

334 W. MAIN ST.,  
MASSILLON, OHIO

# THE Pentecostal Evangel

A FAMILY AND  
MISSIONARY PAPER

OFFICIAL ORGAN OF  
THE ASSEMBLIES OF GOD

NUMBER 712

SPRINGFIELD, MO., AUGUST 27, 1927

5 CENTS PER COPY

## "Looking for That Blessed Hope"

Elder W. T. Gaston, Chairman of the General Council

"For the grace of God that bringeth salvation hath appeared to all men teaching us that denying ungodliness and worldly lusts we should live soberly, righteously and godly in this present world, **looking for that blessed hope** and the glorious appearing of the great God and our Saviour, Jesus Christ." Titus 2:11-13.

The word **hope** is defined as "expectation with desire." It is one of the bright, animating words of our language and fits beautifully into the life and expression of the Christian, for every child of God is a creature of hope. Christ in the Christian is the hope of glory, and this hope abiding within and set before us is "like an anchor of the soul both sure and steadfast."

We are not here considering carnal hopes nor optimistic tendencies that are like Jonah's gourd, in that they may spring up in a night and perish in a night; but that divine, Spirit-breathed hope that abides inherent in the new nature and is therefore natural and spontaneous in every normal Christian. How satisfying to live where hope springs eternal, or to use the language of inspiration, "Blessed is the man that trusteth in the Lord and whose hope the Lord is."

However, it is not the present aspect of this "so great salvation" that shall engage our thought at this time, but "salvation ready to be revealed in the last time." "That blessed hope" has been the comfort of God's saints through the ages and has softened the sorrow by millions of open graves, "for if we believe that Jesus died and rose again, even so them also that sleep in Jesus will God bring with Him."

Here I would pause to remark that believers in Christ have inherited "exceeding great and precious promises." There are promises for every possible need; but the assurance concerning the great crisis that comes alike to saint and sinner, is full of comfort. Sad indeed the plight of "others which have no hope," for be it observed that those words apply only

to those who are in Christ. But let us read on.

"For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord." 1 Thess. 4:14-18. To these marvelous words every Spirit-enlightened soul says, "Amen, even so come Lord Jesus."

It is not for the Grim Reaper that the Christian waits, nor yet that man of sin who "exalteth himself above all that is called God or that is worshiped." Neither does the church wait for the revival of the Roman Empire or "the great tribulation," but "we wait for the Saviour, the Lord Jesus Christ." Blessed be His adorable name!

I would here call the reader's attention to the positive language used in instructing the Thessalonian converts in their proper hope. There are no question

marks, all is settled "by the word of the Lord." And in this connection I would also quote from the epistle to the Corinthians: "For the trumpet **shall** sound and the dead **shall** be raised incorruptible, and we **shall** be changed." How refreshing to note the absence of all conjecture and speculation. The language of inspiration is that of absolute finality. Oh, the depth of depravity and spiritual darkness that is evidenced by those who prefer to accept a million guesses concerning "the origin of the species," and a veritable fog-bank of surmises concerning a probable future as a fit substitute for this blessed hope. What a stupendous miracle awaits this old world that is schooled by apostles of doubt to bow at the shrine of intellect and to glory in a materialistic philosophy.

It is of course to be expected that such worldlings will "speak evil of those things which they know not," living as they do in the realm of sight and sense. They "speak what they know naturally." Only the spiritually minded can realize how entirely unprepared is our high-gear'd age with its high-browed opposition to the supernatural for such a visitation as that which is set forth in the above scriptures. But to "those who look for him" all is different. Already they have "tasted the good word of God and the powers of the age to come," and are "Partakers (here and now) of the Divine Nature." "We have received the spirit which is from God that we might know the things that are freely given to us of God." We walk by faith, not by sight. We look not upon the things that are seen and temporal, but the things that are unseen and eternal.

Having been delivered from a life of sense and speculation by the power of faith and revelation, and having "turned from idols to serve the living and true God and to wait for his Son from heaven, whom he raised from the dead," we are prepared to expect such a miracle.

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## Divine Healing in the Lord's Prayer

Lillian B. Yeomans, M.D.

"Our Father which art in heaven, Hallowed be Thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, forever. Amen." Matt. 6:9-13.

People often ask, "Where do you find Divine Healing in the Bible?" To which I invariably reply, "Where don't I find it?"

The one theme of the Scriptures is Jesus Christ, the Son of God, and Saviour of the world. And His very name is as ointment (healing and fragrance) poured forth. Wherever you find Jesus you find healing for every disease, balm for every wound, an anodyne for every pain.

Some one said, "I don't know how to pray for healing"—they meant what form of prayer to use, they seemed to think a form necessary—and I said:

"You can say the Lord's Prayer, can't you?" "Oh, yes." "Well, that's pretty strong on healing, isn't it?" "Why I didn't know there was anything about healing in it." "Well, let us study it together and see if we can't find something," I replied, and as we did so it opened wider and wider, in connection with the great truth of the Lord for the body. I long to have the dear "Evangel" readers (many of whom have written to me most appreciatively and encouragingly) enter those beautiful portals with me, and that is why I am writing this little message.

**Our Father which art in heaven.** Matt. 6:9. My earthly father was a physician and surgeon in the U. S. army, a civil War veteran, who had charge of many different hospitals during, and subsequent to, the Civil War. As a child I always felt that I was much safer than other children, for was not my father a doctor and, in my estimation at least, a wonderful one? I remember on one occasion, my younger sister, a child of about three, toddling about, fell and cut her forehead wide open on the carved leg of an old mahogany bedstead. Blood poured from the wound and her face was a sight to behold, while her shrieks, and mine, rent the air. But my wonderful father came instantly to our relief.

"What can he do?" I pondered in my childish mind. But he seemed undismayed, and after laying the little thing very tenderly on a sofa, made her breathe something from a handkerchief for a moment or two, after which she lay quite still. Then he washed her face gently till it was quite free from blood. But, Alas! the awful, deep gash showed even more plainly than before.

"Yes, he can wash her face but he can't mend her," I said in my poor little unbelieving heart. But there was a great surprise in store for me. A man who had

come to assist my father produced a leather case full of bright steel things.

"What are they?" I wondered, and ventured to move a step nearer, for in the excitement I was quite lost sight of or I would certainly have been told that my room was more desired than my company.

Then my wonderful father disclosed yet more of his amazing capabilities, for taking one of the gleaming things, which I saw must be strangely shaped needles, he proceeded to sew up my sister's face, and what a job he made of it! She looked as good as ever when he was through. Oh, how my confidence in my father was confirmed and extended almost limitlessly, by this experience! I just felt I couldn't be sick, or have any part of my anatomy seriously damaged simply because I was my father's daughter. He would prove more than equal to any emergency that could possibly arise, and I had a rightful claim to the very best he could do for me for he was my father.

Do you read the lesson? Our Father is God Almighty, our Creator, and our claim upon Him as that of children.

You will never urge it in vain for spirit, soul, or body, if you present it in simple, childlike confidence. "Our Father which art in Heaven."

**Hallowed be Thy name.** Matt. 6:9. We pray that His name may be hallowed, held sacred, given all honor in heaven and earth, believed on implicitly, and what is this but a prayer for (amongst other things) deliverance from all disease and physical infirmity, for in Acts 3:16 we read: "His name through faith in His name hath made this man strong, whom ye see and know; yea, the faith which is

by Him hath given him this perfect soundness in the presence of you all." Faith in His Name brings perfect soundness.

**Thy kingdom come.** Matt. 6:10. This also is a prayer for physical well being, for we read that the increase of His government means the increase of peace (Isa. 9:7), and nothing is more inimical to peace than bodily affliction. Even a toothache, or a corn on the little toe, has power to mar our tranquillity. "Thou wilt keep him in perfect peace... because he trusteth in Thee." Isa. 26:3.

**Thy will be done in earth, as it is in heaven.** Matt. 6:10. Here we pray that God's will may be done in earth, even in the clay which composes our mortal bodies, as it is done in heaven. How much arthritis, catarrh, diabetes, rheumatism, locomotor ataxia, and all the rest, do you think they have there? How many cases of measles, diphtheria, mumps and whooping cough? If you can think of any disease they have in heaven you can have that, but no others, for our Lord Jesus teaches us to pray that God's will may be done in us as it is done in heaven. In the twenty-first chapter of Revelation, the fourth verse, we are told, "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain."

**Give us this day our daily bread.** Matt. 6:11. Here we are praying for physical blessing, as well as spiritual, for the Lord Jesus Himself, speaks of healing as "the children's bread." Matt. 15:26. So we pray for healing and health when we ask for bread, as well as for material sustenance, and spiritual strength. It is hard enough for a loving mother to withhold a slab of pie, or a doughnut, from her boy when he asks for it, but bread, a necessity, is never withheld. Ten chances to one the boy will get it with butter and sugar, or apple sauce, thrown in. Our heavenly Father knows how to put the butter and sugar, or apple sauce, on the slice too.

When He gave me my good thick chunk of "children's bread," when I was healed from the most advanced stage of morphine addiction with all its accompanying horrors, he just heaped it with butter and sugar by letting me go round and invite the other children to have a bite. I know how Samson felt as he came home with his hands full of honeycomb, streaming sweetness and inviting his father and mother to share the feast.

**And forgive us our debts (or sins).** Luke 11:4, Matt. 6:12. Jesus healed the paralytic in the second chapter of Mark's gospel that the onlookers might know "that the Son of man hath power on earth to forgive sins." Mark 2:10. God wants people to know that His spiritual gifts to believers are real, and to this end He manifests His power in our bodies in a tangible manner by healing us and making us strong in the strength that God supplies through His eternal Son. He desires to be the health of our countenance that we may be living epistles known and read of all men for He is not willing that any should perish.

**Lead us not into temptation.** Matt. 6:13. I do not know that any temptations

### The Pentecostal Evangel

An Evangelical and Missionary Paper, advocating Salvation, Holy Living, Divine Healing, the Soon Coming of our Lord Jesus Christ, and the Reception of the Holy Spirit as He was originally received on the Day of Pentecost (Acts 2:4).

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The Pentecostal Evangel is the Official Organ of the General Council of the Assemblies of God.

W. T. Gaston, Chairman  
D. H. McDowell, Assistant Chairman  
J. R. Evans, Secretary-Treasurer

Printed and published weekly (50 issues each year) at the Gospel Publishing House, Springfield, Mo., U. S. A.

Subscription price, \$1.00 per year. Canadian friends please add 50 cents to pay for extra postage. British subscription, 6/6 per year. In quantities, 12 copies for 24 cents; 25 copies, 45 cents; 100 copies \$1.80.

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.

are harder to withstand than those to fear, unbelief, discouragement and despair, which come with Satan's attacks on our bodies. It is said that the third chapter of Job is the most eloquent expression of despair to be found in all literature. We are taught to pray, in submission to the divine will of course, that we may not be led into temptation.

**Deliver us from evil.** Matt. 6:13. This petition covers all forms of disease for the curse entailed upon the Israelites by disobedience to the divine law includes "every sickness, and every plague." Deut. 28:61. So when we pray, "Deliver us from evil" we are asking immunity from all the ills that flesh is heir to. And we are sure of the answer to all these petitions **"For thine is the kingdom, and the power, and the glory, forever. Amen."**

#### WHY DID YOU COME?

"This is a prayer meeting," declares the leader, "Why did you come?"

"I like to have the good feeling I get when I pray," said one.

"I want to obey God, and He told us to pray," said another.

"I feel that to come together and pray helps me to keep the victory," declared another.

I enjoy seeing people get happy as they pray," said old Aunt Esther.

"I came to set a good example before my children and other young folk," another replied.

