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Restored Communion

THE mystery of utterance! The mystery of speech! The marvel! Man made out of dust into the likeness of God, communing with God, talking to God! In the creation the animals, subject unto Adam, were named by Adam. He named them but these animals could not say their names. They could respond to the call but could not commune with Adam. A great gulf fixed!

And man alone could talk, could commune, and could reply to the audible voice of his Maker in whose image he was created.

But communion was broken. The curse instead of communion! Paradise lost! The flaming sword closing the return entrance!

But God, on sundry occasions, through grace, spoke to chosen ones; face to face with Abraham as friend to friend; with Moses on the mount, and many others—especially chosen ones. It was the exception, and not the rule.

But the reserve was broken when the body of the second Adam was broken. The reserve of speech was broken because heaven was invaded by a man, the Man Christ Jesus. Heaven was partaker of the first fruit from earth, and the thanks of heaven were sent back to earth, and so from Pentecost there was a free exchange of communion, but not of bodies, for the Head was there and the remaining part of His body was here.

On the day of Pentecost free speech was granted, and they spake of the marvelous works of the new creation, eclipsing the first garden of Eden and the created beings therein, including Adam and Eve.

After the resurrection Christ Himself said, "These signs shall follow them that believe . . . they shall speak with new tongues"—renewed tongues, revolutionized tongues, renovated tongues. "A world of iniquity: so is the tongue among our members"—but the new tongue has had the iniquity put away by the live coal from off the altar, and is imparted to, be-

stowed upon, given to the redeemed one by the glorified Lord Himself.

There you have the new tongue promised by the new Adam. What does it do? What is its mission? What is its purpose? "He that speaketh in an unknown tongue speaketh not unto men"—neither to the perverter of men. He speaks not unto men—fallen men—"but unto God." His ears are stopped to that which is down, is fallen, and he has a renewed tongue, and in this new tongue he speaks new thoughts, new thoughts to Him to whom he has been again attuned. Communion in all its fullness, with the depth of meaning conveyed in that word "restored"!

Speaketh what? Mysteries! Sacred secrets! Is there any record of the conversation between Jehovah God and Adam in that garden apart from the command and the commission? Nothing. It was too sacred for sacred writ to have written within. There is no record. It is summed up in the word "**communed.**" It is exactly the same with the restored soul, the Spirit-filled one. It is recorded in the veiled language, "Howbeit in the Spirit he speaketh **mysteries.**"

The Word itself hides the meaning. Another portion of the Word says: "The communion of the Holy Ghost be with you." Communion of the Holy Ghost! You linked on to the Holy Spirit, conversing with the Father and the Son!

Let us suppose that you are introduced to the royal court. You are favored. You are an intimate one. And yet you feel your awkwardness, your inability to speak as you would like to, as you ought, so the Heir to the throne prompts you, speaks for you, coaches you, and He gives you court language. And because of the favor of the Heir you have perfect entree to the Father Himself. You are in the court circle and speak the language of the court, and you are one through the Son with the royal household.

When you come out from the court the
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--:-- "AWAKE, THOU THAT SLEEPEST" --:--

Pastor A. G. Ward, at the Pentecostal Church, Cleveland, Ohio

(Continued from the Last Evangel)

Then another sign of being asleep is dreams. People talk sometimes about day-dreams, but we usually dream when we are asleep. You would hardly call it a dream if you were wide awake. It is when you doze off and go to sleep that you have dreams. That is an evidence to me that a great many of God's people are asleep because they are dreaming. They are dreaming dreams that will never come true. They are dreaming that they can live just about as they list and go to heaven at last. They are dreaming now that time has told on the Almighty and that He has lost the keenness and vigor of former times and it is going to be one of the easiest things in this world to put one over on Him. They think they can bring the Almighty to their terms and let Him know that they are running things. "Oh, I don't think it is as bad as that," someone says. "I am so thankful I am not as pessimistic as you are." You are an optimist, are you? Well you want to be careful that your optimism is not anything more than wilful ignorance. There are plenty of optimists in the country. They say they are optimists, but they are simply wilfully ignorant of what is going on. Some day they won't be quite as optimistic as they are now. It is said (I can't vouch for the truth of it) that a man falling from the top of the Woolworth Building was heard saying as he passed the thirteenth story, "It is delightful so far." I expect he lost his optimism by the time he reached the ground. He would perhaps have become a pessimist on the way down. It is no use to shut our eyes and dream everything is going lovely.

I am very thankful for everything that is being done. I am glad that God is operating and moving among us, but I certainly cannot believe that we are witnessing Heaven's best. I think we have come far short thus far of God's ideal. One day the Spirit said to me, if I mistake not, "The majority of people never pass beyond the initial stage of any experience," and I think that is about true in Pentecost. The majority have not passed beyond the initial stage in Pentecost, and I venture this prediction that the small minority, who shortly will be inspired to press beyond all present boundaries and all present attainments in Pentecost, will bring upon themselves a great stream of persecution, seventy-five or eighty per cent of which will come from the Pentecostal people themselves who have not passed beyond the initial stage of the experience. You may know this, that those who have gone on with God have always received the greatest persecution from the folks on the round just below. Who were the folk we received our persecution from 18 years ago? The holiness people, God bless them. I was one of them. I have been one of them ever since, but they would run me out if I would go among them. But I tell you when some of us ventured beyond where they had gone, they said, "Now that is enough, that is a little too much, those folk have drifted clear over into fanaticism and it is up to us to do all we can against it."

O friends, let's not be foolish enough to dream and continue dreaming any longer that we have reached the climax of Christian experience. Pentecost is certainly a rich experience, but over and beyond Pente-

cost, if you will look for them, you will find handfuls of purpose scattered almost everywhere; but my! you will have to get beyond the point where you can be made to blush or made to feel ashamed when you reach out to gather out the handfuls of purpose or else you will soon be intimidated if you attempt to do it. I know that God has given orders that we should not be made to blush and that none should try to make us ashamed. But there are plenty of folk who will never obey God's orders, and as soon as we reach out for anything over and above what we now enjoy, we will be found fault with.

Now then, I had better modify what I said or explain myself, or some of you will be sure to say that the preacher from Canada is preaching an experience over and above Pentecost. I am not talking now about an experience over and above the Baptism in the Holy Ghost, and I am not implying that there is an experience that will mark a definite epoch in our Christian lives over and above Pentecost, such as Pentecost did; but I am saying that there are "handfuls of purpose" scattered beyond and it is up to us to reach out and receive them if we are to satisfy the Lord.

Causes of sleep.—I will give as the first cause what I gave as the first sign—**inactivity**. Now the very fact that we are so inactive is proof positive that we are far below God's ideal. You will find God's ideal for a Pentecostal church in the fourth chapter of Ephesians. "Now God has given some apostles, and some prophets; and some evangelists; and some pastors and teachers." What for? Why in order that they may do everything that there is to be done; in order that they may preach and look after all church affairs, do all the visiting, talk to any soul that is talked to, do all the praying, do everything and the people just come in and enjoy themselves? No, indeed! God has given these different ones, apostles, prophets, evangelists, pastors, teachers "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Do you see it? The people gather to be instructed in regard to the work of ministering. They gather to learn from the lips of the apostles, the prophets, the evangelists, the pastors and teachers, how to do the work that God has called them to do, to go out and win souls to God. And then after they receive their instructions they scatter and cover the city, and work for God. They invite the folk to come to the church, they pray for men and women, they warn and encourage them. Every day they are doing something for Jesus, and as a result the church is filled and crowded to its doors. There is not sufficient capacity to accommodate the people. The walls are pushed out, the church enlarged, and the work of God goes forward. The congregation increases, and hundreds are brought to the Lord instead of a few. That is God's ideal for a Pentecostal church. When we are coming below that because of inactivity, we are proving that we are asleep.

Then another cause for sleepiness is the **atmosphere**. The atmosphere tends to put people to sleep. If you have too hot an atmosphere they will go to sleep.

Many a good meeting has been spoiled because the air got so stuffy the people could not keep awake. I have sat in meetings when I just wished the preacher would stop so I could go somewhere and sleep. Too cold an atmosphere will have the same effect. You will get so very cold that some of you get chilled through. In most places the atmosphere is too cold, far too cold. Everything resembles a graveyard and the people look like marble slabs in a cemetery. Everything in such places is certainly done decently and in order." Oh, there is a great calm, but it is not a holy calm or a heavenly calm. I was in the old home church of my wife some years ago and as I looked about, I counted seven or eight people sound asleep. I said to the preacher, "If I were you I tell you what I would do, I would come in some day and sit down in a chair and go sound asleep, and I would sit there until it was time to pronounce the benediction. I would not let them put it over on me like that." O dear ones, it is a serious matter! Folk go to sleep because it is too cold. That church used to be blessed of God. Talk about Pentecostal meeting and the people praying all night—in those old camp-meetings that church held in our country they prayed all night. Talk about shouting! They shouted as loud as Pentecostal folk ever shouted. Then when Pentecost fell and God began to work, those were the folk that slammed their door and ordered us out.

And sometimes you will strike a place where it's too hot and people go to sleep. You say, "I don't know about that." Oh, yes, there are some places too hot. I don't say too hot with the power of God, with the fire of the Holy Ghost—but another kind of fire—because there are other kinds of fire besides the fire of God, and some folks can't distinguish between them and think any kind of fire must be God's fire. I have not been in this movement without running into such places occasionally where there was too much fire and they thought if they were running about shouting they were having a fine time—the fact is, they were sound asleep. If it gets too hot, the atmosphere gets bad. Error creates a dangerous atmosphere, an atmosphere that is likely to put people to sleep.

But now I must give you just in a word some reasons why we should wake up. The first reason is because I believe that the Lord is at hand. "Oh," you say, "you can't scare us on that line because eighteen years ago everybody was on tiptoe and said the Lord was going to come right away. That is why you have gone to sleep is it, because it may be another eighteen years before He comes? I tell you there are many evidences today which go to prove the imminence of the Lord's return which we did not know eighteen years ago. I said to my friends over in Akron the other day that when I was in school I could not make much in mathematics. Oh, I got so I could count up and say 2 and 2 makes 4, and 4 and 4 makes 8, but really I didn't make a success at mathematics. And after I left school and began to puzzle my head about advent mathematics I had to give it up. I could not make a success of that either. I cannot tell whether my Lord will be here tonight or tomorrow, or the next day, but I know He is coming soon.

That is one reason we should wake up. In all probability many of us are among that generation of men who shall not taste death:

"What joy, what delight, should we go without dying,
No sickness, no sadness, no tears and no crying,
Caught up through the clouds with our Lord into Glory,
When Jesus receives His own."

He is coming. There is no doubt about that. He has given us His word that He will return. Before He went away He said, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions, I go to prepare a place for you. And if I go and prepare a place for you, I will come again." You will remember the confirmation of the same thing by the two angels which tarried behind the great company which came down to escort their Lord back to the Glory Land. They turned to the gazing disciples and said, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go." Hallelujah! He is coming.

Then you remember the post-apostolic revelation of the same truth given by the apostle Paul in words like these, "The Lord, Himself, shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God." Let the apostate church deny it, let the world laugh at the idea, I tell you He is coming. Are you getting tired of waiting for Him? Don't give way to that feeling. He is coming. If He does not come tonight, He may be here in the morning, and if He does not arrive by the morning before breakfast, He may come by midday, and if He does not come at midday, He may be here in the evening. But He's coming! And I tell you it is no time to go to sleep. We ought to be awake.

"So I am watching quietly,
Every day.
When the sun shines brightly
I rise and say,
'Surely it is the shining of His face,'
And look unto His high place
Beyond the sea,
For I know He is coming shortly
To welcome me.
And when a shadow falls across the window
Of my room,
Where I am working at my appointed task,
I lift my head to watch the door and ask,
If He has come.
And the angel answers softly
In my home,
'Only a few more shadows
And He will come.'"

Oh, Hallelujah! We ought to be awake.

My second reason is this—because the enemy is seeking to carry the war to the front-line trenches and is, if I mistake not, calling to his assistance a great many of the foul spirits who up to the present have not been disturbed nor called out of their realms above.

