

THE Pentecostal Evangel

A FAMILY AND
MISSIONARY PAPER



OFFICIAL ORGAN OF
THE ASSEMBLIES OF GOD

NUMBER 561

SPRINGFIELD, MO., AUGUST 30, 1924

Subscription Price \$1.00
Canada and Foreign \$1.50

The Coming Revival



HE glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it" (Isa. 40:5). According to the modern prophets the glory of man is going to be revealed, and is being revealed, and all flesh shall see it: for the mouth of the prophets hath spoken it. False Christs are being exalted, man is being enthroned, and, when they fail in getting a man as their ideal, they take from the deity of Christ, and enthrone Him as man. They say, "Behold the man," and they worship a Christ devoid and despoiled of His deity.

It is written, "And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it." Will all be converted? No. The glory of the Lord was seen when Samaria was besieged and the Syrians driven away (2 Kings 7). The besieged ones saw God's wonderful provision, and unbelief was unrepentant. The lord on whose hand the king leaned answered Elisha when he told of the coming plenty, saying, "Behold, if the Lord would make windows in heaven, might this thing be?" He saw the glory of the Lord, but did not partake of it. So it will be when the glory of the Lord is seen. The enemies fled, but were not destroyed. They were driven back to their own country. God's people will be fed, and unbelief, as typified by that lord, will be swept aside by the cloud of believers.

That lord was a type of the many. That was on a small scale in Samaria. But the glory of the Lord is going to be revealed, not because the mouth of the prophet hath spoken it, but because the mouth of the Lord has spoken it.

The glory of the Lord revealed! What a contrast! Starvation in the city, women quarreling over eating their offspring; and, shortly afterwards, abundance and superabundance! Spir-

itual dearth calls for a crying unto God, and the windows of heaven will be opened, and there will be a preying upon and spoiling of the possessions of the enemy, though the high and mighty ones will be left behind.

The glory of the Lord shall be revealed and unfolded; the hiding, the covering, will be removed, and the glory will be seen bursting forth. See that misty morning, banks of clouds, and heavy fog. The sun is hidden. Man tries to remove the fog and the only thing he can do is to use the sun's rays that he has put by, to lighten his home with it and to dispel the darkness caused by fog. Meantime the sun is steadily rising and from the other side—not man's side—the sun in his strength and might dispels the fog and the mist, and the man blows out his candle and says, "The sun has done better than I can do."

We are using candles today in trying to remove the mist the best way we can. We have had the Word without the Spirit. Meantime, the glory of the Lord is rising and dispelling the mist; the sun is shining forth and the Spirit is being poured forth, and shall be poured forth in such mighty power that man's efforts to remove the mist will be set aside. The glory of the Lord will be revealed notwithstanding the cloud, notwithstanding man, notwithstanding the unbelieving lord, and all flesh shall see the glory of the Lord.

"Oh, that is for the Millennium," you say. The people in Samaria were not living in the Millennium. The prophet Elisha would tell you that they were far from having a millennium in Samaria. But where sin abounded, grace did much more abound. Why? Because there was a prophet of God in their midst. We have the Word in our midst. We have the Spirit in our midst in a measure. We have Christ in us—the
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-:- THE LORD IS MY SHEPHERD -:-

Louise Nankivell

Read Psalm 23.

I call this the Song in the Valley. Life is full of troubles and trials, hardships and distress, but these words of the 23rd Psalm have brought comfort and hope and healing to so many all down through the years. I believe it is one of the most simple and most profound passages in all the English literature; and one of the sweetest and most beautiful.

There is such simplicity in the words, "The Lord is my Shepherd, I shall not want." The green grass, the little sheep that are there grazing, the still waters that are flowing through, and the Shepherd with His tender, loving hand that is guiding and caring for the sheep.

The setting for this psalm is most peculiar, coming as it does between the 22nd and the 24th Psalms. In the 22nd Psalm we have a picture of the suffering Redeemer, One who is suffering the awful pangs of crucifixion. You can almost see the outline of the cross and Jesus upon that cross. How He is suffering! He is "a worm and no man," despised and rejected, and a reproach to the people. His life is being poured out like water and His bones are out of joint. The people are looking and staring upon Him. His heart is being melted within Him. His hands and feet are pierced with nails. Below at the foot of the cross they are parting His garments among them while He is uttering that agonizing cry of despair, "My God, My God, why hast thou forsaken me?" What a picture it is of the crucified, suffering Redeemer.

But the 24th Psalm is the psalm of the coming Redeemer, the coming King, the One who some day is coming back to earth again to rule and reign.

In the 22nd Psalm He is the Good Shepherd who gave His life for the sheep. In the 24th Psalm He is the Chief Shepherd who some day is going to give us a crown of glory. But in the 23rd Psalm He is the Great Shepherd of the sheep, who is with us today, who is caring for His flock. "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." We like to look back to the 22nd Psalm. It tells of the One who gave His life for us. We like to look forward to the 24th Psalm, to the coming King, whose right it is to reign. But the Christ of the valley, the Christ of the present, is the One who is with us now.

The Lord is my Shepherd. Think of it! The Second Person of the Trinity, the One in whom all fulness dwells, the great Creator, the all-powerful One, the omnipotent never-failing Lord, is my Shepherd. The Lord is MY Shepherd; is He yours? He IS my Shepherd—not has been, not will be. How precious it is to say, The Lord IS my Shepherd. If it said, "The Lord is a Shepherd," it would not bring very much comfort; but oh the sweetness of "The Lord IS MY Shepherd."

"I shall not want." And why should I want since He is my Shepherd? They go together. If one is a fact, then so is the other. If you can put your trust in one, then you can put your trust in the other. The Lord is my Shepherd and of course I shall not want. I shall not want for rest, for nourishment, for refresh-

ment, for protection, for guidance. With one breath we say, "The Lord is my Shepherd," and with the next breath all our cares are gone. He took care of His own in days past; He fed the children of Israel, gave them water to drink, their clothes did not get old and their feet did not swell.

We would never again worry if we could just see the storehouse over yonder. It is full; the pantry shelves are loaded, jars and jars of preserves and everything else. Millions have been drawing on that storehouse but never have exhausted the supply. And millions more can draw and never exhaust the supply either. Father is rich and His storehouse is filled. Go and help yourselves in Father's pantry. He is the source of health, of hope, of grace, of healing and anything else that we need. He is the Fountainhead, the source of every good and perfect gift, and no good thing will He withhold from those who walk uprightly. The Lord is my Shepherd; I shall not want.

"He maketh me to lie down in green pastures: he leadeth me beside the still waters." A sheep lies down when it is satisfied. Are you feeding in the Lord's pasture today? So many are trying to feed out on the dry, stale, barren pastures of the world and sin, and they are starved, poor souls. Our Shepherd wants us to lie down satisfied in His fresh, green pastures, beside the still waters.

"He restoreth my soul." There are some little sheep that fail to rest in the green pastures. They wander out of the fold and get away off on the mountains of sin and the crags of doubt and get all tangled and torn and bruised. They need a Restorer. When the Shepherd counts His sheep and finds one missing, He goes out after the one that is lost. The mountain crags are all steeped with blood where the Lord of life has been seeking the wandering sheep. When He finds one He takes it up in His arms and carries it gently back to the fold and restores it.

"He leadeth me in the paths of righteousness for his name's sake." I don't lead Him; He leads me. Lots of folks are trying to lead the Lord. We should not try to have our way, but let Him have His way. "Lord, help us to follow." The great unchanging One condescends to lead me. He does not drive nor compel; He just leads, and if we will we may follow on.

"He leadeth me, O blessed thought,
O words with heavenly comfort fraught,
Whate'er I do, where'er I be,
Still 'tis God's hand that leadeth me."

He may not let me see very far ahead, perhaps just a little bit at a time. But if I follow that little bit, He will take me further on.

"Where He leads me I will follow,
I'll go with Him all the way."

You may count on it that if He leads you it will be in paths of righteousness. Not for any benefit of yours, not that you may be happy and get a lot of joy, but for His name's sake.

"Yea, though I walk through the valley of the

shadow of death, I will fear no evil: for thou art with me." "If Jesus tarries, every one of us will have to pass through the valley of the shadow of death. Some people say, "I'm not going to worry about it, I'm not afraid." When people are in health they are very brave in talking about it, but wait till their feet begin to touch the chilling waters of the river. It pays to love Jesus and accept Him while it is yet today, because life can be snapped out so quickly and in a moment of time you can be down in that valley of the shadow of death. That valley is so narrow there is only One can go through with you, and that One is the Lord Jesus, who has gone on before. "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee." It would be pretty dark without the Lord Jesus, but

"There's a light in the valley of death now for me,
Since Jesus came into my heart."

"Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over." Yes, He prepares a table for us right in the presence of our enemies; not only when we are feasting with the saints, but in the presence of our enemies. It would be hard to stand before sinners and enemies of the Cross if it were not that He prepares a table for us even in their presence. And oh, how precious to have the oil poured out upon the head, the oil of the mighty power of the Spirit. I guess David was Pentecostal all right because he had the overflowing cup. Pentecost is the overflowing cup; not quarter full, not half full, and not even just full, but it is running over. The full cup is enough for yourself, but you need the overflowing cup to be a blessing to others.

"Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever." And now the psalmist speaks very positively; there is no doubt about it. There are lots of people that don't know it, but goodness and mercy are following right after them, right close at their heels, and if they would only look round once in awhile they would see them. "Oh that men would praise the Lord for his goodness and for his wonderful works to the children of men!" How great is His mercy; higher than the heavens and deeper than the sea, unending, providing, sustaining, pardoning mercy! Not some of the time, but all the days of his life, and the psalmist is sure about it. And if you look back in your life you will find that His goodness and mercy have followed you all the days; and they will follow you all the days. And when this life is over, we shall dwell in the house of the Lord forever.

CONSCIENCE

"And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men" (Acts 24:16).

The word conscience occurs about thirty times in the New Testament, and nearly all of the references are in the epistles of Paul. Though the word is not mentioned in the Old Testament, the fact of conscience is seen there also, in Adam and Eve hiding in the garden, in David's confession of his sins, and in other examples.

In history we read, "The furies of the Greeks, the inner accuser, the judge of the Romans, Hammurabi's conscience code among the Babylonians, Egypt's golden rule of consequences—all show the existence of conscience as a fact in the outside world." Thus the Bible, profane literature, and the experience of men in all ages, bear witness to the reality of conscience. There is nothing more real in the world and there is nothing in one's experience more annoying or more pleasing. It condemns when we do what we think is wrong, and it approves when we do what we believe is right.

What then is conscience? It is that faculty of the soul which judges between right and wrong. Bishop Butler says, "There is in everyone's soul a moral code, where conscience acts with the eye of a witness and the decision of a judge. Sometimes it only suggests, but sometimes also it distinctly pronounces opinions about the rightness or wrongness of what we do."

Conscience is not a dead but a living factor; and its purpose is to keep man right in his attitude toward God and toward his fellow-man. For this it needs to be properly enlightened by the Word of God. Conscience, thus enlightened, enables man to pass judgment on himself according to the judgment of God. It is thus that, as Paul says, "If we would judge ourselves, we should not be judged" (1 Cor. 11:31). This self-judgment is the proper office of the conscience, and to enable it to fulfill its office, there are three things that belong to every man's conscience.