I presume those answers—largely selfish—would include the reasons moving the very great majority of the people who attend prayer meeting. There would be some less worthy ones, such as coming to be seen, or to see, or to keep up the appearance of being saved, but everywhere there would be found lacking the greatest reason for meeting to pray—I came to unite with my brethren for the purpose of bringing down from God the blessings He wants to give us.

God didn't say, "Ask and ye shall feel better," nor, "Ask because I tell you to," nor, "Ask that ye may keep in victory." He said, "Ask and ye shall receive." There is no thing the church needs so badly now as to be given that idea of prayer which actuated Epaphras who was "always laboring fervently for you in prayers, that ye may stand perfect," etc.

If we would arrange for men with the vision to go about through the assemblies gathering the people into short conventions, with the idea of selling to all our preachers and assemblies the idea of the church laboring in prayer fervently to bring to pass the things every church desires, how great and glad a welcome such men would receive, and how the church at large would thrive and spring forward in effectiveness!

There would be tremendous spiritual opposition to such praying, but there would be more mighty spiritual moving in support of such a prayer practice being brought into the church. When they met in the house of John Mark in that sort of a prayer meeting, though they did pray through and get the thing they set out to pray for, the temptation to still doubt was so great that Peter, when he

came to the meeting, had to knock and knock and knock before they would let him in. There is nothing to hinder any assembly that has members that are idle in the matter of seeking the lost, or busy in telling of faults, or stingy in supporting the church or generally useless in the work of the Lord, to pray down such a revival that these unprofitable drones shall be transformed to busy workers.

An interest in salvation could be caused to spring up over the community which would bring the people, to church in spite of every Satanic and worldly hindrance; a conviction could be caused to come down upon the congregations so unbearable that great numbers would break down and be saved; a widespread, active and sufficient faith for healing could be caused to spring up, ample for the working of many mighty attention-compelling miracles of healing. These things are the will of God for us, and God waits for our assemblies to come together with purpose of heart to rid themselves of every prayer hindrance and "tarry until" God comes forth in stupendous power-answering prayers.

Subordinate but vitally important features of the work of such heralds of the church would be the convincing of the preachers and membership of the necessity for every member to be a soul-winner, and the multiplying of the circulation of our many publications. We all see it, it is so plain. Let us not only see but do.—C. E. R.

#### MORE THAN HUMAN JUDGMENT

The Emperor Constantine ordered the aged Alexander, Bishop of Constantinople, to admit Arius to the Holy Communion, saying—"Arius has well sworn, if his words have no double meaning: otherwise God will avenge." For seven days previous to that appointed for his readmission, the Church of Constantinople, Bishop and people, were given up to fasting and prayer. Alexander, after a vain endeavor to move the Emperor, had recourse to the most solemn form of anathema allowed in the Church; and with tears besought its Divine Guardian, either to take himself out of the world, or to remove thence the instrument of the extended and increasing spiritual evils with which Christendom was darkening.

On the evening before the day of his proposed triumph, Arius passed through the streets of the city with his party, in an ostentatious manner; when the stroke of death suddenly seized him, and he expired before his danger was discovered. "While the Church was rejoicing at the deliverance," says Athanasius, "Alexander administered the Communion, praying with all the brethren, and glorifying God greatly; not as if rejoicing over his death, (God forbid!), but because in this event there was displayed more than a human judgment. For the Lord Himself had passed sentence."—J. H. Newman.

He is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. Heb. 7:25.

#### A FEARLESS REBUKE

Mr. Probst, a German evangelist, had been holding meetings in Frankfort on the Main with full houses. At the same time, in the great hall of the Zoological Garden, an artists' benefit fete was going on, also with large attendance in spite of the high prices for admission and for champagne. Of the type of diversion, the less said the better. The announcements described the function as a gay time in Tumbuktu and the dress (and lack of dress) was patterned after that of the "dark continent." In a pause after a dance, a figure in white tropical outfit and pith helmet appeared on the platform and motioned silence. It was Mr. Probst.

"Africans," he cried out; "wherever Africans in large numbers foregather nowadays the missionary usually appears. You are the heathen, I am the missionary. And where heathen festivals with heathen noise and heathen morals are going on the message of truth must resound. Therefore have I come to you and have watched you for two hours. I have noticed your conduct and find it repulsive. Africans, your carnival is built on adultery. Many of you men I know and I know your wives, and they are not here. Your purpose is to help poor artists in need. You would help out need with sin. But out of sin comes sin, and sin is the destruction of men, not their rescue. Let me speak a word from the kingdom of truth. You would aid the poor with gluttony. You put out as much as eighty-seven marks a bottle for champagne. The wage of a worker for a hard week's work is hardly more than twenty marks."

There were cries of "throw him out," but the prophet-voice continued, "God is not mocked: for whatsoever a man soweth, that shall he also reap. From this fete you will harvest only corruption, you will sooner or later, whether tomorrow or at the hour of death, pass before the judgment seat of God and settle for this sinful evening."

"If you wish to help the poor, do it from the motive of love and not with sensual sin."

All Frankfort was stirred by this action. One can believe it. A prophetic rebuke of sin in the face of sinners is not the least of novelties.—S. S. Times.

#### A REQUEST FROM GREECE

Brother Harry Mamalis writes from Athens, Greece: "We have appointed twelve days of special meetings for fasting and prayer for God to give us a mighty revival. God has visited almost every nation in pouring out the latter rain except Greece. There are a few believers here who believe that God will visit this country and we are praying to that end. We want all the dear readers of the Evangel to join us in prayer for this request. Please pray with us from Sept. 11 to 22."

Evangel readers will remember that Greece was the first country in Europe to receive the gospel in the first century (Acts 16:12). Let us pray that God will again visit this land as He did the days of Paul.

## Workers Together With Him

Pastor Ernest S. Williams, Philadelphia, Pa.

God is working. "He worketh all things after the counsel of his own will," and, "according to His eternal purpose." In fulfilling His plan, even the wrath of man is made to praise Him, and to concur in the accomplishment of His will. Pharaoh, ruler of Egypt, might set himself in opposition to the divine purpose, yet became the instrument through whom God manifested His glory. Cyrus, king of Persia, not knowing it himself, was raised up to become Jehovah's servant in behalf of Israel, and even his name was predicted many years before he was born. Not only the good, but also the evil, are fulfilling the counsels of God in His plan of the ages as it is related to our present world.

But the purpose of our present consideration is to direct your attention to that highest of all privileges, of being a conscious worker together with Him in His plan of grace and redemption. Such as rely upon the ability of their mere natural intellect, be it ever so worthy of respect, do not understand this, for, "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." Those whose hearts are proud cannot know it, for, "He taketh the proud in their own craftiness." This blessing is reserved for the humble and teachable, such as are willing to seek the Lord, to yield to His will, and to listen for His voice, ready to co-operate in His plan. "The humble shall hear thereof and be glad." "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

The history of Israel, during their pilgrimage in the wilderness, affords us an object lesson in sensing the divine will. The appearance of a cloud to their physical eyes, led them and when it moved, they moved, when it remained still, they rested. We, however, sense the will of God in our inward man, the eyes of our souls being enlightened.

But we find a time in the history of Israel when they had no open vision, and the Lord no longer communicated His will to them from off the Mercy-seat. This came about because of the corruption of the priesthood and the carelessness of the people. The place of worship had been made obnoxious and the worshippers had lost heart. Groping in darkness, and planning without divine counsel, the nation rushed to sad calamity. They took the ark of the covenant, which, under similar circumstances, had often before been taken among them, and went out to war against their oppressive enemies. But their armies were defeated and even the treasure ark was taken. Why this sad defeat? Because God was not among them. The glory had departed. And it seems there

was none, at that time among them, near enough to God to catch His thought. From this we may learn that the Almighty will not respect a form of godliness, while the people walk in a way of their own, but demands the power thereof.

God has promised to reveal His will to those who earnestly seek Him. "The secret of the Lord is with them that fear him: and he will show them his covenant." *Psa. 25:14*. Here He promises an abiding walk in fellowship and communion with Him. But it is only to those who fear Him—fear Him with a devout reverence for His name and work.

The shepherd Moses led his flock to the desert pasture, and there beheld a sight such as he had never seen before, a bush burned with fire, and the bush was not consumed. Coming near, he heard a voice which said, "Draw not nigh hither: put off thy shoes from off thy feet, for the place where thou standest is holy ground." The holiness of God was there, and no carnal intruding of mere human curiosity was to be satisfied. He who would stand before that Presence must feel the reverence needed to approach such a Holy One. This Moses had, and reaching down, he withdrew his sandals, and stood there before the Monarch of the Ages, to hear what He, the Lord, would speak.

A secret was revealed, the purpose of God for that particular hour. Israel was in great distress in Egypt; it was the divine purpose that they should be made free, and Moses was the man whom He would select to be, in a particular sense, a worker together with Him. It was the man whose ears were open, who was listening for the guidance of God, that Jehovah would use.

And what do we learn concerning this man elsewhere in Holy Writ? "He made known his ways unto Moses, his acts to the children of Israel." What a difference! To Moses, His ways. To Israel His acts. And wherein lies this difference? Largely, if not entirely, in their relationship to Him. For forty years Moses had watched over his sheep in the lonely desert, during which time he had earnestly striven to know the will of his God. Israel, on the contrary, had labored during that period in Egypt, learning its ways and imbibing its spirit. How sorely this fact is proved, when, shortly after their exodus, they made for themselves a golden calf, similar to those worshiped in Egypt. That which was in the heart came out under test. Moses proved his unselfish devotion to God, Israel their selfish wish to be relieved from the iron furnace of bondage. Moses served his Maker because his Maker had imprinted Himself upon His servant's heart: they served Him because they thought it would bring them to a more hospitable habitation. He who had refused to be called the son of Pharaoh's daughter; choosing rather to suffer af-

fliction with the people of God than to enjoy the pleasures of sin for a season, had learned the reality of a life hid with Christ in God. He drank from the rivers of God's pleasure, while they complained of their dying thirst in the desert. Oh, what a difference in him who finds all his springs in God, and him who finds his in this present evil world!

Is it, therefore, any wonder that Moses sensed the will of God—God's purpose—just before, and during the time it was being worked out, while the carnal sons of Jacob saw it only afterwards, when the acts—the fruit of this will—had been brought to pass? As an example. They needed water. The Lord knew of this need, but Israel, not sufficiently near to ascertain His will, only cried and complained against Moses and God. But Moses, dwelling in the secret place of the Most High, heard from heaven the, as yet, unfulfilled will of the Shepherd of Israel, and, in attempted obedience to that will, smote the rock and out there gushed the limpid waters. On another occasion, when the people were in need of food, sensing again the purpose of Him who had called them out of Egypt, he could predict an abundant supply for their need beginning with their to-morrow, and on the next, and the following days, there lay a plentiful supply of the sacred manna.

Too many, alas, do not discern what our Redeemer is willing and planning to do, until after it is done, and some never learn His will, but blindly pass through life with little thought or concern as to the importance of this so important a matter.

But He must find those to whom He can reveal His will, who are willing to become workers together with Him. "Surely the Lord God will do nothing, but he reveleth his secret unto his servants the prophets." *Amos 3:7*. He has often desired to work among His people, but has been hindered by their lack of co-operation. Hear Him lamenting to Israel, "The whole land is made desolate, because no man layeth it to heart." It is little wonder that the prophet exclaims, "Seek ye the Lord while he may be found; call ye upon him while he is near." He is seeking to reveal Himself, and in doing so, to reveal His will. He is pressed under the present lethargy. But who may be called His prophets? Noah was but a herdsman, and a tiller of the soil. A flood was coming, wickedness having reached the proportions of a deluge. But it was Noah, the farmer, who had his ears open toward heaven and was warned to prepare an ark to the saving of his house. To him the Almighty made known His ways, and the man became a worker together with Him, although becoming such made him a subject of mirthful pleasure to those who would not be convinced unless they saw Jehovah's acts. But in this case to discern His acts was to discern too late. "They knew not until the flood came and took them all away."