Now that we are so rapidly approaching the return of Jesus, the second advent of our Lord, the foul spirits are descending earthwards and taking possession of the people, spreading disease and sweeping folk off by the hundreds and thousands, causing waves of crime to sweep over the land which, if we were not so accustomed to, would paralyze us completely. I say the devil has undertaken to carry the war into the front-line trenches and the hour is past for us to play with things.

I find the Holy Ghost inspiring me to pray again and again as He no doubt is inspiring others, "O God, help Thy church to shake off the slumber she is suffering from and rise to the occasion and prove herself under the mighty power of the Spirit equal to the

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A CHALLENGE TO FAITH

In Zechariah 4:7, He who promises "I will make all My mountains a way." makes a challenge, "Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain." Every obstacle has to go before His servant. Zerubbabel's eyes were fixed on the mountain of difficulty, when they should have been fixed on Him who gave him his office. As a servant of the Most High God, he was responsible to God and not to the mountain. If Zerubbabel had had the eye of faith, he would have looked through the mountain instead of looking at it.

God can remove every mountain. He can make the rough places plain and the crooked places straight. The crooked trail of the serpent He can make straight. And though the devil puts a mountain and his crooked trail in the way, God can remove both. He shall thresh the mountains, not only the one that Zerubbabel saw, but every one that comes in the way of the progress of His kingdom. He can use an earthquake, or He can use a worm. "O, Zerubbabel, why hast thou looked at the mountain, instead of looking at Him whose office thou art to fulfill? The house of the Lord neglected for the sake of a mountain!"

God looks down from heaven, and a mountain is not a mountain in His sight. It is because man is so low down that he sees the mountain. Lift up your eyes to Him who created the everlasting hills. A degenerate leadership needs the prophet of God. The rulers and priests were degenerate because they listened to and considered the taunts of the enemy. "Where is your God? You cannot finish the work." Zerubbabel was engaged in the work of the Lord, and he had no right to listen to the enemies of God. He was responsible to God, and God was responsible for the work. They can bring all their taunts, and say that a fox could break down the wall if it came against it, but God would have His children's ears closed to the words of the enemy, but ever open to hear His own message.

But when they were so despondent, the Lord raised up a prophet to encourage, strengthen, and raise the faith of His people. God, in His mercy, sent a prophet to remind man what he was, and to whom he was united. Jehovah had linked Himself with Zerubbabel. God sought to make Zerubbabel higher than the mountain. God not only sends His prophets to hew, but also to encourage, and to remind them of their heritage, and their relationship and union with Himself. And He would have us, as representatives of Jehovah, meet every obstacle, not as an insurpassable difficulty, but as an obstacle the enemy is placing

against His work which has to go before the power of His presence.

Paul learned the lesson, and declared, "I can do all things through Christ which strengtheneth me." Paul never saw the mountain, he saw Christ. He saw Christ within him, and himself in Christ. Paul had the anointed eye, and saw his position, and how invulnerable he was. He said, "I have fought the good fight, I have finished my course. (I have finished my course in spite of the mountains.) Henceforth there is laid up for me a crown of righteousness." The same Jesus lives, the same Jesus reigns, the same Jesus is in the saint today that was in Paul, and carried him through, and will carry through everyone who puts their trust in Him.

Gather together all the rubbish, every difficulty, all your surroundings, the hardness of the place, this or that obstacle, pile it up, and make it as high as you like. And the Lord says, "Who art thou, O great mountain? Before Zerubbabel, my servant, my child, THOU SHALT BECOME A PLAIN." Don't be afraid to gather up all the difficulties and all the rubbish. They are better outside than inside. Look at them, stare at them, all this great mountain! And the Word stands true, the mountain SHALL become a plain. As you march forward against these mountains, they shall be brought down. God is so interested in His people that He wants to give them power to thresh the mountains.

Put the mountain in the right place. It was before him, and not behind his back. He faced it, and by facing it and believing the Word of God through His prophet, he had the victory over the mountain. What man is he that puts his hand to the plow and looks back and is fit for the Kingdom of God? Look right ahead, and every mountain shall be brought low, and you will be able to plow right through. Look forward. Look upward. No weapon that is formed against thee shall prosper, but He will prosper the weapon in your hand, and cause you to put to flight the armies of the enemy, and give you the ability to charge and rout every foe. The battle is not yours, but God's. The temple of the Lord must be built, your own temple, and the whole Temple, the complete body of Christ.

And Zerubbabel completed the work. Do you cry to Him? "Establish Thou the work of our hands." Of course He will. It is His work, the building of His Temple, the habitation of God. Let the Spirit do all the finishing of your temple. Faithful is He that calleth you, who also will do it.

Make July 2, 3, and 4 days of special prayer for world-wide revival.

"God hath a thousand keys to open a thousand doors for the deliverance of His own when it has come to the great extremity. Let us be faithful and care for our own part, which is to do and suffer for Him, and lay God's part on Himself, and leave it there. Duties are ours, events are the Lord's. When our faith goeth to meddle with events, and to hold a court (if I may so speak) upon God's providence, and beginneth to say, "How wilt thou do this and that?" we lose ground; we have nothing to do then; it is our part to let the Almighty exercise His own office and steer His own helm."

GENERAL COUNCIL MEETING

Plan to attend the Eleventh General Council to be held at Eureka Springs, Ark., September 17 to 24. Pray much for this important meeting.

A PREACHER'S ADVICE TO PREACHERS

"This generation of rollicking, dancing, card-playing, theater-going, God-forgetting, Christ-rejecting sinners needs to hear some earnest preaching, preaching that deals with sin and the punishment that sin will inevitably bring; faithful, earnest, fearless preaching on God and His attributes, His creation of the world and His rights in it. His creation of man, His love for him, and His right to rule over him and guide him—ought to be faithfully urged upon this generation. There is great need for preachers who have no desire for ecclesiastical office, for the applause of men, for the wealth of the world, for ease of body, for an escape from the reproach of the cross; but whose universe is filled with the presence of the infinitely holy God, who walk in awe of Him and worship Him in the beauty of holiness."—H. C. Morrison.

TRUE SECURITY

If your peace today is based on anything whatever in yourself, your **faith** or anything else, it may be gone and lost tomorrow; but if your eyes are turned to **Christ** today, to find in **Him** all you need, to fill your heart and purge your conscience, the question is, Will He be any different tomorrow? Will His blood have lost its precious efficacy, or He have changed because you have? If I have been wrecked, and been tossing about in the water till I despaired of life, and find myself now on a solid rock, I do not torture myself to find out whether I am standing firmly; but is the rock firm that I stand on? I tremble because I very nearly escaped drowning; but the rock on which I have my feet does not tremble, and so I fear not. And it is so as to salvation; my faith is weak and poor indeed, my feelings often worse, but He my Saviour never changes, and "He is our peace."

"AWAKE, THOU THAT SLEEPEST"

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emergency calls that are coming from every quarter, and may she undertake the mightiest aggressive move that she has ever undertaken. We are equal to it. Never but once, and God has forgiven me for that, have I been so foolish as to dare the devil out. But now that he has challenged the church, we accept the challenge in the Name of the Lord to rout the devil from the field. I told my people the other day that God is not coming to this earth to accompany to the Bridal chambers yonder a company of people just freshly confessing defeat and failure—God is coming for a company of saints who stood on the battlefield, met the challenge of the enemy and when the smoke of the last battle is cleared away, they are shouting the victory. "Stand," said the apostle under inspiration, "in the evil day, and having done all to stand." You know the literal rendering of it: "Stand in the evil day, and having done up all of your enemies, be found standing in full command of the field of battle when Jesus rides down from heaven's blue."

Oh, let us stir ourselves! Does it occur to you that unless we get busy and pray down another revival wave, there are thousands of people who will be damned as sure as we are living, including some of our boys and some of our girls and some of our loved ones? I tell you unless another revival wave sweeps over our country, damnation awaits them. That is the need and we can pray it down.

You all know of Charles Finney and you no doubt know of dear old Father Nash, who used to go along with Finney. Father Nash seldom appeared in public, but he prayed. Finney went to a meeting in New York (I wish it could be repeated now, and if some

old Father Nash is praying, it will be repeated). There was nothing extraordinary about the message that night, but the power of God began to fall until that whole congregation was swept off their feet and prostrated on the floor, and the power of God so played and operated on their hearts that great results attended the meeting. Finney retired from the service and when he got home he found Father Nash lying on the floor on his back. Finney said, "O Father Nash, we had a great meeting tonight." "I know it," said Father Nash, "I was praying and the power of God came upon me and I pled with God to let the same power come down on the people, and I knew that it had fallen."

We can have it again, and I tell you if I have to go to heaven without seeing it, I will go disappointed, for I have lived for years to see it. I have gone from my home to conventions thinking now perhaps in this convention I will witness it, and I have gone back home and started to another convention thinking perhaps it will come this time. We must see it, friends, we must see the mighty surging power of God sweeping over people. We must have another revival wave a real old-fashioned Holy Ghost revival—that's what we need.

RESTORED COMMUNION

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curious ones say: "What did the King talk about?" It is not etiquette to tell the secrets of the King that He on the throne has imparted to you. Aaron, on the day of Atonement, told not the intimacies that took place in that windowless holy of holies. There was no eavesdropping from without. There were no windows. It was soundproof then. It was secret—what was heard and what was seen. No eye but the high priest's could see. No ear but the high priest's could hear. But Aaron's son Eliezer in his turn went into the holy of holies and heard. And ye are a kingdom of priests.

In the Old Testament, intimate communion, talking to God and hearing from God, was limited to a few. But through grace, Christ says, "These signs shall follow them that believe." Believers! Unlimited! "They shall speak with new tongues!" Have ye received the Holy Ghost since ye believed? "I'm a believer!" Yes, there are unbelieving "believers." Zacharias was a dumb, unbelieving "believer." There are many unbelieving "believers" and therefore dumb. Those twelve Ephesian men were unbelievers through ignorance. As soon as they heard the truth concerning the Holy Spirit they believed and received and spoke in tongues and prophesied. Gentiles! Restored to the position of talking, communing with God concerning the secrets of God, and God communing with them!

And what God could do for Gentile Ephesians, He can do for Christian Americans or Christians of any other nationality, because Christ's statement is, "These signs shall follow them that believe." If the signs do not follow there must be something wrong with the believer. In the light of the Gentile Cornelius and the Ephesian Gentiles having the communion with God in the language from God, the truth is shown forth that God is no respecter of persons, and all believers have this privilege. And with these examples before them they are without excuse. The Word will be your judge. Amen.

We cannot practice too rigid a fast from the charms of worldly talk. Seek strength in silence.—Fenelon.

THE APOSTOLIC FORMULA IN BAPTISM

By J. Narver Gortner

I have been asked to prove that Peter and the other Apostles baptized "in the name of the Father and of the Son and of the Holy Ghost." That they did so I have reasons to believe, and the proof is so satisfactory to me that I have never had any doubt concerning the matter.

That they thus baptized is evident from the fact that they had very clear and unmistakable instructions from Him who had sent them out to make disciples, and there are no reasons to believe they were not obedient. If it could be proven that they disobeyed their Lord, their disobedience would not be a sufficient ground to justify our disobeying His clear command. The disobedience of some cannot possibly justify the disobedience of others. But the Apostles **did not disobey**. They obeyed.

You are familiar enough with the Scriptures to know what the instructions of our Lord were. He told His disciples to go into all the world and make disciples of all nations—not to convert all nations, but to make disciples of all nations, that is, to make disciples from among the people of all nations—baptizing the disciples thus made "in the name of the Father and of the Son and of the Holy Ghost" (Matt. 28:19).

This, it seems to me, ought to satisfy any person who is willing to be satisfied, any person who is willing to be convinced, if he believes that the Lord Jesus was competent to give instructions, and that His word ought to be obeyed by those who go forth in His name.

