



NUMBER 605

SPRINGFIELD, MO., JULY 11, 1925

Subscription Price \$1.00
Canada and Foreign \$1.50

-:- Building For God -:-

DAVID'S shepcotes and Solomon's temple! The latter was the outcome of the former. Imagination could never bridge the gulf between these two, but God did. The Lord said, "I have exalted one chosen out of the people. I have found David my servant; with my holy oil have I anointed him . . . I will make him my first-born, higher than the kings of the earth" (Psa. 89:19, 20, 27). And He did.

David wanted a worthy temple for God to tabernacle in. His intentions were good, but he could only go half way. The son out of his own loins was to complete the rest. David gathered the material for the temple, material that was astounding in its quantity, quality, diversity and magnificence. "I know thy pride, and the naughtiness of thine heart. With whom hast thou left those few sheep in the wilderness?" was the taunt of the brothers. Imagine their consternation when they saw the lad of the few sheep, king of Israel and Judah, and accumulating material and wealth as no other before or since, to erect an edifice for God's worship.

The few sheep of David's had increased sufficiently that, for a sacrifice alone, at the dedication, Solomon could offer one hundred and twenty thousand. A waste! you say. Who provided it? Who caused the sheep to multiply? Solomon gave back that which the Lord had given. The sacrifice, the shed blood of the oxen and sheep, made the material, which was immaterial, of value. And the blood was the great contributing factor, as well as the prayer of Solomon, for the glory of God to fill the temple and thereby seal its acceptance by God Himself.

The small one became a strong nation. The son out in the wilderness, who was not worth inviting in to meet Samuel, was the means in God's hands of there being erected the most magnificent building of all time.

Have the heart to build a place for God's habitation and He will be pleased. He enabled the shepherd boy to get the cedars of Lebanon from the king of Tyre. A heathen king subservient to

the one who was a shepherd boy! And the kings of the earth shall bring their wealth and place it at the feet, not of David, but of David's greater Son, and also at the feet of those who are united and linked on to Christ Himself. The Hiram's will consider it an honor to contribute of what they have to the building of God's temple. Hiram's cedars were encased and surrounded with the glory of the Lord which enveloped the whole of that temple, inside and out. The Gentiles shall bring their wealth.

"Oh, yes," you say, "that is only for the millennium." You have preludes of glory now and you have preludes of the millennium now. The Old Testament and the New Testament are full of preludes, and there is to be an outburst of the heavenly and earthly anthems that have been pointed to by all these preludes. Do not be afraid to venture into the earthly prelude as well as the heavenly. You have ventured into the heavenly. You have had joy unspeakable and full of glory. You know what it is to realize the truth that you are seated with Him in the heavens; but He promises also to make the earth, the place of His footstool, glorious. And He wants His heavenly people to contribute in the earthly work—not renovating the world, but the preliminary work for the reconstructed earth.

How is it to be done? Through human channels. There are diversities of ways just as there are diversities of spiritual gifts. God gave special grace to two men, who worked in the metals, in silver, gold, and brass, who labored after the divine pattern in the making of the tabernacle; and He wants to fit special instruments to carry out the molding of these other vessels for the other work in the temple. What kind? As you wait on Him He will show the pattern as the need arises. These men were not called before the need arose. We do not read that in Solomon's time the spoons were cast before the cedars were felled. God has order, method, sequence in His work now just as in the days of David and Solomon.

(Continued on Page Three)

-- THE RIPENED HARVEST --

"Say not ye, There are yet four months, and then cometh harvest. Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest . . . I sent you to reap" (John 4:35, 38).

It must be a sorrowful thing to the Lord Jesus Christ that His people, many of them, and even those who profess to have received the Baptism of the Holy Spirit, are so slow to catch His vision of the great harvest field that is ripe now and waiting for the ingathering.

We hear so much these days about praying for a revival. We are asked to come together for days and nights of prayer, asking God to pour out His Spirit and save souls. This is perfectly all right and God knows that we need to pray and agonize these days for a world-wide revival, but as we pray so let us work.

