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About the Gifts of the Spirit

By Smith Wigglesworth

"Forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church." 1 Cor. 14:12.

This is the Word of God and it is most important that when we read it we do so with purpose of heart to obey its every precept. We have no right to open the Word of God carelessly or indifferently. I have no right to come to you with any message unless it is absolutely in the perfect order of God. I believe we are in order to consider further the subject so necessary to be informed about in these days when so many people are receiving the Baptism of the Holy Ghost, and then do not know which way to go.

We have a great need to-day. It is that we may be supplied with revelation according to the mind of the Lord, that we may be instructed by the mind of the Spirit, that we may be able rightly to divide the Word of Truth, that we may not be novices, seeing that the Spirit of the Lord has come to us in revelation. We ought to be alert to every touch of divine, spiritual illumination.

We should carefully consider what the apostle said to us, "Grieve not the Holy Spirit, whereby ye are sealed unto the day of redemption." The sealing of the Spirit is very remarkable and I pray God that not one person may lose the divine inheritance that God has chosen for you, greater than you could choose if you had your mind ten times more largely exercised. God's mind is greater than yours. His thought is higher than the heavens over you, so that you need not be afraid.

I have great love for my boys in England, great love for my daughter here; but it is nothing in comparison to God's love toward us. God's love is desirous that we should walk up and down the earth as His Son, clothed, filled, radiant, with fire beaming forth from the countenance, setting forth the power of the Spirit, so that the people jump into liberty.

But there is deplorable ignorance among those who have gifts. It is not right for you to think that because you have a gift you are to wave it before the people and try to get their minds upon that, because

if you do you will be out of the will of God. Gifts and callings may be in the body without repentance, but remember that God calls you to account for the gift's being properly administered in a spiritual way after you have received it. It is not given to adorn you, but to sustain, build, edify and bless the church. When the church receives this edification and God ministers through that member, then all the members will rejoice together. God moves upon us as His offspring, as His choice, and fruit of the earth. He wants us to be decked in wonderful raiment, even as our Master.

His operations upon us may be painful but the wise saint will remember that among those whom God chastens it is he who is exercised by that chastening to whom "it yieldeth the peaceable fruit of righteousness." Therefore let Him do with you what seemeth Him good, for He has His hand upon you and He will not willingly take it off till He has performed the thing He knows you need. So if He comes with a fan, be ready for the fan. If He comes with chastisement, be ready for chastisement. If He comes with correction, be ready for correction. Whatever He wills to do, let Him do it and He will bring you to the land of plenty. Oh, it is worth the world to be under the power of the Holy Ghost!

If He chastens you not, if you sail placidly along without incident, without crosses, without persecutions, without trials, remember that "if ye be without chastisement, whereof all are partakers, then are ye bastards and not sons." Heb. 12:8. Therefore "Examine yourselves whether ye be in the faith." Never forget that Jesus said this word: "They that hear My voice, follow me." Jesus wants you all to follow, wants you to have a clear ring in your testimony.

You are eternally saved by the power of God. Do not be led astray by anything, do not take your feelings for your salvation, do not take anybody's word for your salvation. Believe that God's Word is true. What does it say?

"He that hath the Son hath life; he that hath not the Son shall not see life, but the wrath of God abideth upon him."

When your will becomes entirely the will of God, then you are clearly in the place where the Holy Ghost can make Jesus Lord in your life, Lord over your purchases, Lord over your selling, Lord over your eating and your drinking, your clothing and your choice of companionship.

"Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal." 1 Cor. 12: 4-7.

The variation of humanity is tremendous. Faces are different, so is physique. Your whole body may be so tempered that one particular gift would not suit you at all while it would suit another person.

So the Word of God deals here with varieties of gifts, meaning that these gifts perfectly meet the condition of people in this place. That is God's plan. Not one person, it may be, would be led out to claim all gifts. Nevertheless, do not be afraid; the Scriptures are definite. Paul said that you need not come behind in any gift. God has for you wonderful things beyond what you have ever known. The Holy Ghost is so full of prophetic operation of divine power, that it is marvelous what may happen after the Holy Ghost comes.

How He loosed me! I am no good without the Holy Ghost. The power of the Holy Ghost loosed my language. I was like my mother. She had no language. If she began to tell a story, she couldn't go through. My father would say, "Mother, you will have to begin again." I was like that. I couldn't tell a story, I was bound. Plenty of thought, but no language. But oh, after the Holy Ghost came!

When He came I had a great desire after gifts. So the Lord caused me to see that it is possible for every believer to live in such holy union, such divine communion, such pressed-in measure by the power of the Spirit that every gift can be his.

But is there not a vast and appalling unconcern about possessing the gifts? Ask
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Counting the Wagons

Pastor Stephen Jeffreys at Springfield, Mo.

"And they went up out of Egypt, and came into the land of Canaan unto Jacob their father, and told him, saying, Joseph is yet alive, and he is governor over all the land of Egypt. And Jacob's heart fainted, for he believed them not. And they told him all the words of Joseph, which he had said unto them; and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived: and Israel said, It is enough; Joseph my son is yet alive; I will go and see him before I die." Gen. 45:25-28.

There is a very beautiful picture in these verses, a real living picture. If you want real moving pictures you will find them right through the Bible, pictures that will bless you for time and eternity. Joseph comes to a position of power and authority by the way of the cross. He goes a very thorny path, but I tell you friends, "The way of the cross leads home." In this chapter we have the picture of Joseph revealing himself to his brethren. They had sold him, they had been jealous of him, they had planned against him. Now a wonderful day in their history has arrived, for Joseph is revealing himself unto them. It is typical of that day in the history of some of us when Jesus revealed Himself to us.

"Happy day, happy day,
When Jesus washed my sins away."

How did Joseph make himself known to his brethren? "Then Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me." And when God is about to do something for you, everybody must be blotted out. It must be God alone. I am glad that in this Pentecostal movement there are no great men; only little men with a great Jesus. Hallelujah! Joseph said to his brethren, "I am Joseph; doth my father yet live?" And his brothers could not answer him, for they were troubled in his presence. That is just how some of us were when the Holy Ghost convicted us of sin. I remember I wanted to go anywhere I could to get rid of the presence of God, the Spirit of God was haunting me day and night.

Joseph said to his brethren, "Come near to me." Bless the Lord, that is what Jesus told us. Joseph said to them, "Be not grieved nor angry with yourselves, that ye sold me hither; for God did send me before you to preserve life." Wonderful picture of the Lord Jesus Christ! Friends, he has been living in this world, He is this moment on the throne. He has gone before us to preserve life, wonderful everlasting life. It was famine in the country that brought those brethren to Joseph. What drove us to Jesus? Famine in the land. There was nothing in the world that could satisfy. We tried the broken cisterns and they utterly failed to satisfy us. That was a great truth which the Master told the woman in Samaria, "Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never

thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." Go to the world, try its empty pleasures, go to all the wells the world can offer you; and every night as you come out you can write on the door, "He that drinketh of this water shall thirst again." No satisfaction! "But whosoever drinketh of the water that I shall give him shall never thirst." Oh, come and drink at this well of salvation.

We read that the brothers left Joseph, and we see them going home with a new energy in their step. They realize something wonderful has happened, they have new joy, new life. Jacob, their father, is waiting. He is beginning to get a bit worried, they are behind time, he feels something has happened and he keeps looking at the clock. But at last they come in, all full of joy. One says, "Hallelujah! Father, I have good news for you." And can't you hear that old saint saying, "It is time for me to have good news. I have had bad news long enough. I have not forgotten that dear little Joseph was slain." And so another one of them says, "Father, Joseph is not dead; he is alive!" Let me tell you this evening, Jesus is not dead; He is alive! alive for evermore! How do we know? He healed the sick here to-day. He loosed people of their infirmities.

And when Jacob heard that Joseph was alive, his heart fainted. He believed it not. He could not understand. I can hear him saying, "I will wait until Judah comes in; he will tell me the truth." By and by Judah comes and the old saint says to him, "Your brother has brought back wonderful news and I want to know if there is any

truth in it. He has told me Joseph is alive." And Judah says, "Father, is that all he has told you? That is not half. He is not only alive but he is also governor of Egypt. He is giving corn out to the families of Egypt. He is prime minister." Let me tell you, Jesus is alive and He is handing out corn to families all over the world. And Jacob's heart saddened, for he believed them not. The story was so good he could not take it in. And that is the condition of the world now; the story of Jesus is so good that the world cannot believe it, cannot believe that Jesus died on the cross, and rose again, and that He has gone to glory and is coming back very soon. I feel the throbbings of immortal life within me now. "The Spirit answers to the Blood, and tells me I am born of God." Oh, the story is good! That Man of Calvary is coming back and will set up His kingdom in this world. He will open the graves and raise the dead and change us who are living. The story is wonderful, but the world cannot take it in.

Now Jacob needed further evidence to convince him that Joseph was alive, so the boys told him all the words of Joseph. I need not go into my pulpit and say anything else but all the words of Jesus. The words of Jesus are spirit; they are life; they move; they quicken; they create; they destroy sin; they destroy disease; they drive out demons. Wonderful words! Give your church the words of Jesus in Holy Ghost power, and that is a cure for an empty church. I find that young people are hungry for the words of Jesus. All over the country there is a hunger in the hearts of people for reality, and Jesus is real. They told Jacob all the words of Joseph, yet that was not enough to convince him, he wanted further evidence. And the world is waiting for the church to give evidence that Jesus is alive. And the church that does not give evidence that Jesus is alive has no right to be called a church; it ought to close its doors and write "Ichabod" over them. Very few have understood the real gospel of Jesus. It is not a gospel of religion, it is a life. They told Jacob all the words of Joseph, but that was not enough to convince him; he wanted further evidence. But when he saw the wagons that Joseph had sent to carry him, the heart of Jacob revived.

Friends, have you seen some of the wagons? I remember the first wagon that came along, the wagon of peace. I had tried for peace in the world and I could not find it. I tried all this world's amusements and shows, but I never found peace. The world is like a troubled sea, there is no peace there; and there never will be until the Prince of peace comes back and puts things right. I remember that first day God gave me peace; and from that very day God has constantly been giving peace to me.

"Oh, the peace the Saviour gives,
Peace I never knew before,
And the way has brighter grown
Since I learned to trust Him more."

Six months after my salvation I still did not know whether I was on earth or in heaven, so marvelous is the salvation of the Lord Jesus.

By and by I met a few of the Pentecostal

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people and they told me they had had another wagon. Oh, hallelujah! that made me hungry for more of God. They told me about this other wagon, the wagon of the Baptism of the Holy Ghost. I tell you this is a wonderful wagon, and they speak in tongues in it too. Some years ago I read of an old eagle caught in a cage. A man passed by and saw the bird, and said, "What a pity! a bird God has made to soar in the heavens, and here he is caged! I will buy him and set him free." He bought the bird, opened the cage, and out came the eagle. Of course everybody expected him to spread his wings and fly, but he didn't. He just hopped around for days, flapping his wings. At last he heard a voice from the aerial world calling to him, and out went his wings; then he soared up, up, up in the heavens. Let me tell you, I had an experience like that. God's Son came by me one day and found me in a religious cage. God have mercy on you if you are in a religious cage. The Lord Jesus looked upon me and said, "What a pity! a man who was made to live so high. He must be delivered." So He sent a man with the message of God, and this religious man heard the message and I came out of my religious cage. And I hopped about here and there for a number of years. Then I met some of the Pentecostal boys who told me of the Baptism of the Holy Ghost, and I began to seek. Then one Saturday evening my wings went out, I soared up, up, up into the heavens, and in three quarters of an hour I came back with the language of Canaan. Oh, wonderful! This is God's remedy for a powerless church, for a church that is running bazaars and suppers. God has power to give you. God has a revelation to give you. Ask Him for these things.

Now we are on the tiptoe of expectation. We can hear the rumbling of the wheels of another wagon. Christ is coming! I am expecting the greatest event this world has ever known—and thousands of others are also expecting the coming of the Lord. Jesus is coming to put this world right. Government? "The government shall be upon His shoulders." He will come back and take the reins of government, and will bring peace to a warring world. We are waiting now for this wagon. I have seen hundreds (yes, thousands) come through to the Baptism of the Holy Ghost, and the first message that the Holy Ghost is pouring through their lips has been, "Jesus is coming!"

"And when He comes in bright array,
To lead the conquering line,
It will be glory then to say
That He's a friend of mine."

The world is searching for a leader, and it is going to have one. I believe Antichrist is alive to-day, and is now a mature person. The world is waiting for a leader, and it is going to have one. We Christians are waiting for our Leader, and we will have Him. Listen to Christ's words as He talks to His disciples, "I go to prepare a place for you; and if I go I will come again." Jesus is coming!

