and all His mighty judgments. The Holy Ghost will accomplish His work with judgment. Christ will redeem the world with righteousness. He will manifest His power through His people. He has restricted Himself to work through His people. They are His channels, His instruments. Yield to Him. Trust Him. Believe Him. Expect Him to come forth and manifest Himself by means of His Spirit through His children. Have faith in God. Have faith in His Son. Have faith in His Spirit.

FIRST PINK WRAPPER NOTICE

If the Evangel comes in a pink wrapper this week, it means that your Evangel subscription expires with the next issue of the Evangel. Please send in your renewal at once. We do not want to lose you from our Evangel fellowship.

The Sunday School Lesson

Isaiah Counsels Rulers

Lesson 13, Sept. 23: Isaiah 31:1-9

Isaiah's warning had finally aroused the statesmen of Judah to the grim fact that the Assyrian army was approaching Jerusalem and that the city was in danger. Up to this time they had been care-free and unmoved, probably thinking that the prophet was over-excited. Now they were stirred, for the danger was too close to be ignored. At their council of war they accepted Isaiah's warning, but ignored the way of deliverance indicated by him. What does a prophet know about politics anyway? Let him take care of his preaching, we'll take care of the governing. So they must have reasoned. And instead of looking up to God, they looked down to Egypt for help.

I. TRUST IN MAN DENOUNCED

(Isaiah 30:1-3)

The Divine Policy. When Isaiah instructed the rulers of Judah in the matter of state policy he was not intruding in a sphere forbidden to him. The constitution of Israel was such that he could not but preach upon politics. Israel was a church (Acts 7:38), that is, a people called out from other peoples to fulfill a divine mission; but they were also a nation, living a national life and governed by civil laws. By giving them a constitution and a land God made them a nation; by dedicating them to His service He had called them to be a holy nation.

Since Israel was a nation, they needed rules to define their relationship to the other nations—that is, a foreign policy. This foreign policy was stated in the law of Moses, and reaffirmed, interpreted and emphasized by the prophets. Its principles were as follows: Israel is a theocracy, that is, a nation directly governed by God. Such a divine State is not a kingdom of this world; hence members of that State are a "peculiar" people and must not walk in the ways of the nations. Ex. 23:32; Deut. 7:2-5. They must avoid entangling alliances, cultivate peace, and in danger rely on Jehovah. "Some trust in chariots, and some in horses: but we will remember the name of Jehovah our God," expresses the spirit of Israel's foreign policy.

As we remember how impossible it seems today for one nation to live disarmed in the midst of war-like nations, we may be sure that the observance of such a policy required a high degree of faith. But Israel's national troubles were not due to over much faith in Jehovah but always to lack of faith. There is more danger of trusting God too little than of trusting Him too much.

The Worldly Policy. However, Judah's rulers adopted the opposite policy, namely: Israel should take her place among the nations, be a war-like State, ride on horses, build fenced cities, and when threatened, seek alliances for her defense. Hence the denunciation: "Woe to them that go to Egypt for help; and stay on horses, and trust in chariots, because they are many:

and in horsemen because they are strong; but look not unto the Holy One of Israel, neither seek the Lord." Egypt was noted for its fine horses, skilled horsemen and strong chariots. These things, like "tanks," heavy artillery, and aeroplanes today, represented the sinews of war. Egypt, the great world power who possessed fine armament, was therefore the most coveted ally.

Egypt in the Scriptures is a type of worldly powers, and trusting in Egypt is a type of trusting in the arm of flesh. When relief is looked for from wrong sources in the day of trouble, when happiness is sought in wrong paths, when salvation is expected in any other way except through the grace of God and the blood of Christ, and when unworthy means are used to preach the gospel—then we may again hear the warning of the prophet, "Woe to them that go down to Egypt for help."

The Futile Policy. Isaiah predicts the failure of this policy and shows that it is utterly futile and unnecessary. For two reasons: (1) God is wise. "Yet he also is wise, and will bring evil, and will not call back his words; but will arise against the house of evil-doers, and against the help of them that work iniquity." Judah's politicians claimed to be "wise" in adopting the Egyptian policy. But Jehovah is wise, too, and could give prudent counsel if His advice were sought. He has a plan for Judah, but since He is not consulted, the people will suffer for it. Yes, there were clever men in those days, but, as Huxley once said, "Clever men are as common as blackberries; the rare thing is to find a good one." And the situation called for good men—men of character who knew and trusted God. The prophet's message is applicable today. Statesmen today are perplexed in the face of national and international troubles; but they do not stop to consider that God is wise, and can help them. And after floundering about in some of our individual problems it would be well to say to ourselves, "God is wise and practical; why should He not be able to guide me in this matter? He who planned the universe, shall He not be able to plan my little life?" God is wise!

(2) God is strong. "Now the Egyptians are men, and not God; and their horses flesh, and not spirit." By this contrast the Israelites were taught that the greatest forces in the world are not human and material, but the divine and spiritual. This fact was recognized by the late Steinmetz, the electrical wizard, who, speaking from the scientific standpoint said, "I think that the greatest discovery will be along spiritual lines. Here is a force which history shows has been the greatest force in the development of man and history, yet we have been merely playing with it. . . . Some day people will learn that material things do not bring happiness and are of little use in making men and women powerful. Then the scientists of the world will turn their laboratories over to the study of God and prayer."