At a later time a wicked city was doomed to be destroyed, and angels were dispatched to investigate its crimes. But one lived outside that city whose heart longed for others who were residents

there. Years before he had hearkened to the voice of Jehovah and through the years had retained a hearing ear, and now we find the Master saying, "Shall I keep from Abraham that which I do, seeing he shall order his family aright, and shall become a mighty nation?" Abraham was not what might be called in modern thought a prophet, but he had a prophet's heart and a prophet's ear.

It is the will of God to-day to reveal Himself, and in doing so to reveal His will. He is pressed under the present lethargy as a cart that is full of sheaves. He hears a cry of peace, peace, when there is no peace. He sees a rising tide of unbelief, and wishes to move. But his church sleeps on and seems either unable, or unwilling, to be roused from her slumbers. Little wonder is it that the great apostle shouted forth, "Awake thou that sleepest, and rise from the dead." Our ears have become dull of hearing and our eyes have been closed. We nourish our hearts in a day of slaughter, and leave our sons and daughters to grow up without any real knowledge of God.

God is not a history. He is a living person. The religion of Christ is not merely a lovely song. It is a divine dynamic in the human soul. Prayer is not in word only. It is the bursting forth from a heart craving after union with the Redeemer of the soul, and yearning for the furtherance of the gospel. Service for God is not a form only. It is a spiritual energy particularly planned for the salvation of perishing men. Wherever our Lord Jesus went, He did good and healed all those who were oppressed of the devil because God was with Him. Wherever His early church went, they turned the world upside down. Whatever revivals of pure and undefiled religion there have been since, have been the fruit of men whose souls caught the vision, who became synchronized with the Eternal in His plan of working. And how may this be brought about? Only by the Spirit of the living God. By the Holy Ghost John Knox agonized in prayer for his native land. By Him the mighty Finney preached and prayed, until human hearts quailed before him and surrendered in penitential tears. But to-day the fires of yesterday are burning very low. The church has well nigh lost her vision of her great commission and her need of the Holy Spirit to bring that vision effectually to pass. It is high time to awake out of sleep.

The Saviour who foresaw these days has warned us, and in warning, has also pointed us to the promise of His glorious return. But just now He is waiting for those who will seek Him earnestly, who will yield their lives to Him and be filled with the Holy Ghost. He is waiting for His servants to emerge from their long night and to enter into their secret closets and there shut to their doors, and pray unto the Father who seeth in secret, that the Father who seeth in secret may reward them openly. He waits to make known unto His servants His will for these present days. For this very purpose the Spirit is come, to guide us into all truth, to take the things of Christ and reveal them unto us. To the apostles and

early church, this included the revelation of the Christian canon. To us it involves the purpose of God in His movements relative to the present hour. To miss the guidance of God is to miss His plan, which in turn, means groping in darkness. May God bless us, and fill us that we may become workers together with Him.

### DEAD FLIES

"Dead flies cause the ointment of the apothecary to send forth a stinking savor; so doth a little folly him that is in reputation for wisdom and honor" (Eccl. 10:1).

An apothecary has compounded some ointment, using good materials, doing the work well, but leaving his ointment jar uncovered. The delicate odor of the ointment attracts the flies, which fall into the jar, and the ointment is soon spoiled by dead flies.

A prospective customer enters and inquires for the ointment, but when he sees the dead flies he will not purchase. Reasonableness of price or talk about the quality of ingredients are of no avail. The would-be purchaser sees only dead flies. When he leaves, if the apothecary be a wise man, he will dispose of those dead flies, and see to it that his jar is covered.

Should a Christian, one really born of the Spirit, do less than an apothecary, if he finds in his life dead flies which prevent fullness of fellowship with God, take away his power in prayer, and hinder his testimony with his fellow men, causing his ointment to send forth a stinking savor? If he does not get deliverance from dead flies, they will cause men to turn away from Christ, when they might be turned towards Him who is "altogether lovely."

May our Lord give us vision, and a desire to find what the dead flies are, to seek for uttermost cleansing, and then to ask that the "earthen vessel" be filled by the Spirit and so covered that flies can get in no more.—Pastor O. R. Palmer.

### WHEN "SOMETHING MUST BE DONE"

Dr. Torrey in illustrating the definiteness of prayer tells the following: Up in a little town in Maine, things were pretty dead some years ago. The churches were not accomplishing anything. There were a few godly men in the churches, and they said, "Here we are, only uneducated laymen, but something must be done in this town. Let us form a praying band. We will all center our prayers on one man; who shall it be?" They picked out one of the hardest men in town, a hopeless drunkard, and all centered their prayers on him. In a week he was converted. They centered their prayers on the next hardest man in town, and soon he was converted. Then they took up another and another, until, within a year, two or three hundred were brought to Christ, and the fire spread out into the surrounding country. Definite prayer for those in the prison house of sin is the need of the day.

Faith is love on the battle field.

### REVIVAL

God has blind warriors, He has silent warriors and He has noisy warriors. There is a marching round and a shouting before Jericho goes down. The children of Israel were a derision to the people of Jericho. Priests with rams' horns to take a walled city!

The walls did not go down the first round, nor the second round, nor the sixth time round on the seventh day. But in God's appointed time the walls fell down flat. The shout of victory was given at the crucial moment. Silent provision, secret prayer, and then the shout of victory!

Don't despise the day of small things. The little flock marching, shouting, singing, with the priests in front! The victory was assured.

God could prepare a worm to thresh a mountain. God is not even confined to Pentecostal people for a revival. A Samaritan woman brought a revival to a city, and the disciples were left outside. "And many of the Samaritans of that city believed on Him for the saying of the woman, which testified, 'He told me all that ever I did.'"

God can raise up a Samaritan woman in many a place to be His missionary, the disciples for the time being, put in the background.

God hears and answers prayer, and His ear is ever open to the cry of His people. Cry, and **CRY**, and **CRY** in faith.

"He must needs go through Samaria." Needs bring the Saviour. You, like the woman, will leave your water pot, for you will have Him. A well of water springing up into everlasting life! Out of your innermost being, rivers of living water! Rivers abundant and satisfying for the most thirsty soul!

Don't be dismayed over seeming delay. Christ walked to Samaria. But He arrived at the right time to meet the right person with the right message, and the whole city of Sychar was blessed.

Christ sees the need to-day, and when your need is greatest, He will come and do all that you require. You have pleaded, you have cried, and you have planned. The answer is on the way. It is on the way for your own heart, your own family, and your own community. It shall not tarry.

### TRACT REPORT

July, 1927

Number of tracts sent out .....	244,548
Cost of tracts sent out .....	\$496.94
Other literature sent out free .....	.60
Total cost .....	\$497.54
Amount received .....	\$419.25
Deficiency .....	\$ 78.29
Previous deficit .....	137.88
Total Deficit .....	\$216.17

If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. John 15:7.

I will contend with him that contendeth with thee, and I will save thy children. Isa. 49:25.



## After Death - What?

I had a Jewish friend who was the most fearless witness for Christ I ever knew. He only stood about four feet high, but it always seemed to me that he had eight feet of backbone. He had a meeting every night of the week in his mission in Bristol, England, and every day of the week he would hold two open-air meetings. One day he joined a few friends who were holding services at a great horse race at Epsom at which the royal party was in attendance. At the close of the races he suddenly recognized King Edward walking not far from where he was witnessing for the Lord. He had never been invited to preach in St. George's Church at Windsor nor at any of the other churches the royal family attended. This was his first opportunity of preaching before the king and so he made the most of it. He cried out at the top of his voice, "The wicked shall be turned into hell and all the nations that forget God." That little Jewish preacher saw a soul bound for eternal destruction and in compassion he cried out his warning.

### Spoiled Through Philosophy

My Jewish friend has gone to be with the Lord he loved, and I fear that amazingly few preachers are warning men of the wrath to come, of that place of weeping and gnashing of teeth, of that lake of fire which never shall be quenched, in which all whose names are not written in the Lamb's book of life are destined to suffer eternally. Thousands of men in the pulpits of to-day count it bad taste to mention hell. There is a false philosophy that has ruled it out as "incompatible with modern thought." Arthur Brisbane, the well-known publicist, whose articles are syndicated in scores of well-known newspapers throughout the land, wrote recently, "It has taken men all of the millions of years . . . to get rid of earthly superstition. Many haven't ever done that yet. Eventually we shall get rid of all superstitions and look forward to death and the void that comes after it as calmly as we now prepare for a trip across the little Atlantic." With a great many the doctrine of hell is but an "earthly superstition." But the Scriptures of truth show that the lake of fire is a grim reality that cannot be gainsaid.

### The Coming Judgment

There is no need for men to be ignorant concerning what lies in the hereafter, for God has caused a faithful picture of things to come to be set forth in His Word. The Lord Jesus Christ gave to His beloved apostle John a revelation of "things which must shortly come to pass," and told him to "write the things," and the record of the foreview of God's final judgment has been provided for us in the 20th chapter of the Revelation in plain language that all can understand. John tells us, "I saw a great white throne and Him that sat

on it"—and we know who will sit on that throne for our Lord Jesus Christ declared, "The Father judgeth no man, but hath committed all judgment unto His Son"—"from whose face the earth and the heavens fled away; and there was found no place for them." Peter tells us, "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." The dreaddest of all days will thus be ushered in.

### The Opening of the Books

John continues, "I saw the dead, the great and the small, stand before the throne" Rev. 20:12 A. S. V. Note carefully that this is the judgment of the "dead" not of those who through faith in the Son of God have received "life from above," for it is written, "He that believeth on the Son hath everlasting life," he has passed "from death unto life," and "cometh not into judgment" John 5:24 A. S. V. So only the unsaved appear in this judgment. Do not confuse the "Bema" or "judgment seat of Christ" 2 Cor. 5:10, at which only the saints appear, and this place of final judgment, the "Thronos leukos" or great "White Throne" before which only sinners are arraigned. "And the books were opened." God keeps accurate records. Scientists now tell us that sounds and actions make lasting impressions on the ether and late experiments have proved it possible to pick up a conversation held in a room twenty-four hours after the words are spoken. By means of delicate instruments they have been able to take pictures of a scene that has happened many hours before. The scene is registered on the ether and they have been able to transfer it to a photographic plate. A British paper tells of experiments made in which messages a month old have been picked up, and a suggestion is made that every word spoken since creation is registered on the ether and that we may yet pick up the Sermon on the Mount as it fell from the lips of the Master. If man can keep records of words and scenes, how much more can God? The Judge has already forewarned, "Every idle word that man shall speak, they shall give account thereof in the day of judgment." He also said, "For nothing is secret that shall not be made manifest, neither anything hid that shall not be made known and come abroad" Luke 8:17.

### God's Records

What scenes and stories those records will tell! Men are indicted for crimes, but frequently they are discharged because of the lack of sufficient evidence. We remember a case of a man and wife who were charged with burglary. They were found to be possessors of property stolen

from a certain house, and on the evidence brought forward the man was convicted and sentenced to imprisonment. The woman swore in the court that she had no part in the burglary and had not been on the premises from which the things were stolen. Because of insufficient evidence to prove her guilt she was set free, and according to the records she stepped from the court an innocent woman. But at a later date new and startling evidence was forthcoming. On the day of the burglary there was a wedding reception at the house next door to the one from which the articles were stolen, and a group of guests were photographed. The photographer chose the house in which the burglary took place as a background. When the photograph was examined some time later it was seen that just at the moment the camera man snapped the wedding group, there appeared at the window of the next door house the face of a woman, and it could be clearly recognized as that of the woman who had sworn that she had not been on the premises. She had evidently heard a noise in the yard below and looked to see the cause, and at that moment the record was made on the photographic plate that contradicted all she later stated on oath. Men may deny their ungodly deeds, but there will be no gainsaying the faithful records in God's book. Scientists are expressing their conviction that every action of our lives is somewhere registered on the ether and God is able to preserve all these registered scenes.