At last Jacob had enough evidence that Joseph was alive. Friends, there is enough evidence in Springfield to-day that Jesus is

alive. Jacob said, "It is enough; I will go and see him before I die." And I fancy I see him scrambling up into the old wagon, and he and the boys go down to Egypt to see Joseph. Joseph, the prime minister, comes out to greet them, and he was so glad to see them, he was not ashamed to call them his brethren. I can see him taking them up to the king's palace, and knocking at the door. And when the king comes out he tells the king, "My brethren have come!" Mind you, they were not a very respectable lot to look upon; old farmers they were with clay on their boots. I would not be surprised if the king turned around and said, "Joseph, they are not a very respectable lot to look upon, but for your sake take them to Goshen to live, give them the best little spot in the country, let them enjoy themselves all the days of their life, let them live near your offices where they can get you on the phone whenever they like."

Christ, the Man of Calvary, has taken hundreds of us up to His Father's house and has said, "Father, My brethren and My sisters have come." And I would not be surprised if the Father would say, "Well, Jesus, they are not a very respectable lot to look upon. You left better ones in the glory—far better—angels and seraphim. Why, Jesus, You left better things by far. I don't see anything in them to recommend them, but for Your sake take them down to Goshen to live, let them live in the finest spot in the country."

Hallelujah! I belong to the Goshen family, I'm living by His offices, I can ring Him up on the phone whenever I like! You will never see the Goshen family in the movies. You will know the Goshen family by the smile on their faces, by the shake of the hand. I only have to be in the company of one of the Goshen family for five minutes, and I know God has changed his heart. Some of us had a long, dry six o'clock, religious face. Dear me, we were so religious! with a face as long as a fiddle! Glory to God, it is going out sideways now. I tell you, the man who is saved from religion has something to praise God for. If you were going from one city to another city that was the terminus of the railroad, you would see in my country first class passengers, second class, and third class all coming out in the terminus. Let me tell you, religion is the devil's first class; and the people in that class would not be seen with the people in the third class. But they will all come out together in the terminus. And that terminus will not be the glory, but the pit. I praise God, Jesus never came to give religion; He came to give life. If any others are in the position I was in, you can have life right now. Jesus will meet you with eternal life. Then you will see what a horrible pit you were in.

The time is short. God's last message is almost out. The day of grace is closing. The only thing the men of the world will have to say when the church is gone, is, "The harvest is past, the summer is ended, and we are not saved." God is speaking with no uncertain sound, asking men to flee from the wrath that is coming.

Is Christ something, or nothing, or everything, to us?

FUNDAMENTALISM

By M. M. McGraw

Many are asking, "What does 'Fundamentalism' mean?" Modernists are doing all they can, individually and collectively, to undermine Fundamentalism. Some one asks again, "What is 'Modernism'?" We reply, Modernism is the religious teaching of men who have crept in unawares and who, from many pulpits, are telling their congregations that the Bible is only a literature of the time when it was written, and that it contains many Jewish fables. Fundamentalists, on the other hand, believe in the verbal inspiration of the Bible, that is, that the words as written in the original tongues were inspired. Modernists teach that the "virgin birth of Jesus would be unnatural and that therefore it could not be." It further teaches that the day of miracles is past, and that the gifts of the Spirit ceased with the apostles. It teaches that God did not mean it when He promised the Holy Ghost to all that are afar off, and so on, as stated in Acts 2:39. And many other things which the Bible affirms do the Modernists deny.

Some Fundamentalists, on the other hand, teach, "Just believe in the virgin birth, in the inspiration of the Bible, in the deity and divinity of Jesus Christ, and you will never be lost."

As Pentecostal people we teach that it is possible to believe all these things by way of intellectual assent, and yet be lost eternally, for we do not believe that we can be saved by any mental assent to a dogmatic statement. There must be something which takes away the sin out of the life. We know there is sin in the heart (Rom. 3:10), and that sin produces death (Rom. 5:12), and that Jesus came that we might have life. John 10:10. Thus sin must come out. But to destroy sin and sickness, the two works of Satan, are the very things for which Jesus Christ was manifested. 1 John 3:8. By the fact that the sin has been destroyed in a man's life or has not been, is it made manifest whether the man is or is not a child of God. 1 John 3:10.

O brethren in the ministry, especially in the Pentecostal ranks, let us preach more on the sin question. The Holy Ghost will not come to dwell in an unclean vessel. Worldly conformity is rapidly increasing among our young (and old). Worldly conformity is carnality, and carnality is enmity against God.

You do not have to preach against rooster feathers, bobbed hair, flesh-colored stockings, short, tight skirts, and so on to people filled with the Spirit. Brother Jeffreys has said, "If you have really seen Jesus, He will take the world out of you and you out of the world." Let us have for our hobby preaching that is well supported by such texts as, "But now commandeth all men everywhere to repent," and "The blood of Jesus Christ His Son cleanses us from all sin."

There are some among the Fundamentalist brethren who go further than others. For instance Dr. Torrey says, "The Baptism with the Holy Ghost is absolutely necessary and is a definite experience received after conversion. He further says that every person who receives the genuine

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Learning from the Montanists' Mistakes

By Donald Gee

The study of failures and mistakes is almost invariably the stepping stone to ultimate victory and success. The church can learn many lessons from the various errors in doctrine and practice that have flourished for a time during her history: even while at the same time she can praise God for the wonderful way He has preserved His truth through all the welter of centuries of human imperfection.

We are persuaded that a brief study of the Montanist heresy of the second century is likely to prove very profitable just now. Indeed we seem almost driven to it when certain opponents of the present gracious Latter Rain outpouring of the Holy Spirit are plainly stating that the Pentecostal movement is only a revival of Montanism.

Montanus, a native of Ardaban, appeared in Phrygia, Asia Minor, about A. D. 150, as a prophet and reformer of Christianity. The practical aim and purpose of the movement which he originated was the reformation of corruption in the church. The dominant characteristics of Montanism however, quickly came to be visions and prophecies received while in a state of unconsciousness and ecstasy. Montanus was joined by two women, Maximilla and Priscilla, who also became somnabulistic and prophesied; and the movement rapidly spread. It quickly developed most serious and blasphemous errors in doctrine, so that in the end Montanus actually claimed to be the Paraclete promised by our Lord (John 16:13), who should guide the church into all truth.

Such gross error, and such dangerous delusions, roused the Christian leaders of Asia Minor to quite properly protest against the whole thing as being heretical. Several synods pronounced against it (about A. D. 170), and the spread of the heresy fortunately was arrested.

Purged from much of its excess and error, a healthier form of Montanism continued for some time in the West; and numbered among its adherents and ablest champions was the great Tertullian—"the most eminent Christian teacher of his time in the West."

* * * *

One of the questions which will arise in the mind of any serious thinker is whether Montanism really contained within it at least some measure of a real working of the Holy Spirit on the lines of those genuine spiritual gifts described in the New Testament, and a divine attempt to thereby reform abuses within the church; or whether it was utterly the product of an ignorant fanaticism; perhaps even worse, a delusion engineered by demon power.

The answer must almost inevitably, we suppose, be colored by personal prejudice and viewpoint. The intellectual higher critic of to-day dismisses Montanism as "the dream of an ignorant fanatic." The "Fundamentalist" teacher who makes a hobby of demonology, and scares believers away from any form of the super-

natural in their Christian experience, will ascribe the whole thing to deceiving spirits. One is impressed, however, by two facts in favor of Montanism having at least something truly of the Holy Spirit in it originally—(a) Its avowed purpose to reform abuse; "their moral earnestness and zeal against worldliness, hierarchism, and false spiritualism, rendered important service to the church" (Kurtz); (b) The fact that it gained the adherence of a man like Tertullian, the first and greatest teacher of the theological school of North Africa, "distinguished by its realism and practical tendency." Hardly the right soil, surely, for wholesale deception by either sheer fanaticism or even demon power!

We do not suggest any excuse for the unpardonable excesses in error which Montanus himself developed: these only act as a warning which we will presently consider as to where there is always danger in inspirational movements.

But who shall say that there may not have been something of God in Montanism? A re-assertion of that fading place which inspired ministry through spiritual gifts originally possessed in the early church: another method and voice by which the Lord was seeking to call back the fast backsliding church to her first love and her first experiences when His Spirit was moving in manifest glory and power.

* * * *

What caused Montanism to go so grievously astray? We unhesitatingly suggest that the answer must be—The undue emphasis and authority placed upon "prophetic" utterances and visions. These quickly became the one outstanding feature of the whole movement. The Montanist prided himself on his purity of doctrine, but it was always at the mercy of some prophet with a new "revelation."

Once the utterances or visions of these prophets became clothed in the eyes of their enthusiastic followers with a degree of inspiration that was considered infallible, then the possibilities for error and deception became plainly incalculable. Satan may have been content up till that point to allow human weakness to run its own lengths of folly and pride; but now he could only too obviously have a channel through which he could work untold mischief. The failure of so many inspirational movements down through the history of the church, is a melancholy commentary on this principle of error.

Pride quickly stepped in to an amazing degree. Montanus and his immediate followers very soon began to teach as one of their fundamental doctrines that divine revelation had not reached its full growth through Christ and His apostles, this was only the period of youth; it required the revelation given through the Montanistic movement to attain its full maturity of manhood! Once the anchor of acceptance of the Old and New Testaments as completing the divine revelation was thrown away, it is little wonder that

the vessel quickly drifted on to the rocks of hopeless error and extravagance.

We heartily accept the axiom that "The Lord hath yet more light and truth to break forth from His Word," but we are careful to note that this is a very different thing from claiming more light in addition to His Word. We believe the present office of the Holy Spirit is not to add to the body of written revelation, but to unfold the treasures of the divine revelation contained within the sacred Scriptures.

At the root of the error of Montanism, and of every similar movement that has magnified or does magnify prophetic utterances up to an equal level with the Scriptures, is a mistaken idea of the real nature of spiritual gifts. This idea clothes utterances through spiritual gifts with an authority and importance which they do not possess. The mistake may be held in all sincerity, but it can be none the less mischievous. It can be held theoretically by those who repudiate any practical experience of these things, and can lead them as far astray in their doctrine as it will others in their practice.

A careful study of the New Testament will reveal that the early church NEVER placed utterances through their prophets on a level with the Scriptures. Note carefully the distinctive phrase used in 2 Peter 1:20 to describe the latter—"prophecy of the scripture." See again the decision of Acts 15:28, where the difficulty was NOT solved by reference to the accredited prophets present (Barnabas, Judas, Silas, etc.) but by reference to the Old Testament Scriptures. The infallibility of prophets in the early church is strictly denied. 1 Cor. 14:29.

Does this emaciate our conception of the nature of spiritual gifts so as to make them of no more worth than ordinary natural endowments? Not in the least. They are still supernatural. They remain to *this day* the divinely appointed manifestation of the Holy Spirit in and through the church. See 1 Cor. 12:7-11. They have their basis in a genuine inspiration, but that inspiration is not on a level with the inspiration of the Scriptures.

As a matter of fact this true conception of the real nature of spiritual gifts clears the way for recognizing their abiding place and value right through the Christian dispensation: for it removes the mistaken idea that it was by means of these gifts that the Holy Spirit gave to the church the New Testament Scriptures, and that therefore with the completion of the canon they ceased because they were no longer necessary. The true purpose of spiritual gifts is rather to apply with living power from the eternal Spirit the truth stored for all generations within the sacred volume. In the light of such a conception it can easily be seen how mistaken is the idea that they were to be the privilege of one generation alone.

Is it fair to make a comparison between Montanism and the Pentecostal movement? We say that it certainly is not when dealing with those sections of the movement which have kept loyal to the Scriptures. For the others we dare make

no defense. But the Assemblies of God stand firm as a rock for every fundamental truth of scriptural revelation; they repudiate fanatical excesses in every shape and form; they do not magnify prophetic utterances to a level with the Scriptures, but enjoy the exercise of spiritual gifts in their assemblies with a sane and balanced regard to their true place in the economy of the church, as appointed by her great Head, till He shall return and the "perfect" shall come when we shall see Him "face to face." Then they shall cease, according to His own Word (1 Cor. 13:8-12), but not till then.

ABOUT THE GIFTS OF THE SPIRIT (Continued from page 1)

of a score of saints chosen at random from almost any assembly, "Have you any of the gifts of the Spirit?" and the answer will be, "No," and given in a tone and with a manner that conveys the thought that the saint is not surprised at not having the gifts, that he doesn't expect to have any of them, and does not expect to seek for them. Isn't this terrible when this living Word exhorts us specifically to "Covet earnestly the best gifts?"

So in order that the gift might be everything and in evidence, we have to see that we cease to live excepting for His glory. He works with us, we work with Him, co-operative, working together. This is divine. Surely this is God's plan.