Jesus said, "I must work the works of Him that sent Me, while it is day: the night cometh, when no man can work" (John 9:4). His command to us is, "Go work today in My vineyard" (Matt. 21:28). "Go out quickly into the streets and lanes of the city and bring them in, that My house may be full" (Luke 14:21).

The hardest thing that the Lord has on His hands today is to induce His saints to get down to the real business of bringing souls to Jesus Christ. Nothing is more needed at the present moment than a real campaign of soul-saving. It is not enough for us to pray, "O Lord, send a revival," but we ought to get up and rustle for souls. We might punctuate our praying something like this: "My God, stir me out of my laziness, give me a passion for souls, uncover hell before my eyes and give me a vision of the lost. Mighty God, stir my own sluggish soul and enable me to pull someone out of the fire."

God so loved a lost WORLD that He sent His Son into a WORLD to suffer and die, that men and women believing in Him might be saved. Jesus came into a WORLD, He died for a WORLD, and He has said, "As Thou hast sent Me into the WORLD, even so have I also sent them into the WORLD."

This is the only world that we know anything about that needs salvation. It is unto this lost, ruined, Christ-rejecting WORLD, that our Lord has sent us. Down into the haunts of sin, into the market places. Jesus and Paul preached in the market places and sought for souls in the byways and the hedges. Some of us will not even go to our next-door neighbor and ask him if he knows anything about Jesus Christ.

I received a call to a certain city to hold a campaign and I reached the place one morning a day earlier than I was expected, so with the street and number in my notebook, I started out to find the pastor's residence. He lived in a double house, and I went to the wrong side. A lady came to the door and I asked if this was the place where the Reverend So-and-so lived. "Oh, no," she replied. "There is no minister living around here. We have lived here for over a year and so have the family on the other side. I don't know them by name, but I often meet them going in and out and pass the time of day with them."

"Do you go to church?" I asked. "No, I haven't been to church for years," but hastening to change the subject she says, "Let me see the number. Oh, you have the right number, but they live on the other side. I declare, I am stumped, I never knew that was a preacher's family before."

It is possible for people to die and go to hell on all sides of us and we know nothing about it. Am I my brother's keeper? Yes, you are. God's Word says, "I have set thee a watchman . . . therefore, thou shalt hear the word at My mouth and warn them from me. . . . If thou dost not SPEAK to warn the wicked from his way, he shall die in his iniquity, but HIS BLOOD WILL I REQUIRE AT THINE HAND."

Some say, That is Old Testament teaching and has no reference to soul-winning. Paul did not understand it thus when he said, "Wherefore I take you to record this day, that I am pure from the blood of all men."

Personal evangelism is the greatest need in the world today. Count that day lost when you fail to speak to some man or woman about their personal relationship to the Lord Jesus.

The key-word of the book of Acts is "Witnessing." Jesus said, "Ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me, both in Jerusalem, and in all Judea, and in Samaria and unto the uttermost part of the earth."

The business of the church of Christ today is that of witnessing. Jesus is soon coming and the opportunity for us, as far as winning souls is concerned, will be over. Oh, how we should improve every shining moment, "redeeming the time for the days are evil." Is it possible that some will rise up in judgment against us and say, "No man cared for my soul" (Psa. 142:4).

The disciples went from that upper room after the Holy Ghost had fallen on them, with hearts burning with fiery zeal to tell the world of a dying, risen Saviour. They went everywhere preaching the gospel. They filled Jerusalem, they turned the world upside down. They had such power in prayer that the place was shaken where they were assembled. With great power they witnessed to the resurrection of the Lord Jesus, and great grace was upon them all.

Not everyone can stand in the pulpit and preach, neither does God call every one for that ministry, but He has called every one of His saints to be witnesses and soul-winners for Him. This work is not for the evangelist and pastor alone. As baptized men and women on whom the fire has fallen so that in other tongues we have praised and magnified our blessed Lord, we are responsible for the souls around us, in our homes, in our neighborhood, those with whom we come in contact.