### Blotted Out

John further tells us, "And another book was opened which was the book of life." Seven times John refers to this book and we see that it does not contain the names of the ungodly who worship the Beast (Rev. 13:8; 17:8), and that those alone whose names are written therein have a right to enter the city of God, the holy Jerusalem that will descend out of heaven. Our Lord Jesus told His disciples not to rejoice in the fact that the spirits were subject to them, but that their names were written in heaven. Relation is more than office, and the knowledge that our names are written in the Lamb's book of life should make us rejoice eternally. But there are two references to this book that we should not overlook. The first is where our Lord gives a serious word of exhortation to the church at Sardis. He speaks to those who have "a name that thou livest and art dead." Imperfect in works, He calls them to repentance and watchfulness. But there are some in this church who have not defiled their garments and He promises them that they shall walk with Him in white for they are worthy. And then He says, "He that overcometh, the same shall be clothed in white raiment and I will not blot out his name out of the book of life." Does not this word bring out the awful thought of the possibility of a name written in this book being blotted out! And John was further caused to write, "If any man shall take away from the words of this prophecy, God shall take away his part out of the book of life." These are solemn words.

**Not Registered**

This book of life will be opened at this final judgment. Many a formalist, hypocrite and sower of false doctrines thinks that his name is written in that book, but this day of final judgment will reveal the fact that it is not. There will be professors of religion and preachers at this judgment. Our Lord informed us, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils; and in thy name done many wonderful works? and then will I profess unto them, I never knew you: depart from me, ye that work iniquity." Those who have nothing but a mere form of godliness will have a rude awakening when they find that there is no record of their names in that book.

**Just Judgment**

The seer goes on to say, "And the dead were judged out of those things which were written in the books, according to their works." In Gal. 5:19-21 we see what the works of the flesh are. "Adultery, fornication, uncleanness" head the list, and it finishes up with "envyings, murders, drunkenness, revellings, and such like." He that has sown to the flesh shall surely of the flesh reap corruption. The Judge can be trusted to judge justly for He has already declared concerning this resurrection of judgment, "As I hear, I judge, and my judgment is just: because I seek not mine own will, but the will of the Father which hath sent me."

**The Resurrection of Damnation**

"And the sea gave up the dead that were in it: and death and Hades gave up the dead that were in them; and they were judged every man according to their works," V. 13 A. S. V. Of late there has been an epidemic of suicides in our colleges, but the death of the body does not end all. The man who is drowned beneath a thousand fathoms of ocean cannot escape this last judgment, for the sea will give up all her dead. Christ is the Victor over death and He Himself told us, "Marvel not at this: for the hour is coming in the which all that are in the grave shall hear his voice (that of the Son of Man) and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." Hades, the abode of the departed in which Christ depicted the tormented rich man crying for Lazarus to dip the tip of his finger in water to cool his tongue, will be emptied and every man will come forth to be judged according to his works. No legal technicality will cause an evasion of justice. And there will be no court to which a sinner can appeal from the judgment of the great white throne.

**Everlasting Fire**

"And death and Hades were cast into the lake of fire. This is the second death, even the lake of fire. And if any was not found written in the book of life, he was cast into the lake of fire," Vs. 14, 15. A. S. V. There are some who teach that those who are cast into the lake of fire

will yet have another chance, arguing that the expression translated, "for ever and ever" which is used three times in the book of Revelation in reference to the duration of the torment of the devil, the Beast, the False Prophet and the wicked, is for a limited period. They say that some authorities translate this "unto the ages of the ages," and that they do not agree with other authorities who state that this expression means "throughout all ages." However, the very same Greek expression is used three times in the Revelation (Rev. 4:10; 10:6; 15:7) to convey the duration of the life of God, and if you limit the duration of the former you must logically limit the duration of the latter. However God has not left it to the quibbling of lexicographers to settle the matter of the certainty of eternal punishment. Concerning the wicked He has caused it to be written, "They shall never see light" Ps. 49:19. And John the Baptist confirmed this truth by declaring, "He that believeth not the Son shall not see life but the wrath of God abideth in him." These words, as C. H. McIntosh puts it, "shall not see life" contradict the universalist, and "the wrath of God abideth on him," forever-silence the annihilationist.

Preaching one time on the eternity of hell Spurgeon said, "Remember there is no death in hell. Death, which is a monster on earth, would be an angel in hell. If death could go there all the damned would fall down and worship him; every tongue would sing, and every heart would pray; every cavern then would echo with a sound of triumph, till all was still, and silence would brood where terror reigns. But no, the terrible reality is this, 'The worm dieth not, and the fire is not quenched.'" Shut up for eternity with such society as the abominable, murderers, whoremongers, sorcerers, idolaters and all liars! But thank God there is a way of escape.

**The Way of Salvation**

Our destiny in eternity is determined by our attitude to the Lord Jesus Christ in time. What we are here now we shall be forever afterwards. "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." Man can be made righteous and holy now through repentance toward God and faith in the Lord Jesus Christ. God could not have thought of a simpler means of salvation than that which was spoken by His Son: "For God so loved the world that whosoever believeth on him should not perish, but have everlasting life." No one who reads these words need have a place in the lake of fire, but he can look up from this paper and say: "Heavenly Father, I am a sinner and my sins deserve eternal hell, but I believe the record that Jesus died for my sins, and right here and now I take Him to be my Saviour. Forgive me of all my sins and cleanse me in the precious blood of Jesus Christ and fill me with the Holy Spirit for Jesus Christ's sake, Amen." And He will not fail to give you His great salvation.

—S. H. F.

**Children's Corner****LOST**

May was just six years old and she lived out on the great wide desert where there were miles and miles and miles of sagebrush. May was very glad she had her brother, just older than herself, to play with, for there were no other children living close. Only four scattered families lived on that part of the desert.

One day May and her brother went out as usual on the desert to bring the cows home. They played along the way, and then when it was time to start for home May started in the wrong direction.

"You ought not to go that way," said her brother, "this is the way home."

But May did not believe her brother. She was sure she would reach home if she kept going the way she wanted to. After arguing with May for some time about the right way home, Brother finally became quite angry with her and he started off for home, thinking that May would soon follow him.

After an hour or two May's mother said, "Brother, where is May? I have not seen her for some time."

"She wouldn't come home with me," Brother answered, "she said the other way was the right way home."

Mother was frightened of course, and started right out to look for May. And when father came home after his day of work he also started out to look for his little daughter. But no little girl could be found, though they looked all night.

In the morning a search party was formed, and for five long days they looked everywhere for May. Of course May's mother and father felt dreadfully bad to think their little girl was lost and that she had to spend the dark nights out alone on the desert. They cried a great deal, and oh how they wished May had taken the way that lead home.

After five days they found some little barefoot tracks, but it was three more days before they finally found May. She had gone back and forth over a sandy ravine, pulling the buds from sunflowers and eating them. There she lay, with her little bare feet in a badger hole, and some wild mustard pulled about her. Her head rested on one little hand, while the other lay across her lap holding a few wild flowers; and the little eyes were closed. She had left this world forever.

Of course everybody was sorry that May took the wrong direction and lost her life. But how much worse it is when boys and girls insist on going their own way, and then lose their souls in hell. You must follow the directions given in the Bible to keep on the right road to heaven.—Adapted by Sister Beulah.

**A MISSIONARY WITH CHRIST**

News comes of the homegoing of Miss Adelaide L. Stone, who for many years labored as a missionary in South America and Porto Rico. She has been living in Los Angeles for the past few years and has been highly esteemed because of her beautiful Christian character.

# WELCOME

## 334 W. MAIN ST., MASSILLON, OHIO

Satisfied!

Years ago our minister preached on holy living—a real consecrated life. He spoke of one kind of people who tarried in prayer for what they called the Baptism of the Spirit. He tried to show the folly of it. He spoke on Romans, chapters six to eight, telling of the battle between the natural and spiritual life until Paul cried out, "Oh, wretched man that I am, who shall deliver me?" Then he said the eighth chapter told of a life of victory. I listened very intently to hear how to get victory, for although I was a trained worker I had an up-and-down experience and was lacking in power.

The minister said, "If there is any one here who would like this life of victory, come to this communion rail, give yourself once more to God." I thought, "Yes, this is the life I want, where I can have full victory over myself, a life filled with the Holy Spirit." I followed the rest to the front, and kneeling we made our vows to God who saw the sincerity of our hearts. "Now," said the minister, "as you took salvation by faith, so you take the second gift by faith. Go your way believing you have it and you will have it."

I went out trying to make myself believe I had it, but that did not bring it. There was no joy, no power, no victory; but the hunger was still in the depths of my being. "O God," I cried, "is there no way of satisfying this gnawing, craving in my heart after Yourself?" I went on month after month and year after year.

"Perhaps the fault is in myself. I am expecting too much. Perhaps I am narrowing my life down too much," I thought. Speaking to a friend, I said, "Let us go to a show. We may be happier if we broaden out a little bit. The ministers go to theaters. If it is good for them it may be good for us." I saw the president of the missionary society playing cards, also the president of the Ladies' Aid. She said: "Dancing is good for young people; it gives them an opportunity of mixing in with other young people. The little dances in the home are quite harmless." Reasoning over these things, I came to the conclusion that in me lay the fault, so I turned my steps to a new source of happiness—the pleasures and recreations of this world.

No, I did not drop my Christian life, for Wednesday evening would find me at the prayer meeting. I was in a prominent place too on Sunday at my class and at young people's meetings. You ask if it satisfied me? If you could have seen in my heart you would have seen how far I was from being happy. There was an emptiness, an aching void, and it was a real heart hunger for God. I did not realize what it was, so on I went feeding on the best hurks the world can give.

The next place I tried was the Salvation Army. They were still leading sinners to the Cross. There was the same request

for a reconsecration. I saw a Methodist deaconess go and seek this life of holiness; I knew I was not alone in my hunger after God. But she came away with the same unsatisfied feeling that I had experienced after my consecration. So I did not get the hunger satisfied at this source. Still God led me on line upon line, here a little and there a little, until He brought me to the promise of Himself.

I prayed and waited, I praised and magnified God, with others. I obeyed the voice of my Master, and though it seemed mechanical at first I persevered until one day He breathed on me and I felt my lungs being filled with the breath of God. Oh that holy Presence! Shall I ever forget it, as He filled my innermost being with Himself? Then the Holy Spirit began to glorify Jesus through my voice. It was mechanical no longer for my voice was not my own, it was surrendered to God, accepted and sealed by the Holy Spirit. He began to use what was given over to Him, and to use it in praising and glorifying the name of Jesus. So for a period of two or three hours waves of glory were flowing in and shouts of glory were flowing out. Every pang of hunger was satisfied, I had received Him for whom my soul longed. Now it was not, "Take it by faith and think you have it." I really had His power throbbing within, a living power. I had the life of the Spirit that was in Christ, flowing in and through me, taking possession of my tongue and using it, speaking in another tongue as the Spirit gave utterance, teaching me syllable by syllable until I spoke the heavenly language.