God has brought you to the banquet and He wants to send you away full. We are in a place where God wants to give us visions. We are in a place where His great love is being bent over us with kisses. Oh, how lovely the kiss of Jesus, the expression of His love!

Oh come, let us seek Him for the best gifts, and let us strive to be wise and rightly divide the Word of Truth, giving it forth in power that the church may be edified and sinners may be saved.

FUNDAMENTALISM

(Continued from page 3)

Baptism with the Holy Ghost will receive one of the nine gifts. He relates an incident of a woman having been given up by doctors. The family thought she couldn't possibly live through the night and phoned to Dr. Torrey. He rushed to the bedside, and prayed and, to his great delight, the woman was immediately healed.

Because a few Fundamentalist brethren have declared the Pentecostal movement not of God, let us not worry. Let us preach Christ who can save from sin. If there be any doubt about God's looking upon us as God-sent Fundamentalists, the way to get that doubt removed is to persist in preaching on sin being cleansed from the heart and life.

TWO MISSOURI MEETINGS

Brother Louis Draper, Alton, Ill., writes: "On August 12, I went to Southeast Missouri to conduct some evangelistic campaigns. One meeting was held in a small town in New Madrid County, the other at Campbell, Mo. The blessing of the Lord was manifest in both meetings. In all, 22 souls were saved or reclaimed, 13 baptized in the Holy Spirit, 11 baptized in water. Praise the Lord for His goodness."

Bread from Heaven

By Dr. A. P. Gonthey

(Continued from Last Issue)

Now, having found the remedy for sin, David is at once lifted into the realm of experience, to which I want to call your attention in particular. That is what I have been working up to. First this experience is a very personal, real experience. Do you see this? There is no way of overestimating the value of such an experience. If you have experienced a deep, radical change, a conscious experience, it will be of infinite value to you in after life. If you have not so experienced it you will find yourself embarrassed at every turn of the road. It must not be a theory which you have accepted through the testimony of the other fellow; it must not be a psychological reaction from the group with whom you live. Do you see what I mean by that? A group of people talking the same thing, experiencing the same thing, may set in motion influences so powerful that if you are susceptible you may be conscious of that influence and mistake that influence for an experience. If you do mistake that for the experience to which I am calling attention, you will be embarrassed at every turn of the road. If the experience is personal and deep, that will be a post to which you can tie yourself through the years.

So it is with every experience related to, or a part of, the Christian religion. Every experience that will come to your life must be a personal, deep, sure experience. It must be received by the individual in such a way that it cannot be accounted for from the standpoint of psychological influence or any other influence. It must be an experience with God so deep and real that there will be no wavering whatever in the face of any circumstance or argument or condition. That is essential.

David does not say that the Lord is a great shepherd of the people: He leadeth society in paths of righteousness and ultimately will bring them to the banqueting tables of the churches! That is not David's language; that is the language of to-day. "The Lord is MY Shepherd." If you have such an experience as the one to which I referred, you will appreciate what David is saying.

Do you feel at times as though you were the only sheep the Lord has, and He is giving you special attention? "The Lord is my shepherd; I shall not want." The rest of the sheep may starve until they get so thin they have to lean on a rock to bleat, but I shall not want!

There is more to that than I seem to be able to say. If the Lord is my Shepherd I shall not want. Then this is an experience which is not dependent upon outward circumstances.

The world is seeking joy instead of happiness. Joy is a deep spring which bubbles up from within. Happiness is dependent on outside things, joy on the experience in your heart. A person may be happy if he has good clothes, kind friends, and money in the bank, but he can have joy when his clothes are ragged, no money in the bank, and he is in need. He may be flayed, misunderstood, skinned, crucified, dragged out for dead, and

thrown on the rubbish piles of the universe, but he can have joy.

Years ago when they had fireplaces and did not have matches, they tried to keep the fire from going out. When it did go out, they would have to run down to a neighbor's house and get coals. They would borrow fire, so they said. Isaiah, referring to certain people, said, "That is have seen the fire; we are warm." This is as near to it as some of us ever come.

Back in the Old Testament the story is told of God's people who came to the wells which had been dug by their fathers, you remember. Well, before that experience they had another. God bade them dig a well and they dug down a certain depth and then they quit and went to shouting and singing around a dry hole. It is just as bad to shout around a well your father has dug as to shout around a dry hole. Get out and dig your own ditches on your own farm. Get out and dig and sweat and plow on your own land. They did that and God filled the ditches with water. They did not get it by an easy route though they tried to. By nature we are all lazy; is it not a fact? We all like to find an easy road, a convenient route leading to the top. There is no such thing as a royal road. Plow your own ditches by the sweat of your brow; plow and God will fill the ditches. You will neither have to borrow fire nor water. Then if you go to church and have to listen to a dry preacher; if he shakes a dry tree and nothing much falls but bark and a few leaves—some preachers, I suppose, do not have such experiences, but I do—you get all showered with bark and leaves. The value of a personal experience is that if the preacher's fruit tree gets empty, you have one of your own. You can get under your own tree and get all spattered with juice and eat and eat.

Picture, for instance, the green pastures. "He leadeth me in green pastures." No mullen stalks and dry buffalo grass here. I close my eyes and have a mental picture of this "He leadeth me in green pastures" something like this: a flock of sheep in a field of alfalfa so high that you can just see their backs.

"He maketh me to lie down beside the still waters." The only way in the world that you can get a sheep to lie down in the middle of the day is to fill him so full that he cannot eat another mouthful. When he gets that way he just drops out of sight in the alfalfa. Talk about a picture of contentment! Warm sunshine overhead and alfalfa waving over him, and he drowsily chewing his cud! The picture of contentment the like of which you will find nowhere else. No sheep who has ever been in the alfalfa field will want to go back to the mullen stalks and dry buffalo grass. If they do they are foolish sheep. "He maketh me to lie down." What contentment!

"They shall be abundantly satisfied with the fatness of thy house." He will make them to drink of the river of His pleasure freely. Boundless! Take a long drink out of the
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Modern-Day Persecutions

True Story for Young and Old

Mottlingen is a small place in Württemberg, Germany, well known because of the wonderful work of Pastor Blumhardt. It was here in Mottlingen that Friedrich Hanger was saved from a life of misery and drunkenness and later opened a large home where people could come for help for both soul and body. As many as two hundred have been in the home at one time.

Mr. Ernest Rilling, of Dusslingen, near Tübingen, the owner of a large factory, tells the following story of his experience in Mottlingen. This story was published in a German paper *More Light*, and is translated for us by Mrs. Margarete Gensichen.

"To keep my promise, given to a friend, my wife and I went to Mottlingen. We took a large trunkful of food, twenty bottles of wine, and a box of good cigars. We stayed at the capital of Württemberg to have a good time with some old friends before going on to Mottlingen, for I knew that at the latter place I could get no alcohol or cigars.

"The next evening when we arrived at the station a car from Mr. Hanger's home was waiting for us; I was ashamed to have people see me going in that car so I waited till they were gone. I offered the driver a cigar, but he refused it. I said to my wife, 'Now the pious business begins.'

"When we arrived at 'The Arch,' Mr. Hanger's home, and entered the hall, I was amazed and said, 'What kind of atmosphere is this? We are not able to stand it.' The people did not please me at all, neither did the food. After supper Father Hanger greeted us, and the love shining out of his eyes pierced my heart and made a deep impression on my soul.

"Very eagerly I waited for the morning service, though I was not at all in sympathy with these good folks. I did not know that there was an inner longing in my soul for something higher and better. Afterwards some one asked me if I believed my sins were forgiven. I answered, 'Yes, I think so.' Then he asked me if I was married. I answered with a quick 'Yes.' I was sure of that. He told me that in the same positive way I should know my sins were forgiven.

"After that I could find no rest. On the fourth morning when Father Hanger was praying with me I felt a stream of something running through my body. Then the whole burden fell from my soul. When Father Hanger then asked if my sins were forgiven I quickly and happily answered, 'Yes.' A little later a friend came to me and I said, 'Something has happened with me.' She replied, 'Everybody can see that it has.'

"From that moment I was full of praise to God. All desire for alcohol and smoke left me. I was continually at the organ, praising my Lord in song. My wife was also saved, so we returned home very happy and free from burdens.

"It was soon known in the factory that the master had become converted. The Bible was seen on my desk, and I was no

longer the harsh master that I had been. But mocking and murmuring and even rage were manifested among them. The kinder I was to them, the more restless they became. The minister at the church also mocked me, and stirred the people to despise me.

"I had a deep longing to lead all my employees to Christ so that they might become as happy as I, so I invited them all to come to Mottlingen. I did not mind the expenses incurred by such an invitation. I told the men I would take care of all expenses and their salary would continue during the five days we were gone. Some thirty-five men agreed to go with me. The others laughed and mocked about it.

"When we arrived at the station some twenty people from 'The Arch' met us with joyful faces and singing religious songs. The men with me were very much ashamed and hardly knew how to act. They felt, as I did when I first arrived there, that the atmosphere was not congenial. They would have preferred to enter a saloon. But two days later we could see some happy faces among them, and by the fifth day all had been saved; and they were sorry to leave the place.

"We arrived home in Dusslingen singing the praise of our glorious Saviour. The folks there cursed and scolded all the more. Every Sunday the minister railed about us from the pulpit. But I didn't mind that.

"Two weeks later I again called my employees together and offered to take them to Mottlingen. Again there came thirty-five men, and though we had to overcome great difficulties we finally arrived at Mottlingen. Again after five days they all had found the Lord Jesus, and went back full of joy and happiness. And the excitement among the inhabitants of our town grew worse.

"After two more weeks a third series of thirty-five men were willing to go. These had been the very worst opposers. They told me if they found anything dishonest in the matter they would kill Father Hanger as well as myself, and they would destroy 'The Arch.' On our way thither I was not allowed to disturb their worldly doings for they had no confidence in me. They believed I was going to trap them somehow—they had known me as a harsh and cruel man. I had great trouble in keeping them from going to a saloon. The reception of Father Hanger did not please them. But day after day conditions became better and one after the other found salvation. On the fifth day we too started the return trip. Full of joy we arrived home, and the others who had been previously converted met us. The excitement in Dusslingen reached highest pitch.

"Two weeks later I went to Mottlingen with the fourth series of thirty-five men. We preferred to take the train at another station to avoid trouble. Five days later all returned home praising and shouting. In Tübingen they began to molest us, and had it not been for the Lord Jesus with us, there

might have been serious consequences. I had proposed to sing a song each morning before beginning work, and to have prayer with them. And in joyful unity we worked together for some weeks, then I ordered all of them to go to Mottlingen once more. All agreed.

"The excitement in our village was so strong that we could not take the train there, and so we walked for an hour to reach the train at the next station. During our absence the situation grew perilous. Many were slandering me and a revolt was breaking out. Friends telephoned me not to get off the train at Dusslingen so I got off at Tübingen and ran home.

"The next day the storm broke, for the minister went to the homes of the communists as well as to the pious ones, and excited them all. The whole of Dusslingen was in tumult. Through the newspapers and by ringing the bells they announced: **BATTLE AGAINST THE SECTARIANISM OF THE FACTORY.** Meetings were held, speakers coming from other towns. The noise was terrific. They resolved to crucify me. All was ready for it, and people were appointed to arrest me. But just then a special speaker arose and said it was too late at night to take me, for only robbers and murderers worked at night. So they decided to do nothing just then.

"I was waiting patiently, looking up to Jesus, feeling no fear for I was safe in His arms. They decided to send a deputation to the town hall, to convince the officers that the mob could not be restrained from lynch-judgment if this Christian employer didn't stop his doings. The next day the magistrate and two councilmen came to tell us we could not count on their protection if we didn't cease with this new religion by which we were leading folks astray.

"We told these gentlemen how we had found the Saviour, and advised them to go to Mottlingen to get saved and happy. We told them Jesus would protect us and we feared nothing. The high church council heard of these events and sent two delegates to interview us. We told them everything, and they asked us if we wished the minister to be sent away. We said we only asked that he should keep silence and not trouble us any more. I was menaced so often I was obliged not to leave my house for some time, but morning prayers with my factory people were kept up. After a while we invited others to attend our meetings, and each Sunday we had large meetings and some of the brethren from Mottlingen preached for us. The minister of the other church said that if any of us came to his church we would be killed, and he persecuted us until he was removed from the place. For two years we went through many tribulations, but our Lord Jesus kept us and we are still united in His love."

BREAD FROM HEAVEN

(Continued from Page Five)

Mississippi River at flood and then get down and look for the hole! "The rivers of Thy pleasure." We may have a river flowing right through the premises. Why should we whimper.

I often read the story of Israel's travel. They were going to a land which flowed with

milk and honey, a land of pomegranates and grapes. Remember how they murmured? Of course, they hadn't arrived there yet, that was some excuse. But a land that flowed with milk and honey! And that was literal. There was plenty. If one had too much honey, he could relieve it with a drink of milk; and then eat some more honey, and then drink some more milk.