Was the Lord Jesus in authority when He gave these instructions? He was, for just before telling the disciples to go and thus preach the Gospel and make disciples, He said, "All power is given unto me in heaven and in earth." The Greek word rendered "power" is "exousia," and it means "authority" and is so rendered in the Revised Version. It is evident that **Jesus had the authority to send the disciples forth**, and if He had this authority **He had the authority to instruct them** as to the manner in which they should baptize the disciples they were to be instrumental in making.

Now, there is no evidence, as I see it, that the Apostles did not follow the instructions of their Master in this important matter. Suppose we glance at the passages of Scripture which are made use of to prove that the Apostles did baptize their converts "in the name of the Father and of the Son and of the Holy Ghost." The principal passages are four in number.

In Acts 2:38 we read, "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." In Acts 8:16, "For as yet He was fallen upon none of them: only they were bap-

tized in the name of the Lord Jesus." In Acts 10:48, "And he commanded them to be baptized in the name of the Lord." And in Acts 19:5, "When they heard this they were baptized in the name of the Lord Jesus."

Now, you will observe that in two of these passages the baptizing is spoken of as having been done "in the name of the Lord Jesus;" in one, "in the name of Jesus Christ," and in the other, "in the name of the Lord." Now, if the formula used in each of these four instances in which baptizing was done in the Apostolic days is, in the passages quoted, set forth, and, conceding this, we are to follow the example of the Apostles rather than the clear and unmistakable command of the Lord Jesus, how, I ask, shall we baptize: "in the name of the Lord," "in the name of Jesus Christ," or, "in the name of the Lord Jesus?"

It is very clear to me that we are not told what formula the Apostles used when they baptized. But we have reasons to believe that they obeyed their Lord. They baptized the converts they made as the Lord had commanded they should baptize them, namely, "in the name of the Father and of the Son and of the Holy Ghost." The deity of neither the Father nor the Holy Ghost was an issue, but the divine character, the deity of Jesus Christ was. He had been crucified. He had been put to death as an impostor, as a disturber of the peace, as an enemy of the nation. At the very foundation of an acceptance of Christianity lay an acceptance of the divine claims of Jesus Christ and of Christ Himself. To receive Him was to become identified with His body, the Church. They who were willing to receive Him and certify to their identification with Him by being immersed in water, buried with Him in baptism, "in the name of the Father and of the Son and of the Holy Ghost," were fit candidates to be baptized and receive the gift of the Holy Spirit.

The blessing of the Lord rested upon the Apostles as they did their work, the work the Lord had commissioned them to do. They were led by the Spirit of God, that other Comforter, the Lord had promised to send. They prayed, and the Lord answered their prayers. The power of God fell when they prayed. We read that on one occasion the building in which they were assembled was shaken by the power of God. They must have been in God's will, and, being in God's will, it must be that they obeyed their Lord. John wrote, "Whatsoever we ask we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight" (1 John 3:22). The Apostles would not have been keeping His commandments if they had not baptized their converts as the Lord Jesus had commanded them to baptize them.

And if they had wilfully disobeyed their Lord the power of God would have been in a large measure withheld.

But somebody insists that it is distinctly stated that the Apostles baptized, or sanctioned baptizing, "in the name of the Lord," in the name of Jesus Christ," or, "in the name of the Lord Jesus." Is it not true that converts baptized as the Lord Jesus instructed His disciples to baptize them, namely, "in the name of the Father and of the Son and of the Holy Ghost," are baptized "in the name of the Lord," "in the name of Jesus Christ," "in the name of the Lord Jesus?" Who is the Son? Why, the Lord Jesus Christ, most assuredly. Isaiah wrote, "Unto us a son is given" (Isa. 9:6), and in John 3:16 we read, "God so loved the world that He gave His only begotten Son." That Son was Jesus Christ. He is now Lord of all (Acts 10:36). He is seated at the right hand of the Father, "from henceforth expecting till His enemies be made His footstool." They who are baptized in water, in accordance with our Lord's instructions, in Matt. 28:19, are baptized in, or into, His name.

The Greek word rendered "in" in the passages quoted means "into," and is so rendered in the Revised Version in two of the four passages quoted from Acts and in Matt. 28:19. In order to satisfy everybody's conscience I recently suggested in a message in Bethel Temple, Los Angeles, that we adopt the following formula, which is strictly Scriptural and meets every requirement of the Word and ought to meet every requirement of every man's conscience: "IN THE NAME OF THE LORD JESUS CHRIST in whose name we are commanded in the Word of God to do whatsoever we do (Col. 3:17) I baptize thee INTO THE NAME OF THE FATHER AND OF THE SON AND OF THE HOLY GHOST."

(The above article will be reprinted in tract form. Ask for tract No. 634. Price 5 cents per dozen, 40 cents per 100.)

A STATESMAN'S FEARS

Mr. Austin Chamberlain, British Secretary for Foreign Affairs, in an address at Birmingham, said: "It is six years since the greatest of the Peace Treaties was signed, and yet it is impossible to move as I have done in international councils and among the statesmen of many countries and not to feel that though peace was signed six years ago, there is not an atmosphere of peace even today. Fear broods over Europe, the fear of war breaking out again, not today, not tomorrow, not, as I think, in my time, but unless we can alter the outlook and unless we can relieve those fears, unless we can give confidence and security in the international sphere, it is brought home to me every day that Europe is moving uneasily to a new catastrophe."

I would rather love God and own nothing in this world, than be rich and lift up my eyes in hell.

"Give God thy first thoughts, so shalt thou keep His company all day, and in Him sleep."

UNBELIEF

Ernest S. Williams

In approaching the subject of unbelief one approaches a matter of graver concern and consequence than many have considered. What a power it is! It is not just a negative weakness consisting of an "I can't believe." It is a positive power in opposition to the purposes of God. By it the work of the Lord is stopped; even Jesus, when He was come into His own country, being unable to do many mighty works because of their unbelief. By it separation from God results. In spite of all His works in the wilderness, the masses of Israel became more and more estranged from Him. By it the soul is submerged in apostasy where vision is gone, faith is shattered, and the soul is lost. Treat not unbelief carelessly for it is a crowning and most deadly evil. Think of its cursed fruit in our first parents, and consider the wrecks it has made since then.

Unbelief may either presume upon God's goodness, despair of His mercy, or neglect His provisions. Was it not presuming unbelief in Nadab and Abihu which caused them to offer strange fire upon the altar of God? In Miriam and Aaron when they rebelled against the divine appointment and murmured against Moses? In Israel when they despised the provided manna and lusted for the fleshpots of Egypt? They believed not the justice and severity of God.

Satan would tempt to presumption even our Lord Jesus and have Him cast Himself down from the pinnacle of the temple, suggesting that, surely, if He were the Son of God, God would give His angels charge over Him, and in their hands they would bear Him up lest at any time He should dash His foot against a stone. But did Jesus yield? Ah, no. He replied, "It is written, Thou shalt not tempt the Lord thy God." What shall we think of those who for vain show would presume to take up serpents, and otherwise tempt the Lord our God? Shall we consider them superior in spirituality? Nay, but rather that they are drawn away of Satan being enticed to presume on gospel favors.

Then it was despairing unbelief in Israel which caused them to cry in the wilderness, "Would God we had perished in Egypt," and to hopelessly look toward the land of promise, long for its rest and blessedness, but mournfully say, "But we are grasshoppers; the people will swallow us up." O soul given to despair, a victim of hopeless thoughts, look to the Lord; have confidence in Him. Remember, "Him that cometh to God must believe that He is." Believe "that He is a rewarder of them that diligently seek Him." Faith pleases the Lord, but unbelief gives place to Satan, and separates from His sacred presence. Encourage despair and you drift farther and farther from God. Think, talk, and act faith and you draw nearer and nearer His love.

But, if such be possible, more dangerous

than presumption and despair is that branch of unbelief which breeds neglect. The careless one, marked by guilty indifference, may profess religion, and assent to truth, but with careless ease continue his listless course. To him the promises have no power and the threatenings no sting. Awaken, O sleeper! Do you not know your sleep is the sleep of death? Your unbelief as a monotonous stream, will drift your soul until it is caught in the raging rapids and dashed to destruction on the rocks of woe.

Unbelief leads to solemn night. Its first effect is a growing hardness of heart. "With the heart man believeth unto righteousness," but let that heart in unbelief indifferent grow and it becomes the seat of sin. When it was yet tender the voice of the Saviour was heard, but acts of neglect, or of refusal to obey soon become a habit; impenitence and disobedience find sway, and the goad of the gospel no longer stings. Hearken! my unbelieving friend. Do you presume on the mercies of God? Do you think His justice shall never overtake your step? Do not neglect, with careless ease, His wooing love and the Spirit's word; take a warning from Israel. "Harden not your hearts, as in the provocation in the wilderness."

Continuance in unbelief leads to "a departing from the living God." And what is this departure; just a drift, a coldness, and an indifference? It is far more; it is the apostasy of which the world is full today, the "departing from the faith," the "falling away," which prepares the way for the Man of Sin and indulgence in every evil. Conscience becomes seared and the unbelieving soul perishes in a lost despair. "How shall we escape if we neglect so great salvation?"

How greatly was Israel privileged. "When your fathers tempted me, proved me, and saw my works forty years." They saw His works but amid it all, hardened, rebelled, and perished. And often those most difficult to move are those who have been privileged most, but looking on with hardened eye have become callous in hardness of heart. Israel doubted and grumbled; some in their hearts returned again into Egypt, while many adopted idols and doings of nations they touched in their pilgrim way. And what of us? Some, alas! are back in Egypt, while others have taken new charms of the world, and Jesus is crowded out.

Sad was the end and doom of Israel. "So I swear in my wrath." What words are these? How intense was the divine displeasure! "They shall not enter into my rest." What disappointment comes to the hardened one; he picks up a joy, it is turned to sorrow; he seeks for peace, it is found remorse; he struggles on in a hopeless hope, for only in God is rest for the soul. He who has said, "Come unto me," has been rejected through the alloy (or mixture) of the world. Deep was the misery of apostate Israel. "Their carcasses fell in the wilderness." Well may we heed the counsel of Scripture, "Harden not your hearts." "Take heed, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God, but exhort one another daily, while it is called today, lest any of you be hardened through

the deceitfulness of sin. For we are made partakers of Christ if we hold the beginning of our confidence firm unto the end."

AMONG THE JEWS IN SYRIA

Miss Yumna G. Malick who has been actively working among the Mohammedans in Syria writes as follows

"You will be glad to know the Lord has given me a new opening for service among the Jews in Beyrout. I usually visit them once a week and distribute some scripture literature in the Arabic, Hebrew and French language. Reading the 3rd of John to a group of men and women last Saturday they listened very attentively and admitted the necessity of a change of heart before one can enter the kingdom of Heaven. They said to me, 'The world will last only three years more and we must get ready.' Do pray that they may let Jesus, the Messiah, enter their hearts, for His is the only way for readiness.

"In a recent trip to the villages of Syria, hundreds of tracts and Gospels were distributed. The only opposition we met with was from an old Catholic nun who objected to our giving out the Scriptures. We had a very busy and glorious day touching ten villages in all. We returned home resting in God's promise concerning His Word; 'It shall not return unto me void.' Hallelujah!"

NATIVE WORKER RECEIVED BAPTISM

Brother J. H. Law, writing from Johannesburg, South Africa, tells of the blessing of the Lord upon the work there as follows:

"Sometime ago we reported that one of our native evangelists had received the Baptism of the Holy Spirit. We are glad to report that the Lord continues to baptize the natives as they meet His conditions.

"A few days ago, just before our native evangelist, Elijah Bilinkulu, left for Ba Hlengwa Land to take up work there in connection with Brother Du Plooy, the Lord baptized him in the Holy Spirit here in the Johannesburg mission just on the eve of his departure for the field. Since that time a Zulu boy has been most blessedly baptized in the Spirit while kneeling at the altar here.

"The material is on the ground for building the new church at Robinson, and the foundation is being laid. We hope to have it ready for services within a short time."