1. A knowledge of the rule or law by which it is to judge. Without this, conscience can no more do its work than can a mechanic without his tools.

2. A knowledge of the facts to be judged. To this end, memory keeps a record of the very "thoughts and intents of the heart" (Heb. 4:12).

3. An ability to pass judgment on ourselves according to the law of God. Dr. Flavel well says, "Conscience sits upon the bench as God's viceregent, absolving or condemning as it finds the sincerity or hypocrisy of the heart upon trial" (1 John 3:20, 21). "Over right actions it breathes its benediction of approval, but over wrong actions it breathes nothing but bitterness of feelings." The voice of an enlightened conscience is the voice of God. Conscience, according to the Scripture, is the faculty that makes us brave when we do right, or cowardly or fearful when we do wrong: "The wicked flee when no man pursueth: but the righteous are bold as a lion" (Prov. 28:1).

Dr. Jones of Edinburgh truly says, "Conscience calls for the most rigid payment, and once it receives this, then its voice grows silent in perfect peace and its smile of approval begins to steal like sunlight over man's inner being and he enjoys peace" (Rom. 5:1). Conscience sees the difference between our acts and the standard of perfection required. Sin invariably gives a bad conscience.

The Scriptures and experience reveal to us several kinds of consciences.

A Seared Conscience. "Now the Spirit speaketh expressly, that in the latter time some should depart from the faith . . . speaking lies in hypocrisy; having their conscience seared with a hot iron" (1 Tim. 4:1, 2). A man with a seared conscience can play the part of the hypocrite well. His is a conscience with "false principles branded and burned into it." Those who have their conscience seared with a red-hot iron are perfectly lost or dead to the very first principles of virtue and moral honesty. The Pharisees, who

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The Pentecostal Evangel

Official Organ of the General Council of the Assemblies of God
Published weekly (50 issues a year)

Publication Office, 336 W. Pacific St., Springfield, Missouri

Subscription price, \$1.00 per year. Canada, \$1.50 per year (to pay for extra postage). Two copies to one address, \$2.50; Gt. Britain, 7s. Please send International Money Orders or British P. O. Orders to pay for British subscriptions.

Price of Bundles, 12 copies, 24 cents; 25 copies, 45 cents; 100 copies, \$1.00. Entered as second-class matter June 25, 1918, at the post office at Springfield, Mo., under the act of March 3, 1879. Accepted for mailing at special rate of postage provided for in Sec. 1103, Act of October 3, 1917, authorized on July 3, 1918.

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HELPING THE PUBLISHING HOUSE

We desire to thank all those who have so kindly sent in new subscriptions of late. It has been a great help to us to receive many new subscriptions at the rate of 25 cents for three months, and we shall appreciate many more. Send a dollar and four names, and let four of your friends receive the paper for three months. In sending the names of Canadian or foreign friends, please add an additional 13 cents to pay extra postage.

GOD'S PRAISE OR MAN'S?

It is written of some that they loved the praise of men rather than the praise of God. This was not so with Darby, whose writings were a great help to many in the last generation. A friend of his, in a preface to a book he issued, spoke in praise of the piety of Darby. This brought from the old saint this strong word of protest. This letter, which was published in *The Witness*, has brought a blessing to our own souls, and believing that it conveys a needed message to us all as Pentecostal saints, we make no apology for its insertion in *The Evangel*. Darby wrote:

"Pride is the greatest of all evils that beset us, and of all our enemies it is that which dies the slowest and hardest; even the children of the world are able to discern this. Madame de Stael said on her death-bed, 'Do you know what is the last to die in man? It is self-love.' God hates pride above all things, because it gives to man the place that belongs to Him who is above, exalted over all. Pride intercepts communion with God, and draws down His chastisement, for 'God resists the proud' (James 4:6). He will destroy the name of the proud, and we are told that 'there is a day appointed when the loftiness of man shall be bowed down, and the haughtiness of man laid low' (Isa. 2:17).

"I am sure, then, you will feel that one cannot do another a greater injury than by praising him, and feeding his pride. 'He that flattereth his neighbor spreadeth a snare for his feet,' and 'a flattering mouth worketh ruin' (Prov. 26:28). Be assured, moreover, that we are too short-sighted to be able to judge of the degree of our brother's piety; we are not able to judge it aright without the balance of the sanctuary, and that is in the hand of Him who searches the heart. 'Judge nothing therefore before the time, until the Lord come, and make manifest the counsels of the heart, and render to every man his

praise' (1 Cor. 4:5). Till then let us not judge of our brethren, whether for good or for evil, but with becoming moderation, and remember that the surest and best judgment is what we form of ourselves when we esteem others better than ourselves.

"If I were to ask you how you know that I am one of the most advanced in the Christian career, and an eminent servant of God, you would, no doubt, be at a loss to reply. You would perhaps cite my published work; but do you not know, my dear friend and brother, that the eyes see farther than the feet go? and that, unhappily, we are not always, nor in all things, what our addresses are; that 'we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us' (2 Cor. 4:7).

"I will not tell you the opinion I have of myself, for in doing so I shall probably all the while be seeking my own glory; and, while seeking my own glory, appear humble—which I am not. I had rather tell you what the Master thinks of me—He that searcheth the heart—and speaks the truth, who is 'the Amen, the faithful Witness' (Rev. 1:5), and has often spoken in my inmost soul, and I thank Him for it; but, believe me, He has never told me I am an 'eminent Christian and advanced in the ways of godliness.' On the contrary, He tells me very plainly that if I knew my own place I should find it that of 'the chief of sinners' (1 Tim. 1:15), and 'least of all saints' (Eph. 3:8). His judgment surely I should take rather than yours.

"The most eminent Christian is one of those of whom no one has ever heard speak, some poor laborer, or servant, whose all is Christ, and who does all for His eye, and His alone. The first shall be last. Let us be persuaded to praise the Lord alone. He only is worthy of being praised, revered, and adored. His goodness is never sufficiently celebrated. The song of the blessed (Revelation 5) praises none but Him who redeemed them with His blood. It contains not one word of praise for any of their own number—not a word that classes them into eminent, or not eminent—all distinctions are lost in the common title, **the redeemed**, which is the happiness and glory of the whole body. Let us strive to bring our hearts into unison with that song, in which we all hope that our feeble voices will one day mingle. This will be our happiness, even here below, and contribute to God's glory, which is wronged, by the praise that Christians too often bestow on each other. We cannot have two mouths—one for God's praise, and one for man's. May we, then, do now what the seraphim do above, who with two wings cover their faces as a token of the confusion before the holy presence of the Lord; with two cover their feet as if to hide their steps from themselves; and with the remaining two fly to execute their Lord's will, while they cry, 'Holy, holy, holy, Lord God of Hosts, all the earth is full of His glory' (Isa. 6:3). 'The Lord **alone** shall be exalted in that day' (Isa. 2:11)."

"EVER-INCREASING FAITH"

A new book has just been printed at the Gospel Publishing House entitled "Ever-Increasing Faith." It contains eighteen of Brother Smith-Wigglesworth's best sermons. Five of these deal with the subject of Divine Healing, three on the subject of "Pentecost," seven on the Gifts of the Spirit, and every one of them is a stimulant to faith. Send for a copy today. The price is 75 cents postpaid. Gospel Publishing House, Springfield, Mo.

CONSCIENCE

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were very religious about tithing and observing the letter of the law, paid the price of the betrayal of the Lord that they might crucify Him. They are good examples of those who have seared consciences. The old saying is true here, "They strained at a gnat in public, but they swallowed the camel in secret." The Pharisees have still their followers in the church. Let us beware of a seared conscience. Hypocrisy is one of its main characteristics.

A Morbid Conscience. What is a morbid conscience? It is Satan's perversion of a tender conscience. A person who has the morbid conscience is over-scrupulous about the most reasonable of things. The experience of those who have it is one of weeping and groaning over their own sins, instead of rejoicing over the forgiveness of sins provided in the Blood of Calvary. Instead of being on the mountain top of joy, they are, as it were, in the dumps. It usually finds fault with itself over almost everything. This kind of a conscience is not scriptural, for we are told to rejoice evermore. Beware of a morbid conscience, as it savors not of God but of the powers of darkness. Even the saints are troubled with this kind of conscience. Get away from it, dear reader, for God has something better for you.

A Misguided Conscience. A large percentage of people have this kind of a conscience. Paul, before his conversion, thought he was doing God's will in persecuting the saints, but found out afterwards that he was wrong. There is nothing more common today than this sort of a conscience. "You meet people everywhere with moral squints and the moral defects of astigmatism." They cannot notice the contradiction between their Lord's day devotions and their Monday's performances. They are partially blind with error and they desire to paddle their own canoe. How much we need God's wisdom and a knowledge and understanding of God's Word in order to counteract a misguided conscience.

A Sleeping and an Awakened Conscience. We find here different conditions of the same faculty. It has truly been said that the difference between the two is the one is sensitive and the other is insensitive of wrong-doing. Belshazzar furnishes us with a good illustration of both kinds. While he was entertaining a thousand of his lords with profane acts his conscience was sleeping, when he saw the handwriting on the wall he was filled with fear. What caused that change? It was an awakened conscience. I believe that "the worm" that Christ mentioned in the Gospel, that dieth not, is the awakened conscience. Let us beware of false peace. Many, I fear, are deceived by it. Many go on in the full expectation of reaching heaven when they die, or of going up in the rapture, and at the last moment they will find that their peace rested on their good works instead of on Christ the Rock of Ages. Let us see to it that our conscience is wide awake and under the Blood, and we will be on the safe side; and God will be glorified through our lives.

What kind of conscience does God expect His children to possess? First, a conscience purged from dead works. In Heb. 9:13, 14 we read, "For if the blood of bulls and goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ . . . purge your conscience from dead works to serve the living God?" It is beyond our power to compute the value of the "blood of Christ," but surely we can

comprehend that it is of so great value that no works that we can do can add anything to the price of our redemption. And thus our conscience is free from the thought that any works are required from us to atone for our sins or win us favor with God. Whatsoever is not of God savors of death, but the Blood of Christ removes that which is dead from the heart and instills the life of Christ.

God wants His children to have a conscience void of offense toward God and man (Acts 24:16). How is this secured? It has been well said, "By a careful and consistent performance of every known duty, the man who makes his daily actions square with the dictates of an enlightened conscience and the example of Christ, will possess within his own breast the approving voice, which is not only one of the richest blessings, but one of the conditions of a truly happy Christian life." A good conscience toward God is always a witness that the soul or heart is one with God. Praise His holy name! Paul declared, "Our rejoicing is this, the testimony of our conscience, that in simplicity, and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world" (2 Cor. 1:12). What comforted Hezekiah on his supposed death bed, but the testimony his conscience gave of his integrity (2 Kings 20:3).

Let me close with this beautiful quotation, "When man wants the benediction of heaven's peace within, he must cease doing everything that either defiles or violates his conscience." May the Lord help every child of God to strive to have a conscience void of offense toward God and man. This is my prayer.—S. A. Jamieson.

"Some observers saw one day an eagle fall suddenly to the ground from a great height. There was no apparent cause for the fall, but when they ran up they found that the eagle had a serpent in its talons, and was carrying it off to its nest when the serpent bit its captor and killed it. So when a man suddenly and unexpectedly falls in some post of honor, it is certain that the cause of the fall is farther back—some poisonous sin nourished in the life."