"But," said Israel, "oh, for a little lunch of garlics!"

Personal experience brings an appreciation of what I am saying when I talk about green pastures. If I were to undertake to give a little talk like this in a great down-town church, the people would sit there with their noses turned up and would not understand a thing in the world I was saying. They could not. That is the reason why in dealing with certain crowds you have to attack them from different angles. I will guarantee that we are getting more satisfaction out of this hour than many of that crowd have known in the last ten years. From one angle, they need a great, infinite pity. They are impoverished, poor, naked, blind, miserable.

David rejoices in the thought of the banquet hall. A table is prepared for him in the presence of his enemies. No doubt you know that this thought is taken from one of the customs of those days. After an army had captured some prisoners they would take them back with them. Then the victorious army would go into the banquet hall and feast, and the prisoners would be brought in and must stand around the wall and watch the conquerors while they banqueted. Now David has reversed the figure. "Thou preparest a table for me in the presence of mine enemies." Did you ever have that experience? They pile it onto you and burn you up and sting you until there isn't enough hide left on you to make a shoe string and then you find yourself in the private banqueting hall! Wonderful, isn't it? That is the place where they cannot reach you. They cannot reach your inner life. They are outside; only as you allow them to enter can they do so. Keep step with God and in fellowship with God and right in the midst of the fight you will find a table prepared for you in the presence of your enemies. That is a picture of royalty, and leads me on to the next point.

"Goodness and mercy shall follow me." When I was in England I visited Buckingham palace. I did not go over to see the king; I don't think he knew I was there at all; but I went there with some others and we were shown around. In going through the stables, we were shown a great coach which was used for state occasions. There was a great deal of gold on the coach. The harness cost \$150,000.00 in our money, I am told, and was overlaid with gold, etc. Up behind the coach were two little seats. I asked what those two little seats were for, and was told that they were for two footmen. My mind immediately went back to this psalm; "Goodness and mercy shall follow me all the days of my life." I said to myself, "They do not know it, but I am a king and I have two footmen." Goodness and mercy shall follow me all the days of my life. If your heart is right toward God, He knows it. You may make one hundred blunders or one thousand mistakes, but if your heart is right toward God, He knows

it, and He will see to it that goodness and mercy follow you.

Just what does this protection from God mean? "God is on my right hand; I shall not be moved." "He will uphold me with the right hand of His power." I guess that means He gets on my left side and His right hand is under my arm. Then He has said that He would go before me, and in another place He said He would be my reward; that is, He brings up the rear and protects me from the rear. Then He said He would overshadow me; and underneath are the everlasting arms. Right and left and underneath and overshadowing! That is wonderful, is it not?

I am going to give you a little encouragement from my own experience. Almost from the beginning of my ministry I have been in a fight. I guess nobody gets any sicker of it than I do. One hundred times it has looked like there was no way out and I was swamped. But my experience convinces me that it is my business to keep my heart right with God, to keep my motives pure that He may examine me at any time, day or night, to be as sincere as it is possible for a fellow to be in a world like this, and then drive ahead. I have seen the Lord come along in a strange providence and show righteousness and goodness and so completely vindicate the position that I had taken in defense of the truth that there could not be a shadow of a doubt in any one's mind. Be sure that you are sincere and loyal to truth, then make your fight, and when you have made your fight, then pray and leave it to God and watch Him apply righteousness. A mistake I have made many times, and which I have not learned to altogether avoid yet, is that of trying to brush mud off my clothes when it is wet. If you do that, you get your hands dirty and spread it all over yourself, but wait until it gets dry and it will brush off without leaving a mark.

"I shall not want." I have proved this for twenty-five years. For these more than twenty years in the evangelistic ministry, I have never had a promise of salary. I have never had a committee behind me nor an advance agent going ahead of me. I have never once had from people a promise of any sum of money. Yet, down across these years I have never been in actual want. Whenever a crisis comes, God is there to meet it. I have seen times when it looked as though I would come out at the little end of the horn, but just when I got there, the horn would be reversed. God will see that you are taken care of. Wonderful, is it not?

The thing is to know what you are about and then proceed to do it. Not many of us will ever get to the poorhouse, only as we go there to preach and testify. There's no need to worry about that. Every year I speak to old folks who have already died three or four times in the poorhouse, and yet they will never get to it. But there are times when it makes a fellow look the ground over and then he can go back again to the Old Testament and find comfort. You remember when God sent Elijah down to the circuit that had just one member? When he arrived, the one member told him she was going to bake the last cake and then die. The only duty the new preacher would have would be to bury the only member he had. That was not very encouraging, was it? You remember the next morning there was enough

for one cake, and the Lord God kept just meal enough for one cake. Elijah probably scratched his head many times and said, "My stars, what will I do when I get old and am superannuated? What will I do? There is just meal enough for one cake. I must have something for a rainy day." But the fact is, God had another plan. Before Elijah ever got to the superannuated list, God sent a taxi, oh no, I mean a chariot! How do I know that before I finish my message Jesus Christ will not appear in the clouds with great glory? How do I know? Hallelujah! Hallelujah! In the midst of some of these battles, He will. It may be to-day, it may be to-morrow. As long as there is enough oil and meal for one cake, why worry? Before noon to-day the skies may burn with glory and the Lord catch us to Himself. Don't rob me of that hope, for it is a comforting one. We have assurance for life and assurance for death.

"Though I walk through the valley." If that means physical death, all right. I will let somebody else thrash that out, but I will get some comfort out of that while they are dealing with it. While the chemists are analyzing my food I will be getting nourishment out of it.

"Thy rod and Thy staff they comfort me—and I will dwell in the house of the Lord forever." That word "dwell" is a mighty interesting word. It means to settle down there permanently. To move in with bag and baggage with no thought of ever moving out. David said, "I shall dwell." Since death is supposed to be the great moving van, that van will back up to our door one day and load in what little bit we need to take along, and when we reach that good world, we can settle down with no thought of ever packing up and going again.

That passage came to me the other morning when I was sitting in my chair in my hotel room, feeling tired and frazzled and just a little blue. I leaned back in my chair and closed my eyes—"I shall dwell." I had been away from home for a long time; I could not get home. That passage came to me. "I shall DWELL!" Oh, the wonder of it! I cannot tell you how it thrilled me. I wonder what it will be like when we pass into that city and are conscious that we are there to stay, bag and baggage, with no thought of ever moving.

AN EXPERIENCE IN TITHING

For 38 years I have given all to the work of the ministry, but for years did not pay tithes systematically, arguing with my conscience all the while that I gave in excess of tithes, which I truly did. All this time I was hard pressed financially, and more or less involved in debt. I began paying tithes according to the Bible ideal, thirteen years ago. I never figured expenses, but tithed all that came into my hand. During this time I have never bought a railroad ticket nor paid a hotel bill with untithed money. Nor have any grocery or clothing bills been paid for until the price was first tithed.

During these thirteen years I have never asked any man for a dollar's credit, and can look every one in the face and quote Romans 13:8, without a scruple. I have never within this time failed to pay in full the

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THE PASSING AND THE PERMANENT

One pulse by which we can measure the real spirituality of an epoch, or of a soul, or of a group of souls, is the measure of horror which they find in the word "world." The Scriptures state of the world that it is "in darkness"; that it knows not God; that it lies in the Wicked One; that to be a friend of it is to be an enemy of the Most High; that it has Satan for a god. The "world," in this sense, is very difficult to define, but—to a child of God—extremely easy to "sense." "It is not man only, nor Satan only, nor is it exactly sin; it is an infection, a desire, an atmosphere, a life, a coloring matter, a pageantry, a fashion, an enchantment, a witchery," says Faber. It is not a place to be improved, but a peril to be shunned: it is the locality of infinite danger.

So the Apostle begins with that which is so rare in the Bible—a prohibition of love: we must love; let us be careful *what* we love. "LOVE NOT the world"—the "all" of the natural man, the orbit in which he forever moves—"neither (no, nor yet) the things that are in the world,"—its passions, pre-occupations, pursuits: "if any man love the world, the love of the Father"—the God of this pilgrim dispensation, the tender love of intimate communion in which God is experimentally known—"is not in him" (1 John 2:15).

The second clause—"neither the things that are in the world"—is very important; for it is possible to be, as a whole, unworldly, and yet to become the victim of a single worldliness: it is possible to eschew the ballroom, the drinking-saloon, the theater, and yet to devote life to politics, or art, or science or money, or popularity, or power. The world to youth is a different world to the middle-aged, but the narcotic is no less deadly. Since the world slew Christ, and hates God, its social rank, professional ambition, popularity and pleasure—its ten thousand enchantments—all lead out of the Narrow Way. The apostle does not say, Love it not too much; he says, Love it not at all.

John now defines it more closely. Worldliness, says the Apostle, has three roots: "for all that is in the world, the lust of the flesh"—its bodily appetites, the urges of that which is fallen—"and the lust of the eyes"—all desire that is satisfied with seeing—"and the pride of life"—birth-pride, purse-pride, brain-pride, heart-pride—"is not of the Father, but is of the world." Not the flesh, the eyes, the life; but the *lust* of the flesh, the *lust* of the eyes, the *pride* of life: for the world's sensuality, earth-absorption and ostentation—its craving, its cupidity, its swagger—are not in its creation, but in its fall: all this, in its origin, "is not of the Father, but is of the world."

Now the Holy Spirit reinforces the general command by presenting three powerful dissuaves. The first is the world's painful transience, which makes love of it a wanton waste:—for "the world passeth away." John has just said:—"The darkness is passing away, and the true light already shineth" (John 2:8); for the "world" and the "darkness" are the same—transient phantoms of the night. Nothing is ever born but it starts at once on a road that ends in death. To build to-day in Rome they have to dig for foundations sixty or one hundred feet,

through the dust of dead homes and forgotten palaces: the world is being buried all the time.

An old minister, Thomas Craig, left at his death a half-finished sermon on his desk; and they found the text was—"The world is passing away." The days of our years are threescore years and ten: "a mere handful, coming and going and vanishing, and leaving scarcely any trace on the memory but scars and wounds on the heart," said Joseph Parker. Is it wise (asks John) for a child of eternity to set his affections on a dissolving dream? "Thou hast laid the foundation of the earth; and the heavens are the works of Thy hands. They shall perish; but Thou remainest; and they all shall wax old as doth a garment; but Thou art the same, and Thy years shall not fail" (Heb. 1:10). Oh listen to the tolling bell of a passing world! The only permanent thing is God.

But the second fact is a dissuave more tragic still. "The world passeth away, and the lust thereof." Earth rapidly loses its power to charm: for the *desire* passes; satiated nerves cease to respond; the senses themselves decay; and "desire shall fail, because man goeth to his long home, and the mourners go about the streets" (Eccles. 12:5). How tragic to spend life in sin! All sensation, in a dying frame, exhausts itself, as well as the body which it can shake to pieces. Desires pass in death long ere earth itself passes. The old artist, gone blind, cries, "Love not the world!" The merchant prince, drained of every capacity for pleasure, cries, "Love not the world!" The emperor, lying back palsied on his pillows, cries, "Love not the world!" The poor lost daughter of shame, as she sinks into the dark tide, cries, "Love not the world!" Fading flowers at the best, stinging thorns at the worst, how wise to leave the lusts ere they leave us, bequeathing only bitter memories. "Seek a Kingdom"—Philip said to his son, Alexander—"worthy of thy greatness."

The third dissuave is the most overwhelming of all. "Little children, it is the last hour"; a closing dispensation now sinking in a rapidly emptying hour glass: "and as ye heard that antichrist cometh, even now have there arisen many antichrists; whereby we know that it is the last hour." What young soul could realize this all-revolutionizing truth and be worldly? "Antichrist" is the kernel and pith of the world, the acme of its horror; and already—says the Apostle, as he sharpens "the last time" into "the last hour"—the world you would love is filling with antichrists. It is somewhat startling that the "little children" are told of Antichrist: yet it is obvious that the rising generation are more concerned than any other to know an appalling truth which the aged John—and all we who are passing also—would soon be unable to arm them with, against desperate dangers. "Riches," says Solomon, "profit not in the day of wrath." Antichrists signal the coming judgment; and chambers of feasting, boudoirs of pleasure, and halls of pride are poor preparatives for the Judgment Seat of Christ. To keep oneself unspotted from the world becomes only more fearfully urgent as the moment of final separation and judgment is at the doors.

On all this background of darkness and peril John opens a very door into heaven.