MORE BAPTIZED

Brother L. M. Anglin writes from the Home of Onesiphorus, Taianfu, China:

"Last Wednesday twenty-four dear souls followed the Lord in baptism. We are having special prayer services these days. We feel the Lord is leading on and will yet prosper the work here even though we are in very unsettled times. We never know what a day will bring forth. The last few days our city has been quite a bit disturbed on account of a lot of General Chang's soldiers having come in. He has a lot of Russians in his army and the natives here are afraid of them. We need much prayer these days."

YOUNG PEOPLE'S MEETING

SUBJECT—DOERS OF THE WORD

"Be ye doers of the word, and not hearers only, deceiving your own selves" (James 1:22). A young girl, who had just made a whole-hearted surrender to the Lord, happened on the above verse, and decided to put it into action. From that time on, whenever she read something in the Bible that she was not practicing, she immediately went to the Lord about it and asked Him to help her be a "doer" of that certain thing. One day she read in 1 Cor. 10:31, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." Her attention was arrested and she began to wonder if she ate and drank "to the glory of God." With a bit of chagrin she remembered how she turned up her nose when carrots were served at the dinner table—as for turnips and lettuce, she positively refused to eat them. Yet her mother had told her time and again that they were better for her than many of the things she craved. Down on her face she went before the Lord, beseeching Him to help her "eat and drink" to His glory. She arose with a determination to try to learn to like the things that were good for her; and never, never to complain about any food that came on the table.

It worked wonders. As she sat down for a meal she would whisper to herself, "Eat and drink to the glory of God;" and she found that things she once hated were not so bad after all. Besides, there was a joy in her heart that fairly bubbled over.

Another verse that soon caught her attention was Prov. 15:1, "A soft answer turneth away wrath; but grievous words stir up anger." She had prided herself on her ability "to give as good as she got;" or in other words, to give a sharp and stinging answer to anyone who spoke unkindly to her. But she was praying that she might be a "doer of the Word" and so she must learn to give a soft answer no matter how angrily she was spoken to. Once more she went on her face before the Lord, asking Him to fulfill this verse in her. As the cross words were spoken to her, she gradually found herself hunting for some sweet reply to make; and the outcome more than surprised her. She found it not only helped her, but it helped the one that was out of sorts. Her life was becoming very much happier now.

One time, while singing a hymn in Sunday school, she was struck with one particular line—"Be to the friendless a friend." That thought followed her around until finally she tried to be a "doer" of it. She was fortunate in having a chum with whom she always walked to and from school. In addition to this chum there was a whole group of close friends, so that she never lacked for companionship. But she noticed that as a group of them walked along arm-in-arm, there was always sure to be someone who

was not so well liked and who was sort of crowded off the sidewalk and perhaps had to walk partly behind. "Be to the friendless a friend," would come vividly to mind. It took a good deal of courage to unlock her arms from those who were on either side of her, and then step back with the "friendless" one. It was the same way in the games. There were some who were never chosen first, always left till the very last; and usually they were poor players. But in spite of that, when the choosing was in her hands she began to choose the "friendless" ones first. Then it cost a little to be a "doer," but the joy in her heart more than made up for it.

It was the custom of this girl to pray at night; but one time she read in Psa. 5:3, "My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto Thee, and will look up." In addition to the night prayer, a definite time was given each morning to the Lord, before she hurried away from the house. Those fifteen minutes or so that were given to the Lord each morning, made the whole day go easier.

Like most girls, she was fond of day-dreaming; building beautiful castles in the air. But one day she read in Eph. 5:19, "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." How different that was from day-dreaming! Surely, instead of building airy-fairy castles, it would please the Lord if she spoke to herself in psalms and hymns, making melody in her heart to the Lord. But this was the hardest struggle of any so far, and took much longer to accomplish. With many other verses she had seen almost immediate results; this proved a real battle. Much prayer and confession of failure were made over this verse; but after many years she testifies that Jesus has become the home of her thoughts. When released from the duties of the day, her thoughts spontaneously fly to Him, to tell Him how she loves Him and longs for Him.

For one whole year she lived on Col. 3:3, "For ye are dead, and your life is hid with Christ in God." When something was said that would hurt her feelings she would say to herself, "Ye are dead—and dead people don't feel anything." If a disappointment came along she would say, "Ye are dead—and dead people don't feel anything." By the end of the year real progress had been made over sensitiveness and many other things.

Another verse was Matt. 7:12, "Therefore all things whatsoever ye would that men should do unto you, do ye even so to them." She would be on the point of repeating a bit of information about somebody when suddenly she would think, "If that were true of me, would I want it repeated? Or would I rather it were never told?" Then remembering the verse, "Whatsoever ye would that men should

do to you, do ye even so to them," she would close her lips and say nothing. This was not easy, and there were many failures; but a steady progress was made.

One day while standing with a few friends she unconsciously angered one of them, and the next instant that friend had slapped her on the face. As quick as lightning the Holy Spirit flashed Matt. 5:39 into her mind, "Whosoever shall smite thee on thy right cheek, turn to him the other also." Meekly she turned the other side of her face to the girl who had slapped her. A silence that could be felt fell on those present, and no one seemed to be able to find anything to say. Surely God was witnessing to Himself through that act. A short while before this, if anyone had slapped her on the face she would have slapped back.

Suggestions for Leader

During the week ask different members to be prepared to quote a Bible verse that has helped them, telling how it has helped.

Write Bible references on separate slips of paper. Hand these slips out before the meeting begins. Sometime during the meeting have the verses read, asking the one who reads to make a short comment. The following references might be helpful: Phil. 2:14; Phil. 4:13; Eph. 5:20; 1 Peter 5:5; Heb. 13:15; Psa. 34:1; Prov. 20:19; Rom. 12:14; Rom. 12:3; Matt. 7:7.

Pray much that God will quicken the Word by His Spirit and cause it to enter hearts.

WAITING FOR ANSWER

George Muller prayed for two men daily for upwards of sixty years. One of these men was converted shortly before his death, I think at the last service that George Muller held, the other was converted within a year after his death. One of the great needs of the present day is men and women who will not only start out to pray for things, but pray on and on and on until they obtain that which they seek from the Lord.

SELF-DENIAL WINS

When the Moravian missionaries went to Greenland they were unable during the first year to make any impression whatever. Then came an awful epidemic of smallpox in which multitudes were prostrated, and the missionaries went about among them ministering to their bodies and souls in the Master's name. After that the way was clear. The people said, "You have nursed us in our sickness; you have cared for us in distress; you have buried our dead, now tell us of your religion."

"You cannot brighten God's fair stars,
Or polish God's bright sun;
You cannot gem the sunbeam cars
That through the woodland run.
You cannot perfect perfect light,—
The rays from God's own eyes;
And till you can,
O clever man,
Perhaps it would be wise
To leave God's written word alone,
To shine with luster all its own."

"I Am the Lord That Healeth Thee"

JOHN WESLEY ON DIVINE HEALING

Mr. Wesley was a preacher, reformer, teacher, and also a great philanthropist. He established a medical dispensary for supplying the poor with remedies for their ailments, and wrote a book on physics. But he did not confine himself to the medical profession for the healing of the sick. He knew that very few lived so closely in touch with God that they could accept Him for the healing of their bodies without human remedies. Hence he provided them with medicines. But he knew also that God could heal without human remedies, in direct answer to prayer, as He did when He was here on earth, and as the disciples did after He had passed into the heavens. Hence, in Mr. Wesley's journal we read again and again how healing came to himself and others in answer to the prayer of faith.

His notes on James 5:14, 15 indicate very clearly his views on this matter. He says: "This single conspicuous gift which Christ committed to His apostles in Mark 5:13 remained in the church long after the miraculous gifts. Indeed, it seems to have been designed to remain always, and St. James directs the elders, who were the most, if not the only gifted men, to administer it. This was the whole process of physic in the church till it was lost through unbelief." This journal of John Wesley proves that he practiced what he preached.

The following selections from Wesley's journal were made by B. Dimrick:

"Monday, May 10th, 1741.—But at our love feast which followed, besides the pain in my back and head, and the fever which still continued upon me, just as I began to pray, I was seized with such a cough that I could hardly speak. At the same time came strongly into my mind, 'These signs shall follow them that believe,' (Mark 16:17). I called on Jesus aloud to increase my faith and to confirm the word of His grace. While I was speaking my pain vanished away, the fever left me, bodily strength returned, and for many weeks I felt neither weakness nor pain. Unto Thee, O Lord, do I give thanks."

"Wednesday, Nov. 12th, 1746.—In the evening at the chapel my teeth pained me very much. In coming home Mr. Spear gave me an account of the rupture he had had for some years, which, after the most eminent physicians had declared it incurable, was perfectly cured in a moment. I prayed with submission to the will of God."—Journal, Vol. 1, p. 382.

"Tuesday, April 6th, 1756.—One was informing me of an eminent instance of the power of faith. 'Many years ago,' she said, 'I fell and sprained my ankle, so that I never expected it would be quite well. Seven years since last September, I was coming home from preaching on a

very dark night, and, stumbling over a piece of wood, fell with the whole weight of my body upon my lame foot. I thought, 'Oh, I shall not be able to hear or preach thy word again for many weeks.' Immediately a voice went through my heart, 'Name the name of Jesus and thou shalt stand.' I leaped up and stretched out my foot and said, 'Lord Jesus Christ, I name Thy name, let me stand.' And my pain ceased and I stood up, and my foot was as strong as ever."

"May 2nd, 1767.—Thomas B—, about three miles from Tyrell's Pass, was at the point of death from a violent rupture. While they were praying for him in the societies he was at once restored to perfect health."

"December 27th, 1761, Mary Speciah was at once healed of several tumors in her breast in answer to prayer." Upon this case Mr. Wesley makes the following comment: "Now, here are plain facts—she was ill, she is well; she became so in a moment; which of these can with modesty be denied?"

May 17th, 1772, he writes: "Dr. Hamilton brought with him Dr. Munroe and Dr. Gregory. They satisfied me what my disorder was and told me there was but one method of cure. Perhaps but one natural one, but I think that God has more than one method of healing either the soul or the body."

"July 26th, 1772.—The next day I read over Mr. Eisle's ingenious treatise on the Hydrocele. He supposes the best cure is by a seton or caustic, but I am not inclined to try either of them. I know a Physician that has a shorter cure than either one or the other."

"May 24th, 1782.—Mr. Floyd lay in a high fever, almost dead for want of sleep. This was prevented by pain in one of his feet, which was much swelled and so sore that it could not be touched. We joined in prayer that God would fulfill His word and give His beloved sleep. Presently the swelling, the soreness and the pain were gone and he had a good night's rest."

October 15th, 1788, he records the case of Mr. Kingsford, who was healed in answer to prayer, of a malady of many years continuance.

October 7th, 1790, he narrates the case of Mrs. Jones who, after having been confined to her bed for two months with a most severe case of prolapsus uteri, helpless and hopeless, was immediately cured upon commending her case to the Lord, and adds: "I think our Lord never wrought a plainer miracle, even in the days of His flesh."

Another case mentioned in John Wesley's journal is the following: "My old disorder returned as violently as ever. A thought came into my mind, 'Why do I not apply to God in the beginning rather than in the end of my illness?' I did

so, and found immediate relief, so that I needed no further medicine."

"My horse was exceedingly lame, and my head ached more than it had done for some months (what I here aver is the naked fact, and let every man account for it as he sees good). I then thought, 'Cannot God heal either man or beast, by any means, or without any?' Immediately my weariness and headache ceased, and my horse's lameness, in the same instant, nor did he halt any more either that day or the next."—The Way of Faith.

HEALED OF STIFF KNEE

I was afflicted two weeks with a sore, stiff knee. I did not go to see a doctor but I wrote to the Gospel Publishing House for prayer and for an anointed handkerchief. When it came I applied it to my sore knee and in three days I was made completely whole, praise the Lord. I am sixty-one years old and am doing all of the cooking and housework without any pain at all.—Mrs. Azzie Gary, Eupora, Miss.