The Holy Spirit will impart wisdom so that we shall know how to "speak a word in season to them that are weary."

A friend of mine was dying. "Oh, if I could only live just one more year!" she was heard to remark.

"Why, my dear," her pastor asked. "That I might win a soul for Christ, I am going into His presence,

and as far as I know, I have never in my life brought a soul to Him. If I could live one more year I would work day and night for souls." The night had come suddenly to that young woman when she could no longer work. Stricken down without a moment's warning, her life was coming to a close, and in her last hour on earth her deep regret was that she had not been a soul-winner.

It may be that there is a poor lost soul now around the corner waiting for someone to speak to him about the Lord. "Run, speak to that young man."

Will you do it now? Will you lay this Evangel down just now, and with a fresh anointing upon your soul go out after that soul, that hungry heart and tell him that Jesus is just what he needs, that He is the dearest friend a human could ever have. Tell the sick one that He can heal all his diseases; tell the sinner that He can break every fetter; tell the hungry one that He can baptize with the Holy Spirit today even as in the day of old. Hurry! my brother, my sister, go quickly the sun drops behind the western hill, the day is almost spent.

Yours for souls till Jesus comes,
Mae Eleanor Frey.

LOOKING UNTO JESUS

"I will lift up mine eyes unto the hills, from whence cometh my help." Those who are able to read the Scriptures in the original Hebrew tell us that this text should be rendered, "Shall I lift up mine eyes unto the hills? From whence cometh my help?" and the answer follows, "My help cometh from the Lord which made heaven and earth."

In these restless days, nearly every serious soul stands with shaded eyes scanning the horizon. With dread and apprehension the lips whisper, "what next?" Not only saints, but men of affairs admit that the days presage something ominous. Truly the time has come when "men's hearts are failing them for fear of these things which are coming upon the earth."

It is but natural to turn to things seen, things visible, that can be reached and handled. We turn away to the hills—our surroundings, our present relationships, "O cannot these help us? Surely the hills stand fast." However strong they may be they are but natural and the natural passeth away. Even mountains may be "carried into the midst of the sea." Surely, friends and relatives will prove dependable and helpful in the hour of need! Alas! They may be willing, but lack the ability to help. Yea, every tangible thing is fleeting—changing—passing. We may not lean on any prop. If at any time we settle down comfortably, expecting rest for a time, saying, "Soul, take thine ease," we shall soon learn the uncertainty of all things material. There is absolutely nothing in this world to be relied upon.

Because we are creatures of sense, we must be separated from the natural and that is a real weaning process—a process often so painful that the human quivers and shrinks under every stroke of separation.

"From whence cometh my help? My help cometh from the Lord which made heaven and earth." God—the everlasting God, is our only source of help and strength and comfort. He is the alone foundation on which we may rest in perfect safety. He is the soul's Gibraltar, strong, enduring, immovable. The eternal God is our helper. "I have laid help upon One that is mighty." If we look to the hills of our surroundings we shall be disappointed; if we look to the Lord we shall be delivered, reinforced, established. All depends upon the outlook.—C. B. C.

SATAN AND THE TWO WORDS

Satan's work was cut in half by Christ's victory on the cross. Up to that time the Devil's self-imposed twofold task was to attack "The Highway of the Seed" and the inspired Book of God. He sought to divert Abraham's thought from a supernatural son by the marriage with Hagar. He sought to destroy the whole Chosen People at the Red Sea. If Athaliah had succeeded in destroying all the seed royal or if Hezekiah had died without the extra fifteen years which he obtained by prayer, Christ could not have been born in the line of David as prophesied. The slaughter of the Bethlehem babes, the effort to have Christ throw Himself from the temple pinnacle, and the storm on Galilee mark some of Satan's attacks against our Lord during his life-time. But after the resurrection and ascension Satan could no longer thwart God by attacking his Son, and now must focus his attacks not on the living but on the written Word. Satan tried to have the Pentateuch lost, but Josiah found it in cleaning up the temple. Satan has tried to burn all the Bible, he has tried to chain them in monasteries where the masses could not see them, but since God met him with the printing press he is seeking to make mankind believe the Book is not true. But God's victory for the Book is as sure as that for His Son—and it will endure through the ages which Satan spends in the Lake of Fire.—S. S. Times.