"But"—the "but" of God's wonderful sunrise—"he that doeth the will of God"—itself an inexhaustible spring of ever fresh invigoration and life—"ABIDE THOU FOR EVER." The will of God is the reverse of the love of the world; that we live purely, live simply, and live obscurely is the will of God; and they who do it are the solitary abiding rocks, indestructible lighthouses, in the cataracts rushing past us into doom. "He will have earth under his feet whose eyes are full of heaven" (Hardy). Every man is such as his love is: how ought these words to be inscribed on the tables of epicures, the safes in banks, the walls of palaces! Behind us a dying world, a dying desire, a dying dispensation, our backs are to the sunset and our faces to the dawn; while doing the will of God, character is slowly hardening into heavenly adamant, and growing daily more godlike.

IN OUR UNSELFISHNESS

Isa. 58:3-11

There are some who are always looking for personal gain in everything they do. Why have we fasted, say they, and thou seest not? Why have we afflicted our soul and thou takest no knowledge?

God demands that we serve others. "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens?" "Is it not to deal thy bread to the hungry?"

The Lord blesses those who bless others. A good motto for us all is the one word, "others."

Moses was humble, and felt his own utter insufficiency. Two very helpful spiritual lessons are indicated: (1) The better we know God and ourselves, and the greatness of the work God calls us to do, the better qualified we are to do that work. (2) God desires broken material in order that He may receive the glory for what is done.

The little child concedes his own inability of accomplishments and his dependence upon his seniors. Would that all saints possessed this spirit. How often we older ones think that we are "able of ourselves." We trust in the arm of flesh and forget that apart from Him we can do nothing. When, in all humility of mind, we acknowledge our dependence upon God, we have learned the first great lesson of victorious service.

A LITTLE SERMON

"Upon this rock I will build My church." Matt. 16:18.

Not the living rock beneath the everlasting hills. That rock will pass away and would not furnish the safe foundation that must be had for the church against which the gates of hell (whatever view one may take of this expression) shall not prevail. A rock, though it be the underlying bed of primordial granite, is only solid and enduring enough to illustrate the character of that on which Jesus said He would build His church.

The fact that Peter stated is so broad, so enduring, so changeless, so capable of supporting any superstructure that may be erected upon it, that the Lord Jesus declared it was that on which His church should be built. Facts are stubborn things, and the church is built on a fact.

This fact could not have been revealed to his human understanding by any less a

personage than God Himself. It can only be spiritually discerned. It is invisible to the natural eye as well as to the natural mind. All things that are seen are temporal, ephemeral, passing away. It is the things that are not seen which are eternal.

This fact, spoken of in such commendatory terms, was that the flesh and blood man standing before Peter is the Christ the Son of the living God. This fact with its implications is able to support the entire spiritual structure called by Jesus, "My church."

When a man accepts this statement as truth, that is accepts this fact, he is able to believe the sayings of Jesus as absolute truth, being the words of God who cannot lie. He is able to bow himself in reverence and unquestioning obedience before this Man for is He not God, and worthy? He is able to confess his every misdeed to this Man for, being God, complete confession to Him is natural and right. He is able to commit himself to this Man for complete cleansing for the promise is, "Though your sins be as scarlet they shall be as white as snow."

Accepting this fact a man can be healed for He "bare our sicknesses" and by His stripes we are healed. Because of this fact we can believe for sanctification for He is our sanctification. Because of this fact we can be filled with the Holy Ghost for this man who is God said He would send the Comforter and be more willing to give Him unto us than we are to give good gifts to our children.

This fact is big enough and solid enough to build the church on, but there is nothing else on which it could be built, for of this Man who is God it is said expressly, "There is none other name under heaven given among men, whereby we must be saved."

THE OLD BLACK CAT

Pastor Britton Ross says: "When I was a mechanic, some years ago, in one of the great railway shops, I received instructions from the superintendent to take a few mechanics and helpers and to install some new electric motors. After two weeks of hard work the installation was accomplished. The machines were running in good order, everything seemed to be in first-class shape, until the telephone bells began to ring. The report over the telephone announced there was "no power"—no power for street railway, no power for other machine shops. Investigation proved seemingly that nothing was the matter with the machines. The chief engineer of that power plant had a big black cat of which he was very fond. Investigation back of the switch-board revealed the fact that this cat had gotten too close to one of the connecting coppers and had been electrocuted. All of the electricity being generated by this great dynamo was going into the charred carcass of this old dead cat."

The story of the old cat has a message to the present day. There are old cats closing the channels of power and passion in the church of God to-day. Power that should be radiating and vibrating for the world's evangelization, is being poured into an ecclesiastical carcass which has clogged the flow of God's grace and God's goodness. There are too many "old cats" in the machinery. There is a cry for power,

when, if investigation were made, it would be discovered that some brand of unspiritual manifestations had made impossible the free flow of God's unlimited power. There are many lives with a "black cat" in them. We hear of the proverbial "skeleton in the closet," which is just another "old black cat." Sam Jones tells of a stream that was polluted. Everything was done to accomplish its purification. At last they discovered the carcass of a dead hog at the source of the stream. It was removed, the water flowed as clear as crystal and as pure as sunshine. There should be a removal of defiling, polluting, death-distilling carcasses of corruption and decay from the source and the seat of power and blessing. Mr. Ross tells us a good story. It has a meaning and a message. May God use it to the help and for the holiness of some life. Pass this story on.—Leon Tucker in Wonderful Word.

ARE HEALINGS PERMANENT?

In our ministry we have dealt with many sick people, and we find that those who retain their healing are those who walk with the Lord in the light of His Word, and endeavor to use the health, which has been given them for the glory of the Lord.

On the other hand, I believe without exception, that in every case to my knowledge where the healing has been lost, upon enquiry, I have found one or more of these things to account for the loss of healings:

Open sin against the Lord. Using the health given for dances, races, theaters, gambling, worldly pleasures. Carelessness. In some cases even going back to idolatry. Giving up prayer and Bible reading.

While in India, we went one day to a village, and found there an elderly man, a Hindu, he was totally blind in one eye, and only a glimmer of light in the other eye. We talked to him about the Lord Jesus, pointing out to him the need of a Saviour, and also told him that Jesus could, and would, heal his eyes if he would believe. After awhile he decided that he would accept Jesus as his Saviour and give up idolatry, so he confessed his sins, and we prayed for him, for his soul and for his eyes also. At this time he was groping on the floor to feel his way about. We went away and came back to the house about a week later. The man was not to be seen, so I asked his wife where he was. She replied, "He is out in the field working, pulling out weeds. I said, "Can you call him?" She said, "Yes," and went and called him. He came, and said that he was able to see clearly. I returned to that place a month later, and lo, and behold, the man was there, blind and groping on the floor. I questioned him, and found that he had gone back to worshipping idols.

Beloved, we must walk with God if we desire to keep that which He gives.—From an article by Walter H. Clifford.

IN MY GARDEN

By Sister Grace Gourley

I planted a tiny slip of a rose. It was just the stem from a blossom given me

by a friend and I was very anxious that it should live. For days it showed no sign of life, the leaves dropped off and it seemed utterly lifeless. But I placed a glass over it to protect it from the wind and to preserve the heat, and soon a bunch of new leaves appeared. Of course I was pleased and carefully watered and watched it; and the next thing it tried to do while in such a weak state was to bloom. Very tenderly I pinched off the bud—not because I did not want it to bloom, but because it had not sufficient strength to support a blossom.

Many times my aspirations have exceeded my ability, so God in His kind wisdom has had to stop me and show me my place. I hope I may ever be humble enough to allow Him to lay a hand on any rash impulse, however pure the motive, until I am able to produce good and acceptable fruit.

In direct contrast to this experience with the rose, I had in my garden some old-fashioned hollyhocks. The soil in which they had been planted was very poor and I did not find it convenient to cultivate them and keep them watered. So instead of growing to their usual height they were very small. But they struggled along, and when the time came for them to bloom they produced beautiful blossoms. So again I pray that if God cannot use me as a rose, I may have grace to stand as a hollyhock and do my best.

In transplanting my plants in the spring this thought came to me. It is often necessary to transplant flowers because they are not in the right kind of soil or do not receive enough sunshine or rain, but in moving the flower it is caused to wilt and droop and is no doubt very much hindered for a short time in its growth. And if it did not receive the proper care it would probably die. But there is a motive behind the transplanting. And when it is carefully placed in a more fertile soil it will soon become accustomed to the new surroundings, take root, and bring forth a more perfect flower.

Very often Christians need this same process in their lives, so God in His divine wisdom uproots us when we see no reason for it. But when we exercise our faith and trust His wisdom, we cannot fail to grow stronger.

AN EXPERIENCE IN TITHING

(Continued from Page Seven)

\$12.00 a year asked, for the support of the General Office, and have paid \$5.00 annually to the support of the Foreign Missionary office, ever since it was created. Neither have I ever failed to pay in full my foreign missionary pledges, and have paid one half my ministerial tithes into our Home Missionary Treasury.

When I was put through the ecclesiastical mill, thirty-eight years ago, with me begging for my life, I was owing a friend \$64.00. He forgave the debt, but I have paid that during these eventful thirteen years.

Amen! I can truly recommend tithing as a profitable investment.—W. Jethro Walthall.

The Gospel in Foreign Lands

S. O. S.

It is some considerable time since we have been obliged to put in a special appeal for help, although much more could be accomplished on the mission field if more funds were available, yet we have been encouraged by the loyal co-operation of so many of our fellowship in sharing the burdens of the work. We believe the Busy Bee Missionary Plan has undoubtedly helped to keep funds up to the standard we have reached during a year which many have found to be of considerable depression from the financial standpoint.

However, this last month we faced a shortage of about \$1,300.00 and we are appealing to all the friends of missions to do your best to help us meet this need, otherwise our missionaries are bound to suffer.

For the information of those who are not acquainted with the methods of the Foreign Missions Department, we would like to make it clear that the full amount of money sent to this office for missions is forwarded to the field, nothing being deducted for our expense in the matter. Again, if any donors would like to know how their offering is used, we are always glad to arrange for you to receive an acknowledgement from the missionary to whom your money is sent, if you should so desire it. All that is necessary is for you to mention this when sending in your contribution. We are in close touch with all the missionaries of our fellowship so are able to help you in sending your money where it is needed most.

May the realization of a world lying in the hands of the wicked one urge us on to do our utmost to support those who are entering the strongholds of darkness to bring deliverance to the captives. No gift is too small or too large to be made use of in this great cause.—Noel Perkin, Missionary Secretary.

NEWS FROM MANY LANDS

Poland

God is wonderfully blessing here. Hundreds of people have been converted and are receiving the Baptism of the Holy Ghost, as well as healing for their bodies. Praise the Lord.—J. Harris.

Gombari, Congo

A resident native bricklayer died a few days ago of pneumonia. He had a dream or vision a few days before he died and saw the glory way that leads to the city of God. He said it was smooth and shiny and not like the roads and trails down here that have stones and gravel on them. His wife is an earnest Christian too, and they have a sweet little baby that will never know his father. It is wonderful how these native Christians bear up in times of great sorrow. Such a contrast to the heathen around them who abandon themselves to hopeless sorrow, wailing for days, and absolutely refusing to be comforted.—A. I. Walker.

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

Girls' Home, Partabgarh, India

The Lord is with us and has done much for us, but we have not yet seen the desire of our heart in seeing the girls filled with the Spirit. In some of our meetings the presence of the Lord was very real and one time one of the girls was under the anointing, but she did not get through to the Baptism, but it was something new to her for she is a girl that had not been hungry for the Baptism before. She is a good girl and thought she had enough, so we did praise the Lord for giving her a hunger for the Holy Spirit.—Hattie Hacker.

Basti, India

I wish you could see the kind of audiences we have in India. Groups of people gather in the little villages to hear the singing and to listen to the story of Him who shed His precious blood on Calvary's tree. This morning we had a crowd of about eighty at one side of the court house. We drove the car up under the wide spreading branches of the trees and were glad for the shade from the heat of the burning sun. It was not long before our congregation came together. It seems to me that most of Jesus' preaching was out in the open and no doubt His only church as a rule was under the shade of some tree. The Scripture "He went from village to village" is very sweet to me for that is his work and we are doing just as He did.

Will you please pray that the Spirit's power may be upon our work in a special way and that He shall convict these dear hearts of sin and of their need of Him and that a real revival shall break out in this district, that the seed of the Word which has been faithfully sown these years shall bear much fruit before He comes.—Bessie V. Gager.