HEALED OF TUBERCULOSIS

A little over two years ago I was attending Bethel Bible School when I became seriously ill with that much-dreaded disease tuberculosis. I got so bad that walking up and down stairs to my classrooms proved too much of an exertion and I became exhausted. I went to a doctor and he advised my immediate removal from school. I went to a specialist and he sent me to a hospital for further examination. I was already expectorating blood, and the doctor told me I would die within a year if I did not go to the mountains in the west. But praise God, I did not heed the physician; I went to my heavenly Father, who knows my body and its needs. After about eight months of suffering, God put a spark of faith into my soul and I reached up and touched the hem of His garment, and immediately I was made every whit whole. Our God is still on the throne and He is the Almighty God—mighty to save and strong to deliver.

He also healed me of heart trouble. It was while I was seeking deliverance from these afflictions that God seemed to be speaking to me once more about going to India to the baby-work (I had already received the call about three years before but had lost my first love, and the vision of the lost in India was not as vivid to me as it was when He first called me). While I was agonizing before God for deliverance, it came to me, "If I heal you, will you go?" I said an eternal yes, and then the glory of God filled my soul and instantly I was made whole. My healing is genuine and I can give the doctor's name. You may also refer to Brother W. Evans, Bethel Bible School, Newark, N. J., I have since gone to the doctor and been examined and he said, "Are you the girl that had tuberculosis?" I said, "Yes," and he replied that he did not believe I ever had it. Of course my lungs are healed. What God does He does perfectly.—Helen M. Richter, 2003 E. Tioga St., Philadelphia, Pa.

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A DAY IN VILLAGE WORK

The missionaries have been very kind in trying to give me an insight into every phase of missionary work. During my visit to Basti, I had an opportunity of spending a day in village work. We started out early one morning, taking our meals with us. Our means of conveyance was what they call a garri in India. This is a small four-wheeled vehicle enclosed like a large oblong box with doors on either side, hardly large enough for four persons to be comfortably seated in, especially if they are a little bigger than the ordinary. This conveyance is drawn by two small, bony horses that sometimes have a mind of their own. I suppose in this respect they are like some people. Occasionally, when these useful animals become rather self-willed, one might happen to land unceremoniously in a ditch, against a tree, or some other uncomfortable place. But all this breaks the monotony of life and makes missionary work most interesting and exciting.

The party consisted of two missionaries, a Bible-woman, two native preachers, the garri-walla, or coachman, and the missionary secretary—seven in all, besides food, water, and utensils. You may ask, "How did seven get into this conveyance, especially if only large enough to seat four ordinary persons?" Well, it was done in this fashion. Two missionaries and the Bible-woman sat crowded on the inside, and the missionary secretary (who has grown considerably stouter since being in India). The two native workers sat outside on top of the garri with food and other requisites packed in wherever space was available, while the coachman sat on his usual seat. In this unique style six happy, jolly workers set out to tell the story of Jesus in villages where they had never yet heard the gospel.

Many interesting sights attract one's attention, especially to one unfamiliar with customs and habits of the people. For instance, we passed a huge tree under which dozens of images of small elephants were placed. These were to represent the gods of plague and pestilence, to whom the people prayed or worshiped to ward off plagues from their midst. Some distance farther on, we passed a village ravaged with a plague. The inhabitants had all moved out and encamped along the roadside in small grass huts, which is the usual sign of plague. Evidently these gods had not been careful to grant the request of the people.

We drove on and on with the slow, easy speed with which these useful animals are accustomed to go, often by much pressure. At any rate, things move slowly in India. We finally reached a good-sized village, in several parts of which we held meetings. The people received us kindly, crowds gathered at the sound

of the singing to the accompaniment of several tambourines. A musical instrument of some kind helps to attract people. They listen attentively until something else attracts and draws them away—a common practice in India; or because the speaker is not interesting enough to hold their attention. If your oratorical ability does not hold the attention of the people in the homeland, it will not work in the foreign field. Sometimes you are left standing or preaching without any audience, especially if what you say is not worth listening to. Then, too, your audience varies considerably. In one village it was composed of the natives—men, women, and children—five bullocks, four buffalo cows, a dozen goats, and a pig. The cow in India is a very sacred animal and has access to the village and even to the home the same as the occupants.

After visiting several villages and conducting four services, we drove toward another village. We passed a beautiful mango grove, and stopped to take our breakfast, for we were all very hungry by this time. Food never tasted better, and the joy of this blessed service enabled us to do justice to the inner man. After our sumptuous meal, we hastened on to another village, and then another, walking through fields or rather little patches of ground growing their various products. There are no fences in India, just earth raised up about six inches or more, forming the dividing line between your ground and mine. This raised ground forms a narrow path on which to walk. After several more meetings in these villages, we returned to the main road, walking several miles through India's burning sand and scorching sun, a little tired and very hungry. Soon we are on the way home—I call it home, because for the time being, I am one of the missionaries—with tired bodies, but hearts all aglow with delight for the privilege of serving the Master in this humble, yet joyful manner. In all we had visited five villages, traveled about twenty miles, and walked five. This is just one ordinary day's work in this station.

The missionary life is the life for me. One of the mysteries of Christian work is, why so many of our preachers and evangelists can content themselves with remaining in such small parishes in the homeland, when they might occupy a parish consisting of hundreds and hundreds of villagers who have never yet heard the gospel. Then, too, there is so much more joy and happiness in foreign missionary service than in the homeland. It outstrips it by far more than ten to one. In the natural, sound, common business sense leads a man to invest his life or means where he can realize the greatest possible returns upon the investment. Why not put the same practical common-sense

methods in our spiritual investments of our talents, gifts, and efforts for the cause of Christ and His work?

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."—Wm. M. Faux, Missionary Secretary.

REVIVAL MEETINGS IN CHINA

Mr. George C. Slager, writing from Chekiang, China, states:

"We praise God for a gracious visitation of His presence and power in our midst during the meetings. As Brother Mader faithfully preached the Word night after night the spirit of conviction gripped the hearts of the people and they began to seek the Lord. A few were blessedly saved. They testified that they were made very sorrowful because all the sins and transgressions were brought them, causing them to have sleepless nights. But now after confessing their sins to Jesus and praying Him to forgive them, accepting Him as their Saviour, they have obtained great joy and peace.

"Our school teacher who has been with us for more than three years was blessedly saved. He has given a good testimony and requested us to pray for the salvation of his wife, father and other relatives. He gave his testimony before his pupils during the morning prayer held in the school and afterwards led in prayer. We praise God for that which He has wrought in our midst.

"One evening during the meetings while we were praying at the altar a strong wind suddenly blew the chapel door and window open. After we arose from our knees one young man testified that at the time the window blew open he had a vision of a beautiful person dressed in white who spoke to him, saying, "I have come to register names." We praise God that Jesus has come to Chuchowfu to write some names in the Book of Life.

"Please continue to pray for us for we look upon this visitation of God's presence as an earnest of the greater things to come to the church here. For years we have been praying for a mighty outpouring of God's Spirit here upon the people. We are believing for it, we must have it, for God has promised, "It shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh." May the Lord hasten the time that our eyes shall see it here. We will give our lovely Jesus all the praise!

"Please continue to pray the Lord to help us to soon get our building erected. Our material is in danger of getting spoiled by lying so long on the place, subject to all kinds of weather. If I had \$500 in gold I would use same for starting the building in order to get some of the material in its place, for I dislike to see it get spoiled. It would be so much better for us and the work all around if the building were completed. Much more than \$200 (U. S. currency) is needed but the rest could be paid as the work progresses."

A LETTER FROM A CONGO BOY

Brother Arthur F. Berg sends in a very interesting letter written by Kinga, a native Congo boy. This letter was written without any suggestion on the part of the missionaries as to what the boy should write. Only two and one-half years ago he was a young heathen boy, his only covering a sheepskin. He knew nothing of God and did not know what writing meant. All he knew was the wickedness and superstition and heathenism that surrounded him. His mother had been poisoned when he was a baby, as she was suspected of bewitching and causing the death of a certain person. Now, what a change in his life! Truly the gospel hath power. The letter written by Kinga follows:

"We black people, we have many sins. We want white people to come here now to teach us. A great many people here have not yet heard the Words of God. The people here do not know God and Jesus, His Son. Jesus the Son of God and the Son of man. He died because of our sins. One man (Adam) brot sin into the world.

"Not long ago I, Kinga, began to hear about God, God our Father, yes, the true God. He has taken away my sins. Will you pray earnestly to God that He will send me the Holy Spirit?

"I am,

"Kinga (Samuel).

"Many greetings to all the white people of God. I, Kinga."

NEED OF HELP IN SOUTH CHINA

Miss Bella Militscher, in charge of the work at Lo Pau, South China, writes as follows:

"I am all alone at this station as we are so few on the field and no one is able to come and be with me at this time. However, am expecting Miss Katherine Clause (who is now attending language school) to come in the fall, so then the work won't be so heavy—yet we could use more laborers at this station—at least four—as the outstations could be worked from here. As it is, I have to be here and manage things and so get very little time to leave, but I am planning, D. V., to visit each outstation once a month at least.

"I do praise God for His precious presence with me so that I do not feel lonely. I know it is only in answer to prayer, as I am the only white lady here among so many yellow faces, and our nearest missionaries are about twelve miles from here. I don't have much human fellowship, but I can say God's grace is ever sufficient and He keeps me happy and content in Him. I am praying that God will thrust forth laborers soon, as I do not believe it is God's will for one young lady to be alone. Oh, that willing laborers will come over and help us in this battle! If we had more help greater things could be accomplished for God and more territory visited with the blessed gospel message. I pray God will send in funds and that laborers shall be forthcoming soon. I do praise God for all you dear ones there who are laboring so faithfully in behalf of the missionaries and souls. I am sure God will reward you with a missionary's reward.

We so long for our native church to go forward in God and not come short in any

gift. We are working and praying to that end; that it might be a spiritual church on fire for God. Do pray for us as we present the precious truths of God's Word to them. We are showing them their duty through the Word in giving tithes and offerings, but it seems so hard for them to take this step. The greater part of the Chinese church are poor and have very little of this world's goods, yet if they only would take the step God would honor and bless them.

"I praise God for the precious Holy Spirit that convicts Chinese hearts as well as others. Our neighbor woman, who is a Christian and very poor, told me how God convicted her when she sent her husband out to work on Sunday. The very day she sent him it rained so hard that he was unable to work, and she wondered why it had to be that way. She said the Lord convicted her and said it was because she told him to work on Sunday when he should rest.

"We have testimony meeting every Sunday night in the mission and this woman and the other Christians have been telling their experiences, and it makes us rejoice to see how God so faithfully deals with each one of them.

"When you receive this letter we will be having a special meeting for all our Chinese workers at Sainam, so please remember these meetings in prayer that our native workers may be built up in God and better fitted to preach God's Word. We are praying that they shall be filled with the Holy Ghost and power during these meetings."

"The healing of His seamless dress
Is by our beds of pain;
We touch Him in life's throng and press
And we are whole again."