Let Christ keep the heart, and the heart shall keep the life.

THE COMING REVIVAL

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church—in a measure. And that is the harbinger, the earnest, of plenty for a besieged city, for a besieged community, for a besieged state, for a besieged world. Wherever the Word is, wherever the Spirit is honored, wherever Christ indwells a human being, there we may expect the glory of the Lord to be revealed.

"The glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it." The mouth of the Lord hath spoken it, and that mouth and that speech is greater than all the hard speeches of the ungodly, and of all the unbelieving who profess to be godly. It is said that frogs croak most when rain is coming. Unbelief can make most noise before the blessing breaks forth. Man is saying, "Where is the promise of his coming? Where is the promise of the outpouring?" The mouth of the Lord hath spoken it. It will come in spite of the unbelievers, in spite of the mass of wickedness and apostasy. There are signs of abundance of rain.

SPIRITUAL GIFTS OR SPIRITUALISM?

Donald Gee

A Challenge Examined

A new challenge has come to the Church in the last few years, a challenge that is still growing in measure, weight and audacity. It is the challenge of spiritualism.

Spiritualists can no longer be reckoned among those who practise a cult but little above the fortune-teller or the conjuror. The coarser elements may still remain in measure, but spiritualism has made such advances that scientists and theologians alike have been compelled to take notice, and, in some cases, even to be apparently converted to a belief in the reality of its claims to the genuinely supernatural.

The interest of many sincere and thoughtful people has been aroused from far more balanced motives than those which actuate the bereaved ones who merely seek supposed intercourse with the dead to allay the pangs of sorrow and loss.

Spiritualism has become religious; there are "Spiritualist Churches" now; and the claim is boldly made that the supernatural elements of Apostolic Christianity are now at last being rightly interpreted and reproduced. The challenge has been put to a church that is manifestly lacking today in these things that, unless the supernatural elements of the spiritualistic seance become accepted and incorporated into normal Church life, the results will be fatal to vital Christianity.

The audacity of this may sound almost like sheer impudence, but we submit that it is

An Issue Worth Pondering

The spiritualists have evidently found in the professedly supernatural a powerful attraction to increasing multitudes of men and women today, and it is a disquieting fact, surely, that many of these were one-time church members.

It is a thoroughly accepted fact of history with most of us, that the earthly ministry of Jesus Christ and the early experience and testimony of the Christian church possessed striking elements of the supernatural.

It is an equally obvious fact that the Church as a whole today no longer possesses this supernatural element in its midst and, what is more, goes considerably farther—emphatically teaching that these things are not now to be expected or countenanced.

But the churches have been compelled to take notice of the claims of spiritualism all the same, even to the length of setting up official committees of enquiry. A very significant suggestion made by a minister on one of those committees was that the psychic gifts of the seance should be recognized as identical with the spiritual gifts which Paul enumerates in 1 Cor. 12:8-11.

Others, of course, of a sturdier allegiance to the old paths and the Word of God, have taken up the cudgel—in some cases very effectively—by writing against spiritualism on the lines of its following practices definitely forbidden and cursed by the Bible; of its obvious fallacies in some directions; and of its disastrous results personally in so many who have taken it up.

This has all been to the good, but unfortunately has been only on an almost entirely negative line.

A Positive Answer Needed

Our present purpose is not so much to presume to make yet another attempt to prove the error and danger of spiritualism as to endeavor to draw attention to the necessity and provision for a POSITIVE answer to its claims—a path not so well trodden, but whose value and necessity we trust must be apparent to all. The thirsty traveler in the desert is little helped by proof that the mirage is a deception, his great need is guidance to a genuine fountain of water.

Is it not a fact that, so often, popular errors have found their opportunity in the failure of the Church to present Truth that should legitimately be expected?

The denial that healing for the body has any place now in the ministry of the Gospel of Jesus Christ has given what is called Christian Science its great opportunity. The silence from so many pulpits of clear and forceful exposition of the revelations of the Bible concerning human destiny has given "Russellism" a wonderful chance to offer its apparent satisfaction to hungry and enquiring minds.

In like manner the denial of the supernatural in present experience by the vast majority of even evangelical churches and ministers has only played into the hands of the spiritualists.

We do not think that human desire for some measure of the supernatural and manifestation of the spiritual world is inherently wrong in itself; it is a natural outcome of the universal religious instinct. Like all other perfectly natural and legitimate desires it can be wrongly and illegitimately satisfied. The results will be the same as on other lines—ruin of the very powers thus abused. Herein lies, we believe, the principle that must make spiritualistic practices ruinous to those who pursue them regularly.

But the question naturally follows: is there not a legitimate satisfaction possible for human longing after spiritual manifestation? Has God provided true and ennobling means of gratifying all other natural desires and left this unprovided for?

The Bible And The Supernatural

It is not too much to affirm that the

whole story and revelation of the Bible emphatically denies such a thought. God is consistently revealed as granting varying manifestations of the supernatural from the opening chapters of Genesis to the last page of New Testament history. The manifestations vary in form and frequency; they are always traceable to a pure source of Divine wisdom and love; but they are always there.

Neither, be it noted, is this in any conflict at all with lives governed by the principle of faith; witness the supreme examples quoted in Hebrews 11. Faith does not imply a silent heaven; it is rather the life consistently lived to a heaven that in great crises is sufficiently vocal.

Let us boldly affirm, at least, that, in the great Divine revelations contained and recorded in our Old and New Testaments, the supernatural element is distinctly planted and firmly rooted by the very hand of God Himself, and that this very supernatural element contributed and contributes in a very large measure towards making those revelations so eminently satisfying to the human soul.

Our interest is particularly in the New Testament, and it is granted by practically all that the ministry of Jesus Christ and His earthly apostles was Divinely attested by the supernatural, and also that the early Christian Church was endowed with supernatural gifts of the Spirit.

Unfortunately it is almost equally universally taught that these supernatural elements in Christianity should no longer be expected; that they ceased finally, long centuries ago, about the close of the Apostolic age.

It is always difficult to find really convincing reasons advanced for this position. The most competent expositors we have examined give one the impression that they are excusing an obvious shortcoming in the Church and in their own experience today, rather than really expounding the Divine purpose revealed in the Word of God.

It is the attempt to place on God the responsibility of arbitrarily withdrawing certain gifts from the Church at a certain period; whereas the truer and more honest interpretation of the double witness of Scripture and History, would seem to be that the responsibility was and is with an unbelieving and lukewarm Church. The question, rightly understood, appears to be, not of a Divine withdrawal, but a human losing.

Wesley's Testimony

John Wesley, at any rate, appreciated this rare insight. We quote from his sermon, "A More Excellent Way;"

"It does not appear that these extraordinary gifts of the Holy Ghost were common in the Church for more than two or three centuries. We seldom hear of them after that fatal period when the Emperor Constantine called himself a Christian; and from a vain imagination of promoting the Christian cause thereby, heaped riches and power and honor upon the Christians in general, but in particular upon the Christian clergy. From this

time they almost totally ceased; very few instances of the kind are found. The cause of this was not (as has been vulgarly supposed) 'because there was no more occasion for them,' because all the world was become Christian. This is a miserable mistake; not a twentieth part of it was nominally Christian. The real cause was that 'the love of many,' almost all Christians, so called, was 'waxed cold.' The Christians had no more of the Spirit of Christ than the other heathen. The Son of Man, when He came to examine His Church, could hardly find 'faith upon the earth.' This was the real cause why the extraordinary gifts of the Holy Ghost were no longer to be found in the Christian Church: because the Christians were turned heathen again, and had only a dead form left."

Such a testimony, from such a witness, is well worth pondering. God honored

Wesley's faith by many instances of downright supernatural experience, as his "Journals" abundantly testify.

Present-day, orthodox Christian denial of the supernatural in the normal life of the Church is now definitely challenged—and it cannot be denied—by the spiritualists. Neither is the challenge merely doctrinal and theoretical; remarkable manifestations of some sort of presumably supernatural power are advanced as actual examples of the gifts of the Spirit possessed by the early Church.

It is not surprising that, among those with a truer conception of the character and purpose of the spiritual gifts of the New Testament and of their place as essentially concerned with the uplifting of Jesus Christ as Lord (1 Cor. 12:3), such a suggestion is revolting and blasphemous.

(To Be Continued)

-- SALVAGED --

I heard her mother tell her at the door, "Dear child, don't you know your father will not allow that?" but straight back to my study she came, carrying in her arms ever so tenderly about the most miserable specimen of a little cat I ever saw. There she stood in the doorway with an appealing look in her eyes, while I scrutinized the kitty with a loathing undisguised. Where she had picked it up I do not know, but it had been in the slime and the filth, and it was so nearly starved that its bones almost stuck through the skin. Its eyes were sore,—very sore; and its face was smudged with dirt.

Now I don't like cats, at best. I never could abide them. And a sore-eyed, dirty, starved kitten is the limit. But the tenderness of a little girl made me relent enough to say, "Take it to the back porch and feed it, but, my dear, we simply cannot keep it."

Mentally I proceeded to arrange some merciful way to get rid of it. The little girl would be going to school next morning. In her absence kitty could be placed in a bag, the bag placed in a car; a short run out to the country in the fresh morning air; the bag untied and laid beside the road near some hospitable looking farmhouse. Of course food would be left with the bag. Against a little girl's return from school next afternoon there would be a new dolly to help her forget kitty. That seemed to be a very good way out.

I was absorbed in some work in the study all afternoon, but now and then was half conscious of unusual sounds on the back porch, mingled with "meows." Afterwards it developed that some soap and warm water in a pan, a scrub brush and towel, had figured in a regenerating process, leaving kitty almost transparent, in spite of a liberal infusion of sweet milk and

softened bread. But the sore eyes seemed not pass remedy.

Late that night, the last one up, I went back to the kitchen to get a drink of water. A weak little "meow" in the corner said, "Look at me," and I turned to see a situation de luxe. The little benefactress had risked my displeasure by bringing kitty into the kitchen for the night, and oh, how she had fixed it up! Some comfy things from her dolly's own bed had been brought downstairs and tucked close in the corner. Hard by was a saucer with some refreshments gleaned from a little girl's own supper plate, and next to that, the top of a baking powder can with a bit of fresh water—all against kitty's hunger and thirst in the night watches. Gladly she would have taken it up to her own bed, or even remained to sleep wit it, but she was too wise to attempt either.

I stood stock still and gazed at the sight. At first it seemed a presumptuous thing—a piece of insubordination. My child was not in the habit of overriding my wishes in such a manner as this. Then suddenly I experienced a complete change of feeling. I caught a vision of the beauty and tenderness of what she had done—out of love for a poor little sore-eyed cat. Kitty had looked up at me and "meowed," and had half crawled, half tumbled, off the little bed to come toward me. I softly picked it up and put it back to bed. Then I went out and closed the door, and went upstairs where a little flaxened head was deep in a downy pillow. For a long time I looked at the child, so peacefully sleeping—the sleep of a conscience untouched by bitterness.

Next morning, as the sunshine came streaming through the window of her room, I sat again on the side of her bed,

and she opened her eyes as I stroked her forehead.

"Little girl," I said, "I have some good news for you." With a puzzled expression, half awake, she asked me what it was.

"We're going to keep kitty for our very own," I announced. Instantly she sprang up and threw her arms around my neck. "Oh daddy—joy—joy—it's what I most wanted of all the world."