Palipo Station, Liberia

A few weeks ago a woman was killed in a near-by town by what the people thought was a leopard; but we later learned she had been killed by people who are members of a society called "The Human Leopard Society." They hunt their prey dressed in leopard skins, killing and eating their victim. All there was left of this woman was her scalp. This being the largest town in the tribe and the paramount chief living here, they brought the people accused of the crime, one man and three women, to this place in order to judge them. The method used to decide these matters is to make the accused swallow a very poisonous drink made from the bark of the sasswood tree. They believe that if guilty

the accused will die, and if not, they will vomit. (One would need a strong stomach in order to throw it off.) The man and two of the women died. They tell us that sasswood is a horrible death. They are still holding the other woman thinking that she will reveal to them some of the secrets of this society. These people were in the town about two weeks and heard the Word several times, but it meant nothing to them. Poor souls, going to a Christless grave! When the Word is given forth, we feel as though all must accept it and be saved, but even although all do not accept, the Word tells us that some from every tribe and nation shall be there. Please pray for this one woman who escaped. She is quite an old woman, her hair being very white. I have been much encouraged, for Sunday afternoon she walked into the meeting for the first time alone. As soon as the meeting was over she got up and was going out when we called her back. I went over to her, but she drew herself back and tried to get away, acting as though she were frightened to death of me. Please pray that these souls shall be delivered. We earnestly covet your prayers for this dark land.—Bertha A. Dommermuth.

RETURNING TO GIVE THANKS George M. Kelley



LAM YEE KOO

After the great Bible Conference in Canton, when about 500 workers had gathered for a ten-day Bible Conference, I received a letter from the Committee on arrangements for the Conference in Hong Kong, asking that I come and take part and preach to their people about the Holy Ghost. The evening meetings were assigned to me, and these meetings were for Christian workers only. From four hundred to six hundred gathered to hear the Word. One evening as I was speaking of the hindrances to the Spirit-filled life, I was conscious of the

Spirit's presence, and the service being ended I stood at the door to speak to the people as they passed out. As the friends gathered about me to express their thanks for the message—the following note was handed to me by a young lady.

"Dear Sir:

I am sorry to inform you that my son is very sick. He is now in a critical moment and I wish very much that after your service in the Shing Kwong Tong please come to my house and offer prayer to the Almighty God for me.

Yours sincerely,

Lam Yee Koo."

The note was given to me by the adopted daughter of Mrs. Lam, and after she waited a minute she added, "We have a car waiting for you at the church door, Pastor Kelley," whereupon I stepped toward the door and there found that a beautiful closed car was ready for my use. We took our seats in this modern vehicle, and in a few seconds were speeding up the crowded thoroughfares of Hong Kong, and presently pulled up at the door of the home we were asked to visit.

First I was introduced to the father in his office, and I found there a young Indian man, learned in all the sciences of the West with a good practice as a physician in Hong Kong. He was a perfect gentleman, spoke the English language, and knew how to meet people. His wife, a Chinese woman, was a registered nurse and was the mother of five children, the youngest, a boy, was only about one year old and was lying on the bed in the adjoining room, twisting his body and throwing his little head from one side to the other, while a nurse in uniform did everything known to the medical sciences to help the child. I sat down by the bed, the mother came—imagine my surprise to find the mother to be a woman who during the conference days had asked me to tell her how she could forgive her enemy. "Are you willing that the Lord's will be done?" Between sobs and tears she said, "I am, but if the Lord will heal my child I promise, etc." I then offered a prayer for the child, feeling my need of divine guidance—for I have never had any gift of praying for the sick like some—but I do believe the promises of God to answer the prayer of faith. After prayer was offered I looked up in time to see the father looking through a window which gave light from the office to the room. The Lord healed the child completely, and the joy of the atheistic father, and the thanksgiving of the spiritually cold mother is not easily described.

On Wednesday I was asked to come and preach in a private home in Hong Kong. The adopted sister and a friend were there to hear the message, and they said, "Sir, please come as quickly as possible. The baby is completely healed." I went out, to find the car was again placed at my disposal. We were soon again invited to come into the room where the child had been prayed for before—to find the child laughing and playing with the other children. The joy that filled the hearts of the parents was bubbling up and seeking for a way of expression. They felt that God had indeed undertaken for them, when the child of their

home had been snatched from death's grasp, after four or five doctors had been incapable of rendering aid, and had pronounced the child incurable. The doctor said to his family, "Now I know there is a God and that Jesus Christ is really alive." He witnessed to seeing a hand from the unseen world resting over the child while prayer was being offered. So happy was the mother that she said they wanted to have a thanksgiving service, and she set the date for Saturday, the 18th, and chartered a ferryboat that carries about three hundred persons at a time between Hong Kong and the mainland, and arrangements were made for services to be held on this boat in honor of the child's healing.

Two o'clock came and we were off to have the thanksgiving service. The large boat with its cargo of humanity was so large that it escaped our notice. We were looking for something small. About the wharf and on the boat everything was alive with the friends who had gathered for the service. Soon the boat was off, the hymn books were distributed, and the harbor was resounding with the songs of Jesus. Who can imagine the thoughts of the commercial men on their vessels, which thickly sprinkled the harbor, as these hundreds of Christians sang the songs of deliverance! Then came the message. I preached with all the voice I had, and I trust that lasting good was accomplished. On and on the vessel sailed until we were out amongst the hills and islands which so completely surround Hong Kong—all this service, all this publicity to give glory to God for healing this woman's son. One young Chinese lady with a bit of reluctance because of her not being very apt in her English construction, said rather slowly to me, "I am so glad to hear of the WONDERFUL things God has done."

A district with one hundred churches has sent for us to come with this message—**BUT FRIENDS, ONLY BY YOUR PRAYERS WILL WE BE ABLE TO ENTER THESE OPEN DOORS—CAN WE DEPEND ON YOU?**

A HOME FOR THE MISSIONARIES

Some little time ago an appeal was put in the paper asking for help in the establishing of a Missionary Rest Home at Springfield, Mo., and later on a further announcement was made of the need of additional funds. We regret to state that only a little over \$1700.00 has been sent in in response to these appeals. However, we believe the plan is of God and accordingly have secured a building in which the workmen have been busily employed remodeling the same until the present time, when, through lack of funds, we have been obliged to suspend further activities.

Perhaps many do not realize how great is the need for a place of this character where the returned missionaries, who have no home in this country, may go and feel it is their own home and that they may stay there as long as may be necessary to recuperate their health, instead of being obliged to travel all over the country, living a few days or weeks at a time with those who may extend them hospitality. This kind of life naturally does not tend towards the rest which the missionaries so much need, and in addition the constant travel means an expenditure of considerable sums of money which might be

more profitably employed in furthering the work on the foreign field.

We had rather hoped the Home might have been ready for occupancy by the beginning of this month, but since this has been made impossible, we are trusting that all those who are interested in the missionary cause and the welfare of our missionaries will rally to our help that this great need may be supplied as soon as possible.

We are in immediate need of some \$3,000 to furnish the Home and complete alterations on the building. Offerings should be sent to J. R. Evans, Treasurer, 336 W. Pacific St., Springfield, Mo., designated for "Missionary Home."



KARUNA (MERCY)

A LITTLE SUNBEAM

Mrs. Gladys Ketcham

This little girl whose name is Karuna was taken into our mission about one year ago. Her little form was bloated with disease and covered all over with sores. She was so weak from lack of nourishment that she could neither walk nor speak. The only thing she could do was to hold her little head back and howl like a dog.

What a transformation a little love and care can do with God's help. Just as Jesus stooped down and picked up the man by the wayside, so we can pick up these little lives and make them over new. Karuna is now a plump little girl, able to walk and to speak a little in both English and Bengali. She can also sing and pray and is a real sunbeam and blessing about the home.

Pray that God will help us to rescue many more of these little ones.

SAILED FOR THE FIELD

On October 11th Sister Leonor H. Parker and her new coworker, Sister Viola A. Parker, sailed for India from New York. Sister Viola Parker is a graduate of Central Bible Institute, and is planning to assist Sisters Leonor Parker and Hattie Hacker in the Girls' Industrial School & Young Widows' Home at Partabgarh, India.

In the Whitened Harvest Fields

BRIEF MENTION

Pastor B. G. Drake, Peoria, Ill., writes that Brother Jamieson has been to Trinity Pentecostal Church giving Bible lessons which were inspiring, that the work is growing and any passing brethren are invited to stop. Location, 619 Main Street.

BAPTIZED AND HEALED

Pastor T. P. Anthony, San Antonio, Tex., writes: "Brother Gideon O. DeMerchant, of Bath, New Brunswick, just closed a 5 weeks' meeting here. A great many have been saved, filled with the Holy Spirit, also many wonderful healings. A brother with defective eyesight was wonderfully healed as he received the Baptism of the Holy Spirit. People from miles around attended the meetings."

MANY DECIDE FOR GOD

Pastor E. L. Newby, Ft. Worth, Texas, writes: "On the last Sunday in September we closed a very successful revival at Rosen Heights Assembly of God, Evangelist C. A. Lasater, of Ft. Smith, Ark., was with us and his straightforward message was appreciated by the entire church. Many good people who had been attending our church for months, but a little afraid to turn loose and seek the Lord, decided for the right."

CROWDS HEAR THE WORD

Pastor J. B. Musgrove and wife write: "Just closed a 5 weeks' meeting north of Agra, Kans., with Evangelist Oria R. Bray, of Woodston, Kans., and Hannah Mae Steidle, of Dorrance, Kans. God poured out His Spirit. Nine were saved or reclaimed and 5 filled with the Holy Spirit. Bodies were healed. Large crowds attended. Superintendent Milton Smith and N. H. Faith of Nebraska were with us the last week. We are in charge of the work here."

SOWING THE WORD

Secretary Edna M. Stump, Reading, Pa., writes: "We just closed a 3 weeks' evangelistic campaign, with Sister Hattie Hammond as evangelist. The Lord graciously blessed. The Word was brought forth under the unction of the Holy Spirit and new people kept coming night after night. While in the natural results do not seem very much, we have the blessed promise that the Word shall not return void but it shall accomplish that which He pleases. The Word has been faithfully sown and we know that God will give the increase."

WHAT THE WORLD SAYS

Why will you keep caring for what the world says? Try, oh! try to be no longer a slave to it. You can have little idea of the comfort of freedom from it—it is bliss. All this caring for what people will say is from pride. Hoist your flag and abide by it. In an infinitely short space of time all secrets will be divulged. Therefore, if you are misjudged why trouble to put yourself right? You have no idea what a great deal of trouble taking this advice will save you.—General Gordon.

NON-CHURCHGOERS STIRRED UP

Evangelist Powatan Huffman and wife, Flat River, Mo., write: "We have just closed an 8 weeks' revival. God did wonderfully meet us. Eighteen were saved, 4 received the Holy Ghost. Brother and Sister Kennett Lawson were with us. God blessed their music and singing. People who had not been to church for years came to the meetings. Members of other churches are interested in the Baptism of the Holy Spirit. We have purchased a lot in the heart of the town and are getting ready to build a new church."

FELLOWSHIP MEETING-RALLY

Pastor E. B. Crump, Electra, Texas, writes: "On Sept. 29-30 pastors and young people of the northwest Texas section were called together for a Fellowship meeting in Wichita Falls, 5th and Broad assembly with the north side and south side assemblies co-operating. Fine unity and fellowship existed throughout the meeting. Every pastor in the section except one was present. Several preachers from other fields were present. The young people's program on Sunday, led by Brother Floyd Hawkins, was a real feast. Splendid unity exists in all the section. At present Burkburnett, Vernon, Seymour and Wichita assemblies are engaged in revival."

PREJUDICE BROKEN DOWN

Brother Lonnie Whitworth, Seagraves, Texas, writes: "God has given us a continuous uplift ever since we came here Jan. 1. Some 20 have been saved or reclaimed, 12 baptized in the Spirit, 8 baptized in water, 12 names added to the roster. A revival spirit is in our midst. On July 1, we began an open-air meeting in Stamford, Texas., continuing 18 days. Much prejudice was broken down and seeds of truth sown in many hearts, some of which sprang up while we were there; others are springing up daily. The little church is progressing. We went from there to Flower Grove on South Plain, where God met us, and where a revival started that still continues. Possibly a score of souls on these fields have been saved and filled with the Spirit."

NOTICE.—In view of certain charges of erroneous teaching preferred against our District Superintendent, Jas. R. Hicks, by Elder C. C. Garrett, a member of this district, and because of the wide publicity these charges have gained through unscriptural methods, and in order that such charges may cease to exert a tendency toward division among the district brethren, we, the members of the New England District, wish to make it known to the Pentecostal fellowship in general and to the fellowship of this district in particular, that this Council in session assembled at Bethany Chapel, Springfield, Mass., Sept., 6, 1928, after free discussion and due consideration of all points in question, do hereby exonerate our Brother Hicks from all charges of error and do endorse his teaching and ministry.—R. H. Norton, secretary.