II. TRUST IN GOD DECLARED

(Isaiah 31:4-9)

From the unreliability and impotence of Pharaoh the prophet points the people to the unflinching protective care of Jehovah, which he sets forth under four illustrations:

The Lion: God's invincible strength. "Like as a lion . . . so shall the Lord of hosts come down to fight for Mount Zion." God is set forth as a Lion when He defends His people. He who is the tender "Lamb of God" too, becomes the "Lion of the tribe of Judah" when He goes forth to avenge the enemies of His kingdom. We need Him as Lamb to comfort us, we need Him as a Lion to protect us.

The Mother-bird: God's tender care. "As birds flying, so will the Lord of hosts defend Jerusalem." The illustration is that of a mother-bird, who, made bold by maternal love, swoops down upon the intruder who would rob her nest. There are both sternness and tenderness in the nature of God; the lion that growls and the bird that hovers—God is like them both.

The Shield: God's trustworthy protection. "Defending (shielding) also, he will deliver it." Sang David, "He is a buckler to all them that trust him."

The Passover: the mercy of God. "Passing over (the same word as in Ex. 12:13,14) he will preserve it." As He passed over the Israelites when He slew the Egyptian first-born, so He will spare Jerusalem when He smites the Assyrians. Christ is our Pass-over for whose sake the sword of judgment turns from us.

III. TRUST IN GOD JUSTIFIED

(Isaiah 31:8,9; 37:36,37)

The same Napoleon who boasted that "God is on the side of the big battalions," lived to confess, "The Almighty is too strong for me." And the same Sennacherib who defied Jehovah made the same discovery. For Jehovah fulfilled His promise of protection. "Then the angel of the Lord went forth, and smote in the camp of the Assyrians a hundred and four-score and five thousand."

"And the might of the Gentile, unsmote by the sword,
Hath melted like snow in the glance of the Lord."

Myer Pearlman

PORT ARTHUR, TEXAS—We have had a very blessed time in the recent revival conducted by Evangelist and Mrs. Wm. B. McCafferty of Enid, Okla. We were especially in need of some real spiritual Bible teaching, which was supplied through Brother McCafferty's ministry. A good many were saved and between 5 and 10 were filled with the Holy Ghost as in Acts 2:4. Sister McCafferty's work among the children proved of great value. Around 1500 children attended her services, and all received much help.

We are now in a meeting with Brother Joe Newby of Ft. Worth, and the Lord is blessing his ministry. The first night there were several at the altar, some returning to the Lord and others seeking a closer walk with Him. Our friends may wish to listen in over KPAC, 1260 kilocycles, Port Arthur, and hear our programs, Sundays 5:30 and Thursdays at 8:30 a. m. C. L. Musgrove, Pastor, and Presbyter Beaumont Section.

The Gospel in Foreign Lands

LEPER COLONY SCHOOL

An important phase of our work which is being done among the lepers of India is the school for children of leprosy parents at Uska Bazar. Miss Anne Eberhardt who has charge of the boys' division of this school gives a very interesting account of her work in a recent letter. She writes: "I wish you could come with me this morning and go into the weaving establishment and see our boys at work. I know you would be thrilled at the sight; at least it never ceases to thrill me.

"The accompanying picture shows a little of how the boys work with the spinning. The boy in the foreground has a pile of thread in front of him and a skein wound around his knees. The two boys behind him have the skeins on the wheels. From the wheels the thread is wound on to a bobbin which is on a rod between the two large wheels. The boys in the picture are the very small ones. The older boys do the actual weaving. They make towels and tea towels (we call them jharans here), luncheon sets and tablecloths. They also make the sturdy white cloth from which their clothing is made.

"One group works in the morning and one in the afternoon. In that way they work half the day and study the other half. We do not forget that reading and writing are necessary if they are to be self-supporting when they are ready to leave the school. We want them to learn to know their Bibles, too, and have regular classes for Bible study. I have three Bible classes in the week—one with the little boys, and two with the older boys. With the older boys I am taking up the study of Brother Pearlman's book, 'Seeing the Bible.' They are also studying the Old Testament stories, and making charts along with their study which they enjoy greatly."

MODERN PALESTINE

Miss Laura Radford

When on furlough I was out of Palestine less than a year, yet upon my return after so brief an absence I noted many changes. This land, which through the past centuries has been described as "waste and desolate" is now so very rapidly being revived, rehabilitated and restored, and in part, being repossessed by the people to whose ancestor God gave it, saying, "Unto thy seed have I given this land."

I disembarked at Alexandria and came on to Jerusalem by train, thus passing through those new Jewish colonies that have changed the desert sands into a beautiful garden. There are stretches of orange trees and

vineyards, with old fashioned flower beds filling the dooryard of each tiny bungalow, and often forming a beautiful line of separation between the house garden and the orchard or grain fields that seem to vie in size with some of the fields in America. And this one-time desert has now a good supply of water from artesian wells and by modern irrigation methods. I have just been told that a few months ago when a well was being dug in a colony near Gaza, a plentiful supply of oil was found, and the colonists are now waiting to hear if the government will permit them to develop their valuable discovery.