FOREIGN MISSIONS CONTRIBUTIONS

- June 12 to 18, Inclusive
This does not include offerings sent in for the expense of the Foreign Missions Department.
- \$.40: Mrs E Y Hay Wash; .50 M W Newberg Ore; .50 A B M Louisville Ky; .70 M L S Tucson Ariz
 - 1.00: C C G Los Angeles Calif; L M C Hurlock Md; Mrs J L B Lowell Ariz; Miss J G B Coweta Okla; Assembly of God S S Camden Ill; Mrs J D Decatur Ill; 1.50 S S Wright City Okla
 - 2.00: Bernice S S Russellville Ark; Mrs T D S Akron Ohio; E B Astoria Ill; G W D Alexandria Va; S A Sapulpa Okla; B H C Coffeyville; J B V Old Forge Pa; J D I Pulp Siding Canada; 2.18 Glad Tidings Assembly Paso Robles Calif; 2.50 J C McR Smithville Tex; Mrs R C Troy Ohio; 2.70 Mrs T H N De Leon Tex
 - 3.00: Lighthouse S S Brooklyn N Y; Mrs R L R Etna Pa; Mrs J H B S Bellingham Wash; Church Fruitdale Ala; Mr W L S Port Lavaca Tex; Mrs G L A Opp Ala; S S Young People's Class Holly Colo; A Friend Youngstown Ohio; L M S Santa Barbara Calif; Pent'l Mission Algona Wash; Miss E M Honolulu T H; S S & Assembly Detroit Mich; 3.38 Assembly of God Church Fredonia Kans; 3.40 Assembly of God Nampa Idaho; 3.50 Mrs R A Royal Oak Mich; Peaceful Bend Assembly Steelville Mo; Mrs A E K Brooklyn N Y; 3.61 Assembly & S S Newton Ia; 3.70 S S Seadrift Tex
 - 4.00: Mrs E A K Cincinnati Ohio; O P N Windsor Vt; S S & Assembly Beaumont Tex; S S & Church Jacksboro Tex; Mrs W A M Pasadena Tex; J H Slick Okla; 4.03 Assembly of God S S Blytheville Ark; 4.25 Church Assembly Truesdale Ia; 4.40 S S Sebastopol Calif; 4.86 Assembly of God S S Chester Ill; 4.87 Assembly of God S S Bazine Kans
 - 5.00: B F S San Antonio Tex; C W Elba Ala; Mrs B W Votaw Tex; R E I Washington D C; Mrs E D K Ceres Calif; F O B Johnson City Tex; B K Latch Wash; Pent'l S S Paonia Colo; Mrs C G K Wellston Okla; W E T Savannah Ga; M S Spokane Wash; Mr & Mrs A F C Elvins Mo; A Texas Friend; Mr & Mrs J W F Seneca Mo; S S Orlando Fla; Mrs C E A Brunswick Ga; 5.03 Assembly Earle Ark; 5.50 Full Gospel Assembly Walker Minn; W E P Austin Tex; C M W Grand Prairie Tex; 5.82 D L C B Warrior Ala; 5.86 Assembly Newcastle Tex

- 6.00: S S Grand Blanc Mich; H S G Hayward Calif; E H Brooklyn N Y; T N T Portage Wash; J W H Marvell Ark; 6.25 Assembly Indian Valley Idaho; 6.31 B S Bellwood Ala; 6.40 S S & Assembly Lamesa Tex; 6.50 H K Clarkdale Ariz; Pleasant Hill Assembly Mt Ayr Ia; 6.60 Assembly of God Gridley Calif; 6.64 D L Seymour Tex; 6.85 Mayfield Assembly Cedardale Okla; 6.90 L M P Montreal Canada
- 7.00: A Friend Los Angeles Calif; Assembly Harrisburg Pa; Assembly Covina Calif; 7.08 First Pent'l S S Cory Pa; 7.25 Assembly Whistler Ala; 7.38 Pent'l Hillcrest Tab Flint Mich; 7.48 S S Monroe La; 7.50 Faith Tab Burlington Wash
- 8.00: Assembly Columbus Ga; J T Hammond Ind; F L K Leavenworth Wash; S S Avant Okla; 8.25 Pent'l S S Waltham Neb; 8.30 Assembly Colusa Calif; 8.51 Assembly of God Phoenix Ariz; 8.64 Assembly of God S S Broken Arrow Okla
- 9.00: S S S Bellingham Wash; 9.06 W J Trinidad Colo; 9.10 J K Sharon W Va; 9.25 Full Gospel Mission Macksburg Ia; 9.66 Girard Assembly Buffalo Okla
- 10.00: Assembly West Laurel Miss; E L D Weleetka Okla; G B H San Jose Calif; Miss E H Hollis Kans; Mr & Mrs H J H Galesburg Ill; Glad Tidings Assembly San Antonio Tex; I L Wilbur Ore; R R H DePue Ill; W R E Ripon Calif; Full Gospel Assembly Monrovia Calif; A C R Wetumka Okla; Fostepco Heights S S Ft Worth Tex; Pent'l Church Glendale Calif; J E C Greenville Tex; 10.43 Full Gospel Tab Hillsboro Ore; 10.50 Assembly of God Perry Ia; Assembly Douglas Ariz; 10.65 Mrs E B Spangler Pa
- 11.42: Mrs G B Monroe Ia; 11.55 Pent'l Tab Madera Calif; 11.62 Assembly of God Raton N Mex
- 12.00: Friends Edinburg Tex; Mrs J W S Floyd Knobs Ind; C E T Jacksonville Fla; Pleasant Grove S S Pleasant Grove Fla; 12.22 Assembly of God S S Gooding Idaho; 12.74 Pine Forest S S Frankston Tex
- 13.00: G W G Calgary Canada; Mrs A M B Salem Ore; 13.12 Worrell's Translation N T; 13.35 Pent'l Mission Inglewood Calif
- 14.00: Pent'l S S Dunsuir Calif; 14.55 Bethel Church Stockton Calif; 15.00 Gospel Tab S S San Diego Calif; A Friend Los Angeles Calif; Mission & S S Lancaster Pa
- 16.00: Philadelphia Mission Hollister Calif; 16.02 Assembly of God East St Louis Ill; 17.00 Assembly Hartford Ala; 17.17 Assembly of God Ft Worth Tex; 18.00 Missionary Prayer Band Millville N J; 19.00 Full Gospel Mission Napa Calif; Reader Culpepper Va; 19.33 E D P Newark N J; 19.93 Sunshine Mission Massillon Ohio
- 20.00: Ladies' Mt Hermon Mis Soc Elctra Tex; C T C Greenville Tex; Pent'l Tab Denver Colo; C S B Onalaska Wash; Bethel Chapel Glendale Calif; Mr & Mrs L W Indianapolis Ind; 20.90 Church Crichton Ala; 22.70 Glad Tidings Mission Stockton Calif; 23.25 Assembly Newburgh N Y; 23.82 Assembly Live Oak Calif; 24.00 The Church of the Full Gospel Richmond Calif; 24.20 Full Gospel Assembly Dayton Ore
- 25.00: E S Bradford Pa; G B S Quiney Mass; E C S Fairlawn N J; W F Lemon City Fla; D G Clymer Pa; 25.16 Glad Tidings Mission Santa Cruz Calif; 28.00 Assembly of God Galena Kans
- 30.00: Rosen Heights Assembly of God S S Ft Worth Tex; Assembly Asbury Park N J; Assembly & S S Spokane Wash; 35.00 K T A Racine Wis; 38.50 Assembly of God Terre Haute Ind
- 40.00: F W H Brooklyn N Y; L E F Coalinga Calif; 40.50 Ferry St Assembly Buffalo N Y; 41.10 Full Gospel Church Baltimore Md; 45.00 Sunnyside S S Chicago Ill; 46.30 Mission of Assembly of God Minot N Dak; 47.40 Assembly Wood River Ill; 48.00 Mr & Mrs H L Brooklyn N Y
- 50.00: Assembly Peckville Pa; Full Gospel Assembly Washington D C
- 60.00: Full Gospel Church Youngstown Ohio; Christ Covenant & Glad Tidings Assembly Chicago Ill; Oak Park Holiness S S Tampa Fla; 68.11 Assembly Central Park N Y; 80.00 First Pent'l Mission New Castle Pa
- 100.00: Bethany Pent'l Church Inc Springfield Mass; 106.00 Bethel Assembly Pasadena Calif; 140.00 Glad Tidings Revival Assembly Oakland Calif; 157.60 R C S & Family Williston N Dak; 175.00 Gospel Tab San Diego Calif; 191.68 Assembly Wilkes-Barre Pa; 194.00 Assembly of God Tab Minneapolis Minn; 365.00 Glad Tidings Tab New York N Y

Total amount minus \$20.50 amount given direct	\$3876.92
Amount previously reported	9231.95
Total amount to date	\$13,108.87

HOME MISSIONS CONTRIBUTIONS
June 12 to 18, Inclusive

\$.50: Mayfield Assembly Cedardale Okla; 1.00 Mrs J W S Floyd Knobs Ind; 5.00 L E F Coalinga Calif; 5.00 Assembly of God Perry Ia; 10.00 R C S & family Williston N Dak	
Amount reported	\$21.50
Amount previously reported	14.15
Total amount to date	\$35.65

THE CHILDREN'S CORNER

"A LITTLE CHILD SHALL LEAD."

"I came home one night very late, and had gone to bed to seek needed rest. The friends with whom I boarded awoke me out of my first refreshing sleep, and informed me that a little girl wanted to see me. I turned over in bed and said:

"I am very tired, tell her to come in the morning and I will see her."

"My friend soon returned and said:

"I think you had better get up. The girl is a poor little suffering thing. She is thinly clad, is without bonnet or shoes. She has seated herself on the door-step and says she must see you and will wait till you get up."

"I dressed myself and opening the outside door I saw one of the most forlorn looking little girls I ever beheld. Want, sorrow, suffering, neglect, seemed to struggle for the mastery. She looked up in my face and said:

"Are you the man that preached last night and said that Christ could save to the uttermost?"

"Yes."

"Well, I was there, and I want you to come right down to my house and try to save my poor father."

"What's the matter with your father?"

"He's a very good father when he don't drink. He's out of work and he drinks awfully. He's almost killed my poor mother; but if Jesus can save to the uttermost, He can save him. And I want you to come right over to our house now."

"I took my hat and followed my little guide, who trotted on before, halting as she turned the corners to see that I was coming. Oh, what a miserable den her home was! A low, dark, underground room, the floor all slush and mud—not a chair, table or bed to be seen. A bitter cold night and not a spark of fire and the room was not only cold but dark. In the corner on a little dirty straw lay a woman. Her head was bound up, and she was moaning as if in agony. As we darkened the door a feeble voice said: 'O my child! my child! why have you brought a stranger into this horrible place?' Her story was a sad one, but soon told. Her husband out of work, maddened with drink and made desperate, had stabbed her because she did not provide him with supper that was not in the house. He was then upstairs and she was expecting every moment that he would come down and complete the bloody work he had begun. While the conversation was going on the fiend made his appearance. A fiend he looked. He brandished the knife still wet with the blood of his wife.

"The missionary, like the man among the tombs, had himself belonged to the desperate classes. He was converted at the mouth of a coal-pit. He knew the disease and the remedy—knew how to handle a man on the borders of delirium tremens.

"Subdued by the tender tones, the mad-

man calmed down, and took a seat on a box. But the talk was interrupted by the little girl, who approached the missionary, and said:

"Don't talk to father; it won't do any good. If talking would have saved him, he would have been saved long ago. Mother has talked to him so much and so good. You must ask Jesus who saves to the uttermost, to save my poor father."

Rebuked by the faith of the little girl, the missionary and the miserable sinner knelt down together. He prayed as he never had prayed before; he intreated and interceded, in tones so tender and fervent, that it melted the desperate man, who cried for mercy. And mercy came. He bowed in penitence before the Lord, and lay down that night on his pallet of straw a pardoned soul.

"Relief came to that dwelling. The wife was lifted from her dirty couch, and her home was made comfortable. On Sunday, the reformed man took the hand of his little girl and entered the infant class, to learn something about the Saviour 'who saves to the uttermost.' He entered upon a new life. His reform was thorough. He found good employment, for when sober he was an excellent workman; and next to his Saviour, he blesses God for the faith of his little girl, who believed in a Saviour able to save to the uttermost all that come unto God by Him."—Unknown.

TRUE ANSWER TO PRAYER

He was a little three-year-old orphan in a home in St. L.—. The children went to the morning Sunday school of a nearby church. They found loving hearts and very earnest, interesting teaching—the kind of teaching and love that I think Jesus gave when He was on earth.

To be kept away from Sunday school was a dire calamity to those children.

It had snowed heavily, that heavy, wet snow that clings to the clothes and shoes. Sore-throat snow, we call it. The funds of the Home were low; this little fellow needed shoes or rubbers. There was no money for either.

Saturday came; the matron told him that he could not go to Sunday school next morning, because his shoes were torn, his feet would get wet, and he would get sick with sore throat, and give the sore throat to others.