I did not want any more shows or theaters, or anything of that sort. But oh how I loved my Bible! Prayer was no more a duty but a real pleasure. It was a meeting with a Friend I love very much. This Baptism made me more hungry to bring souls to Christ. Now the Bible is an open book to me; it seems as if scales have been taken from my eyes. I seem to be living in a different world since He came in and filled me. Some one asked me, "Does the Baptism make one more active?" I answer, Grandmother used to knit stockings. Faithfully she plied her needles day by day and gradually the stocking grew longer and longer, until one day she completed the toe. Later I was in a large knitting mill where they had a motor driven knitting machine by which in three minutes the same stocking (that had taken grandmother a week to knit) was knitted. What was the difference? The power. The same stocking, but one is done by hand while the other is done by power. And it is so much easier to get souls to God with the power of the Holy Ghost within you. It is the Spirit who melts down and convicts.—Sister Henson, Montreal, Quebec.

### AN ANSWER TO PRAYER

Some years ago a missionary was traveling on foot in a thinly settled part of one of the Western States.

He was weary in spirit and body and as he tramped along over the prairie road, he lifted up his heart in prayer to God, that He would in His Divine providence bring about such a condition that

would permit him to ride part of the journey that yet remained before him. On reaching the summit of a high hill he saw a buggy apparently standing still in the road, and headed the same way that he was going.

The preacher soon came up to it, and found a man sitting on the seat as if waiting for some one. The man spoke to the missionary saying, "I did not see you the first two times that you called on me to stop, which I did, and looked all around, but seeing no one, I again drove on; but when you called me the third time, I stopped again, and looking back saw you on the top of the hill, and have waited for you." "Well," said the preacher, "I did call, but not on you, but on my heavenly Father to send me an opportunity to ride, for I was weary. I did not speak above a whisper." The man said, "That is very strange, for I heard a voice, clear and distinct, calling for me to 'stop,' and I did so. Three times this voice spoke to me, saying each time, 'Stop.' What do you think it meant?" "It means," replied the missionary, "that the Holy Spirit called on you to help answer my prayer." The preacher was invited into the buggy, and rode several miles with the man, in which he found a friend and helper, in sowing the good seed of the kingdom, in these far Western wilds. How true it is that God still often moves in mysterious ways His wonders to perform, and helps His wayworn children when they call to Him for aid in time of need.

### "LOOKING FOR THAT BLESSED HOPE"

(Continue from Page One)

Indeed, spiritual Christians are as certain of the consummation of the blessed hope as they are of life itself, having already received the earnest of the inheritance in their hearts. For this reason we "sorrow not as others which have no hope, but comfort one another with these words."

Let us now peruse a precious passage from the pen of the beloved disciple. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." 1 John 3:2,3. Please note that the promise of the Lord's appearing, is here set before us as a purifying hope. God forbid that we should miss the sanctifying rays from this star of hope that shines only on the Christian's horizon. We cannot over-estimate the importance of a true knowledge of Christ and of His purpose and promise for His saints, both now and in the ages to come. I believe a proper understanding of our hope would put a real go-through even in the faint hearted.

Two things stand out prominent in the biography of Moses. "He endured as seeing him who is invisible," and "he had respect to the recompense of the reward." There is no doubt that these things—present vision, and future hope—had much to do with building his character and furnishing the motive power for his great



service. We read that he talked with Jehovah face to face and that his face shone "until the children of Israel could not steadfastly behold his face for the glory of his countenance." This passing glory of "the ministration of death written and engraven in stones" was typified by the fading glory of Moses' face, but that which remaineth—the ministration of the Spirit—is more glorious. And this glory—blessed be God!—is not for leaders only, as in the old dispensation, but "we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." While we wait for His appearing we are beholding with unveiled face, and as we behold we are being changed into His image. Is it not wonderful? Who has not witnessed the radiant glory upon the faces of spiritual worshippers. Herein lies the secret. Their faces reflect the beauty as they behold as in a glass His glory, and the Spirit meanwhile is stamping the blessed image upon the character.

The religious world has developed a spurious brand of holiness in the twentieth century, which consists largely in loyalty to stereotyped phraseology, and outward conformity to rigid rules of conduct, whereas it is absolutely impossible to be holy and not spiritual, or to progress in holiness without growing in spirituality. We are to be changed from glory to glory by the Spirit of the Lord, and only as long as we keep full of the Spirit will we have a clear vision of the glory of the Lord or a normal growth toward that "fullness of the measure of the stature of Christ." But there is a further and more radical change awaiting us when He shall appear. We are to see Him as He is, or face to face, and be like Him. Encouraging words these!

But before making further comment upon this remarkable passage I wish to bring another witness upon the subject. "For our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." Phil. 3:20, 21.

Christians are citizens of heaven, now, constantly in touch with the seat of their government, tasting its power, sampling its joy, partakers already in a measure of its holiness, yet living on earth and bearing about a body of humiliation that is subject to natural law and even subject to death. It is a peculiar situation. Indeed, the Bible calls them a "peculiar people," called out of the world, yet left in the world; told to love not the world, neither the things that are in the world, but to set their affections on things above where Christ sitteth on the right hand of God. Still in the flesh, yet they are not to live after the flesh nor war according to the flesh. It is no wonder that the world knoweth us not, but let us remember that it knew Him not. He, too, tabernacled in a body which had its limitations. He was hungry, thirsty, tired, tempted in all points like as we, yet without sin. What a spectacle to behold

the One "by whom and for whom are all things," walking among men as the lowly carpenter of Nazareth, and humbling Himself unto death, even the death of the cross. But though He died in weakness He was raised by the power of God, and His body knew no corruption. And when "He showed himself alive after his passion by many infallible proofs," He was careful to convince every disciple that the resurrection was a real bona fide actuality. "Handle me and see, for a spirit hath not flesh and bones as ye see me have, and he showed them his hands and his feet." The same blessed hands that had been so often raised in blessing to the sick and sorrowing. The same sympathizing Jesus whom they had "seen with their eyes and their hands had handled."

No one, except of course he be an infidel, can peruse the sacred history without a profound conviction that the Master and His apostles have left us a bedrock foundation against the delusion known now as "Modernism," though in reality it is no more modern than the leaven of the Sadducees. This old heresy of **natural religion** suffered a tremendous slump at the first great outpouring of the Spirit when "with great power gave the apostles witness to the resurrection of the Lord Jesus, and great grace was upon them all." "God also bearing them witness both with signs and wonders and with divers miracles and gifts of the Holy Ghost, according to His own will." But after a long decline and a bunglesome effort to substitute machinery and form for the power of the Spirit, this leaven of the Sadducees was revived, rehashed, and served to the world by so called "Free Thinkers" as rationalism. Thus it has been and ever will be, when faith declines and the church has lost its conscious knowledge of God and things spiritual, the world comes forth with her "thinkers." So once again in the end of the age when the mass of professors are content with "a form of godliness," this same old hodgepodge with a little new flavoring is being dished out by a backslidden clergy and is labeled "Modernism." Indeed it is unthinkable that a formalist could long contend for the fundamentals of the Christian faith.

The position is untenable. Unless they come to experience the true spiritual content of the Word and take their stand for the supernatural in its varied and scriptural manifestation, they are driven by the sheer force of carnal reasoning to take a stand for Modernism. This is positively the only consistent position that is open to the formalist, and it is the one that the Scriptures set forth as prevailing in the last days—"a form of godliness denying the power thereof."

Formalism opposed to the supernatural equals Modernism; so the battle of the last days is between supernaturalism and Modernism, or natural and supernatural religion. There is no middle ground. There can be no compromise. And the war between these forces will end by saints loyal to Christ and His Word being supernaturally translated, and apocalyptic judgments falling upon a modern world. These modern (?) blind leaders of the blind

would lead an unsuspecting public to believe that they give great honor to Christ. In fact, He stands at the top of a long list of heroes who have blessed the world with higher ideals, etc., but there is absolutely no connection between this pseudo hero worship and the pure spiritual worship of a redeemed soul. The blood-washed, Spirit-filled Christian does not worship Christ as a great man among men. To use the language of the apostle to the Gentiles, "We know not Christ after the flesh." It is by the ever blessed Spirit and through the eternal Word that we worship Christ who was crucified for our sins and raised again for our justification, and who is now "seated at the right hand of the Majesty on high," "whom the heavens must receive until the times of restitution of all things spoken by the mouth of all the holy prophets since the world began."

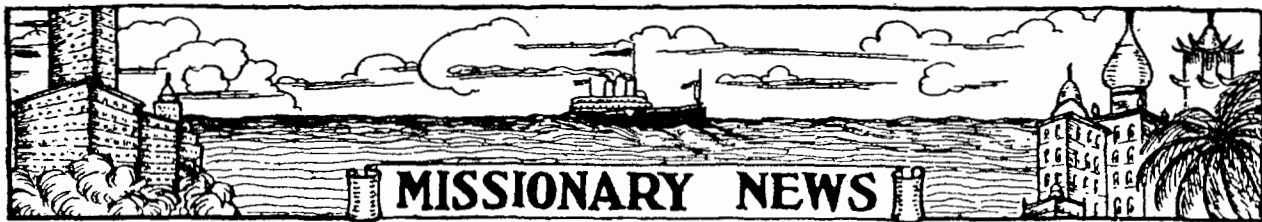
As one who by the grace of God has come to love and adore the Lord Jesus, I am rejoiced to think that in heaven now there is one God and one Mediator between God and men, the man Christ Jesus—a glorified man in heaven, "in whom dwells all the fullness of the Godhead bodily."

Oh, how marvelous! Jesus in wonderful condescension took a body fashioned like ours and subject to death, in order that He might ultimately give us a deathless body, fashioned like unto the body of His glory. No wonder this is called the blessed hope, for though now compassed with infirmity and conscious of frailty and decay, we know that when He shall appear we also "shall appear with Him in glory." For this—the manifestation of the sons of God—"the whole creation groaneth and travaileth in pain together until now, and not only they but ourselves also which have the first fruits of the Spirit, even we ourselves groan within ourselves waiting for the adoption, to-wit: the redemption of our bodies."

Praise the Lord, it is coming! The change wrought in believers now is truly wonderful. Already we are getting a foretaste of the coming glory, but the wonder of wonders is just ahead, when in a moment and in the twinkling of an eye all scars of sin and every trace of weakness and deformity will vanish and we shall be like Jesus and with Him forever. This is the blessed hope of the church, His undefiled and waiting bride.

"Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope (literally, run over with hope) through the power of the Holy Ghost" "and that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light." "For yet a little while and he that shall come will come, and will not tarry."

Thomas Henry Green once said, "The chief discipline of life is its slowness." We want to see the harvest too soon, but God wants us to sow the seed, and wait patiently for its fruition.



All offerings for Foreign Missions and for expenses of conducting the Missionary Department, should be sent by Check, Draft, Express or Postal Money Order, made payable to Noel Perkin, Missionary Secretary, 335 West Pacific St., Springfield, Mo. U. S. A.

### AMONG THE PALIPO TRIBE, LIBERIA, W.-AFRICA

Ada M. Gollan

We praise the Lord for a real revival spirit in our midst among the Palipo boys as six have been saved in the past two weeks. They prayed all night to get through to God and at daybreak the Light broke forth and they said 'God He catch hold of our hearts good!' so we are encouraged to press on. We have a large territory to cover among the Palipo Tribe. It means visiting many towns and walking over hard roads to give them the gospel, but how blessed it is to have this privilege, to give the Bread of Life to those who have never heard the name of Jesus.

### NEWS FROM PALESTINE

Roy E. Scott

While I was in Jerusalem, we had meetings nightly trying to reach sinners and we thank the Lord some sought the Lord. Among the number was a Moslem who took Christ as his Saviour and went back to his village saved. He came to the altar one night and the next morning I met him on the street and asked him how he was, he replied that he was happy in Jesus and his face lit up with a different smile to what he had been accustomed to. Truly Christ makes a great difference in the lives of these poor darkened souls. In the lands of such dense darkness when Christ the real Light shines in, a wonderful change can be seen.