And it was to me a picture of Christ.

Like that little cat, I was in my sin a loathsome thing to God. Covered with the slime and the filth of my own base passions; weak as water, and sore and blind-eyed, I was an outcast,—lost—with none to desire me. But One saw me,—saw me in my dirt and sin,—and loved me; picked me up,—washed me,—and brought me to my Father's house.

Kitty has been fully incorporated into the family now. Under such balmy treatment, it quickly picked up flesh; its coat became fine and white and glossy. It is the most frolicsome, the most audacious little cat you ever saw. Yesterday I was talking on the telephone, and I found myself gently lifting kitty down from the back of my neck where its purring was interrupting the free course of conversation. Adopted! bless you, yes. "And you hath he quickened, who were dead in trespasses and sins. . . . For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry Abba, Father . . . and as many as received him, to them gave he power to become the sons of God, even to them that believe on his name. . . . For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Oh! Matchless Christ! Wonderful Saviour!

—Wade C. Smith in Sunday School Times.

HEARING RESTORED AND HEALED OF BLADDER TROUBLE

Last summer at Elberon, N. J., during Full Gospel meetings, God saved me and baptized with the Holy Spirit. Evangelist Bert Williams gave a sermon on divine healing and said, "If anyone will believe while I am speaking, he may be healed before leaving the tent." I believed and the Lord healed me of trouble with my ears. But to my surprise, the next day I was healed with greater power. I was speaking to my sister about my ears being healed, when I felt as if someone had taken a handful of gravel and thrown it into my bladder. Then I said, "Glory to God, I am healed!" But that is not all, the dear Lord healed me again. I had had blood poisoning—had doctored 2 years, after which it left me with severe pains in the side and back. The Lord has taken it all away. The Lord has done so much for me, I praise Him night and day.—Mrs. M. Schuler, Asbury Park, N. J.

FROM "JAZZ" TO "HALLELUJAH"

A College Graduate's Testimony

"Jazz" Palmer preaching the Gospel! What can the explanation be! Not that he found such joy in church entertainments that he left the allurements of the college man's social life to enter into the intricacies of church organizations! Not that he has just gone off hysterically, or even merely emotionally, into something that will not last, for it will last for eternity, and has already lasted much too long for such an explanation. Not that he has seen the world's need, and felt the challenge therein that must come to the young man who sees it; though all that has come. Not that he always expected to be doing some kind of work similar to that; because he never expected to be even suspected of such intentions. No, and not any other explanation, but that Jesus Christ is, indeed, "the same yesterday, and today, and forever," and that he has met that Glorious Person Himself (even as one other, on the road to Damascus, met Him), and has found Jesus to be the same Lord as did the apostle of old. Nothing else could explain the metamorphosis, the marvelous yes, miraculous change that has come in his life, over-night.

In these days, much printers' ink is used in both fiction and supposedly learned discussions of the "younger generation, and its many problems." We read stories of wild college dances, of the general looseness abroad among the young folks, the revolt of youth, and on and on, endlessly, from the viewpoint of both those older and those younger. It is all more or less true, and it was from such a life that I was taken by the Lord, to serve Him, and to preach the unsearchable riches of Christ. If you can picture a typical undergraduate at College, you can picture me, with a little bit added. Returning to college after the war, I had had, as an officer in the army, a taste of what people so often miscall "life," and I decided to make "the most" of the three years I had ahead; and a large part of what I considered making the most of it, was getting my share of what I supposed to be the "heritage of youth;" and that explains why I understand from first-hand experience what all these stories in the magazines are trying to picture. But after the war everyone at college had much the same idea; so it was not by sitting still that, among the hundreds going madly at the same thing, I found myself with the doubtful distinction of being the one man on the campus called "Jazz." You must fill in all further details, and you have the materials. If not, just read some college story in a magazine, and there you are.

The scene changes to a small town in the White Mountains, whence I had gone after graduating to make money by equipping everyone with all the alumni-

num they could use. The first night I found my way to the parsonage of the Methodist Episcopal Church, and introduced myself as a Methodist, for you must know that I had joined the church at eleven years of age, with the other children. I wanted to find out about the town, and get a place to board, but before I could find out what I wanted, I was conducted into the diningroom, where they were just going to have a circle of prayer." I didn't know how they made a circle out of prayer, for the only kind I had known of was a short quick line. I was introduced to "Sister McKinley," but who she was I didn't know, although I did know that she acted different from anyone I had known yet. A lady of some seventy years, and somewhat of a cripple, she reached up her hand, and with a smiling face, lighted by a light I had not seen before. She didn't say even how glad she was to see me, or anything but this: "Are you a Christian?"

It was so disconcerting! "Why yes, I — I — I — that is, I belong to the church." I might as well have said, "Of course I am, I live in the United States," for it meant to her, "No, I don't know the least thing about real religion," without her having any trouble to make the interpretation. I was all business those first few days, but I had felt strangely drawn to that dear soul, and I helped her over to the evening church services and back, and did all the little things for her my slow brains could think of. Evening after evening I would desert the young people I had met up with, and talk with this old saint of God. I wasn't interested personally in her belief, but I felt curious to find out her belief, for it seemed such a comfort to her. I didn't expect to even try to make her see what I then considered the truth of evolution, nor did I have any mind to tell her of my "broad-minded view of Jesus as simply a good man." But I began to find that she had something in her life that was real; and soon I began to realize that it was Someone! She could tell me of answers to prayer as long as I would listen; for she was living on a nurse's pension of one hundred dollars a year, and, having no way of earning more in her condition; she trusted God for the rest, and had never been disappointed. I had seen all sorts of people in my adventures who should have been happy but weren't; and here was one who seemed to me to be one who could hardly be expected to be happy, yet so contented, and so filled with peace and joy that it made even my heart hungry to be connected with the Fountain-source of such satisfying waters.

But there was another reason besides all our hours of talking, for my growing

interest. I found out afterwards that she lay awake for hours and hours night after night, agonizing in prayer for me. There were those to tell her that she was wasting her time on me, that I was not really interested; but she continued to get hold of God for me, and I continued to grow more interested. I obeyed her instructions to read the New Testament, and though I could scarcely have explained the difference between an epistle and a gospel, I would open at random and read until I felt I had done my duty. It was like reading over a telephone directory, for all the meaning I got out of it. But one night I must have opened to the third chapter of John. I would always read the red letters because it was JESUS I was getting interested in, and there in red, so that I knew He said it, I read, "Except a man be born again, he cannot see the kingdom of God." That was the first time the Bible became to me the Word of God, and it rushed over me that, whatever it might mean, I had never been born again. I was troubled in my sleep, and the next morning as soon as I saw the dear old lady—long since called "Aunt Lizzie"—sitting out on the piazza, I ran to her, and blurted out what to me was a discovery, that "If you weren't born again, you wouldn't even see the kingdom of God," and "Was that true?"

Was it true! That was what she had been trying to tell me in a hundred different ways; but it had only then gripped my heart. From then on, I was hungry for God, and ready to do business with Him anytime I found out how. She told me of the surrender God would want of me, and that I would have to give my life to Him, that it might even be that He wanted me, even me, to preach the Gospel! Well, one Sunday night, after service, at the house, I said I wanted to be prayed with, and I kneeled with the small family beside the dear old Christian. One or two prayed, and then she told me to pray, and I prayed the penitent prayer she taught me. Oh, the joy of that night! I was made over that night from "Jazz" Palmer, the modern college free-thinker and sinner into a "new creature in Christ Jesus." Jesus entered that room, and for the rest of eternity I was different, I was saved!

There is a book-full to tell, how my heart grew hungry for the sanctified and Spirit-filled life that she told me of. Once in a while when I was especially conscious of the nearness of the Lord, she would speak a word or two, or sometimes more, that I could not understand. Then she explained that Jesus was blessing people the same as He used to, and when I read about people speaking in tongues as the Spirit gave them utterance, in the days of the Apostles, it was all right with me. I had found part of the Bible to be actually true, and I had found Jesus to be gloriously alive, with no loss of power, so I wanted all He had for me. I knew the greatest majority of professing Christians knew nothing of Christ's power to save and keep, so I

"THE GREAT SHEPHERD." By Pastor S. A. Jamieson. Contains much needful teaching for Pentecostal saints. Price, 50 cents, postpaid.

had cast off all preconceived ideas, and trusted wholly to the Lord I had found so near and dear, and in the Bible where-in I had found Him. So it was that, the next Sunday, I wanted to be prayed with again, for if a little was so wonderful, how much more glorious would all that He had for me be! Indeed!

It is too bad to leave out the details, but the main thing is that the Lord Jesus again entered the room, cleansed my heart, and showed me His Gospel in a series of visions, and called me to preach. What if I was under the power of God from ten-thirty until nearly two in the morning! I had read of Saul falling in the dust of the road, so, when I found myself lying on a couch, I knew I wasn't anymore fanatical than the Apostle; and besides, I knew nothing at the time it was going on, "save Jesus Christ and Him crucified," for I saw Him being crucified in very deep before my eyes. What agony of soul! But what joy unspeakable and full of glory as the Christ who changeth not, the living Jesus, swept into my heart and took His rightful throne while I bowed low in awe and reverence!

The days ahead had many dangers and fights, but God took me through. I found that I didn't have to learn how to be a Christian but that I already was one. "Old things are passed away, behold! all things are become new!" No fights with the old evil desires, for they were gone. I could go on doing as I wanted to do, but with this marvelous difference, that I found that I only wanted to do those things which pleased Him. Praying was my chief joy, and reading the Bible began to be like being at a banquet. Nothing interested me more than talking with the Christians, with the wondrous One, the lowly Nazarene, the chief topic of the conversation. It is all story-like, how God kept me from my unwitting mistake of starting at a school of theology, where I would have been told that such experiences as mine were not real, and much more that would come under the head of "modern theology;" how wonderfully God opened the way for my entrance into Gordon College of Theology and Missions in Boston, after many had been turned away; how He met my needs, and helped in my tremendous task of readjustment to my new surroundings and my new life. Then, dear old "Aunt Lizzie" came to Boston, and my first words after greeting her, were, "Oh, I need to be baptized all over again;" for I had grown so hungry for those times when Jesus Himself entered the room to bless us.

We spent many hours together in prayer, but my heart grew more and more hungry. She hadn't "harped" on speaking in tongues at all, but I knew that that question was to be settled, and one night I was led to the fourteenth chapter of first Corinthians, and near the end I read, "Forbid not to speak with tongues." Well, I thought, I really have been forbidding to speak with tongues, by my very doubting attitude, so I got down and asked the Lord to take me and make

me wholly after His will, and told Him that I surely did not forbid to speak in tongues, but that I wished most to glorify His name. So it happened that two nights later, while I was praying with two students in the cellar room where dear "Aunt Lizzie" stayed, in a converted coal bin, God answered our prayers. They prayed for the fire to fall, and I said "Amen;" and for the windows of heaven to be opened, and I said "Amen;" and after we had prayed, the old sister laid hold on the horns of the altar. When she prayed she talked to God. I was not expecting or asking for any special manifestation of the Spirit; and, in fact, I had never really seen any such working of the Spirit; but suddenly I found myself again in the hands of God. I was given another and deeper revelation of Jesus, so blinding in His brightness, that my soul seemed almost to burst with love and joy; and I found myself speaking in tongues as the Spirit gave me utterance, as in Acts 2:4; 10:46, and elsewhere in Scriptures. Oh, what new-found joys! what undreamed of ecstasies! what new victory! what a precious walk with the lowly Nazarene, the King of kings! Only those who have tasted of the joys of the walk in the Spirit can ever know!