My! what a cry there was. Not to go to Sunday school! That was something terrible, so the cry became a howl.

Suddenly it ceased. The little man was missing. The home was thoroughly searched in vain. The boy was not to be found.

"Run away," was the conclusion, and the police were notified to take up the search.

After some time had passed, a little man with a happy-looking, tear-stained face came out from a corner behind the dining-room door.

Straight to the matron he marched. Looking up into her face, with triumph written all over the little dirty, tear-streaked face, he announced in tones of positive conviction, "Me doin' t'get new shoes. Me ast Jesus," and off to play he ran.

The matron, a Christian, felt her heart ache over the disappointment coming to the kid.

It was Saturday and there were no funds, and no visitors called that day.

Bedtime came; the little man went to bed happy because he was to have new shoes for Sunday. The matron said she thought it would be time enough to let him learn of his disappointment Sunday morning, so she said nothing.

That night, sitting reading in the dining-room, the bell rang a little after eight o'clock. Opening the door she was met by the sight of a huge bundle in the arms of a woman.

The woman said, "I thought you could use some extra clothes and shoes this kind of weather, so I went on a collecting tour, gathering clothes, and succeeded in getting several pairs of new shoes, too."

Eagerly the bundle was opened, after thanking the kind-hearted woman. There were the new shoes. The matron's heart sang for joy when she found one pair that would fit the little three-year-old boy.

The next morning they were put on him by the older child who dressed him.

Happy as a lark, he ran to the matron. Holding up one foot he said, "See! didn't me tote you, me'd get new shoes?"

Oh! the unquestioning faith of little children. Blessed indeed is that Sunday-school teacher who teaches in such manner as to inspire in the hearts of the little children such faith in Jesus Christ.

THE LITTLE GOLD WATCH AND THE BIG CLOCK

A little gold watch was one day crossing Westminster Bridge at the time when Big Ben tolled out the hour of noon from the clock-tower in the Parliament Buildings. The little watch looked up at the big clock, and said, "I do not like you; your face is too broad, your hands are too big, your voice is too coarse; I do not like you."

And the big clock said to the gold watch, "Come up here, little sister; come up here."

So the little watch toiled painfully up the stone steps, and at last stood by the big clock, and, looking out over the surging millions of London, the big clock said to the watch: "Little sister, there is a man down there on Westminster Bridge who wishes to know the hour. Will you tell him, please?" And the little watch said, "Oh, I could never make him hear. My voice is so small it never could begin to carry in such a whirlwind of noise as this."

The big clock said: "Oh, yes, little sister; I had forgotten; yet the man wishes to know the time, he requires to know, and you cannot tell him; but I can and will. So let us henceforth not criticize one another. You will not find fault with me or I find fault with you; but each of us in our own place, you for your mistress and I for the great city, will teach men everywhere to redeem the time.

THE WORK AND WORKERS

ENDERS, NEB.—Brother J. W. Benson reports an 18-day meeting with Brother and Sister Thornberry. It is a needy field and desires the prayers of God's children.

STOUTLAND, MO.—Sister George Bellinger sends word that they have had a meeting for five or six nights; 6 were saved and 1 was healed of tuberculosis of four years' standing. Sister Lulu Wilson of Springfield, Mo., did the preaching.

HASTY, ARK.—Sister M. Barr praises the Lord for a 3-day meeting in which 3 received the Baptism of the Holy Spirit and 4 were baptized in water. Brother G. Turney and Brother E. Barr did the preaching.

FLINT, MICH.—Sister L. Underwood reports that they have had Brother Robert Benjamin with them for a 10-day meeting. A number were touched and healed and the saints were lifted up and have taken fresh courage.

SEAGRAMS, TEXAS.—Pastor W. D. Hall writes that they came to this new field less than a year ago. There are now about 36 baptized saints. They have completed a new church building and the parsonage work is moving along nicely. Any minister in fellowship with the General Council will find a hearty welcome.

CLEVELAND, OHIO.—Pastor George Bowie writes: "Evangelist Thos. B. Hardin, of Gary, Ind., came to us for two weeks with a full-gospel message, which was greatly appreciated and confirmed with signs following. The power of God swept over the audience, saving the lost and baptizing 22 in the Holy Ghost and fire, among whom were 4 sisters in one family, converted Roman Catholics. The young people of the assembly received a mighty quickening in the Spirit, 11 of them being baptized according to Acts 2:4.

"Representative companies came from Youngstown, Akron, Canton, Medina, Elyria, Ashtabula, and Springfield (Ohio) to the Young People's Rally held on Memorial Day, which was a spiritual feast and a real inspiration to all. At the close of Brother Hardin's address, 44 young people from the various assemblies indicated by standing, their determination to respond to God's call in their lives for foreign field service or work in the homeland.

"At the divine healing service 88 were prayed for and many received definite healing.

"Much prayer is ascending in our midst for a great revival. As a result of this consistent application to prayer, glowing testimonies to the wonderful saving and keeping power of the Lord Jesus are coming from the hearts of His redeemed ones."

DEXTER, MO.—Pastor Hoffman writes that they had Brother Slankard, of Essex, Mo., with them for the first 3 weeks of their meeting. Conviction was on the people. There were 11 saved, 5 received the Baptism of the Holy Ghost, and 3 were baptized in water.

DAYLINE, LA.—Brethren Elliott and Bradley write that God gave a wonderful revival about five miles south of this place. They do not know how many were saved, but 25 received the Baptism in the Holy Spirit as in Acts 2:4. There were 19 baptized in water. Some old-time shouting Methodists received their Baptism and were baptized in water.

AUBURNDALE, FLA.—Pastor J. L. Webb writes of holding a 2-week meeting here in which 19 were saved, 10 received the gift of the Holy Ghost, 21 baptized in water, and 20 united with the assembly. One woman who had been confined to her bed for three weeks and could not turn over only as she was turned over in a sheet, was healed. She danced and shouted for the victory that had come.

TAMPA, FLA.—Pastor I. J. Bolton sends word: "The Lord is working in a glorious way at Oak Park Holiness Church. We have a constant revival just at the regular services. Sunday was a day of feasting; had 175 in Sunday school, over 100 per cent in every class. Some were saved and one got the Baptism at the morning service. From that service we went to the river, where 4 followed the Lord in water baptism. At the night service we couldn't seat the crowds that came. Several were saved and 9 received the Baptism according to Acts 2:4. Praise God, every meeting some get saved and filled with the Spirit, and some blessed healings. Any saints coming from the north will find a hearty welcome at Oak Park Holiness Church."

LIBERIAN PARTY LANDS SAFELY

Brother J. M. Perkins reports that the Liberian party, consisting of Sisters Eustace, Martin, and Van Scoit, arrived safely at the Cape on April 24. Brother Perkins writes:

"We are having a time to get carriers to bring them up from the Cape. They are quite busy on their farms at the present time and two sets of carriers have disappointed us already. This Saturday evening we are sending boys to a nearby tribe with a lantern to try again to get hammock carriers. Our best horse died and as the other one is quite balky, no one but myself seems to be able to get him to go where he does not want to go. We thank God for these re-enforcements. God bless everyone of these brave women. But we long to see a good, strong, settled man come out, who would make a good leader for the work here. Please join us

in prayer for this. God is helping Mrs. Perkins and me in a wonderful way, but unless the Lord does something very special for us, we will scarcely be able to stay for five years of service and over, as we have done in the past.

"Five of our workers have just returned from a long preaching trip and report a good time and souls saved. They missed William very much but his death has not discouraged them. Praise the Lord!"

PORTO RICO WORK THRIVING

Brother Clarence T. Radley writes from Arecibo, Porto Rico:

"Since we have come here and have taken charge of the work the attendance has nearly doubled and many are those who have made a profession of faith. Last Sunday, May 17, we held a baptismal service on the beach and baptized the candidates in the ocean. Nineteen were baptized in water. Some were from the local assembly here in Arecibo and the rest were from two of our country stations, viz., Espino and Islote. Those who came from Espino had to walk a distance of about fifteen miles each way in order to attend the service, and those from Islote about five miles each way. Remember that this was not under the mild, gentle sunshine that you enjoy in the States, but under a broiling-hot, tropical sun, which is no respecter of persons, but glares fiercely at all who dare venture out in the heat of the day. We are expecting, D. V., to hold a special revival campaign with Brother J. L. Lugo and Brother Finkenbinder as the evangelists, commencing June 6. We are praying for a mighty outpouring of the Holy Spirit at this time. Pray with us to that end.

"Once again we find ourselves in a greater need for benches as the work is growing and attendance has increased so that we are again unable to accommodate the people. We are asking the Lord for more benches and we believe that He is going to send them. Pray for us that the Lord will keep wife and me in perfect health. This climate is very trying and we have both lost considerable weight. We feel the work here needs us and we want to stay here until we have built it up again so that it can be trusted in the hands of a native pastor. Pray for us that the Lord will give us the needed strength to hold up under this climate."

WEDDING IN INDIA

Word has just reached us that a very pretty, yet simple wedding was witnessed on April 22 at Sharannagar, when Miss Helen Nethery and Mr. Robert McClay were united in marriage by Brother Bert Cox. This young couple went out to the field agreeing that they would devote themselves to language study for at least one year before they were married and they have fully complied with the request of the Foreign Missions Department. May the Lord bless their united lives for the salvation of the lost in India.

FOR SALE.—Evangelistic tent, complete with poles, good as new, 50 x 70, for \$300.—Assembly of God, 7th River View Ave., Kansas City, Kans.

FOR SALE.—Ochette of Gospel Gems in song, composed by Evangelist Wm. F. Kirkpatrick, converted clarinetist. Price 25c each. Write W. F. Kirkpatrick, 4342 Magoon Ave., East Chicago, Ind.

Forthcoming Meetings

All notices of meetings should reach the Gospel Publishing House three full weeks before the meetings start.

Those attending camp-meetings should write ahead to those in charge concerning tent accommodations. They should take with them all toilet requisites, and also be prepared to meet their own expenses.

The readers of the Evangel are asked to pray for God's richest blessing on all these forthcoming meetings.

ENGLEWOOD, COLO.—Revival meeting, June 21 to July 12, D. V.—Geo. L. Rose.

QUINTON, OKLA.—July 4 to 27, Evangelist W. C. Aytes, of Jenny Lind, Ark., in charge. Entertainment free for workers as far as possible.

HUNTSVILLE, TEX.—Old-time campmeeting, beginning July 10, two miles north of Huntsville on Jim Hay highway. For further information write Pastor G. R. Barrett, R. 3.

PILOT POINT, TEXAS, CAMPMEETING to convene Aug. 8 to 18 or longer. Bible lessons every morning; evangelistic meeting every night. Please notice change of date for this meeting. For further particulars write L. A. Tollar.

ASBURY PARK, N. J.—Tentmeeting in the Gospel Lighthouse Tabernacle, 905 Sewall Ave., July 12 to Sept. 14. Brother Harry Stiel, of Ossining, N. Y., will be with us in July.—Morse H. Markley.

W. VIRGINIA CAMP-MEETING at Miami, W. Va., on Cabin Creek, July 9 to 19. T. K. Leonard of Findlay, Ohio, as teacher and evangelist. This meeting will be right in the mountains. For accommodations and further particulars write A. J. Berry, Acme, W. Va.

AVANT, OKLA.—Our annual campmeeting will start July 4 on the old campground. Sister Nora Jurney, of Morrilton, Ark., will do the preaching. Bring your tents and bedding. For further information write Pastor J. A. Freeman, who will be in charge of the meeting throughout.

KANSAS DISTRICT CAMP-MEETINGS.—There will be three District Camps in Kansas this year as follows: Ottawa, July 23 to August 3; Woodston, August 6 to 16; McCracken, August 20 to 30. Watch for further announcements.—Fred Vogler, chairman, Burlingame, Kans.

ST. LOUIS, MO.—Spend your vacation in St. Louis and attend the annual revival held under a large tent on Kingshighway and Terry Sts., June 15 to July 15. Elder A. A. Wilson, of Puxico, Mo., will be the evangelist in charge.—J. J. Capps.