Miss Radford is putting forth an effort to reach the lost in the mission there in Jerusalem and her efforts are being rewarded. Many times in the day as I passed her office I found anxious inquirers in her office hearing about Christ and His power to save.

I also visited Salt, a town in the Transjordanian country and there is a wonderful prospect in this neglected country. I believe this mission of hers is the only Pentecostal work there is in the whole Transjordanian country. There are other good towns in this Transjordanian country open for the gospel and this is the doorway to Arabia. Especially there is a town by the name of Amman, where a mission is needed very badly as this is the place where the Arabians come in great numbers and a gospel hall here would reach many of these people and open the way for Pentecost in Arabia. Miss Radford wrote me yesterday stating that she had just returned from Salt and that 18,000 out of the 22,000 were left homeless by the earthquake, so you can see the urgent need of a place of their own in which to worship. They have about 400 people associated with the

church there in Salt and a good school for boys and one for girls in connection, so much work is being done there. I am sure you are all praying for these needy places.

### VIOLENCE AT CHUCHOWFU

George C. Slager

Our Chinese pastor from Chuchowfu was married here in Shanghai on June 21st to a nice Christian girl whom we trust will be a real help to him in the work. They are now en route to Chuchowfu. Please remember them in prayer. Perhaps you have read accounts in the North China Herald about the desecration of the graves of missionaries who were massacred during the fury of 1900 at Chuchowfu. That is the city where our station is. Some of the Chinese soldiers who perpetrated this disgraceful outrage were occupying our new house at that time. Mr. Chong, our Chinese pastor, told us he had seen the terrible sight of the twelve open graves and the exhumed remains scattered about the ground. During those days soldiers occupied our house from May 4th to May 30th. While there, they did much more damage to our property, just for sheer hatred of the foreigner; for they were in no wise benefited by what they did. They smashed our foreign cookstoves to pieces, a gift in 1922 from an assembly in New York state. They broke many, if not all, the window frames (no glass had been put in yet) and shutters in the new house; and carried off or smashed various other articles of furniture. It is evident that it is still unsafe for foreigners to be in that District. One wonders why the Lord permits these terrible outrages to continue, but when we remember that He is on His throne, and has complete control over these conditions, our hearts are at rest in Him.

Brother and Sister Slager have arrived home for their furlough after over eight years of service on the field. They may be addressed care J. D. Chant, Camrose, Alberta, Canada.

### NOTICE

Brother and Sister Garlock advise us that for several reasons they have felt led to continue their ministry in the homeland for the time being, and accordingly are occupying the pastorate at Colorado Springs. They may be addressed at 309 E. Las Vegas Street, Colorado Springs, Colo. At their request all money sent into this office for their fares, is to be utilized for the needs of the foreign field wherever they may be the greatest.

### AN INDIAN'S DREAM

Matty Personeus

There are many encouraging signs in the work at Chapra, India; one is the desire on the part of many for the Bible. We have sold a number of New Testaments and several Bibles recently and they are being read. One Brahman Pundit has taken Testaments in Hindi, English, Urdu and Sanskrit so that he may compare the meaning in the different languages and now he wants the full Bible in Sanskrit, but I have not been able to get it for him. He teaches in a Sanskrit school in one of our outstations and our worker there has had many talks with him. A couple of weeks ago the worker brought him in to see me and he asked many questions about things he had been reading in the Bible. I could see he was really interested. Before he left we had prayer. A few days later he sent for the worker to bring him in again for he wanted to tell me a dream he had that night after he left here. He saw the whole scene of the crucifixion and as the blood dropped to the ground he said darkness spread over the earth, but then later he saw a bright path of light from the cross up toward heaven. Later he had another dream and he saw Jesus standing in the sky preaching to the crowd below. He was so much troubled that he could not remember what the message was. We would be glad for definite prayer for this man. He says he has become so dissatisfied with his life that now he must step out and follow the Lord. He has a young wife whom he says will come with him, but she will have to be taught.

### SAILING FOR HUNGARY

David F. Raroha

Brother and Sister David F. Raroha are expecting to sail for Hungary on August 19th, in order to engage in missionary work in that country. We have a letter from our brother and sister written just before sailing in which they state: "We desire to thank the Assemblies and Pastors who have kindly opened their doors to us, while on our Evangelistic tours, also have appreciated the way in which they have helped us gather sufficient for our expenses. Especially do we wish to thank those who have promised to stand back of us in our monthly support. We pray God may grant heaven's best to rest upon each and all of them."

May God bless our brother and sister and use them mightily for the spread of the Gospel in the land to which they have been called to labor.

## NEEDS OF BIBLE INSTITUTE

H. May Keltz

*Last year was the first term for the Latin American Bible Institute and although we were greatly hampered in many ways for room, etc., yet we had much to thank God for in His continued presence and blessing during the school year and also for the deep interest the students manifested in studying God's precious Word and the remarkable progress they made in spite of all the obstacles. While the number of students varied we had an average of twelve most of the term, all we could have accommodated and we were overjoyed to see them develop in the atmosphere of faith and prayer created around them while in the Institute. All those precious young people who were here last year desire to return this fall and quite a number of new ones have already applied for admittance. During the N. Texas Conference held recently we heard that there were forty young people in that conference alone desirous of attending the school this year, without counting those in other places all over Texas and Mexico. Dear ones, when we think of this and then look at our small premises it truly makes us cry out to God to enable us to enlarge our borders and strengthen our stakes. Hallelujah! The cattle on a thousand hills are His and the gold in every mine and we believe He wishes us to build a second story to our present school building, thus giving us a place for a dormitory and more rooms for classes, etc. We have been praying all this summer for the supplying of this need, but up to the present no funds have come in and it is nearing the time to open the school again and it seems almost impossible to start with the limited room we have.*

The harvest fields are white in this region and reapers are sorely needed. Is it possible that these dear, consecrated young people who are definitely called of God to reap down the golden grain among their own people will have to be refused a short, concise Bible training to fit and prepare them for the work to which God has called them? Dear ones, it cannot be. When we face the crying need and think of these precious lives snatched from the darkness of sin and Roman Catholicism and then see the possibility of having to close down this promising school for lack of suitable premises, etc., it makes our hearts cry out to God. Will you not, dear saints, please take this burden upon your hearts also and help us bear it? God bless you, I know you will. We believe it could be done for something like \$1,000.

We request your prayers for every department of the work here and for the whole of Latin America.

## TRAVANCORE, SOUTH INDIA

John Burgess

After being at the hills for a time for a much needed rest, I have returned again to Travancore, my field of missionary labor.

The first Sunday after my return a meeting was held in Mavelikara, one of our stations. Some of our people from other of our stations were present. The

presence of the Lord was very manifest from the beginning of the service. Several times the precious Holy Spirit took complete control of the meeting in such blessed reality that waves of spiritual blessing flooded our souls and we were lost in the shekinah glory of God that overshadowed us. A request for prayer for a boy suffering from dysentery and in a serious condition physically was sent in. We all united in prayer for him. He was perfectly delivered that same day, and two days later one of our workers saw him walking in the compound, as though he had never been sick. We praise God that the great Physician is present to-day with healing virtue and power, even in dark, benighted India.

We have just been to a Hindu festival where thousands of idol worshippers were gathered to appease the wrath of their gods. Our hearts were made to bleed within us as we beheld this mass of human souls, devoutly worshiping gods which see not, nor hear their cries for help and peace and pardon. I was immediately reminded of a Bible scene—Jesus weeping for the multitudes who wandered as sheep having no shepherd. We had the blessed privilege of giving out the Word of Life and pointing them to the Lamb of God which taketh away the sins of the world. Besides, numbers of tracts were distributed. What the harvest will be, we cannot tell, but we must "cast our bread upon the waters." It shall return to us after many days.

Recently we changed our headquarters from Quilon to Mavelikara. Although Quilon is a large town and on the railroad, yet it lies a considerable distance from the main part of our work, which covers a large area. Mavelikara, though thirty miles from the railroad, is right in the center of our work.

## PRAISE FOR ANSWERED PRAYER

Frank Finkenbinder

We want to thank all the saints for the way they have held on for us, during my wife's sickness. It seems that the Lord has a way of doing things that no one can say, "It was I, or my prayers that raised her up." To God be all the glory. As soon as the request went in the Evangel we began to receive letters from different ones here and there, and nearly everyone seemed to have prayed through to victory for her and wrote such encouraging letters to us. She is really quite strong, and has picked up in flesh, but still passes some sleepless nights, owing to her wrecked nervous system. We are trusting the Lord however that He will deliver entirely.

## TWENTY-FIVE SAVED IN TEXAS

Evangelist F. R. Anderson writes: "Just closed a 2-week meeting at Jester, Texas; 25 saved, 21 received the Holy Spirit according to Acts 2:4."

## TWENTY-TWO SAVED

Brother Elmer L. Cutsinger and wife write from Henryetta, Okla.: "In the past 8 weeks 22 have been saved and several are seeking the Baptism. In almost every service the power falls and someone prays through to victory."

## OPPORTUNITIES IN MANILA

By B. H. Caudle

Manila, where we labor, is a city of over 300,000 population, a school town, with many colleges and universities. Students come from all over the Archipelago to attend these schools, and are here ten months in the year. These schools are all taught in English, and are all the schools in the islands recognized by the Government. You can easily see that English is rapidly becoming the universal language here. Some speak Spanish, and too, the dialects are spoken, but there has been a marvelous change in the past twenty-eight years.

With all this change, I am sorry to say, the work of God, has not kept abreast of the educational work and other economics, but a great work has been done by the Protestant churches that have come here, and gradually the glorious gospel is being spread all over the Islands. We are the first missionaries to come here from the Assemblies of God. You can see, that for us this is a pioneer work, and one that calls for finances to go hand in hand with much prayer and unceasing toil. Will you help us as we give our best to our dear Lord Jesus, who has loved us and has bought us with His own precious blood?

It is very needful that we get a mission hall established in reach of these schools that we may appeal to this student body. Dear Brethren, can you imagine what a hundred or more students filled with the Holy Ghost would do, during vacation when they go to their home provinces? Can you think how God would bless in these little nipa houses, humble though they be, yet within them human souls, that must be told the precious truth, ere the coming of the Lord Jesus Christ?

It would take, approximately, \$50.00 gold per month to rent a building where we could hold religious services properly located to appeal to the students but what is this in comparison to these precious souls that would so find this wonderful salvation? Will you take this upon your heart and pray earnestly for God to have His way in this matter, that we may soon have a suitable place in which to hold services?

We have had the pleasure of distributing many hundreds of Pentecostal tracts, and other Pentecostal literature which has always been gladly received. Unlike it is in America, the people are always glad to get it, and almost always thank you. What a blessing to be able to walk through the parks, and out on the streets, and give out hundreds of these silent messengers, to people that you would never be able to reach in any other way. Will you keep us on your prayer list, keep believing God for mighty things in the Philippines.

## CALIFORNIA TENT MEETING

Pastor A. B. Badal writes from Caruthers, Calif.: "Just closed a tent meeting with Evangelists Renfrow and Rogers (graduates of Glad Tidings Bible Institute, San Francisco), in which some backsliders were reclaimed, 13 received the promise of the Father as in Acts 2:4 and 12 obeyed the Lord in water baptism."

## In the Whiten'd Harvest Fields

### THIRTY SAVED IN MULBROW

Pastor Noel Dodd writes from Mulbrow, Okla.: "Just closed a 4-week meeting in which Brother Buster Smith and wife were faithful workers; 30 were saved and 5 filled with the Holy Ghost."