Since then God has taken me to various places, from Maine to Florida, and though I am so young a Christian, and have so very much to learn, it has been my heavenly privilege to pilot souls into the same joys. And as a corollary, I found Jesus to be the same yesterday, and today, and forever in all lines. I had worn glasses for thirteen years, as I had compound astigmatism and farsightedness. I was not able to do without them, even a short while, without severe pain; but when I came to see that James 5:14 is as true as John 3:16, I wanted to be able to invite people to Jesus to let Him heal them, without glasses on my eyes. Praise God, when I submitted myself, and the elders of the church anointed me with oil in the name of the Lord and prayed over me, I had a pair of new eyes, and the old bothersome, expensive glasses were a thing of the past!

To complete the story, it may be interesting to know that a sister of some ninety summers in Washington, D. C., now with Jesus, fell to calling me "Hallelujah." So "Jazz" Palmer became "Hallelujah!" What can explain such an experience but that Jesus is combing the world over, in these last days before His return, for those whose hearts are open to the message. Young men all over the country are getting on fire for God. Old men, young women, and all sorts and kinds and descriptions are listening to this message of Good News, that Jesus hasn't changed or weakened; and they are being blessed and carried on into the deep things of God. Let him who has eyes to read, see! God IS working in a mighty way in these days! Are you getting your share of His blessings? Have you found out these things by experience? If not, don't waste time.

"Seek ye the Lord, while He may be found!"

—Walter Isaiah Palmer, 347 Federal St., Greenfield, Mass.

MOSQUITOES SUBDUED THRU FAITH

At the opening of a revival at the Blodgett Log Camps, friends secured a room for me at the hotel. At once, I discovered that the mosquitoes and other pests were so terrible that I wondered what would become of me. The Lord whispered, "Pray." I said, "Lord, I haven't the faith to surmount this unbearable situation." But the woman of the house did her duty; and I slept well three nights. The fourth night, the mosquitoes returned with great force. It occurred to me that Sister Mattie Perry of Marion, N. Car., prevailed against mosquitoes thru prayer; my wife had done the same; I had tried, but failed, and failures are against us. But Luke 10:19 came vividly into my mind, "Behold, I give you power to tread on serpents and scorpions and over all the power of the enemy: and nothing shall by any means hurt you." I began to meditate upon this line and look up; and the mosquitoes became less noisy. This strengthened my faith. I persisted and the Lord in me prevailed. Not a mosquito sound could be heard. Of course, I praised God. I was not bothered with them that night. Next day, I asked the hotel keeper if she had any of the preparation that she had used a few days before for the mosquitoes. She had used it all up. That night they began again singing furiously about my bed, but my faith kept them away. I could hear Brother Benton, a co-worker, slapping and fighting them in another bed, and I said, "Brother Benton, come over a minute and see for yourself that they are not disturbing me." He replied, "I'll stay longer than a minute if they will let me alone." He came and found them perfectly quiet, and went to sleep upon my bed. —Evangelist S. C. Johnson, Box 476, Laurel, Miss.

Some Helpful Books

Purpose in Prayer, by Edward M. Bounds, postpaid	1.35
God's Best Secrets, by Andrew Murray, postpaid	2.20
Prayer Life, by Andrew Murray, postpaid	1.10
Mary Slessor of Calabar by W. P. Livingstone, postpaid	2.15
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The title is self-explanatory. \$1.20 postpaid

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A series of expositions of the Levitical ritual showing its typical significance. \$1.40 postpaid

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"THE BROODING PRESENCE." By J. Elsworth Perkins. Deals with the subject of the Holy Spirit. Price, 50 cents, postpaid.

MISSIONARY DEPARTMENT

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

LOYALTY

Loyalty is the quality or state of being loyal. It is devoted allegiance to a worthy cause, or hearty service rendered in love. Loyalty, therefore, becomes the basic principle upon which rests the success of an organization or fellowship. The efficiency, then, of the Foreign Missionary enterprise of the Assemblies of God depends upon the loyalty of its constituents. The basis of co-operation must ever be the loyalty of its fellowship.

Loyalty implies also faithfulness to duty regarding our fellowship. Man owes supreme loyalty to God, and this will determine, and make him faithful to his duty to himself, to his family, to his country and to his church. Loyalty to God involves loyalty to the church in all its God-appointed interests.

The great work of the church is world-wide. The basis for this is the Great Commission. "Go ye into all the world and preach the Gospel to every creature." That is why the church was formed on the day of Pentecost—to be a witness to the uttermost part of the world.

Some Christians are opposed to the idea of anything that savors of organization. What is an organization? It is the systematic unification of individuals into a body whose members work together for a common objective or end. Organization in the church is systematized fellowship for some divine purpose.

The supreme objective in life is development, continuation and propagation for the glory of God.

The objective of the home, or family relationship, is likewise the development of the race whether conceived of as individuals or as a whole. This involves the idea of the nation, or one's country. In the government of a nation, two cardinal principles are involved, namely, loyalty and cooperation. The government which seeks for the highest development of its subjects in happiness and prosperity is the government whose subjects are the most loyal to it.

This same principle is also true concerning the church, the body of Christ. The church that understands and accepts its God-appointed objective is the church whose members are the most loyal to Christ, to one another and to their organization.

Our work in its missionary activity is sadly handicapped because many of its members are disloyal. They have no systematized objective in giving to Missions. Missionary work to be successful, must be systematized just as the home, the family, the state or any other concern that is going to do efficient work.

Some of our finest men and women have volunteered their lives in sacrifice to Missions. We have sent them out to lands lacking in the comforts and natural benefits which we all enjoy in the homeland. We were going to back them in prayer, fellowship and finances. But after a time of separation, we lose interest in them. Others come on the scene. They enlist our sympathies, and soon our offerings flow in promiscuous channels. We so widen our activities in different and disconnected directions and interests that we become like a river whose channel has become so wide that it is too shallow for navigation.

Lots of Pentecostal people are just so shallow in Missionary giving. They spread out in independent lines without any concerted action. Why? Because of the lack of loyalty to our central organization. The members of a family are expected to be loyal to their own household. So ought also the members of the household of faith to be to their family.

There is a story told of a minister returning from a distant farm who was crossing the fields to save time. Under a tree beside a pond he came upon a man in the act of drowning a dog. "What's wrong with the dog?" inquired the minister.

"Well, ye see, sir," replied the man, "it's like this. When he was a pup, he was all right, and we were all very fond of him, but now he's got to be a regular nuisance. We're always losing him. He follows everybody. And the dog that follows everybody is no good to anybody!"

The Scripture says, "Take heed to thyself that thou offer not thy burnt offerings in every place thou seest."—William M. Faux, Missionary Secretary.

NEEDS

About \$2500.00 is needed to complete the buildings begun at Labrang and Rongwo, Tibet.

Nearly \$3,000.00 is yet needed to complete the building projects at Bettiah, India.

At Laheria Sarai, India, \$700.00 is urgently needed to repair the roofs which were damaged by heavy hail storms.

A revival of old-time power in the healing of the sick, conviction of sin, salvation of souls, and overcoming powers of darkness. More infilling of the Holy Spirit in our lives.

A tremendous wave of prevailing and united prayer in the interest of Missions at home and abroad.

PERSONAL

Brother and Sister Arthur F. Berg are now located at Basile Congo, and are to be associated in the work with Sister Richardson.

Sister Fannie Van Dyke sailed on the 9th instant on the Steamship Caracas for Caracas, Venezuela. She is returning to the field to resume work as a missionary. The Lord bless her.

Brother H. C. Ball is meeting with hearty welcome from all the Mexican pastors during his itinerary among the Mexican Missions and Assemblies in Mexico and the border.

Brother Gustave Ericson expects to sail from Brooklyn, New York on the "City of Venice" for India. He will, for the present, be located at Chapra associated with Brother and Sister Timrud.

Brother and Sister J. E. Perdue are expecting to sail from Vancouver for So. China on the S. S. "Empress of Asia." They will go to Canton to enter the Union Language School for language study.

You will be delighted to know God has answered prayer in behalf of Brother Blakeney. News comes: "He has improved to such an extent that on Tuesday he walked down to the brick yard and marked a tree for his two men to saw up. Early in the afternoon he and a number of carriers went to the bush for a month's rest. He now sleeps well." Pray for his complete recovery.

Sister Bendiksen of the Congo is now located at Mukulu opening a new station. Brother Christiansen and family are also associated with her. They are now working hard on their two dwelling houses. They must be up before the rains come. They also expect to erect a chapel, schoolhouse and children's home. These missionaries are also studying hard at the language.

Sister Christiansen gets the meals and nurses the sick. Ruth the eldest daughter, takes care of the school children. They all cling to her. The eldest son is a gardener. He is busy planting and helping otherwise.

There are abundant opportunities here for opening up outstations. Workers are needed. Pray. The property will belong to the General Council.

SOUTH AMERICA

A piece of ground, about two blocks, nearly one block square, has been secured for the Mission and school at Cochabamba, Bolivia. A Christian man gave \$500. The price paid was \$600. \$350 was borrowed from the bank to pay the balance of \$100 on the lot and \$250 to begin the erection of the necessary buildings. The stones for foundation and construction were also donated.

Here is an excellent opportunity to assist in the erection of the necessary buildings.

WITH THE LORD

Word has been received that our beloved Sister Bailly, wife of Gerard A. Bailly, of Caracas, Venezuela, suddenly went to Glory from Riverside, California, on July 26. She had apparently been well, canning fruit on that day. In the evening they were at prayer when she suddenly put her hands to her head and cried, "Oh, my head, my head." Her younger son who was with her rushed to her side to pray for her and she was gone in a moment.

Sister Bailly was a wonderful woman, reared in a well-to-do home, with a college and musical education, with a wonderful voice for singing. She was very talented. She was so humble and had a loving heart. She dearly loved the people, she was interested in everything that touched the people. She longed to get back to Venezuela with the dear people. She never spared herself, no matter how hot the sun was, if someone needed her, she was ready to go. She was a real missionary to the people and a real mother to the new missionaries. Her heart and soul were in the work. She loved to help anyone. She was an excellent mother, exerting home work influence and was a blessing to all who came in contact with her. Her works will still follow her.

The Evangel readers extend to our Brother Bailly our heart-felt sympathy in the loss he sustains. He has our earnest prayers that the God of Heaven may comfort him and heal the broken heart. Her gain is our loss. This is one more tie to draw us closer to the Throne of Grace.

CHINA

A Little Vacation

We are here at the Coast for a little rest, we are trusting God to refresh our bodies and feed our souls these days so as to be better fitted for His service in the fall.

This is a very quiet restful place for missionaries, the hills and the mountains are beautiful and we live right near the water and get the lovely breezes.

This is the place Robert Morrison (the first missionary) labored in and he was laid to rest here in one of the little cemeteries and a nice stone marks his resting place. We like to go to the little cemetery and read of all those who have been laid to rest till that great resurrection day when they shall arise to meet our Lord in the air. Praise Jesus!—Sister Bella Miltscher.