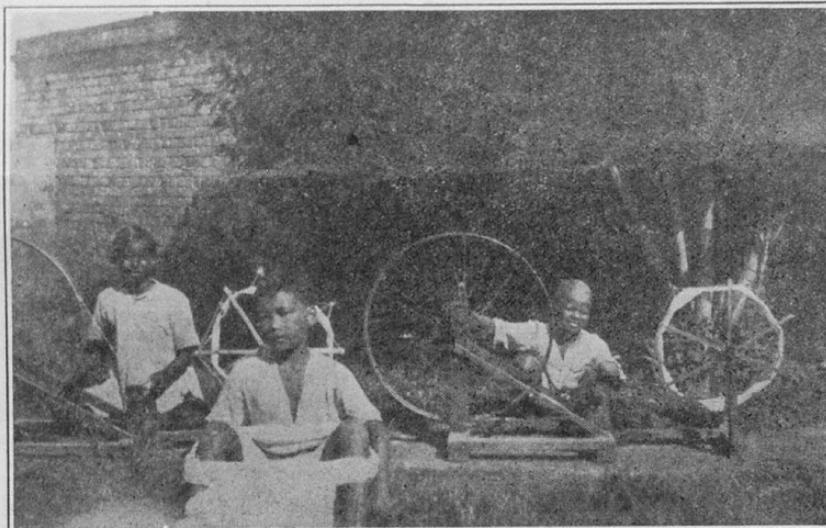
It seems that God is in a marked way blessing the labor of the hands of this vast number of young men and women, many of them graduates of European universities, who are giving their splendid lives for the realization of their national ideal, and with the growing conviction that this ideal has

The railway station in Jerusalem seemed cleaner than in previous times; the road out from the town has been widened, and an ample space left in front of the station for the assembling of soldiers as well as friends to welcome the notable visitors who are so frequently visiting Palestine these days. As I write I hear the clink, clink of the stone cutters preparing the beautiful stones for a new building in the process of construction across the road from our mission, and one cannot walk far in any direction without being reminded that Jerusalem is now in the throes of reconstruction, the old giving way so rapidly to the new that it is today "a city without walls."

The general educational program for Palestine is under government control, but all schools, distinctively for Jewish children, are under the direction of a progressive Jewish committee, aided by generous government grants. The Industrial Exhibit, held in Tel-aviv early this year, was a great success, and revealed the shrewd business acumen that is the motive power under all this rapid development.

Good roads, artesian wells, gardens, orchards, vineyards, modern houses, well-lighted shops, western farm implements, western machinery for all kinds of factories and mills—the very climax of a Century of Progress in the West, seems to have been reached in the united efforts of monied representatives of all nations of the world to make Palestine what it is today.

Now is OUR great day of opportunity. Pray for us.



Boys of the leper colony school learn spinning and weaving with their study of the Bible

been Divinely implanted in their hearts, there has also come to nearly all of them the consciousness that Jehovah God, the God of Abraham, Isaac, and Jacob is their God today, and that He is now moving in their behalf just as truly as in the days of their fathers.

Our train reached Ludd about seven o'clock in the morning, where we changed to the Jerusalem train. Slowly we climbed from about sea level up through those hills that are around about Jerusalem, those very same hills of which the Psalmist wrote, but we, too, said, even as he did, "But my help cometh from the Lord." As we entered Jerusalem I was strangely impressed with the many new bungalows stretching out on all sides of the city, far beyond the old city walls. All these new houses are built from the beautiful stone taken from the heart of those hills through which we had just passed.

It was harvest time in Palestine and the long, hot day was drawing to a close. We had ridden two hours in the saddle to the village, and now between us and our camp lay the two hours' return ride. We had been talking for hours to anyone who would listen to the story of salvation through Jesus Christ.

It was time we should begin our return journey if we were not to be late on the lonely road; but as we neared the edge of the village we felt that we must enter one more door—a door that stood open before us. There were three occupants of the little room—a young mother, who had been in a hospital for months and then sent home to die from the fever that was consuming her life. Seemingly she was dying, while her baby lay in her arms and whimpering piteously and starving. The old mother was sitting helplessly weeping and

"WE MUST ENTER ONE MORE DOOR"

Miss A. E. Brown

wailing her daughter's condition, not even answering when we spoke to her.

How our hearts were burdened! Not one of them in condition to receive the message of salvation we had brought to them. It seemed we could do nothing to help or relieve them! Nothing? Not so. We could pray. We succeeded in getting the old mother's attention for a moment and asked her if she would like us to pray for her daughter. When she consented we poured out our hearts to the Lord, asking Him to heal and save through the power of the blood of Jesus which was shed for these needy ones. The burden lifted at once and we went on our way.

A year later, making the same itinerary, we visited the village again. One of the girls said, "You prayed for— last year when she was dying." "Yes" we answered, "How is she?" The girl replied, "The day after you prayed, she went out to work in the harvest and has been well ever since, and is out harvesting today. She says Jesus made her well and that she loves Him very much."

How glad we are that we entered that one door!

VILLAGE WORK IN FIJI ISLANDS

Brother Heetebry says in a recent letter: "We have just returned from our regular monthly evangelistic trip into new fields and visited at least ten new villages. Last week we went to a village about 80 miles from Suva, where the natives were having a large bazaar, and not less than a thousand were gathered there from all over that part of the island, including many inland towns. This afforded one of the best times to give out tracts that we have had.

"Two days were spent at this bazaar among this great crowd of natives, conversing with them concerning the things of God. It was a wonderful opportunity to get acquainted with many of the chiefs. Then the rest of the time was spent in going from village to village with the Word of Life. The children would surround the car, eager to receive picture cards.

"When we came to the village of the chief of the district, we were invited to stay and hold services. The chief even offered to call together the people of two villages if we would stay. We are hoping to be able to take advantage of his offer next month.

"Before returning to Suva we held services in one of the villages where we visited last month. These new friends gave us a hearty welcome and about eighty came out for the services.