GREAT CITY-WIDE REVIVAL

Pastor John F. Bryan, East St. Louis, Ill., writes: "Dr. Chas. S. Price and party have just closed a great city-wide revival campaign here, and God marvelously blessed from the beginning. On the opening night one of the city commissioners gave a splendid address of welcome, and daily, on the front pages of the city's leading newspaper, splendid reports of the campaign appeared. Never in the history of East St. Louis has the city been stirred as it was during this revival; it was the talk of the town. The services were conducted in a large gospel tent, seating some 3,500 people. Night after night the tent was filled, and on many occasions hundreds had to stand outside. The altar calls were simply wonderful; from one to three hundred people coming forward in one night, voluntarily leaving their seats, humbly kneeling around an old-fashioned altar. Hundreds of the sick were prayed for and almost every kind of disease known was healed in answer to prayer. Some nights the power of God fell all over the tent and people fell in the audience as well as on the platform. On some occasions when they came back to the natural, they were speaking in tongues. Various ones were baptized in the Holy Spirit on the platform and in the audience at the night services."

AN APPEAL FOR PRAYER AND HUMILIATION

By Carrie Judd Montgomery

In view of the solemn times in which we are living we feel that the people of God in every community should try to call Christians together in meetings (small or large as the case may be) in order that they may *humble themselves before God* and entreat His mercy for themselves, and our Nation, and for all of God's people everywhere. We see from the Bible records that every time God's people humbled themselves before Him, He was entreated by them, and although His judgments are now abroad in the earth, according to the prophetic Scriptures, God will make a way for His mercy as His people go down under His hand. We pray that this warning may not be unheeded. Even in little gatherings of two or three (if more cannot be brought together) this can be done and God will hear and answer. We quote the following texts of Scripture which show God's call to His people in times of special trouble:

"Sanctify ye a fast, call a solemn assembly, gather the elders and all the inhabitants of the land into the house of the Lord your God, and cry unto the Lord,

"Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come." Joel 1:14, 15.

"Blow ye the trumpet in Zion, and sound an alarm in My holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand; "A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains." Joel 2:1, 2.

"Therefore also now, saith the Lord, turn ye even to Me with all your heart, and with fasting, and with weeping, and with mourning:

"And rend your heart, and not your garments, and turn unto the Lord your God: for He is gracious and merciful, slow to anger and of great kindness, and repenteth Him of the evil.

"Who knoweth if He will return and repent, and leave a blessing behind Him; even a meat offering and a drink offering unto the Lord your God?

"Blow the trumpet in Zion, sanctify a fast, call a solemn assembly:

"Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet.

"Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, *Spare Thy people, O Lord*, and give not Thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?

"Then will the Lord be jealous for His land, and pity His people." Joel 3:12-18.

"IF MY PEOPLE, which are called by My name, shall humble themselves, and pray, and seek My face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." 2 Chron. 7:14.

THE CRY FROM THE WINDS

"How long is it," asked the old Mohammedan woman in Bengal, "since Jesus died for sinful people? Look at me. I am old. I have prayed, I have given alms, I have gone to the holy shrines, I am become as dust from fasting, and all this is useless. Where have you been all this time?"

The cry was echoed from the icy shores of the farthest north. "You have been many moons in this land," said an old Eskimo to the Bishop of Selkirk. "Did you know this good news then? Since you were a boy? And did your father know? Then why did you not come sooner?"

It was heard in the snowy heights of the Andes. "How is it," asked a Peruvian, "that during all these years of my life I have never before heard that Jesus Christ spoke those precious words?"

It was repeated in the white streets of Casablanca. "Why," cried a Moor to a Bible seller, "have you not run everywhere with this Book? Why do so many of our people not know of the Jesus whom it proclaims? Why have you hoarded it to yourselves? Shame on you!"

It is the cry from the four winds.—*John Three Sixteen.*

"WHY DON'T YOU HURRY?"

A missionary in Australia being asked one day what first directed his thoughts towards the foreign mission field, related this little incident. He said: "I was coming home from business across the prairie one night, when I saw my little boy advancing to meet me. Suddenly he disappeared. The grass was very tall, and I thought at first he was just hiding from me for fun; but as his little head did not appear again as I expected, I began to feel

alarmed, and then came the remembrance of an old, disused well somewhere near, and the thought that perhaps he had fallen into it. After a few minutes' anxious search, I found the place, and there was my little lad. The well was not very deep, and by lying flat I was able to reach down my arm and lift him out. As I did so he looked up into my face with a piteous little cry, and what do you think he said? 'O father, why didn't you hurry?' Those words never left me; they kept ringing in my ears until God put a new and deeper meaning into them, and I heard His voice saying, 'The Son of man is come to seek and to save that which is lost. Whom shall I send, and who will go for us?' And from that vast throng across the sea, one pitiful, despairing and pleading cry, 'Oh, why don't you hurry?' rolled into my very soul as I accepted God's will!"—*Living Waters.*

A SUMMER WELL SPENT

Brother Floyd L. Hawkins writes: "After attending the Texas and New Mexico District Council at Ft. Worth in June, we went immediately to Caldwell, Texas, where we were engaged five weeks in a battle against sin. During those meetings some 40 or 50 found the Lord and about 20 received the Holy Spirit. Many of the German and Bohemian people of that community, as well as those of our own nationality, heard the Pentecostal message, and expressed great appreciation of the meeting. The next was a tent meeting in a suburban district of Houston. This was pioneer work, but the very first large crowds attended, and for three weeks the people heard and saw a manifestation of old-fashioned religion. They were hungry for the message. At least 25 or 30 were saved and 12 or 15 filled with the Spirit. We then went to Electra, Texas. During this 3 weeks' meeting 56 received salvation, reclamation, or the Holy Spirit. Large crowds attended. We had a record attendance in Sunday school. This work is growing under the leadership of Brother and Sister Crump. During these three meetings 50 were baptized in water. Brother Robison, choir leader, and I both have enjoyed the summer's work more than any in the past. We have found that there is truly a famine in the land for the Word of God."

THE HOLY SPIRIT—LIKE A DOVE

Pearl Manning

The Spirit of God is just like a dove. He comes down into your heart to abide, but He can be driven away as easily as a dove when a strange noise is heard. The dove is used to the trees, the singing of birds and the lowing of cattle. Let a strange noise come and it instantly flies away.

It is so with the dove-like Spirit; He will abide with you if your heart is pure and free from sin. He is used to prayer and singing, praise offered to God, both in the Spirit and with the understanding, and all things pure and holy; but let the "strange voice" of anger, deceit, or anything unlike Christ, rise up in your heart and the Holy Spirit is grieved.

We read in the first chapter of John how the Spirit came from heaven and rested upon Jesus, and John said, "I saw

the Spirit descending from heaven like a dove, and it abode upon him."

The Spirit is gentle like a dove; He only occupies a heart that has been cleansed by Jesus' blood. The moment your heart is cleansed and you receive the blessed Baptism with the Holy Ghost, the Spirit fills you with wonderful love and joy and peace.

But sin will grieve the Spirit of God. It is the sweetest thing in the world to have a pure heart where God can dwell. Do not quench the Spirit by angry words or unkindness. Don't let Satan come between you and God. Let the Spirit of God dwell in your heart and you will always have joy and peace.

A TEST OF EXPERIENCE

Mr. Moody once told the story of an artificial bee that would buzz and move around. The man who made it placed it on a table beside a real bee and then challenged anyone in the company of people to tell the difference. A man secured a drop of honey and placed it upon the table. The real bee went directly to the honey, while the artificial bee continued to buzz and walk around. A genuine Christian experience asserts its presence in our attitude towards spiritual things. The real goes after spiritual food and the artificial sees nothing in it.—Selected.

WHEN WE ARE KNOCKED

On one occasion a nurse in one of the London hospitals complained to the Chaplain-General to the Forces that she had been rudely treated by some of the patients. "Thank God for that!" was the reply. "What do you mean?" asked the astonished nurse. "Why," said the Bishop, "if you are carrying a vessel and somebody knocks up against you, you can only spill out of the vessel what is inside. And when people misjudge and persecute us, we can only spill what is inside. In the case of a godless man, he will probably swear. But if you are Christ-filled, filled with the Holy Spirit you will manifest the gentleness of Christ and make men astonished."—*Sunday School Chronicle.*

NOTICE

We regret to announce that we are unable to fill any more orders for the Special Missionary Number of the Evangel, which we have been sending out free of charge. Our stock is now exhausted.

FOR SALE OR RENT.—Farms in a fair farming district, to Pentecostal families.—S. E. Lockwood, R. 1, Trafalgar, Ind.

Forthcoming Meetings

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

DENVER, COLO.—A. Watson Argue begins a 3 weeks' revival campaign at the Radio Prayer League Church, east 37th Ave. and Gilpin St., October 21. Broadcasting nine o'clock every morning over station KFXX.—S. H. Patterson, Pastor.

PILLAGER, MINN.—Evangelist C. Elsworth Krogestad will begin a series of meetings Oct. 3, and continuing all through the month at Casino and Pillager. Full Gospel Tabernacle.—Pastor Fred. Gottwald.

SCRANTON, PA.—Brother Stanley Cooke, evangelist for the Eastern District, will conduct an evangelistic campaign at the Pentecostal Church, 825 Green Ridge Street, from October 16th to 28th, inclusive. All are welcome.—J. R. Flower, Pastor.

FARGO, N. D.—The revival campaign at the Gospel Tabernacle, 7th Ave., and Broadway will continue from Oct. 15 to Nov. 4. Evangelist Helen Batcher will be the speaker. Broadcasting every Saturday from four to five o'clock over Station WDAY.—Pastor Henry H. Ness, 515-7th Ave., Fargo, N. D.

CLEVELAND, OHIO.—Fifteenth annual missionary convention of Pentecostal Church, Lexington Ave. and Fifty-fifth St., Oct. 18-28, servs every afternoon and evening. Elder Harold Moss and a strong corps of missionaries speaking daily. For further information write Pastor Steil, 151 E. 143rd St., Cleveland, Ohio.

WILMINGTON, DEL. 23 and Pine Sts. Old-time gospel meetings Oct. 7-28 and longer as the Lord leads. Evangelist L. B. Staats of Ohio will be the speaker. Those desiring the services of Brother Staats during this trip cast, please notify Pastor M. W. Richards, 915 West 29th St., Wilmington, Del.

CHICAGO, ILL.—Miss Hattie Hammond will hold an evangelistic campaign from Oct. 7 for 3 weeks or longer at Bethel Temple, 1501 West Washington Blvd., Chicago. This is the second campaign Miss Hammond has held in Bethel Temple. For further information write Pastor S. R. Postekew, 2935 North Long Ave., Chicago.

CANTON, OHIO.—The Shearer Evangelistic Party will hold an evangelistic campaign Nov. 1 to 18 inc., at Bethel Tabernacle, 313 Elgin Ave. N. W., Canton, Ohio. The party includes the Keith Sisters Gospel Trio, from Indianapolis, Ind., who recently joined Brother Shearer. For further information write Pastor G. F. Lewis, 316 Park Ave. N. W., Canton, Ohio.

LOS ANGELES, CALIF.—Great Bible Conference, Oct. 30 - Nov. 18, El Sereno Gospel Tabernacle, 6990 S. Huntington Drive. Take Red Sierra Vista local car to Amico St. (Fare 10c.) Fredrick W. Childs will teach on the comparison of Daniel and Revelation, also dispensational truths. For further information write Elmer T. Draper at above address.

PHILADELPHIA, PA.—The 34th annual Thanksgiving Convention of the Highway Mission Tabernacle, 18th and Green Sts., Nov. 15 - Dec. 2. Evangelist Ben Hardin of Chicago, speaker. We especially invite our out-of-town friends to spend Thanksgiving Day with us. There will be three services, and simple meals will be served.—Ernest S. Williams, pastor.

PITTSBURGH, PA.—Evangelistic campaign at First Pentecostal Church, corner Lincoln and Sheldahl Aves., begins Oct. 4, continuing 4 or 3 weeks. Evangelist Hattie Hammond, of Hagerstown, Md., in charge. Church can be reached from downtown by taking 82-Lincoln street car; get off in front of the church.—Louis M. Emerrick, secretary, 1539 Alabama Ave., Pittsburgh, Pa.

FRAMINGHAM, MASS.—The sixth annual conference and election of officers of the New England District will be held at the Pentecostal Church, Framingham, in conjunction with a 5 days' convention beginning Nov. 8 at 7:30 p. m., and closing with the evening service Nov. 12. The business session Nov. 10-12. Ministers and delegates with members of assemblies are requested to be present. For further information address, Pastor T. Arthur Lewis, 370 Hollis St., Framingham, Mass.