BUILDING FOR GOD

(Continued from Front Page)

The Lord has raised up men during the last century for a specific work who have done immense good in the extension of His kingdom in divers kinds of work. He still wants to do the same. What is needed? Channels, yieldedness, vision, faith in Him, getting the pattern from Him, trusting Him to supply the material and also that He will provide all that is necessary. If He denied David the honor of erecting that which he assembled together, believe that in His work He will also provide the Solomon to finish the work.

David did not exhaust all the material when he provided for that temple. God still has enough and to spare even in the twentieth century. The modern builder of the cities, the skyscrapers, the hotels, and the theaters, has not quite exhausted God's resources. If He can find faith in the individual He will have little difficulty in finding material from His own universe. The devil has not taken all from God's world; though he spoiled the Garden Paradise, he could not occupy it. The angel kept him from making it a place of his own abode. Nay, he was cursed. He was commanded to eat the dust, and he had no chance of eating any fruit from any of the trees of that garden.

Later God reserved seven thousand men to Himself who had not bowed the knee to Baal, and He still reserves some material even in these last days so that He can build habitations for those who desire to meet Him, to glorify Him, to wait on Him. "The silver is mine, and the gold is mine, saith the Lord of Hosts" (Hag. 2:8), though the devil may cause men and women to kill one another to possess it. The thief cometh but for to kill and to destroy. Christ comes to give life and restore. Keep your eye on the Shepherd. Don't listen or look to the wolf. The good Shepherd can build an adequate fence to protect the flock from the enemy. According to your faith, so be it unto you.

"God hath showed me that I should not call any man common or unclean" (Acts 10:28).

The Pentecostal Evangel

Official Organ of the General Council of the Assemblies of God

Published weekly (50 issues a year)

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

Subscription price, \$1.00 per year. Canada, \$1.50 per year (to pay for extra postage). Great Britain, 6/6. Please send International Money Orders British P. O. Orders to pay for British subscriptions.

Price of Bundles, 12 copies, 24 cents; 25 copies, 45 cents; 100 copies, \$1.80. Entered as second-class matter June 25, 1918, at the post office at Springfield, Mo., under the act of March 3, 1879. Accepted for mailing at special rate of postage provided for in Sec. 1103, Act of October 3, 1917, authorized on July 3, 1918.

Stanley H. Frodsham.....Editor
Jonathan Elsworth Perkins.....Associate Editor

CONTRIBUTING EDITORS

| | | |
|-----------------|----------------|-------------------|
| J. W. Welch | Frank Boyd | Charles A. Shreve |
| D. H. McDowell | Harold Needham | Frank Gray |
| Robert Brown | R. J. Craig | Morse Markley |
| Ernest Williams | J. R. Evans | W. T. Gaston |
| E. N. Ritchey | William Faux | J. Roswell Flower |
| D. W. Kerr | S. A. Jamieson | A. H. Argue |

"AND ALSO THE NIGHT"

(Isa. 21:12)

"And it shall come to pass in that day . . . that I will cause the sun to go down at noon, and I will darken the earth in the clear day."—Amos 8:9. See Jer. 15:9.

The darkness deepens and the shadows fall,
Predicted gloom is spreading over all;
The ancient seers of God in Is-ra-el,
Sang of the morn, yet did the night forgettell.

Oh, hear the watchman on fair Zion's wall!
In trumpet-tones he speaks to one and all:
"I see the dawning of the light of day,
Yet night—black night—is also on its way."