"We are very thankful for the car now that there are over two hundred miles of road. The new road will soon completely encircle the island. It speeds up our extension work greatly, since we do not have to wait for quiet water as we used to have to do when we depended upon the boat for transportation. We get little rest on these trips, sleeping in grass huts, on hard mat beds, and with rats running over us

all night, but the Lord always has us ready for the day's work when morning comes."

LIBERIA FOR JESUS

(Message Given by Miss De Groat on General Council Hour, KWTO, Springfield, Mo.)



Emily de Groat

the most crude tribes, where the natives trust idols of wood and clay, hold devil dances to the moon, practice witchcraft,

Though many miles from home and all that home means—relatives, friends and comforts of life, hidden away in the African jungle, shut in from the rest of the world, I can say that there is joy in serving the Lord in the hardest of places.

Our work in the interior of Liberia is among some of

ask them to call their women, for this good news is for them, too. As they sit and listen, the expression of fear leaves their faces, and their sad eyes brighten as the story of God's love falls on their ears.

How patient we must be, returning to these villages many times, repeating the story over and over again, until the light shines through their darkened hearts and they accept Jesus as their personal Saviour. Men, women and children; kings and old chief men; witch doctors and devil doctors lose faith in their charms and ju-jus and weep their way through to a real experience of salvation. Then they desire to go all the way with the Lord, receiving water baptism, dedicating their children to Him and seeking for the fullness of the Spirit. They are true examples of the redeeming love of God's grace.

Our native Christians meet with many trials and temptations as they take their stand for Christ. Often they are persecuted by threatenings to be "witched"—that is, poisoned; some have been beaten; others have had pepper rubbed into their eyes. William, one of our native evangelists was poisoned and gave his life for his stand for the gospel. He was one who knew no fear as he preached against their sins. Today there stands a mud church in his town as a memorial to his name. The king of his town is a Christian now, too.

I did pioneer work this last term in opening a new work in a new district. Though I was alone for a long time, I was too busy to think about it. My days were spent supervising the buildings in which I was to teach and live, visiting the towns in the tribe, and getting acquainted with the people. I was busy all day and every day, for I not only had to preach and teach but also minister to the sick and help the na-

tive solve his many problems. A missionary is expected to know it all and be able to do most everything. Our task is a daily living before the natives showing forth the love and life of Christ in us.

The first one in this new tribe to accept Jesus as her Saviour was an old woman. How happy she was in her new found joy!—and always ready to witness for Him. Because she refused to cook rice to be offered as a sacrifice, her husband sent her from the hut she called home. She had nothing and had no place to go, so she came up to the mission and has been living there ever since, standing true in spite of persecution. I know she is now praying that the missionaries will come back soon.

We are handicapped by the equatorial climate, with its hot sun and heavy rains which make it a good breeding place for all tropical diseases and fevers, especially malaria. There are no marks of civilization except what the missionaries bring. Our progress in reaching some of the untouched places is slow for there is no way of travel except by walking or being carried by a ham-

(Continued on Page Fourteen)



Typical Fiji village

and are bound by fear and superstition. They live very simple lives in small villages, their huts grouped about according to families. These little huts are made of woven bamboo or mud, with thatched roofs. The average hut is about 12x12 feet square, with very low walls, and only one room. The bed is a grass mat on the hard beaten mud floor. The staple food is rice, cooked in an iron pot over an open fire. The main occupation is rice farming, and the only pastime for the men is hunting, while the women do the fishing.

I have had the pleasure of standing before groups of these natives, telling them the story of Jesus and His great love, while they listened to the gospel for the first time and looked into the first white face. When we enter one of these towns for the first time women and children run and cry, hiding themselves for fear. As we wind our way about the huts to the open space in front of the king's hut, the men stand and watch us, wondering what we have come for and where we have come from, some saying we came down from the skies. We tell them we have good news for them and that sets them at ease. We

In the Whitenened Harvest Field

NEAR KENNARD, TEXAS—We have just closed a 9 days' revival at Hagerville Community, 8 miles from Kennard. Ten were saved, 7 were buried in baptism and 4 were baptized in the Holy Spirit as in Acts 2:4. Services opened by W. N. Powell.—H. B. Ray, Evangelist.

BAYARD, N. MEX.—The Hurley assembly closed a 46 days' tent revival August 5. Bonnie Clay Wesley was the Evangelist in charge. The Lord met with us from the beginning, and as a result of the meeting, 28 were saved; 19 received the Holy Ghost Baptism, and 5 received Christian baptism.—Jesse B. White, Pastor.

MANSFIELD, MO.—We have just closed a 2 weeks' revival conducted by T. E. Meyers, of Seymour, and the writer. The saints were blessed and are seeking earnestly for lost souls. Nine were saved and 3 were baptized in the Holy Ghost. One was saved in our last service. This meeting was conducted between Ava and Snackout, in a walnut grove.—James Russell.

BLACKBURN, ARK.—We have just closed a revival in which about 32 found the Lord, and one was baptized in the Holy Ghost. Two wonderful miracles of healing were wrought by the hand of the Lord: one was a boy who was instantly healed of T. B. of the bone of 7 years' standing. A new church was set in order with 32 members. We shall welcome visits from Council ministers.—J. E. Talley.