HANNA, OKLA.—Beginning June 27 and continuing 2 weeks. Plenty of camping-ground, good water, and a hearty welcome. Evangelist Ernest M. Adams in charge. For further information write J. R. Carvil, R. R. 1, Box 22, Hanna, Okla.

TACOMA, WASH.—Gospel tentmeeting under the auspices of American and Scandinavian Pentecostal Assemblies, South 12th and M Sts., June 16 to August 16. Every night except Monday at 8 p. m.; Sundays at 11 a. m. and 8 p. m. Sunday afternoon meetings in the Scandinavian language.—Pastors Frank Gray and K. G. Stolsen.

FORT WORTH, TEXAS.—The District Council of Texas and New Mexico will convene Aug. 4-7 inc. in the Missouri Avenue Methodist Church, corner of Missouri and Annie. Brother J. W. Welch will give Bible teaching. Brother George Kelley from China will give missionary messages. Entertainment provided for ministers and workers. All laymen are invited. For further information write Hugh M. Cadwalder, Gen. Del., Fort Worth, Texas.

EASTERN DISTRICT CAMP-MEETING.—The Sixth Annual District Camp-meeting for the Eastern end of the district from August 7 to 30, near the beautiful "Pompton Lakes," Pompton, N. J., on the River Dale road. Bus line from Newark to Butler, N. J., will connect direct to the campground. Also bus from Paterson to Butler and Greenwood Lakes. Evangelist M. R. Tatman, of Berkeley, Calif., will be the principal speaker, supported by a good corps of ministers and missionaries. For further information write Edwin C. Sikes, Sec'y, 30 First St., Fairlawn, N. J.

CORRY, PA.—Eastern District Campmeeting, July 2 to 19 inc. Speakers: Vernon G. Gortner, Brooklyn, N. Y.; Nimrod Park, Pittsburgh, Pa.; Frederick D. Drake, New Castle, Pa.; H. L. Cornish, Iowa; and others. Missionaries from various fields will be present. Special Missionary Day, July 12. Tents and meals can be had on the grounds at reasonable rates. For further information write Pastor G. R. Bender, 135 Sixth Ave., Corry, Pa.—Chairman Joseph Tunmore.

READING, PA.—A gospel tent campaign beginning June 7 and continuing five weeks, with Evangelist Ben Hardin as preacher for the first two weeks, followed by Eastern District Evangelist L. A. Hill. Location of the tent—on Lincoln St., between Jamison and Douglass. Any who desire to attend take a Schuykill Ave. car and get off at Douglass, walk up one block, turn to the left one-half block on Lincoln.—J. M. Wright, pastor.

WESTERN NEW YORK AND NORTHERN PENNSYLVANIA CAMP-MEETING. at Endwell, N. Y. (near Binghamton), July 10 to August 2 inclusive. Brother Thos. B. Harden will be present from July 10 to 26. Other home missionaries and speakers expected. Tents, sleeping rooms and meals at reasonable rates. For further information write Pastor Ivan Spencer, Box 123, Endwell, N. Y.

IOWA AND NO. MISSOURI ANNUAL DISTRICT CAMP in the Good Park, Des Moines, Iowa. Brother W. T. Gaston, superintendent of the Berean Bible Institute, will be in charge. Meals on the freewill-offering plan; tents and cots at cost. Business meeting and election of officers Aug. 20, 21 and 22. Everybody invited. Further information from Chas. E. Long, Sec'y, 706 N. Cherry St., Creston, Iowa, or Roy E. Scott, Mercer, Mo.

TENT SERVICES, between New Philadelphia and Dover, Ohio, just beyond Dover Hospital from Dover, on the new car line, beginning June 24, at 7:30 p. m. and continuing for at least 3 months. We have two tarrying tents. Our big tent will seat 800. Bring your tents and summer with us. Plenty of parking room. Evangelists David D. Lewis and wife in charge. For further information write Elder David D. Lewis, 628 S. Lincoln Ave., Massillon, Ohio.

BATTLE CREEK, MICH.—The Michigan State Gospel Campmeeting will be held in the Masonic Temple Auditorium, July 5 to 26. Evangelist P. C. Nelson and a party of strong workers will have the meetings in charge. We purpose to bring together in love and fellowship all the Pentecostal pastors and brethren in Michigan and nearby states who can come. We expect to provide pastors and missionaries with rooms free of charge. For further information address the pastor, Alvin L. Branch, 596 Lake Ave., Battle Creek, Mich.

TEN-DAY CONVENTION, JULY 10 TO 20, AT SHERBURN, MINN.—A fine corps of Bible teachers and Christian workers will be on hand. The services will be held in our new church. Meals will be served on the freewill-offering plan. Those who will not be prepared to camp out at the park should write the secretary, Mrs. Alice Schafer, Sherburn, Minn., at once. We will only be responsible for entertainment of those who write ahead so arrangements can be made before convention starts.—Willard H. Pope.

ARDEN, ARK.—Pentecost preached in all its fullness, beginning August 2 to 15 or longer if the Lord leads. Good pastures furnished for those coming in wagons, plenty of good water, good camping grounds almost in sight of the depot. Evangelist W. W. Childers and wife will have charge of evangelistic services. Other able speakers expected. All ministers in fellowship with the Council will receive a hearty welcome. All coming on trains come to Ashdown, change on the Frisco R. R. coming through Arden, two trains each way daily. Those coming in cars take highway leading out from Ashdown or Fareman, same highway all way to Arden. For information write Pastor C. L. Windsor, Arden, Ark.

HAGERSTOWN, MD.—The Maryland and West Virginia District Council will conduct their first annual camp-meeting here from Aug. 2nd to 23rd inc. A beautiful shady grove has been secured on the outskirts of this city. The grove is located on the Antietam Pike, a tributary of the Lincoln Highway, which leads into Hagerstown from all points, assuring those coming by automobile the very best of motoring. The dining-tent will be conducted on the cafeteria style. Rev. Chas. A. Shreve, evangelist; Benjamin A. Bauer, pianist; and Joe Elliot, the Filipino song leader, are engaged for the camp. Quite a large group of pastors, missionaries, and Christian workers will be present. Soloists, and musicians from various assemblies are coming. For full information write Pastor Peter C. Duborg, Chairman Camp-meeting Committee, Alexandria, Va., or Pastor H. W. Kline, District Chairman, 509 Third St., N. W., Washington, D. C.

CHILDRESS, TEX.—An old-time, Holy Ghost revival and Bible study campmeeting, July 1 to 12, inclusive. Pastor A. R. Colbert will be overseer. Each assembly within a radius of 100 miles is expected to assist in making this the best camp in the southwest. Some of the best evangelists and teachers in the district will be present. For further information write Pastor A. R. Colbert, Childress, Tex., or Lonnie Whitworth, Box 508, Electra, Tex.

SOUTHWEST VIRGINIA CAMP MEETING at the Fair Ground, Tazewell, Va., Aug. 1 to 10, D. V. Preachers and workers engaged are, Brother D. W. Kerr, Bible teacher; Sister Mae E. Frey, evangelist; Brother and Sister Geo. M. Kelley, missionaries; and Brother Otto Lunsford, pianist. Tents, 10 x 12, will rent at \$5.50, cots at \$1.25, and orders for tents and cots must be received not later than July 10. Meals on the freewill-offering plan to campers. For further information write H. H. Peek, Secretary, North Tazewell, Va.

BYESVILLE, OHIO, Fifth Annual Campmeeting, August 1 to 16 inc. Pastor Geo. E. Smith, of Youngstown, Ohio, will be in charge of evangelistic services. Weldon Smith, of Norfolk, Va., in China for 14 years, will give missionary addresses. Other ministers and missionaries will assist. Three services daily. Good meals, good accommodations, good water and shade. For information concerning these write J. Clark Soules, 101 S. 7th St. Byesville is located on the Cleveland & Marietta Division of Pennsylvania R. R. and on the Cleveland-Marietta Motor Route 8, five miles south of Cambridge, Ohio. The B. & O. and National Highway goes through Cambridge. Motor bus direct to camp ground.

NEW ENGLAND DISTRICT CAMPMEETING.—July 18 to Aug. 30 inc. Wellesley Park Camp Ground, Oak St., Natick, Mass. Speakers as follows: Rev. D. W. Kerr, Springfield, Mo.; July 18 to 29; Rev. Harry Long, Rochester, N. Y., Aug. 1 to 15; Evangelist Mae E. Frey, Patterson, N. J., Aug. 15 to 30. Opening service July 18 at 2:30 p. m. and daily thereafter at 2:30 and 7:45 p. m. Sunday three services. Oak Street is on the main line of the Boston & Worcester Electric Road. Dormitories for those desiring to lodge on the grounds. Bring sheets, pillow-slips and towels. Meals served on the cafeteria plan. Further information through H. S. Randall, 7 Auburn St., Framingham Centre, Mass.—Chairman T. Arthur Lewis.

OKLAHOMA DISTRICT CAMPMEETING at Guthrie, in Highland Park in the northeast part of town, August 1 to 20. Brother Morris Kullman, Tulsa, Okla., for Bible teacher, and Brother W. T. Gaston, of San Diego, Calif., for evangelist. Brother Gaston will also do some Bible teaching. Meals on the freewill-offering plan. Those wanting tents and cots should notify the secretary at least ten days before the camp. Each assembly in the district should take an offering for the campmeeting, and send it to the secretary-treasurer. Make offerings as large as possible and send as soon as convenient. It is the duty of all the ministers of the district to attend the camp and to encourage as many as you can to attend.—Oscar Jones, chairman, Box 561, Chickasha, Okla.; Glenn Millard, Sec'y-Tres., Ninnekah, Okla.

WANTED.—This is a needy field. There is no assembly here or within fifty miles of here. I have been praying for God to send a Spirit-filled preacher to hold a campaign. I could secure the courthouse for a meeting this summer. This is a town of 10,000 people.—J. F. Perry, Albemarle, N. C.

OPEN FOR CALLS.—Will go and help in revival meetings in needy places, or will be glad to take the responsibility of the meetings on myself, as the Lord provides the way.—Sister Lulu M. Wilson, R. 11, Box 412B, Springfield, Mo.

OPEN FOR CALLS as an evangelist. Am in fellowship with the General Council. God has declared His approval by blessing with salvations, Baptisms in the Spirit, and healings. Write Evangelist Lottie Wilcox, R. 3, Box 134, Fort Worth, Texas.

OPEN FOR CALLS to conduct Bible classes, teaching the principles and practices of community praying with practical training therein. My new book just off the press, "Praying to Change Things," endeavors to give these lessons in printed form.—Chas. E. Robinson, Hartford, Ark.

OPEN FOR CALLS.—J. Preston Camel, of Tulsa, Okla., is now open for calls to do evangelistic work, or might accept pastorate. Brother Camel was for years a very successful evangelist in the Cumberland Presbyterian Church and has a very gripping message. He recently received the Baptism of the Holy Ghost in our assembly in Tulsa. I heartily recommend Brother Camel. Write Pastor J. E. Perkins, 510 S. Peoria, Tulsa, Okla.

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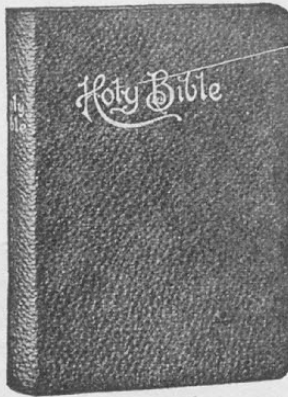


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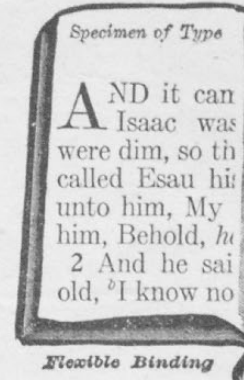
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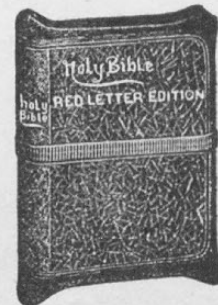
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