Revival Waves

The Spirit is deeply working in our outside Mission. Recently, an eighty year old woman has come to the Lord and applied for baptism. Others have been saved and there is a growing spirit of prayer and of course interest among the people. We must look out for a larger hall in the same neighborhood as this one is far too small. Despite the intense heat the heathen come and even stand at the door quietly listening to the message that goes forth from the Word and some are getting interested. There have been some healings in our midst in which God's Name has been glorified.

Several little new ones have recently been added to our orphan family, one little one of four just saved from a heathen cloister, and another of seven from becoming a child wife, a life of worse than slavery in her mother-in-law's home. We have two little boys; John and James, whom we are praising God for saving. —Sister Nettie D. Nichols.

WORKERS NEEDED

Bolivia

For Bolivia a married couple and one single man are urgently needed. One of the men should be mechanically inclined for such work as carpentry, electric wiring and should have a knowledge of manual training to teach in the school. We could also use a sister with a knowledge of dressmaking, music and typing. Workers are needed who have a practical training.

The workers must be of strong character. One is needed with ability for leadership. Should be able to acquire the language. This is a pioneer field. The climate is healthy.

Tibet

Ten new missionaries, preferably men, wanted for the Tibetan work. These men should have real self-sacrifice, endure real hardship as a good soldier of Jesus Christ, who can intercede for souls, who have sufficient humility to get along with their fellow-workers and who love the natives. We want men who will apply themselves to and master the Tibetan language, who have good physical health and above all who are filled with the Holy Spirit. Chinese workers are also needed.

Beloved, pray the Lord to raise up men for Missionaries.

A MISSIONARY'S CRY

Our crying need all along has been that God will take us unto Himself for a real, in auto logic, "overhauling." One at home little realizes the real fight a missionary has in with all his other doings to have a daily quiet hour for communion with the "Elder Missionary." One can read the Word, chapters a day, but it does not fill the place of prayer. Rather than change the usual prayer made by fellow Christians I would like a new one added "Lord help the missionaries to pray as they ought." As we white workers pray so the natives will have the desire to pray. We long to see a real moving of the Spirit on the station here but it can only come about as we ourselves set the pace. We realize the goodness of God toward us in keeping us in this land of death.—Brother Fred G. Leader.

SOUTH AFRICA

Bro. Law reports 7 natives have been saved thru his ministry in the Transvaal. A building for worship will soon be erected at Robinson. The natives will help. A site will be granted. Praise the Lord.

Mission workers are much needed in South Africa. Who will volunteer?

CONGO

We have now been here two weeks and the Lord willing, we expect to remain here. After the time of sickness at Uvira in December and January we felt that our work in Uvira was finished. The Lord made it very plain to us that we were to leave. A little baby was thrust into our care through the death of her foster parents—her mother had died less than a year before, and her father had returned to Sweden with another child. This little baby whom we are caring for was born in a climate like Uvira and with fever in her system. Little Agnes must have a change of climate. We went to "Nya Kazila," as you already know and the brethren there were eager for us to stay, but all the while we could not forget or feel restful about Sister Richardson here at Masisi alone. Neither could we believe it to be God's will for this field to be given up. However, we were unable to learn God's definite will in the matter except that we felt we must come up here for a visit. Since coming here we both feel that the Lord would have us stay here and help to carry on this work.

We found Sister Richardson quite well although tired, which is not to be wondered at considering the work she had been doing. She had just completed a "Reed" Chapel. We have missed Brother and Sister Leader, but as they feel they are in the Lord's will we are sure they will be happy at Gombari.

Sister Richardson has school every afternoon and the interest shown is very encouraging. Not only a number of small children come but also young men and girls and women with babies on their backs.

The Sunday services are very well attended. Last Sunday there were at least 250 people present. A large number held up their hands expressing their desire to follow the Lord, but of course time will tell how many really mean it from their hearts. We believe there are many here whom God wants to save and by His grace and power they shall be won for Him.

We are both well and happy. The climate here in the hills agrees with us. Considering Congo as a whole we think the climate here to be very good. We both love the hills and the people of the hills. Praise the Lord! This is one of the highest inhabited parts of Congo.—Brother and Sister Arthur F. Berg.

MEXICAN WORK

The work at Monterey is in an excellent condition. Brother Ball has preached every night in a series of meetings. The Lord has done wondrously in this city. There are over one hundred active members in the assembly.

The San Antonio District Meeting was held at Laredo, Texas. Brother Lupe Flores is the pastor. The Assembly is growing. The Convention was a great incentive to the work.

THE LETTERS OF JESUS

An exposition of the letters to the churches found in the second and third chapters of Revelation.

\$1.40 postpaid

REPORTS FROM THE FIELD

WALDO, KANS.—The Lord is still working in this place. There were 29 out to prayer meeting last night. The average attendance at prayer meeting is from 20 to 25. Pray for another revival in this place.—Brother Bjork.

BIGFLAT, ARK.—This is a new assembly. We came here about one year ago for the first meeting, and the Lord has given us about 50 saints and a church to worship in, for which we give Him all the praise. The interest here is growing all the time. Brother Walthall was with us the last of July, which was a great blessing to us.—Roy Canady and wife.

SHARON, TENN.—Our meeting at Christmasville, near McKinzie, Tenn. has closed. Sister N. T. Hearn, Sharon, Tenn., was my co-worker in this meeting. It was the first Pentecostal meeting ever held in that section. Interest was great, crowds large, and another meeting is wanted this fall. The meeting was held under a brush-arbor. Any one in Tennessee wanting a meeting can do no better than to secure the services of Sister Hearn.—W. V. Kneisley.

HUNTSVILLE, TEXAS.—Just closed our camp meeting near Huntsville, Texas. Glory and praise to the Lord for the results. Many were healed of different diseases; 22 were baptized in water; 43 were baptized in the Spirit with signs following as in Acts 2:4. I don't know how many were saved, but am sure that there are many saved who did not come into our church.

We set our church in order Sunday, Aug. 3, with 58 members enrolled. We had with us Brother Doyle Davis and wife and other helpers from Houston, Tex., and Brother A. J. Stork; and God did wonderfully bless in that meeting. Pray for the church and for us here.—G. R. Barrett, pastor.

BACK IN THE COUNCIL FELLOWSHIP

John Goben reports, "I have just closed a meeting at Little Rock, Ark., and am glad to report victory through the Blood. Brother P. C. Nelson of Detroit, Mich. and I conducted this campaign together. We had a large tabernacle rented that seated something like 3000 people. The power of God was in our midst, a good number were saved, and we had seekers for the Baptism of the Holy Spirit, as well as some remarkable healings. On my way north from this meeting in Little Rock, I stopped off at Springfield and talked matters over with Brother Welch, and have taken out my papers with the General Council and expect to work from now on in full fellowship with the Assemblies of God."

YELM, WASH.—We have closed a very good meeting at this place, which we held in our little tent. Truly the Lord was in our midst from the first. Several were saved, 17 followed the Lord in water baptism, and one sister received the Holy Spirit with the SIGN following. Jesus shall have all the glory. Great conviction was on the people the last night. There was splendid interest, and the majority of the community have felt that the Pentecostal teaching is the WORD of GOD. We go to Kelseyville, Calif. for a tent meeting. We need the prayers of all the Evangel readers. If any of the Lord's children live in that community, we would be glad to have them attend these meetings.—Evangelist Thomas Griffin and wife, Box 243, Kelseyville, Calif.

ORANGFIELD, TEX.—About 4 weeks ago Brother Robert A. Fillingim and myself and wife started a meeting at a community schoolhouse, known as the Vick School, which lasted about two weeks. About ten came through speaking in tongues as in Acts 2:4. Also several more were saved and there were some healings. From there we went to another settlement and held a meeting for about two weeks. About five got through as in Acts 2:4, and a few more were saved. The whole country was stirred. Praise the Lord, He sent conviction to the hearts of the people in an old-time, Holy Spirit way. Some of the hardest people in that community came to the altar. Also the dear saints were revived. Any minister in fellowship with the Council, passing this way, will find a hearty welcome. The work started in that place about 17 years ago.—A. F. Carr.

FORT SMITH, ARK.—Brother M. M. Pinson has been conducting a meeting here for the past two weeks. He is an old-time Pentecostal preacher, and believes in a clean life and fellowship in the Spirit. He preaches the Gospel fearlessly, which brings old-time conviction to sinners. Souls are getting through in almost every service. We are praising the Lord for His presence with us. I have been pastor of the assemblies at Fort Smith and Van Buren for about 3 years. The Fort Smith assembly has built a nice little church, and we have it paid for. The Van Buren church was in debt, but, by the help of the Lord, we have it freed from debt now. We have a fine company of saints at each place. My time as pastor will be out the first of October, and I am thinking of going on the field as an evangelist. I will consider calls after Oct. 1. These assemblies will be open for an efficient pastor. They are fine assemblies and are worthy of a good man. We covet your prayers.—Pastor C. A. Lasater, 1900 South R. Street.

SMOKE RUN, PA.—Praise God for help here. Last Sunday, Aug. 10, we organized a S. S. with 68 members to start. At 2:30 we held a service and organized an assembly of 70 members with Emanuel Godin as deacon. Three trustees were appointed. Then we proceeded to a dam a few hundred yards away where 23 followed their Lord in baptism. The youngest was 8 years of age and the oldest a dear saint, a sister coming out of the M. E. Church, 77 years of age. She is Baptized in the Holy Spirit according to Acts 2:4. Praise the Lord! In all we have baptized 11 Catholics, some from the Greek Catholic and the others from the Roman Catholic Church. This work was all done in the short time of 4 weeks. All the praise be to God and our Lord Jesus Christ through the Holy Spirit. The work is still going on, 74 having received the Baptism in the Holy Spirit up to last night, Aug. 12. The saints have a place to worship when we leave here. We were assisted in the organization by our dear Brother C. E. Conrad of Allentown, Pa. We expect to open a campaign in Massillon about Aug. 20 to continue as long as the weather will allow us. Evangelist David D. Lewis and wife, Massillon, Ohio.

PUXICO, MO.—We just closed a tent meeting here that was truly a repetition of old-time power. Brother W. J. Higgins, pastor of Upper Alton, Ill., and Brother G. W. Lawson of Wood River, Ill. were the chief speakers. God's blessing to the unsaved was extended with such force that the altar was filled to overflowing, and each night many would find Jesus as Saviour and Baptizer. The first Sunday of the meeting our Sunday school gave a fine basket dinner spread on a table nearly 100 feet in length, and it was enjoyed by an immense congregation. Brother Lawson spoke in the forenoon on the future home of the saints (John 14:2). In the afternoon Brother Higgins brought forth a message from Rev. 1:18. On the last Sunday afternoon Brother Lawson spoke to men only. The meeting was truly appreciated and attended by an enormous congregation of men seeking for truth and righteousness. The evening service was attended by a crowd of about 1500 people, which meant much for a town the size of this one. It is quite interesting to know how many preachers passed by and were in this meeting. They were A. F. Slinkard of Sikeston, Mo., G. V. Work, Sturdivant, Mo., Alex Ferguson, Percy, Ill., D. G. Hotto, Risco, Mo., and Chairman J. E. Spence. Their presence was blessed to us. The fire is still burning. Praise the Lord. We ask your prayers that we may so lift Jesus up to the people that they may accept Him as Saviour, Baptizer and Healer.—Pastor A. A. Wilson.