HASKELL, TEXAS—August 12 we closed a revival here. Brother Clyde Goree, of Amarillo, preached. There were 72 saved; 41 baptized with the Holy Ghost; 74 followed Christ in baptism; and 22 children were dedicated to the Lord. A Christ's Ambassadors' class was organized with 34 members, and 23 adults united with the assembly.—C. H. Eckles, Pastor.

PEA RIDGE, MO.—We have just closed a precious 2½ weeks' revival in which 16 were saved and a great interest among others was created. At a special service on Aug. 19, 14 were baptized. The church there has just been set in order temporarily by E. D. Cockman of Sullivan with 21 members, and about 40 in Sunday school. The presence and power of God are being constantly felt in our midst, and a wide interest is being created.—Evangelist and Mrs. Milton Beckett, Valley Park, Mo.

TIMOTHY, TENN.—A 3 weeks' revival closed here Aug. 12. Several received special help from the Lord. Some were saved; Christians were revived; and others were blessed with the Baptism in the Holy Ghost and healing of afflictions. W. T. Dafft, Carolton, Texas, was the evangelist. The church building is now up and covered so we can use it. We invite Spirit-filled ministers of the Council to stop and preach for us if passing this way.—Miss Nettie Robbins.

TURKEY, TEXAS—God has graciously blessed in a revival with the C. P. Mitchell Evangelistic Party. Between 25 and 30 were saved, 8 received the Baptism in the Spirit according to Acts 2:4, 14 received Christian baptism and several united with the assembly. We are all encouraged to press toward the mark of the high calling of God.—W. A. Vanzant, Pastor and Presbyter.

KILGORE, TEXAS—The blessings of the Lord are being poured out in this place. We had with us Brother Hughie Bayless and party, from Gracemont, Okla., for a revival in July. The interest increased from the first and at the close large crowds were coming out. Some were saved, some were filled with the Spirit, and the church was uplifted.—Pastor and Mrs. Joseph McKinley.

MT. VERNON, ARK.—We have just closed a successful 3 weeks' meeting at Cedar Glade Church with Evangelists E. E. and Blanche E. Howard, of Dade City, Fla., in charge. About 23 were saved and 4 were baptized in the Spirit according to Acts 2:4. A number were also reclaimed. The church was greatly revived and the spirit of love is felt in our midst.—C. F. Webb, Pastor.

SIKESTON, MO.—We have just closed a 4 weeks' meeting. Sister Lela Riley and Brother Garner, of Essex, ministered the Word. God was present in power. About 65 wept their way through to Calvary and 14 received the Baptism in the Holy Ghost according to Acts 2:4. About 31 were buried in the waters of baptism. We are looking forward to having a church building at Salcedo to accommodate the crowds.—Lela Riley.

BEELE, KANSAS—On May 30 a tent meeting was begun in this city. A. R. Farley, Presbyter, Brother Bert Hurst, Evangelist and Mrs. David Vogler all assisted, and Brother and Sister Brown had charge of the music and children's meeting. There were 13 saved, 5 were baptized in the Spirit, as in Acts 2:4, and 9 received Christian baptism. The meeting closed July 29 with an all day meeting and basket dinner. People came for miles to hear the full gospel. Much prejudice was swept away, and of a truth God is in our midst. The assembly at Ness City helped in this meeting.—Mr. and Mrs. A. N. Pauley.

FOND DU LAC, WISC.—Evangelist and Mrs. Stanley Comstock from Iowa, were with us recently in a 3 weeks' campaign. Many times the tabernacle was filled and great interest was shown. Each night the altar was filled with seekers and the presence of God was greatly manifested. About 2500 people attended the service at the Lakeside Park when 18 were baptized. Two of these were from the Beaver Dam Assembly. The blessing of God was upon the service. In the evening we had with us at the tabernacle Brother R. L. Sharnick, our District superintendent, who spoke at the tabernacle under the anointing of the Spirit.—A. C. Liebelt, Pastor.

CURVE, TENN.—We have just closed a 3 weeks' revival conducted by our new pastor, James L. Westbrooks. Evangelists Domair and Quami assisted. The power of God was present to work the works of God. About 27 wept their way through to Calvary; 5 were baptized with the Holy Ghost; 16 followed the Lord in Baptism; and 12 were added to the assembly.—Dennis Bartlett, Secretary.

MATADOR, TEXAS—We have just closed a 4 weeks' meeting conducted by Evangelist and Mrs. Pete Love of Lockney. Eleven were saved; 5 were baptized with the Holy Ghost; and 9 received Christian baptism. We had large crowds and good attention. Our church was set in order by Archie Vanzant, of Turkey with 15 charter members. All ministers in the fellowship passing this way are invited to stop with us.—N. A. McMillan.

LAKE VILLAGE, ARK.—We began a revival June 1 in Lake Village which continued 8 weeks. This was a new place for the Pentecostal message. The place is now in readiness for a great work. About 70 were "born again" and 42 filled with the Holy Ghost with the Bible evidence of speaking in other tongues. We will be glad for Council ministers passing this way to stop over.—Evangelist and Mrs. H. C. Leete, Prescott, Ark.

TALLAHASSEE, FLA.—We have resigned the pastorate at Millville where we have been for 2 years and have accepted the work at Tallahassee. The church at Millville has a large number of active members, and the presence of the Lord in the services is very real. While there many were saved and filled with the Spirit, and more than 100 received Christian baptism, of whom a large number are working with the church and for God.—Pastor and Mrs. T. C. Anderson.