On to its close speeds now the present age,
And angry demons vent their spite and rage
Against the saints who trust in Jesus' blood—
Whose only hope now lies in Christ their God.

And who is he that doth Jehovah fear,
Upon whose path the darkness lieth drear?
Oh, let him trust in One whose staff and rod
Will lead to light. Yea, trust and hope in God.

What though the glor'ous light of day be fled
And dark'ning clouds hang low above thy head;
The forces dark can never conquer thee;
Thy light shall rise out of obscurity.

But earth! O Earth! Thy pains at last have come;
And travail grips thee, while the clouds of gloom
Grow deeper, darker, and the lightnings play
Athwart the sky—it is the midnight day!

For said He not, "Thy sun shall set at noon,
Thy stars grow dim, and darkened be thy moon?
Ye closed your eyes to Calv'ry's golden light,
Ye spurned the cross and chose the gloom of night.

Therefore, O Earth, night is thine awful doom,
Dark Night shall shroud thee in his pall of gloom,
The Church of Christ shall hail the morning glow,
Whilst thou shalt into outer darkness go.

—Wm. Burton McCafferty.

DIVINE FELLOWSHIP

To carry conviction into action is a costly sacrifice. It may make necessary renunciations and separations which leave one to feel a strange sense both of deprivation and loneliness. But he who will fly as an eagle goes into the higher levels where cloudless day abides, and lives in the sunshine of God, must consent to live a comparatively lonely life. No bird is so soli-

tary as the eagle. Eagles never fly in flocks; one, or at most two, ever being seen at once. But the life that is lived unto God, however it forfeits human companionship, knows divine fellowship: and the child of God who like his Master undertakes to "do always the things that please Him," can like his Master, say: "The Father hath not left me alone;" "I am alone; yet not alone, for the Father is with me." Whosoever will promptly follow whatever light God gives, without regard to human opinion, custom, tradition, or approbation, will learn the deep meaning of these words: "Then shall we know, if we follow on to know the Lord."—George Mueller.

AN EVANGELIST WHO ALMOST FELL BY THE WAYSIDE

Early in 1924 a widely known evangelist walked into the office of a friend in a great city. "I have just come from a trip half way across the continent," said he, "and everywhere Christian people have raised the question as to whether there can be another great revival. It has disheartened me. Even I myself am unfit to go into another meeting until I can pray this thing through."

For an hour the two men talked and prayed and "searched the Scriptures." Then the evangelist returned home and for a month "went down before God" until his eyes were WHOLLY off of man and once more WHOLLY unto God; since which time some of the greatest campaigns of his life have been held and THOUSANDS HAVE PROFESSED CONVERSION!

What if he had given up? Hundreds of evangelists during the past dozen years HAVE given up, and hundreds of thousands of souls that MIGHT have been saved are still in sin. May not those who are mistakenly discouraging these men of God, and who are likewise discouraging the church at large, have something to answer for? How about the millions over the earth who are NOT being reached, but multitudes of whom MIGHT be reached were it not for this disheartening note that grieves the Spirit and makes revival work doubly difficult? What if Aaron and Hur, instead of holding up Moses' hands, had said, "The Amalekites are too many; the day of victory is past"? Or what if Nehemiah had yielded to the weakening influence of discouraging hinderers? (Neh. 4). Faith is God in action—NOW!

Some years ago a great reform seemed almost lost. The outlook was dark. The note of pessimism had long prevailed. A conference was called, and a great leader stood up and said in substance: "We are weakening the hands of good citizens by dwelling on the dark side. Does not God still live? And if so, our cause is NOT lost! Let us look to Him, AND MOVE FORWARD!" That day the tide began to turn, AND SWEEPING VICTORY FOLLOWED.

"The prayer power has never been tried to its full capacity in any church," said Hudson Taylor. "If we want to see mighty wonders of divine power and grace wrought in the place of weakness, failure and disappointment, LET THE WHOLE CHURCH ANSWER GOD'S STANDING CHALLENGE, 'Call unto Me, and I will answer thee, and show thee great and mighty things which thou knowest not' (Jer. 33:3)."