Every Council Assembly should use the new Song Book, "Songs of Pentecostal Fellowship." Send 30c for sample copy manilla binding, or 35c for copy in flexible cloth.

THE REVIVAL IN SAN JOSE

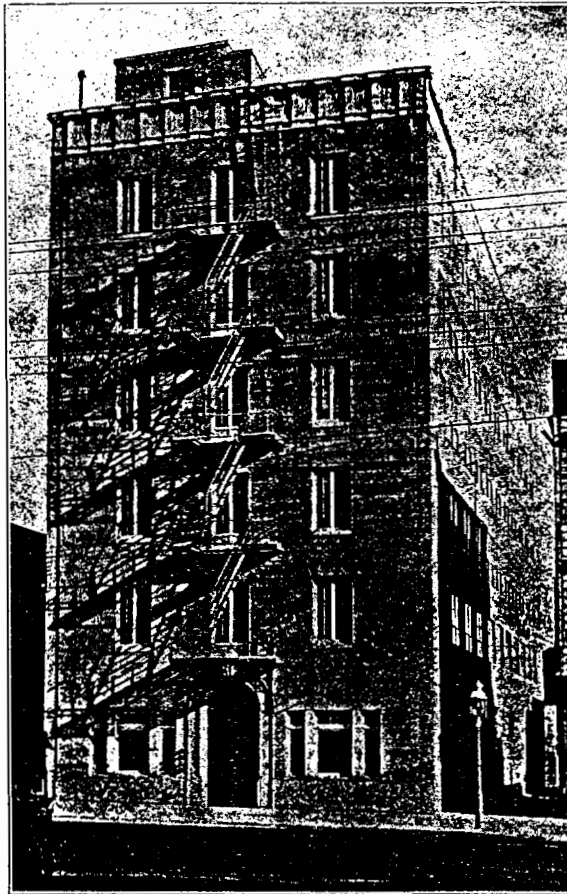
If you were to drive out from San Francisco through the Santa Clara Valley for 40 miles, you would come to the growing and thriving city of San Jose. Should you drive about the city, you could not but admire its many beautiful bungalow homes; and no doubt you would say, "What a large number of fine church buildings they have here." Brown stone, concrete, vine-covered, they occupy the finest sites in the city. Twice a week, on the Lord's Day, their massive doors are flung wide for the public. Possibly one other night in the mid-week a small side door is opened into a lecture room to admit a few faithful saints for prayer. All the rest of the week they are locked and bolted. Just now, vacation season, some are closed entirely with notices on the outside—"Opened in September."

You are looking now for a place to park your car, and you drive around to San Antonio Street and find an open space, possibly in front of the First Baptist Church. A big sign meets your gaze. "This church is never closed." Banners, with big letters announcing the tent meeting around the corner, are floating in the breeze; scripture texts are on the doors and walls. You walk into the open door, up the stairs and, for a moment, you may wonder if you haven't made a mistake and walked into a real estate office. A woman, the secretary, is seated before a large desk with papers and letters stacked high. She is making her fingers fly over the typewriter.

Another door marked "Private" stands open, which evidently is the pastor's private office; but he is never very private, for a continual stream of people are there to see him. They come from every part of the earth it seems—poor, troubled souls many of them are; some have sick bodies, and "would the doctor pray for them?" Of course he will; he is never too busy to listen to their story and to point them to Jesus the Healer of body and soul.

You pass into the upper gallery and follow the sound of voices pitched in rather a high key. You open the door of what is called "The upper room," and a dozen women are seen on their faces before God weeping, praying for sinners, asking the Lord to bless the pastor and the tent evangelists and to use them to win souls. Upon inquiry, you learn that

this room is seldom empty; some one is there praying all hours of the day; 365 days of the year this church is busy working for souls and the upbuilding of God's kingdom. "What makes this church so different from many others? Why this aggressive, glowing spirit among the people?" you ask. Well, we



Glad Tidings Bible School Building
San Francisco, California.

will tell you the beautiful story just as the pastor told us:

Until three years ago the First Baptist Church's doors were always closed except two or three nights a week; cold, silent it stood, while past its barred doors surged the busy crowds, multitudes of weary hearts and hungry souls; giddy, gay, worldly young feet hastened swiftly by to seek pleasure in sinful resorts whose open windows and doors were flung wide to welcome them.

A self-satisfied little bunch of people sat far apart in the big auditorium of the First Baptist Church every Sunday morn-

ing and silently, respectfully, decorously listened to the paid choir sing their anthem, and then to Dr. Wm. Keckney Towner, graduate from several schools and theological "cemeteries," discourse the carefully prepared sermon.

But three years ago this church was struck by lightning. "You don't say—was it damaged?" you exclaim. "Yes, badly damaged; God's lightning always strikes somewhere." It was this way: they awoke to the fact that something had to be done. The pastor and a few deacons started to pray for a revival, and God sent it; but not just what they expected, nor in the way they expected.

They opened their doors to the Pentecostal message; and, O, glory! the fire started to fall. The pastor received the Baptism in the Holy Spirit as they did in the upper room at Jerusalem, and he began to speak in tongues as the Spirit gave utterance. Then the deacons, members of the choir and the church all came under the downpour of the Latter Rain. God used Sister McPherson to bring the message. The result was, this church took on new life; it became alive with glorious activities, souls were being saved, saints baptized, sick bodies healed. The young people's society took fire and began to blaze forth in every direction. Meetings were held in jails, hospitals, mills, open air, with the power of God falling in every place.

We are just now closing a five-weeks' Holy Spirit campaign at the church and in the tent. Praise God, the old-time blessing is upon the meetings. One Sunday morning the fire fell and people lay all over the house under the mighty power of God. It was a day never to be forgotten; from early morning until midnight, the glory filled the church and tent. Souls were coming through to the Baptism and salvation all day. We couldn't close a meeting. The Spirit was in full charge.

The other night a brother gave this testimony, and we took it down in long hand: "I am 45 years old, and a Baptist minister; 30 years ago the Lord saved me, and called me to preach the Gospel. After graduating from school and the Theological Seminary, I entered the Baptist ministry, and have worked hard on mission fields, putting in years of strenuous labor for Christ. A week ago I came into this tent and the Spirit of God took hold of me. I listened to the evangelist and tried to make myself believe that Mrs. Frey and Dr. Towner and the rest of these folks were wrong. All at once every prop went out from under me and in the tarryingroom at the First Baptist Church, I went down

under the power of God. I laid there all night. The next morning God opened the Word to me and showed me that **This is That spoken by Joel the prophet.** I could no longer doubt it. Every thing went on the altar—spirit, soul and body—all I had, all I was or ever expected to be, in a complete and unconditional surrender to Jesus Christ.

I have passed through many experiences but never was there a day like this. Glory and joy unspeakable filled my soul, and I came through into the mighty Baptism in the Holy Spirit, the Spirit speaking through me in a language I never heard before. I want to say it was the most uplifting, the most profound, the most convincing and wonderful experience one could possibly have. The Comforter has come, Hallelujah! Oh, glory to God! and from this day I am out on the firing line for Jesus Christ." You never heard anything like that before? Well, God bless you. Come again.—Mae Eleanor Frey, evangelist.

DURANT, OKLA.—We went with Sister Edna Williams to hold a meeting in Durant, Okla. Everything seemed to be ready for us, but the promised tent and seats did not materialize, so we held services under the star-lit sky, with most of the large crowds sitting on the ground. God honored us with His presence and anointed us to preach His precious Word. It was a comparatively new field, but in two weeks some were saved and five received the Baptism in the Spirit. One man was saved and baptized in the Holy Spirit according to Acts 2:4 while in jail. While we were conducting the water baptismal service, one of the candidates, who had been a Salvation Army girl, was struck by the power of God and fell from the bank prostrate into the water. When she was baptized she came up speaking with tongues as the Holy Spirit gave utterance, having received the

Baptism in the cloud as well as in the sea. Praise Jesus! We left Durant because of another engagement, but Sister Williams remained and the revival has gone steadily on. They have a goodly number now, and are planning to build a church this fall. We went to Boyd, Texas to assist Sister Whitesides who is in charge of the work there. The little assembly had suffered many reverses and there was much opposition. Fourteen were forgiven of their sins, fifteen were baptized in water, and six received the Holy Spirit. One woman, who had not been able to but partly raise her arm, was prayed for and was instantly healed, raising her arm high above her head. Hallelujah to Jesus! The prejudice was largely broken down and the substantial people of the town were deeply interested. When we closed, many came forward to say goodbye and many asked for other meetings. Will soon want a pastoral charge where there is a good school on account of our little girl.—Frank R. and Bess D. Anderson, 402 N. Cherry St., Fort Worth, Texas.

BROUGHT INTO THE LIGHT

I want to sound a note of praise for the many blessings the Lord has showered on Gainville during the meeting. Friendships have been renewed, old debts are being paid and the Bible is searched as never before. A woman was healed of paralysis; another who was almost dead was touched and made whole; two babies instantly healed of tonsillitis, and a number beside were healed of minor ailments. Several were saved, a number reclaimed and two received the Baptism in the Holy Spirit. I wish to relate my personal experience, it may be of help to someone who is seeking the Baptism. Last winter it dawned upon me that I was not getting the glory out of my salvation that I should. I be-

came very unsettled and hungry and God revealed unto me that it was the Baptism in the Holy Spirit that I needed. I prayed for a guide as I had never known anything about the Holy Spirit Baptism and the Lord put the burden upon a Pentecostal brother's heart so that he opened a little mission here. This man was a stranger to me; I did not know to what church he belonged, except that he was a holiness preacher, and I had been raised not to attend Holiness services. I had attended a Baptist college and they taught me to go only with Baptist boys and girls. When the meetings started I prayed for God to guide me. Well the more of these Holiness sermons I heard the more hungry I became. After I went up for the Holy Spirit, the devil began his work. I soon learned who were my real friends and who were not. When my former friends could not stop me from going to the altar, they became cold to me, my nearest relatives turned from me when I refused to give up seeking the Holy Spirit. All the time I was praying more and more earnestly. At last I received the wonderful Baptism as in Acts 2:4. Some of my friends asked if I spoke with tongues. I did and still do. I have found more glory in the last month following the Lord than I ever dreamed of before, and yet I was saved when a little girl—wonderfully saved. I now know what it means to worship the Saviour with a measure of His Spirit. The Holy Spirit fills my heart with love for His people—I pray for all sinners and for those hungry souls who are seeking the Holy Spirit Baptism. Pray for me that I may grow in strength along the glory way.—Mrs. Winnie Fin-dley, Gainville, Texas.

The Hero of Hill House, by Mabel Hale, postpaid,	1.00
The True Vine, by Andrew Murray, postpaid85



Glad Tidings Bible Institute Graduates, San Francisco, 1924

Forthcoming Meetings

FREDONIA, KANSAS.—Revival meetings are being conducted by Evang. J. William Bostrom and speakers in big tent. Those from the surrounding country are especially urged to attend.

MT. VERNON, WASH., REVIVAL.—Evangelist Robert Gillespie of Birmingham will conduct special revival meetings at Glad Tidings Hall, Montgomery St., near the post office, beginning August 31st and continuing through September. We covet the prayers of God's people for this place and meetings.—L. L. Farmann, pastor.