MOUNT CALM, TEXAS—We have just closed one of the greatest meetings ever held in this section. Brother Belt began the meeting June 10 and continued 7 or 8 weeks. The entire country was stirred; and people came for 20 or 30 miles to hear the Word. We had great crowds every night and one night there were between 2500 and 3000 present. People began reading their Bibles as never before, and soon received the true light. Then the Lord began to work, and so did Satan. About 60 or more were saved, 25 or 30 were baptized in the Holy Ghost, about 25 received Christian baptism and we set the church in order with 45 or 50 members. As Brother Belt's house was burned, and the records were lost we cannot give numbers accurately. But in spite of the work of Satan we are still shouting the victory and people are still getting saved and receiving the Baptism. Many were also healed in this meeting. We have about \$300 subscribed to build a tabernacle this fall. Our assembly is 4 miles south of Mount Calm, near Antioch, and will be known as the Mount Calm Assembly. Visits from Council ministers will be welcomed.—Mrs. J. T. Gauntt.

ROCKY MOUNTAIN DISTRICT CAMP

FORT MORGAN, COLO.—We closed our 17th annual camp Aug. 19. It was the greatest camp meeting in the history of our work. We had been praying for a repetition of Pentecost, and God answered our prayers. In the ten days of meeting 122 received the Baptism in the Holy Ghost. One day 22 were filled, and on another day, 19. The seekers would remain in prayer from one meeting to the other, and the camp meeting was almost one continuous service from the beginning to its close. It was made clear to us that much prayer and seeking God will bring the Pentecostal blessings now as of old. Several found the Lord as their Saviour, and we feel that the effects of the meeting will be felt all over the country and manifested in revival power. Brother Guy Shields of Amarillo, Texas, was the main speaker. God gave special anointing for the ministry of the Word.—Floyd C. Woodworth, District Superintendent.

MISSISSIPPI DISTRICT COUNCIL

HATTIESBURG, MISS.—The District Council Aug. 14-18 was said by all present to be the greatest convention the District ever had. A blessed spirit of unity and good feeling prevailed throughout the entire session. A large gospel tent was packed at every service and six meals were served to about 500 people with plenty for all. The splendid arrangements for this generous entertainment were made by pastors J. L. Roseberry and Robert Jessup and their churches, with others. J. C. Thames, Superintendent of the Alabama-Georgia District, D. P. Holloway, J. D. Courtney, and Superintendent M. T. Hays, were the principal speakers. M. T. Hays was re-elected District superintendent, and H. M. Sandlin, secretary-treasurer.—H. M. Sandlin.

HOUSTON, TEXAS—We just closed a meeting at Air Line Road Assembly near Little York, L. H. Sloan and family in charge. Eleven were saved; 7 received Christian baptism; 13 were baptized in the Spirit according to Acts 2:4; and 15 were added to the church. Brother E. M. Yeats preached the sermon Aug. 5, dedicating the church to the Lord. Other Houston ministers were with us. The power is still falling; the Sunday school is growing; and the blessing of the Lord is upon us.—Mrs. M. B. Robertson, Pastor.

ALVARADO, TEXAS—We have just closed a 3 weeks' revival, Roger Florence in charge. Sixty-five were saved; many were baptized in the Spirit; and 17 received Christian baptism. Throughout the meeting a sweet Christian fellowship prevailed, and the Lord stretched forth His hand to heal. On the last night we had a real shower of blessings. A brother who had not heard any sound for years was marvelously healed. We have a precious band of young people, who are moving on for God.—Elizabeth Rape, Pastor.

HAVANA, ARK.—We have just had a successful meeting at Havana, with Evangelist Della Cook in charge. At times the crowds were estimated at 1500. The altars were filled with seekers every night. About 22 were saved, 6 were filled with the Spirit, 13 united with the assembly, and 9 received Christian baptism. We have 150 enrolled in Sunday school. This is the largest school among the seven churches in this town.—Pastor V. Sheckengaust, Pastor.

SPECIAL OFFER



There is an exhortation in 1 Tim. 4:13, "Give attendance to reading," that we do well to heed. It is a fine thing to have a weekly Pentecostal magazine coming to your home so that all the family may keep in touch with missionary matters, reports of work in the home field, and receive inspirational articles from the pens of spiritual writers. The *Pentecostal Evangel* is such a magazine. We are making a special offer of the paper from now until the end of the year for twenty-five cents. (Please add 12 cents to each subscription outside U. S. A.) Now is a good time to get your friends to subscribe or for you to subscribe for them. You can use the form below in sending in your subscriptions.

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LIBERIA FOR JESUS

(Continued from Page Eleven)

mock which is hung on a pole and carried on the heads of the natives. There are no roads and we wind our way on trails through the jungle. When we come to the streams we are carried on the backs of the natives, or where the water is shallow we may walk across on a fallen tree. Because of the heavy rains, streams are often impassable for days at a time.

I could tell you of times when God has answered prayer when we have been sick and alone. The Word says, "I will be a wall of fire round about," and it is that wall

that protects us from snakes and poisonous insects that find their way into our house. I have seen leopards break into our chicken house and heard them run around the house at night, chasing the cats, and it was nothing but this unseen wall that kept them from coming on in as they followed the cats.

As a result of the early pioneer missionaries, who were the first to penetrate the jungles to the cannibal tribes, sowing the first seed, some laying down their lives for the gospel's sake, there are many today who are Christians, and their old heathen customs are breaking down. Great changes

take place wherever the gospel is preached. The Word of God goes forth every day from many mission stations and outstations. Native workers in these stations have received their training in our schools. After much prayer some time ago a revival broke out, and scores accepted Jesus. Many new mud churches have gone up in these new towns, and our Bible school boys and some of the older school boys have been sent out to fill these places. Do pray that these young men will stand true and be examples of right living as they stand as leaders among their own people.