ZEPHYRHILLS, FLA.—The fourth annual session of the South Florida District Council will meet at Zephyrhills, Nov. 13-16. Free entertainment for ministers and delegates. For further information write Pastor L. E. Campbell, Zephyrhills, Fla. Those desiring ordination or license at this Council, write J. E. Spence, P. O. Box 565, Mather, Fla., for an application blank. Brother L. R. Evans, secretary of the General Council, Springdale, Mo., will be with us. We ask all our ministers to make plans to attend this Council, and the assemblies to send one or two delegates.—J. E. Spence, district superintendent.

CITY-WIDE REVIVAL CAMPAIGN, ST. LOUIS, MISSOURI.—Beginning Oct. 14th to continue four to six weeks in the NEW COLISEUM, seating ten thousand, located at Jefferson and Washington Avenues. Thousands are praying for this meeting. Evangelist Raymond T. Richey will speak and pray for the sick. Street cars and Bus service to Coliseum door. Hotels and other places where rooms can be secured for this meeting. Send S. W. Arrington, names of your St. Louis friends and we will mail them announcements of the meeting. For further

information write or wire Pastor Fred Lobmann, 5736 Etzel Avenue, phone Cabany 0490.

MARSHALL, MINN.—Evangelistic campaign, Nov. 7-28, Evangelist E. Elsworth Krogstad in charge.—Pastor Minnie Steele.

CHANGE OF ADDRESS.—Pastor W. W. Childers, formerly of 1040 Calhoun St., Madison, Ill., has accepted the pastorate at Siloam Springs, Ark., where he gets his mail at 1516 Ninth Street.

CHANGE OF ADDRESS.—Brother Jacob Miller and wife will be back home some time in November, their address being 4325 West Oakwood St., Inglewood, Calif.

LATIN-AMERICAN CONVENTION.—The 12th annual session of the Latin-American Convention will be held at 434-17th St., San Diego, Calif., Nov. 18-21. All are welcome.—H. C. Ball, Supt.

OPEN FOR CALLS
Having resigned the pastorate at Harlingen, Tex., where we established a new assembly, we are open for calls, either pastoral or evangelistic. R. M. Thomas and wife, c/o J. M. Scruggs, Box 284, Navarro, Tex.

NOTICE.—Evangelist R. A. Babcock and wife have recently returned from Newfoundland where they have been engaged in evangelistic work for the past year. Any one desiring to correspond with them concerning campaigns, send mail to R. F. D. 5, Warren, Ohio, c/o Edna Babcock.

FOREIGN MISSIONS CONTRIBUTIONS
Oct. 5th to 11th inc.

- All personal offerings amount to \$2,262.27.
- 1.25 Assembly of God St Aubert Mo
- 1.80 Lighthouse Missions S S Tulsa Okla
- 1.89 Assembly of God Newark Tex
- 1.96 Assembly of God S S Illinois Mo
- 2.00 Assembly of God S S Chester Ill
- 2.00 Christ's Ambassadors of Assembly of God Humboldt Kans
- 2.10 Assembly of God Ringling Okla
- 2.26 Assembly Jerseyville Ill
- 2.35 Assembly of God S S Picher Okla
- 2.50 Overton Tabernacle S S Tyler Tex
- 2.50 Pentecostal S S Daversport Okla
- 2.59 Pentecostal Full Gospel Assembly Chula Vista Calif
- 2.69 Midway Mission Thayer Mo
- 2.75 First Assembly of God Church Williamsville Mo

- 2.95 Southeastern District Council
- 3.00 Assembly of God West Tulsa Okla
- 3.00 Christ's Ambassadors Russellville Ark
- 3.00 Pentecostal Assembly of God Inkerman Pa
- 3.00 Prunedale Assembly Salinas Calif
- 3.00 Assembly of God Hartford Ark
- 3.05 Assembly Norton Va
- 3.12 Assembly of God Ala
- 3.30 Assembly Hoxie Ark
- 3.35 Pentecostal Assembly of God Guthrie Okla
- 3.36 Mehida Pentecostal S S Canaan Center N H
- 3.40 Assembly of God S S Campbell Mo
- 3.40 Assemblies of God S S Wright City Okla
- 3.42 Sunday School Van Noyes Calif
- 3.44 First Temple Kansas City Mo
- 3.45 Assembly Banner Va
- 3.50 Mt Ayr Assembly Mount Ayr Iowa
- 3.50 Sunnyvale Assembly Attica Kans
- 3.93 Harvey S S Harvey Iowa
- 4.00 Assembly of God Clawson Tex
- 4.20 Pentecostal S S Perry Ill
- 4.20 Junior Boys' Class Goose Creek Tex
- 4.38 Assembly of God S S Saretto Ill
- 4.61 Assembly of God Herald Va
- 4.71 Assembly of God S S Yale Okla
- 4.85 Assembly of God S S Vernon Tex
- 5.00 Sunbeam Mission Band of Glad Tidings Tab Reading Pa
- 5.00 Assembly of God Bellwood Ala
- 5.00 Prayer Band Sunnyside Wash
- 5.00 Sunday School Assembly of God Perry Iowa
- 5.00 Ladies S S Class Goose Creek Tex
- 5.00 Magnolia Park Women's Missionary Council Houston Tex
- 5.00 Elbe Pentecostal S S Elbe Wash
- 5.01 Oak Grove Assembly of God Kansas
- 5.10 New Pentecostal Fort Smith Ark
- 5.53 Pentecostal S S Pilot Point Tex
- 5.57 Pleasant Hill Assembly Mt Ayr Iowa
- 5.57 Full Gospel Assembly Thomasville Ala
- 5.61 Assembly Jasonville Ind
- 5.75 First Assembly of God S S Wichita Falls Tex
- 6.05 Assembly Newport Tenn
- 6.47 Assembly Raceland Ky
- 6.50 Milton Temple Milton Fla
- 7.00 Mt Zion S S Hamburg Iowa
- 7.25 Assembly of God Douglas Ariz
- 7.40 Ambassadors of Miller Assembly Hill City Kans

- 7.75 Assembly of God Allemands Ia
- 7.90 Sunday School Pasadena Tex
- 8.00 Christ's Ambassadors Tampa Fla
- 8.00 Assembly Cozahoma Ark
- 8.00 Full Gospel S S Inglewood Calif
- 8.30 N Wheeling S S Tulsa Okla
- 8.50 Assembly Warrior Ala
- 8.50 Assembly of God Knoxville Iowa
- 8.70 Warren S S Warren Ariz
- 8.85 Christ's Ambassadors Wichita Kans
- 9.00 Sunday School Wilton N Dak

- 9.00 Assembly Bristol Va
- 9.10 Elk Street Assembly Eureka Springs Ark
- 9.26 Full Gospel S S Maywood Calif
- 9.40 First Assembly of God Church Oklahoma City Okla
- 9.60 Bethel Assembly and S S Hill City Kane
- 9.73 Bethel Church S S Modesto Calif
- 9.76 Full Gospel Missions S S Sawtelle Calif
- 9.78 Burns Assembly Slocumb Ala
- 10.00 Assembly of God S S Woodoches Tex
- 10.00 Assembly Bazine Kans
- 10.00 Christ's Ambassadors Springfield Mo
- 10.00 Jester S S Jester Tex
- 10.00 Carthage Assembly of God S S Carthage Mo
- 10.00 Queen Esther Circle, Bay Shore, N. Y.
- 10.00 Christ's Ambassadors Joplin Mo
- 10.52 Assembly of God Saginaw Mich
- 11.38 Gospel Taberacle Fort Morgan Colo
- 11.50 Assembly of God Tabernacle Strathmore Calif
- 11.60 Harper Pentecostal S S Harper Kane
- 11.72 Assembly Meridian Miss
- 12.00 Lattitown S S Milton N Y
- 12.00 Assembly of God Perrin Tex
- 12.08 Pentecostal S S Port Neches Tex
- 12.15 Assembly of God S S Eureka Springs Ark
- 12.15 Full Gospel Mission Santa Rosa Calif
- 12.70 Assembly of God Ringling Okla
- 13.00 Ladies' Bible Class Phoenix Ariz
- 13.00 Pentecostal Assembly Panna Colo
- 13.22 Pentecostal Church & S S Sachse Tex
- 13.50 Assembly of God & S S Joplin Mo
- 14.04 Assembly of God Porterville Calif
- 14.70 Wilson Assembly of God Wilson Okla
- 15.00 Assembly of God Wichita Kans
- 15.00 Assembly Sumrall Miss
- 15.00 Full Gospel S S Centralia Wash
- 15.00 Assembly of God & S S Scranton Kans
- 15.00 Missionary Assembly Nevada Mo
- 16.00 Bethany Temple Assembly Everett Wash
- 16.29 Woody Assembly of God Bloomington Nebr
- 16.92 Full Gospel Assembly S S Springfield Ill
- 17.40 Assembly of God S S Oakwood Okla
- 17.46 Robinson S S Robinson Ill
- 18.00 Millville Missionary Prayer Band Millville N J
- 19.00 Assembly of God Mission Williston N Dak
- 20.00 Christ's Ambassadors Wichita Falls Tex
- 20.80 Oxford Pentecostal S S Oxford Pa
- 21.10 Assembly of God Miami Okla
- 22.00 Assembly of God Miles City Mont
- 22.18 Christ's Ambassadors of N W Texas and N Mex
- 22.67 Iowa and No Missouri District Council
- 22.92 Assembly and S S Peak & Garland Dallas Tex
- 23.00 Assembly of God W Monroe La
- 23.00 Oak Park Holiness S S Tampa Fla
- 25.00 Wolf Point Assembly of God Wolf Point Mont
- 25.52 Four Fold S S & Church Bellflower Calif
- 26.00 Assembly of God Cor Jennings & Morphy North Tex
- 27.00 Bethel Gospel Mission Harrisburg Pa
- 27.00 Bethel Baptist Church Morgan Hill Calif
- 30.00 Gemeinde Gottes (Apost Glaube) Chicago Ill
- 30.00 Assembly of God Ewing Mo
- 31.40 Glad Tidings Church & S S San Antonio Tex
- 31.21 Pentecostal Assembly Appleton City Mo
- 31.60 Assembly of God S S Sorento Ill
- 34.00 Sunday School Lorton Wash
- 35.00 Church of Philadelphia Los Angeles Calif
- 37.45 Pentecostal Church of God New Haven Conn
- 40.00 Christ's Ambassadors Gospel Tabernacle
- 40.50 Highland Park Pentecostal Mission Los Angeles Calif
- 42.67 Bethel Tabernacle Toledo Ohio
- 45.00 Assembly Filadelfa Ohio
- 45.00 Full Gospel Assembly Houston Tex
- 45.05 Gospel Hall Yonkers N Y
- 46.73 Four Square Gospel Tabernacle Tampa Fla
- 50.00 Gospel Lighthouse Tabernacle Asbury Park N J
- 50.00 Pentecostal Mission Truckee Calif
- 50.00 Assembly of God S S Breckenridge Tex
- 50.25 Latah Assembly Latah Wash
- 55.00 Calvary Tabernacle Camden N J
- 65.00 First Pentecostal Church Pittsburgh Pa
- 70.00 Lighthouse Pentecostal Assembly Brooklyn N Y
- 70.50 Gospel Tabernacle 5th & Peoria Tulsa Okla
- 75.00 Astorian & Missionary Alliance Church Richmond Va
- 102.84 North Central District Council
- 300.41 Glad Tidings Temple & Bible Institute San Francisco Calif
- 537.00 Bethel Temple Los Angeles Calif
- 1232.51 Highway Mission Tabernacle Philadelphia Pa

Total amount reported minus \$575.28 amounts given direct and designated for expenses \$4,202.71
Amount previously reported 1,262.57
Total amount to date \$5,465.28

HOME MISSIONS CONTRIBUTIONS
Oct. 5th-11th, inc.

- 15 I. D. W. Kansas City Kans; 1.00 I. H. W. Harlingen Tex; 1.03 Assembly Ashford Ala; 1.70 Assembly of God Campbell Mo; 2.00 T. F. Sister Bay Wis; 2.10 I. M. D. West Phila Pa; 3.26 Burns Assembly Slocumb Ala
- Total amount reported \$11.27
- Total amount to date \$549.27

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SPECIMEN OF TYPE

9 ¶ And God said, 'Let the waters	the night.	of their kind, and every thing that creep
under the heaven be gathered to-	8 for the rule	eth upon the earth after his kind
gether unto one place, and let the dry	of the day,	and God saw that it was good.
land appear: and it was so.	1 Pa. 8. 1.	26 ¶ And God said, 'Let us mak
10 And God called the dry land	in Pa. 104.24.	man in our image, after our lik
Earth; and the gathering together	7 Or, creep-	ness: and let them have dominio
of the waters called he Seas: and	ing.	over the fish of the sea, and over th
God saw that it was good.	8 soul.	fowl of the air, and over the cattl
11 And God said, 'Let the earth	9 Let fowl fly	and over all the earth, and over ever
	10 face of the	
	ornament	
	of heaven.	

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