WARREN, ARKANSAS, CAMPMEETING.—Will begin August 31 and continue until September 15; Elder Fayett Romines of Malvern, Ark., will have charge of the Bible teaching and Evangelist Dollie A. Simms will have charge of the evangelistic meetings. Everyone that comes is urged to bring bedding and toilet articles. There will be a dining-room on the grounds. For further information write Pastor H. E. Simms, Warren, Ark.

SYRACUSE, N.Y.—Convention at Grace Tabernacle, 662 South Ave., beginning Thursday night, September 25 to 28 inclusive. All workers will be entertained free, and meals will be served on the free-will offering plan to all visitors. A number of workers and visitors are expected. Come and bring your needs with you. Any desiring rooms, or any further information, write Pastor David M. Wellard, 631 South Ave., Syracuse, N. Y. Elmwood car passes church door.

OLD ORCHARD CAMP GROUNDS, OLD ORCHARD, ME., August 26 to September 8, 1924.—Begin now to make your arrangements to spend two weeks at this famous old camp ground by the sea, and thus have a part in helping to rekindle the spiritual fire so badly needed in New England. Well-known, Spirit-filled leaders will be on the grounds during the entire time. The services will be in charge of Evangelist Chas. A. Shreve, formerly pastor of McKendree M. E. Church, Washington, D. C., accompanied by a party of workers, most of whom have been associated with him during the five-year revival in Washington. Among these are Benjamin Bauer, Walter L. Palmer, and E. Eliot, the Spirit-filled Filipino song leader Thomas Harrison, the famous "Boy Preacher" of Methodism, is also expected to be present. There will be extended Tarrying meetings and Healing services every day, and Evangelistic services at night. If you are a musician, bring your instrument along. Accommodations for all a reasonable rate. For further information address Miss Mabel Prichard, 31 Fern Park Ave., Old Orchard, Me.

HARTFORD, ARK., CAMPMEETING, for Northern and Northwestern Arkansas, beginning August 21, and continuing over September 7. Evangelist E. R. Fitzgerald in charge of the evangelistic services. Elder W. J. Walthall, Chairman of the Arkansas District Council, will give some interesting and helpful Bible lessons at the day services. Meals will be served in the basement of the church on the free-will-offering plan. If possible, bring sufficient bedding and cots for your own use. Those who cannot bring bedding will be provided sleeping quarters in the homes of the members of the assembly, as far as it is possible to do so. Those having living tents and camping outfits should bring them, as there is suitable camp ground that I am sure we can secure. Our church will seat 600 to 700 people and is well situated and well ventilated. We would appreciate the cooperation and help of the pastors and their assemblies in this local campmeeting. Especially do we feel the need of singers and Spirit-filled altar workers. All those coming should notify Mike Burns, chairman of the entertainment committee, so that the necessary arrangements may be made for you. Hartford is 140 miles northwest of Little Rock on the Rock Island Railroad. For further particulars write H. B. Laws, pastor, Box 272, Hartford, Ark.

CHANGE OF ADDRESS of Brother Oscar Jones from 328 N. 6th St., to Box 561, Chickasha, Okla.

GOSPEL TENT FOR SALE.—A 60x90 tent in first-class condition (the one Brother Kottkamp used at Alton, Ill., had) will be sold cheap. F.O.B., Creal Springs, Ill. Address W. B. Lane, Creal Springs, Ill., or Clyde Bailey, Marion, Ill.

ADDRESS WANTED.—Of Evang. Rufice Nicholson. He has a wife and 5 children. His brothers all live at Harrison, Boone County, Arkansas. Please send to H. C. Franklin, General Delivery, Los Angeles, Calif.

THE DISTRICT COUNCIL, ASSEMBLIES OF GOD, TEXAS, NEW MEXICO AND ARIZONA will meet in annual session at the 4th and Grand St. church, Dallas, Texas, on Tuesday, September 16, 1924. It is intended to continue 4 days, longer if necessary to attend to our election of officers for the coming year. All ministers in this district take notice and plan to come and stay until the session is over. The ministers and delegates will be taken care of as to entertainment, but every one is expected to have his train fare both ways. Come in praying and believing God. We are expecting some help teaching in this convention. For further information address Pastor N. F. Eby, 5642 Columbia Ave., Dallas, Tex., or J. C. Wilder, 2612 W. 26th St., Ft. Worth, Tex.

CONTRIBUTIONS FOR FOREIGN MISSIONS August 8th to August 14th Incl.

(This does not include offerings for expenses of the Missionary Department)

\$342.18	Gospel Tabernacle Houston Texas
260.00	Glad Tidings Taber New York N Y
223.50	Glad Tidings Assembly Newburgh N Y
200.00	Assembly Scranton Pa
120.00	Glad Tidings Revival Assembly Oakland Calif.
118.00	Christian Assembly Zion City Ill
113.50	Assembly Chappell Nebr
100.00	Assembly Hagerstown Md; E D W Butler N J
93.17	Gospel Taber S S Alton Ill
83.72	Woodston Campmeeting Kans
70.00	Assembly Fourth & Grand Dallas Texas; Assembly Oshkosh Wis
67.00	Assembly & S S Tulsa Okla
52.00	Assembly Ecorse Mich
50.00	Assembly Olympia Wash; A Friend Pittsburgh Pa
35.00	L M C Hoy La
32.00	Figarden Prayer Circle Fresno Calif
30.00	S S & Assembly Spokane Wash; Mr & Mrs A M Pontiac Mich
28.13	Assembly & Y P Pueblo Colo
27.50	E C St Louis Mo
25.00	H M Santa Ana Calif
25.00	Assembly Two Harbors Minn; G C B St Louis Mo; Assembly Live Oak Calif; M H G Lindsay Calif; Assembly Taylor Pa; A M W Butler N J; Mr & Mrs B H Bassett Nebr
23.15	Pent'l Taber Madera Calif
22.00	Full Gospel Assembly Kingsburg Calif
21.23	Fourfold Gospel Mission Wasco Calif
20.50	Assembly Ft Morgan Colo
20.00	Full Gospel Church Youngstown Ohio M E D Auburn Me; Central Park Assembly Freeport N Y; O S Nopeming Minn; Full Gospel Taber Toledo Ohio; P S Oakland Calif; Assembly Wood River Ill; Pent'l Church Cleveland O
19.50	Assembly Leavenworth Wash
18.62	Assembly Collinsville Okla
18.00	Assembly Sunnyside Wash
17.00	Fifth & Broad Assembly Wichita Falls Texas
16.00	R S Springfield Mo; H E Elmont Mo
15.00	R C G Clarissa Minn; Mrs A M St Louis Mo; S S Jester Tex; I O San Jose Calif; E J Dark Harbor Me; R E V Ozark Ala; Assembly Nelsonville Mo; Central Park Assembly Freeport N Y; J G Los Angeles Calif
14.00	Assembly Algonza Wash
13.00	Mrs A M Brooklyn N Y; Miss'y Prayer Band Millville N J
12.00	Assembly Sayles Pa; S S Florida Ala
11.00	Winton-Atwater Assemblies Calif
10.75	Gospel Taber S S San Diego Calif
10.50	Assembly Grand Prairie Texas
10.00	A A Lybrook N Y; H F San Diego Calif; Mrs J N Coalhurst Canada; Mrs J S B Reedley Calif; J W Y Fresno Calif; C L F San Diego Calif; Assembly Martinsburg W Va; Assembly Pasadena Texas; C H Sunnyside Wash; Assembly Knoxville Tenn; M A Battle Creek Mich;

Miss C A G & Mrs E L D Cutchoque N Y;	
Y P M C Hagerston Md	
9.27	Assembly Groveville Calif
9.00	Welcome Mission S S Millville N J; Maranatha Mission & S S Buckley Wash
8.20	Mission Lynden Wash
8.00	J S Granite City Ill
7.00	Assembly Sullivan Mo; W B F Woodward Iowa; Full Gospel Assembly Macksburg Iowa; T L A River Rouge Mich
6.60	S S Wright Grove Calif
6.55	Assembly Whistler Ala
6.55	Elk St Assembly Eureka Springs Ark
6.00	A M Brooklyn N Y; Mrs J G Fortuna Calif; A C B McFall Mo; Full Gospel Assembly Monrovia Calif; Mr & Mrs R L S Loveland Colo
5.79	Assembly Buckle Mo
5.75	Assembly Choptopa Kans
5.65	S S Gary Ind
5.60	Assembly North Little Rock Ark
5.55	Assembly Douglas Ariz
5.00	Mt Zion Assembly Athelston Iowa; Mrs C C McM Couch Mo; Mizapp Assembly Harrisburg Pa; F F Springfield Mo; E M B So Bend Ind; Assembly Phoenix Ark; Girl's S S Class Dayton Ohio; P T Longview Wash; Mrs M C B Martinsburg W Va; A Friend in Ga; A W Puxico Mo; Mrs N W El Dorado Springs Mo; B F S San Antonio Texas
4.95	Full Gospel Mission Napa Calif
4.65	Assembly Thayer Mo
4.50	Assembly Forest Grove Ore
4.42	Glad Tidings Assembly Paso Robles Calif
4.25	M B Ft Worth Texas
4.00	S S Concaut Ohio; Mrs M O L Everett Wash; Assembly of God S S Blytheville Ark; C B & wife Oswego Ill; N A St Charles Ill
3.79	Assembly Chester Ill
3.75	Pent'l Church Clay Lick Ky
3.00	Mrs L M S Los Angeles Calif; Full Gospel Assembly S S Monrovia Calif; Children In Assembly Monrovia Calif; Senior Class West Canon N Y; M T C Warrior Ala; Mrs J C M Almena Kans; Mrs M E W Boswell Pa; Mrs T W W Broken Bow Okla; Mrs W A F Colorado Springs Colo; Berean S S Class Ewing Mo; Assembly Geneva Ala
2.98	S S Ilmo Mo
2.83	Sunny Point S S Ark
2.50	Mrs A C Kootenay Bay Canada; Mrs M L B McComb Miss
2.20	Girls & Boys Junior Class Humboldt Kans
2.05	Assembly Cazadero Calif
2.00	R D R Redlands Calif; Mrs M S W Paris Ark; Y N Muskegon Heights Mich; J D B Turtle Creek Pa; Mrs E E Pine Island Minn; T K Percy Ill; Mrs S A Caldwell Texas; Bethel Assembly Puxico Mo; Sherman St S S Ottumwa Iowa; G G W Cedarvale Okla
1.75	Children & M G Huron S Dak
1.50	R Sturgis S Dak
1.36	S S Malden Mo
1.00	P J P Kansas City Kans; J M E Prescott Ark; F C Springfield Mo; Mrs K K B Forest Grove Ore; Miss M G Philadelphia Mo; M W St Louis Mo; C R Moreland Ark
.50	Offerings amounting to less than \$1.00
72	minus \$159.17 given direct to missionaries by Assemblies.....\$3,395.77
	Amount previously reported.....3,547.38
Total to date.....	6,943.15

CONTRIBUTIONS FOR HOME MISSIONS August 8th to August 14th Incl.

\$35.00	Gospel Tabernacle Houston Texas
2.00	W B F Woodford Iowa; H E Elmont Mo;
	B D B Redlands Calif
1.22	Children & M G Huron S Dak
Total.....	\$42.22
Amount previously reported.....	11.25
Total to date.....	\$53.47

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