I have been in towns where the people have begged me to stay or send them a missionary. One paramount king sent six men to carry me to his town to preach the gospel and to beg for a missionary. He showed me a site where they would build the mud houses, and promised to carry all my things there. A native was placed in charge and I opened the first outstation from Bowah. When these people ask us to preach "God-way" to them, they don't know what it all means, but whether they know it or not, they are some of the "other sheep" and need to be fed.

Consecrated, Spirit-filled workers are needed, who will be willing to endure hardships and trials that the gospel might be preached in the many untouched places where millions have never prayed in Jesus' name. Those who will stand for the faith, believing and trusting God, won't you pray that when God calls, many will be ready to answer the call, saying, "Here am I, send me." "Go ye into all the world and preach the gospel to every creature."

MISSIONARY CONTRIBUTIONS

The list of Missionary Contributions is held over until next week.

WESTERN BIBLE SCHOOL OPENING

WINNIPEG, MAN.—The Western Pentecostal Bible School opens Oct. 3, fall and winter term. Prospective students should write the registrar, Wesley Church, William and Juno Streets.—D. N. Buntain, Dean, J. E. Purdie, Principal.

MISHAWAKA, IND.—Evangelists Lawrence and Eunice Martin were with us recently for a 2 weeks' meeting. Some were saved and reclaimed and one received the Baptism with the Holy Spirit as in Acts 2:4. On the closing Sunday, Aug. 19th, 8 received Christian baptism. On Aug. 12 a beautiful church wedding took place at noon, when the pastor's daughter, Miss Mabel Buckland, was united in marriage to Raymond Bullard, of South Bend. More than 200 were present. Evangelist L. W. Martin officiated.—Wesley Daniels, Secretary.

SOUTHERN MISSOURI DISTRICT CAMP

WILLOW SPRINGS, MO.—The camp opened August 3. The Lord witnessed His approval by His presence and blessing. A number were saved and baptized in the Holy Ghost, but the most noticeable feature of the meeting was the deep hunger in the hearts of the people for more of the Lord. From the beginning a very real vision of victories to be won and greater fields of blessing and accomplishment to be taken in the name of the Master was evident. We were thankful for the ministry of S. L. Johnson, District Super-

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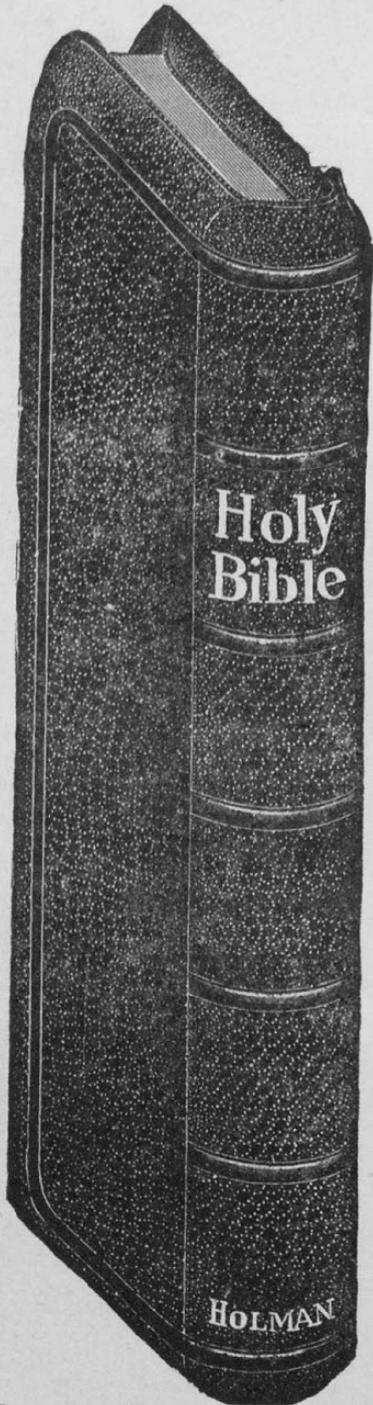
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<i>Christ is tempted. He beginneth to preach.</i>		
13 ¶ Then cometh Jēsus from Gālilee to Jōrdan unto Jōhn, to be baptized of him.	A. D. 26.	13 And lea and dwelt i upon the se
14 But Jōhn forbad him, saying, I have need to be baptized of thee, and comest thou to me?	CHAP. 3. Ph. 2. 22.	Zāb'u-lon at 14 That it was spoken
	Jan. 9. 24.	



GOSPEL PUBLISHING HOUSE - - - SPRINGFIELD, MO.

intendent, J. R. Evans, Secretary-Treasurer of the General Council, R. M. Riggs, Pastor of the Assembly at Springfield, Mo., and others whom the Lord used to bring to us the Word of life. We wish to thank our friends who cooperated with us in such harmony, fellowship, and love. We at this place feel that the meeting has been a great blessing to us both in strengthening the saints and in scattering the work into new fields.—Frank Hamilton, pastor.

MEDINA, O.—We are having a gracious revival here. Our tent seats 500 and the crowds are increasing every night. People from all the churches are greatly interested. God has already given us 2 souls in 3 days and many are under conviction. We are grateful to God that His Spirit is stirring souls in this little town. After many years all prejudice is being swept away, and we are hopeful for a great harvest.—August Fusco.