### PASTOR HOLDS REVIVAL

Brother E. S. Robinett writes from Mansville, Okla.: "Our pastor, C. C. Comer, just closed a 15 days' meeting; 8 saved, 2 received the Baptism, besides some wonderful healings. Our doors are open to Pentecostal ministers."

### ELGIN, TEXAS, REVIVAL

Pastor W. D. Taylor writes: "Just closed a 3-week meeting, Sister Frank Fanning of San Antonio being in charge, Sisters Rosselle and Rankins assisting. Ten were added to the roll and the church built up; 6 received the Holy Ghost as in Acts 2:4. I was called here as pastor in May and God has blessed since then."

### ANOTHER OKLAHOMA MEETING

Pastor Bennie Lewis writes from Tahlequah, Okla.: "Brother J. E. Freeman and I started a meeting here in which many prayed through. The work had been run down greatly, but not only our own but people of other churches took an interest and helped in the meeting. I have decided to remain here as pastor and want you to send me 25 Evangelists every week to use as I go about in my house to house canvass."

### FINE NORTH DAKOTA MEETING

We have the following report of the revival, just held in Minot, N. Dak., by Evangelist Dawson MacCullough and party in a large tabernacle specially built for the campaign, paid for during the meeting and now the home of the Minot saints. "Forty saved, 15 reclaimed and 4 baptized in the Holy Spirit. The evangelistic party is now holding a revival at Fargo, N. D."

### BRETHREN RECIPROCATÉ

Evangelists Loraine and Jennie Busby write: "We have just closed a revival meeting at Overton, Texas, Brother R. F. Baker, pastor, in which some were saved, more reclaimed and some baptized in the Holy Spirit, and in which conviction was unusually deep and pungent. Great good was done among the little folks in the grove services. They now have grove services of their own. Three Baptist ministers attended the services, and one, a pastor, because his evangelist only had a 2 weeks' vacation, apologized for beginning before we closed. He began preaching holiness and 8 went to the altar the first night of their meeting. The Baptists requested us to hold a meeting for them in a Baptist community."

### GOOD LOUISIANA MEETING

Pastor T. C. Ponder writes from Downsville, La.: "Just closed a 2 weeks' meeting. Roy E. Gilliam evangelist, with great victory. Twenty-one 'came through,' 6 baptized in water. The closing night was more like a funeral, old rank sinners broke down and cried. The revival closed with wonderful conviction and a full altar."

### MAKING FINE PROGRESS

Pastor W. H. Crouch writes: "In April we pitched a tent at 1st Ave. N. 13th St. W., in which God has greatly blessed us. Brethren Emenegger and Hicks held the first meeting, in which God convicted and saved nearly every sinner who attended. A month later Brother Otto J. Klink held a 4-week meeting in which many were saved and baptized as in Acts 2:4. Twenty-three were baptized in water and about 75 saved since we pitched the tent."

### A NEW WORK STARTED

Sister D. R. Speck writes: "One year ago we opened the Full Gospel Assembly at Louisville, Ohio. We held an evangelistic campaign in a tent during July. We had Evangelist Loren B. Staats of Blue Rock, Ohio, with us the first four days. Then Brother D. R. Speck, the pastor, continued the meetings through the second week. The last two weeks of the meetings we had Evangelist C. E. Roberts and James Earls of Findlay, Ohio."

"About 4 saved, about 5 baptized in the Holy Spirit, and 9 baptized in water. This has been a hard field because of the prejudice against Pentecostal teaching. But we believe this prejudice has been largely broken down by this campaign."

### POLICE CHIEF SATISFIED

Evangelist W. C. Anderson writes: "Just closed a 2 weeks' tent revival at Kelso, Wash. The power fell the first night and kept it up during all our stay. A report was carried to the chief of police that a big ex-prize fighter down at our tent had a lot of people 'hypnotized.' When the chief arrived and while he was looking the situation over, observing the people lying under the power, the Lord poured out His Spirit on a woman kneeling at the altar. It was such a clear-cut illustration of the power of God that the chief shook his head and turned away saying, 'I can't stop that thing.' The power continued falling till the meeting closed. Eleven received the Baptism. Nineteen were at the altar tarrying for the Baptism the last night of the meeting. One young lady who had been mocking and making fun became so convicted that she came to the altar, her face so painted you could scarcely see the skin, but she soon had it well washed with tears. She was saved and filled."

### AN ACTIVE CHURCH

Brother Ira Sadler writes: "Evangelist W. H. Wheelchel just closed a two weeks' meeting at Carney, Okla. The altar was full almost every night. Some were saved and 7 received the Baptism in the Holy Ghost as in Acts 2:4. Immediately after the Council at Woodward, Brother Wheelchel goes to hold a revival at Drumright. He held his first meeting at Carney last March, since which time the saints have been on fire for God."

### POLICEMAN TAKES TO SINGING

Evangelist R. C. Stutenroth writes "The outstanding feature of the revival just closed in Waukegan, Ill., was the depth of conviction of sin on sinners and backsliders. Many found their way to Calvary through tears. Most of the converts were young folks. A policeman and his wife were both saved. She told me later she never had heard him sing until after he was saved, but that now he sings all the time. Thirty-two were baptized in Lake Michigan amid much shouting and songs of victory."

### BOONEVILLE CAMP MEETING

Pastor H. H. Trusty writes from Booneville, Ark.:

"The large tent was crowded with souls listening to the Word with a hungry look, as their hearts drank in the Word of God. The business element of the town attended the services throughout, and are yet talking about the meeting. Sister Meriel Morris was faithful, as pianist. Brother Otts and family cooked and served the meals. The Lord baptized 26 with the Holy Ghost, according to the pattern, all grown people, most of them the heads of families. Don't know the exact number saved."

### BEST MEETING IN 14 YEARS

Brother N. A. Bell writes: "Pastor Ralph Byrd has just closed a 3 weeks' revival on Atlanta St., Orlando, Fla., Sister Effie Luan Miller being in charge. A large number accepted Jesus as their Saviour, 27 were baptized as in Acts 2:4, 14 baptized in water, 28 added to the assembly roll, 4 babies dedicated to the Lord, many sick and afflicted bodies healed, followed by glorious testimonies of the healings. The writer preached Sunday mornings and Mrs. Bell remained 2 weeks as personal worker."

### JAPAN DISTRICT COUNCIL

At a recent meeting of the General Council missionaries in Japan, Brother C. F. Juergensen was elected chairman of the District, and Sister Jessie Wengler secretary.

The church building in Takiuogawa is in process of erection, and will be so deeded that it may be used perpetually for gospel purposes. There is an indebtedness on the building of \$2400.00 which must be met in September. Will any who have money to invest for the Kingdom of God in Japan, send their gifts as soon as possible, and designate them for the Juergensen Building Fund.

Plan to attend the General Council meeting, Springfield, Mo., Sept. 16 to 22.

## NEW ENGLAND DISTRICT CAMP MEETING

Our camp meeting just closed at Wellesley Park, Mass., has been the most successful thus far held by the New England District Council. The ministry of the Word entirely in charge of the District pastors, proved to be "meat in due season." The standard of Christian living and testimony was raised to a loftier plane than heretofore as the ministering brethren powerfully presented the present needs of the "Body of Christ" in the closing days of this dispensation. Praise and adoration reached a high mark in all the services and continued unabated as Brother J. R. Hicks of Portland brought a daily message on the Tabernacle using a model of the original, disclosing the high degree of perfection and power now due the church as preparation for the Rapture.

Sister Bessie V. Gager, missionary to India, brought a timely message, setting forth the immediate needs of the Foreign field and the pressing necessity of taking advantage of present opportunities. The Lord gave us fruit in souls saved and believers baptized and our hearts rejoiced with those who testified to the healing of the body.—R. H. Norton, Sec'y.

## VERY LOW BUT HEALED

April 27 I was taken violently ill with something like poisoning. We began to call on the Lord but I got no relief, so we called in a neighbor to pray but still no relief. I got worse until about 9:30 when we called Pastor Soper, and after he prayed I was relieved and rested fairly well until Wednesday night when it all returned and oh, what agonies I did suffer. Of course we had the house full of praying people and dear Brother and Sister Soper were here, but it just seemed that I must go. So in order to comply with the law a physician was called. He examined me and said I had appendicitis and that he was quite sure the appendix was already bursted. He said I had one chance to live if they would get me to the hospital at once so that he could operate upon me and drain me, and if I refused I would be committing suicide. That was hard to take but I knew that God was able, and I had set my whole trust in Him, so I said, "No, I will not go. If Jesus wants to take me home I am ready to go."

Then our dear Brother Soper laid his hands on my head and said, "Sister, you don't have to go, just believe the Lord." Then the glory of the Lord filled my soul and I realized that I was healed—that I had touched the hem of His garment and that I was to live.—Mrs. J. A. Purvis, R. C. Box 352, Hanford, Calif.

We held the above testimony for some days and then wrote Sister Purvis as to whether the healing is holding. We have a reply from her dated May 30 in which she says: "I am healed and going around witnessing for my Saviour. People for miles around Hanford have their eyes on me and lots of people have called to see me who never were interested in me before. To God be all the glory."

## YOUNG PEOPLE ORGANIZING

For some time many have felt the need of organized Pentecostal young people's work in the various assemblies throughout the country; hence a great amount of attention has been paid to this work in the last few years. So intense has been the interest that state-wide organizations have been formed in several of the states.

During recent tent meetings at Flint, Michigan, at which a number of young people from various Michigan assemblies were present, this need was discussed. Mrs. Flem VanMeter, the Central District chairman's wife, told how the young people of Indiana organized and are holding conventions twice each year with increasing success at each gathering, and all who were present felt that the same thing could be done in our own state.

Therefore it was decided that the first convention of Christ's Ambassadors in Michigan should be held in Grand Rapids, September 4-5. The arrangements for the convention are being made by the young people of Grand Rapids.

All of the meetings will be in the charge of the young people; there will be special speakers on subjects interesting to young folks; a business session will be held in which a state-wide organization will be formed; good music will be a special feature.

It is expected that the convention will be followed by special evangelistic meetings.

All young people are invited to come, whether they are living in Michigan or not, especially those who can render aid in getting things started. Any suggestions will be gladly accepted. If you are planning to come, please let us know. Address all communications to Edith Freeburg, 842 N. Lonia Ave., Grand Rapids, Mich.

## WITH THE LORD

We are in receipt of the sad news of the sudden death of our dear Brother, Pastor Wm. Matthews, of Wilkes-Barre, Pa. This news has been a terrible shock to us in the office who are acquainted with our dear brother, and as we go to press we desire to express our deep and sincere sympathy with the bereaved loved ones who are left. We also sympathize with the Assembly of which our good brother has been pastor for a number of years.

Brother Matthews was a devout and sincere child of God and an earnest worker, beloved by all who knew and labored with him, and I am sure he will be missed from the ranks of the fellowship.

We all join in prayer to God our Father that His great grace will be manifested to his bereaved family who will miss him the most.

Brother Matthews is survived by a wife and daughter, his mother and a brother. He leaves a host of friends to remember his godly life and example.

Brother D. H. McDowell

**HOUSTON, TEXAS.**—Revival now on at Brother Morwood's mission. I ask all Evangel readers to pray for Tommy that Houston may get a spiritual awakening.—Evangelist Thomas Griffin.

## A REMARKABLE HEALING

I want to give my testimony of how the Lord healed my body. Last fall I became very hungry for the Baptism of the Holy Spirit. I had an awful struggle to get to the place where I was wholly yielded; but when I did, I had a vision of Jesus and the Holy Spirit came in and spoke through me in other languages. At this time I had a double hernia and the doctors said there was no hope for me. I kept growing larger and feeling more miserable all the time until I had sinking spells every day and sometimes three times a day.