OPEN FOR CALLS
Pastoral or Evangelistic

M. H. Buntin, 430 E. McKinley Ave., Blackwell, Okla. "Six years in pastoral ministry; prefer new fields. References."

Forthcoming Meetings

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

GALESBURG, ILL.—266 E. South St., Sept. 16; King's Musical Messengers of London, England.—Everett Phillips, Pastor.

WICHITA, KANS.—Lincoln and South Main Streets, Sept. 2-30, Otto J. Klink, Evangelist.—Chas. Sheall, Pastor.

PROVIDENCE, R. I.—Potters and Prairie Avenues, Sept. 2-30; Benjamin A. Baur, Evangelist.—Peter Jepsen, Pastor, 198 Broad St.

BATTLE CREEK, MICH.—Evangelist and Mrs. Watson Argue; Sept. 16-Oct. 7.—A. N. Trotter, Pastor, 26 Chestnut St.

WASHINGTON, D. C.—Full Gospel Tabernacle, Sept. 9-23, Evangelist and Mrs. Carl E. Hatch.—Chas. L. Hargitt, Secretary.

LOUISVILLE, KY.—2115 Garland St., Sept. 9-30; Wm. Emenegger and L. C. Hicks, Evangelists.—Russell B. Potorff, Pastor.

PAMPA, TEXAS—Sept. 10—; E. B. Crump, Evangelist, Christ's Ambassadors' rally, Sept. 20-21.—H. E. Comstock, Pastor.

CHARLESTON, S. C.—Tabernacle, Fifteenth Street, Chicora, Sept. 29-Oct. 21. Evangelist and Mrs. James E. Hamill.—Mrs. G. W. Post, Pastor, Navy Yard, Box 30.

SAN FRANCISCO, CALIF.—Glad Tidings Tabernacle, Sept. 16-Oct. 14. Fall campaign and opening of Bible school Sept. 22; Emma Taylor, Evangelist.—Robert Craig, 1441 Ellis St.

DISTRICT MEETINGS

TEXICO CONVENTION

PECOS, TEXAS—September 19-20. A. C. Bates, District Superintendent and D. Z. Little, Presbyter, Special Speakers.—M. E. Stubblefield, Pastor.

FELLOWSHIP MEETING

TURKEY, TEXAS—Central Plains Section of the Texico District Sept. 18-19. Services open at 11 A. M. Room and board free. Entertainment furnished.—W. A. VanZant, Pastor and Presbyter.

TRI-STATE PENTECOSTAL RALLY

JOPLIN, MO.—Eighteenth and Byers, Oct. 1-4. Otto J. Klink, principal Speaker. About 25 churches in the Tri-state District will participate. Rooms free to ministers, meals reasonable.—S. K. Biffle, Pastor.

OKLAHOMA DISTRICT COUNCIL

TULSA, OKLA.—510 S. Peoria, Oct. 9-12. First business session 9:00 A. M., Tuesday. Those wishing license or ordination please apply in person satisfactorily recommended. Rooms furnished to ministers and delegates as far as possible. Elder E. S. Williams will speak each night. Write H. T. Owens,

above address, or David C. Plake, 715 N. Columbia St.—James S. Hutsell, District Superintendent.

TEXAS SECTIONAL CONVENTIONS

Wichita Falls Section, Haskel Church October 2-3. San Angelo Section, Santa Anna Church, Oct. 4-5. Waco Section, Corsicana Church, Oct. 9-10. Greenville Section, Greenville Church, Oct. 11-12. Dalworth Section, Oak Cliff Assembly, at Thomas Hill, in Dallas, Oct. 16-17. Conventions open at 10:00 A. M.—E. L. Newby, District Superintendent, 2621 W. 26th St., Fort Worth.

ALABAMA-GEORGIA DISTRICT COUNCIL

COLUMBUS, GA.—Oct. 9-11; all committees meet Oct. 8, 10 A. M. All desiring credentials should appear before committee then. E. S. Williams and Guy Shields expected as principal speakers. Each assembly is urged to send pastor and one delegate. Bed free; meals reasonable at Assembly mess hall, 22-d Street and 12th Avenue.—Write S. W. Noles, 3208 13th Ave., Columbus.—J. C. Thames, District Superintendent, Elba, Ala.

WEST FLORIDA DISTRICT COUNCIL
GRACEVILLE, FLA.—All ministers and one delegate from each assembly in District expected. Five dollars is asked from each church to care for Council. Free entertainment to ministers and delegates. Meet Credentials Committee Oct. 1, when the Christ's Ambassadors also meet. Regular Council session opens Oct. 2.—K. D. Johns, District Superintendent.

MISCELLANEOUS NOTICES

WANTED—The following persons will distribute free to the gospel hungry all full gospel publications sent to them. They can use Bibles, song-books, portions, Evang'ls, Sunday school papers, etc.—E. McLair, Des Arc, Ark.
F. Fitch, Truma, Ark., offers to return the postage on all missionary books, testimonies of healing, teaching against evolution, or other full gospel literature received.

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2 Ā'brā'hām begat Y'saac; and Y'saac begat Jā'cob; and Jā'cob begat Jū'.

a	Lu. 3, 23
b	Ps. 132, 11
	Isa. 11, 1
	ch. 22, 42
	Acts 2, 30
	Pom. 1, 3
c	Gal. 3, 16
d	Ruth 4, 18

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