On March 8, 1927, I called for Brother Armstrong, my pastor, to come and pray for me. He prayed and anointed me and I felt the hernia closing up. The Spirit came upon me with great power and I did not know when Brother Armstrong left the house, because I was so lost in the Lord. When I realized what the blessed Lord had done for me, I was filled with great joy and have been ever since.

After I was healed and the hernia had gone down, one of my dresses was four inches longer in the front than in the back. I feel like a young person again and am getting stronger all the time. I am now able to do my house work and to go to meeting nearly every night. The Lord is leading me out to pray for the sick and to tell them of my wonderful healing. May this testimony increase the faith of others in the Lord our Healer.—Mrs. Susie Bouer, 137 Elmhurst Street, Syracuse, N. Y.

I want to vouch for the truthfulness of the above testimony. Truly God performed a miracle for our sister. She was in a very serious condition when I anointed her in the name of the Lord. The doctor had stated that she could not stand an operation and all they could do for her was to take her to the hospital and observe her case and ease the pain as much as possible. But praise God! He did the work in a flash and she is perfectly well to-day.—Ray S. Armstrong.

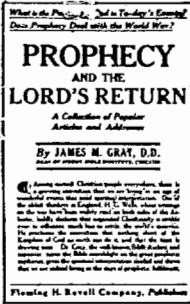
## WHEN JESUS MEETS THOMAS

How tenderly the Lord can meet missing Thomas, when, "after eight days," He finds him again in the assembly of God's people! A Christian worker was once so overwhelmed with doubt, the result of sin in his life, that one night he deliberately determined to abandon the Christian faith. A day or two after, as the secretary of a Christian Convention, he had to appear on the platform. A train, bringing the speaker, had broken down; and the chairman turned to him and said: "You will speak." Trembling from head to foot, he came to the edge of the platform, opened his Bible, and burst into tears. All the old love and tenderness flooded back into his soul, and sobs broke from his hearers as he spoke of the forgiveness of God. Jesus had met "Thomas."—Dawn.

**WANTED.**—Preacher to preach holiness in a community where no such preaching is heard but greatly needed.—Mrs. Jas. Smart, Okolona, Ark.

**Plan to attend the General Council meeting, Springfield, Mo., Sept. 16 to 22.**





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## Forthcoming Meetings

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GENERAL COUNCIL MEETING, Springfield, Mo., Sept. 16-22.

JAMESTOWN, N. D.—City-wide campaign in armory for a month or 6 weeks, beginning July 24.—C. E. Roberts.

HEAVENER, OKLA.—Revival begins Aug. 20, with Brother A. P. Bryan of Wetunka in charge.—Cinda Johnson, pastor.

DEXTER, MO.—Evangelist Dr. B. G. Drake, of Astoria, Ill., begins revival August 17. Fifth Sunday Fellowship Meeting here in October.—S. L. Johnson, Dexter, Mo.

SALEM, ORE.—State-wide camp meeting July 17 to Sept. 17 at River Side Camp Grounds. Texts and cabins to be had on grounds. Several noted evangelists have been secured. For information write H. Hansen, 1809 Ferry St., Salem, Ore.

PORTLAND, MAINE.—Hephzibah Pentecostal Church, 243-245 Cumberland Ave., announces a 3 days' gathering of saints, Sept. 3-5. Good speakers. Dedication service for the Home and Bible school, Sept. 5. For further information write Pastor James R. Hicks.

DETROIT, MICH.—The gospel tent campaign, cor. Grand River and Prairie Ave., will be continued for the next 6 or 8 weeks. Elder and Mrs. John J. Ashcroft are the evangelists at present, others to be put on weekly throughout the campaign.—J. R. Masters, pastor.

RIVER ROUGE, MICH.—Tent meetings continue at cor. W. Jefferson and Forest Ave. Miss Myrtle Reynolds will speak each night except Monday till Aug. 14, when Brother Soules, of Byessville, will return and continue to Oct. 1.—Earnest Green, Sec'y.

JASONVILLE, IND.—Evangelist Meyer Tan Ditter and wife, Aug. 19-31. Brother Tan Ditter and wife have a very precious message in word and song and are gripping the hearts of the people all over the country. He is a converted Jew and his account of how the Lord saved him is very interesting.—E. Edw. Miller, Sec'y.

HAGERSTOWN, MD.—Evangelist Jack Saunders of Lethbridge, Alberta, Canada, will conduct a tent meeting at Willow Lane and Frederick Road, August 11 to Sept. 4. Pastor Adolph Hientze will have charge of the music.—Pastor H. M. Jeffrey, 762 Spruce St., Hagerstown, Md.

SECOND ANNUAL INTERSTATE CAMP MEETING at Eureka Springs, Ark., in the auditorium provided for it, August 18-28. The following speakers are announced: Elders W. T. Gaston, chairman of the General Council; David H. McDowell, assistant chairman; Pastor A. G. Ward, formerly of Toronto, Canada, but now of Springfield, Mo., and Evangelist Ben Hardin, nationally known evangelist, of Chicago, Ill.—E. J. Bruton, secretary, Eureka Springs, Ark.

BOWIE, TEXAS.—Aug. 17 to Sept. 11, a real old-time Pentecostal camp meeting. Evangelist Guy Shields and party will have charge. Bowie is in a central location on F. W. & D. R. R., but has no Pentecostal work. All ministers and assemblies nearby are expected to co-operate that this meeting will result in a good church established in Bowie. Campers come prepared to take care of themselves. Anything sent in for the meeting will be appreciated. Bring your musical instruments. For further information write M. M. Huskey, Bowie, Texas, or evangelist S. G. Shields, Childress, Texas, Box 771.

SECOND DISTRICT COUNCIL FOR TENNESSEE AND W. KENTUCKY, Assembly of God, 201 Decatur St., Memphis, Tenn., Aug. 30 to Sept. 4. Food and accommodation free. Write Pastor I. A. Smith, 1405 Harbour St., for accommodations. Those desiring license or ordination should bring recommendations from pastor and assembly. Every church should send delegates and all ministers in district should attend and we invite ministers and assemblies near our line who have no Council tie to write with us.—T. E. Spence, Chairman, 1405 Harbour St., Memphis, Tenn.

Plan to attend the General Council meeting, Springfield, Mo., Sept. 16 to 22.

SOUTH BEND, IND.—Evangelistic meetings will be held in a Gospel Tent at Greenlawn St. & Mishawaka Ave., South Bend, Ind., during the month of Aug., continuing into Sept. Mr. and Mrs. John J. Ashcroft with the 6-year-old singing evangelist, Samuel Ashcroft, recently returned from the British Isles, also evangelist J. R. Hummel will be with us.—O. Olson, pastor.

SPAREMBERG, TEXAS, at Flower Grove school house, 23 miles south of Lamesa, 2 miles off No. 9 highway, South Plains camp meeting, Sept. 1-18, Lonnie Whitworth and party in charge, assisted by several other speakers. Musicians invited to bring instruments and help in orchestra. Services: 10:00 seeking, 2:30 Bible study, 7:45 evangelistic. For further information write Pastor Watson Harris, Lamesa, or W. A. Burdine, Sparenberg, Texas.

SOUTHWEST VIRGINIA, WESTERN WEST VIRGINIA AND EASTERN KENTUCKY DISTRICT COUNCIL will be held at Mt. Hope, W. Va., Sept. 1-3. The first session will open at 10 a. m. Let each ordained and licensed preacher in the district arrange to attend. As many as two delegates may be elected and sent by each assembly. All who come should arrive the day before the Council convenes in order to be present for the opening session. The Council will be held in conjunction with the first three days of the Western West Virginia camp meeting, at which we will have with us Evangelist Chas. A. Shreve of Washington, D. C., who will minister to us.—Willie T. Millsaps, chairman, Box 103, St. Paul, Va.

WESTERN W. VA. CAMP MEETING will be held at Mt. Hope, Sept. 1-11. Evangelist Chas. A. Shreve and party of Washington, D. C., have been engaged as preacher and workers. There will be three services daily—10:30, 2:30 and 7. The services will be held under a big tent of 2,000 seating capacity. Camping tents, 10x12, will rent at \$5.50 and canvas cots at \$1.25. Orders for tents and cots may be sent to the secretary and must be received not later than Aug. 15. A dining tent will be on the ground at which meals will be served to the campers, and meal tickets for two meals a day for the entire camp will sell at \$5.00. For further information, write J. H. Stroud, 137 Court St., Charleston, W. Va., chairman or C. W. L. Payne, Box 592, Mt. Hope, W. Va., secretary.

OPEN FOR CALLS.—As pastor, wife and 6 children. Can earn something to help along. In fellowship with General Council, refer to Chairman A. A. Wilson. Want to move before school.—Elmer Sutton, Rt. 3, Appleton City, Mo.

### FOREIGN MISSIONS CONTRIBUTIONS

- August 5-11 inclusive  
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  - 2.50 Assembly of God Church Vincennes Ind
  - 3.80 Goldfield Community Church Goldfield Nevada
  - 3.00 Berean Class Ewing Mo
  - 3.00 Assembly of God Decatur Ill
  - 3.00 Sunday School Acampo Calif
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  - 3.20 Birthday offering box of Sunday School Beaver Falls Pa
  - 3.25 Assembly of God Church Alton Okla
  - 3.30 Assembly of God S S Grafton Ill
  - 3.44 Assembly of God S S Picher Okla
  - 3.50 Thompson Evangelistic Party at Cullman Ala
  - 3.72 Assembly of God McCracken Kans
  - 3.80 Thelma Assembly Tribune Kans
  - 4.00 Assembly of God Monroe La
  - 4.00 Assembly Gagetown Mich
  - 4.23 Full Gospel Assembly S S Motley Minn
  - 4.33 Assembly of God Oswego Kans
  - 4.35 Assembly of God Hattiesburg Miss
  - 4.55 Pent'l Assembly Arcade N Y
  - 4.92 Assembly of God Chickasha Okla
  - 5.00 Assembly of God Ringwood Ill
  - 5.00 Mayfield Assembly & S S Cedardale Okla
  - 5.13 Pent'l Church Sunday School Sachse Texas
  - 5.30 Pent'l Church Monroe La
  - 5.41 Cedar Hill Assembly Lockney Texas
  - 5.50 Assembly of God Boyd Texas
  - 6.00 Full Gospel Tab McFarland Calif
  - 6.00 New England District Council Camp Meeting
  - 6.00 Full Gospel Assembly S S Monrovia Calif
  - 7.00 Full Gospel S S Ingleswood Calif
  - 7.00 Christ Ambassadors Wichita Kans
  - 7.11 Burns Assembly S S Slocumb Ala
  - 7.50 Sunday School Wichita Kans
  - 8.00 Assembly Cuero Texas
  - 8.52 Church & Sunday School Thayer Mo
  - 8.65 Ladies Prayer Service Columbus Ga
  - 9.00 Assembly of God Hammond Ind
  - 9.12 Christ's Ambassadors of Oakwood Okmulgee & Chickasha Okla
  - 9.60 First Assembly of God San Antonio Texas
  - 10.00 The Point Assembly of God Biloxi Miss
  - 10.00 Assembly of God Church Lincoln Neb
  - 10.00 Pent'l Assembly Painesville Ohio
  - 10.00 Christ's Ambassadors Joplin Mo
  - 10.04 Assembly Florida Ala
  - 10.05 Pent'l S S Percy Ill
  - 10.60 Assembly of God Church Wilmore Kans
  - 11.25 Assembly of God S S Pawhuska Okla
  - 11.29 Full Gospel Tab Meckling S Dak

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