Oh, ye who dishearten the church and weaken its hands, speak unto the hosts of the redeemed that they "move forward"! "The coming of the Lord draweth nigh." Will He find the church's allotted task of world evangelization still unaccomplished? GOD FORBID!

PRAY FOR REVIVAL!

HOW TO ENJOY YOUR MONEY FOREVER

There is only **one** way to **keep** your money. If you put it in the bank and leave it there you may receive interest while you live, but you will die some day and somebody else will get both the principal and the interest which you have saved or invested elsewhere. If you invest it in real estate, in stocks or in bonds or in some business enterprise, you will die and leave it to others. It will no longer be yours. But God has provided a way whereby you can keep your possessions forever. You can convert your holdings here into the coin of the Realm to which you are journeying, and when you reach that realm you will find your treasures there and they will be yours forever.

A man who had worked hard and had accumulated considerable fortune, but who had invested very little in the Lord's work, dreamed that he died. He came up to the gate of the heavenly city and applied for admittance. He had an armful of stock certificates and bonds and mortgages and bank notes, the accumulations of many years. The angel asked for his name and went and looked in the register of Heaven and found that the man's name was recorded there, for he was a Christian. The angel came back and said, "Your name is in the Lamb's Book of Life and **you** can come in, but you cannot bring that rubbish in." "This rubbish!" exclaimed the man. "Why, this is not rubbish. These are stock certificates and bonds and mortgages, representing thousands of dollars, and good bank notes that are worth a hundred cents on the dollar." "Sorry," said the angel, "but that is all rubbish here, and you cannot enter the city with it. You might have exchanged it while you were down there on the earth for the coin of this realm to which you were coming, but you failed to do it. You will have to put it all on the rubbish heap outside. You can come in, but you can bring none of that rubbish with you." So startled was the man that he awoke. How glad he was that it was just a dream, and that he was still in this world with the opportunity to exchange the accumulations of years for the coin of the realm to which he was going!

Jesus said, "Lay up for yourselves treasures in heaven." And Paul, writing to Timothy, wrote, "Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; **laying up in store for themselves a good foundation against the time to come**, that they may lay hold on eternal life" (1 Tim. 6:17-19). The literal rendering of the words translated, "Laying up for themselves a good foundation against the time to come," is "Laying up bonds that they may have possessions in the time to come," and, of course, we know that the time to come that is spoken of is when the unrighteous mammon shall have failed in this world and the spirit shall have passed from the body and gone to God who gave it.

An eminent minister of the Church of England is reputed to have preached the shortest sermon there is any record of. It was a charity sermon, and the text was, "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will He pay him again" (Prov. 19:17). There were just nine words in the sermon—"If you like the security, down with the cash."

He who invests his money elsewhere is likely to lose it, and if he does not lose it he will have to leave

it when he goes hence; and, sooner or later, he will have to go hence. But he who invests his money in sending the gospel to the ends of the earth, or in maintaining the gospel in the homeland, or in the circulation of good literature for the glory of God, or in maintaining of any good work in which God is interested, makes his investment in an enterprise that cannot fail, for it has the resources of heaven back of it, and when he goes hence he will go where his treasures have been laid up, and they will be his to enjoy throughout eternity.

Where, I would ask, are you making your investments? Are you taking advantage of the opportunity which you now have to exchange the currency of earth for the currency of heaven? May God grant that the experience of the man who dreamed may not be a real experience of yours some day!—J. Narver Gortner, in "Faith Tonic," a booklet that can be obtained free from the Free Tract Society, Los Angeles,

GOD'S PROVISION

"Can God furnish a table in the wilderness?" The same old story! Unbelief from the hearts and throats of blood-redeemed people! Can God provide a meal in the wilderness? He brought them into the wilderness, and they thought He could not provide for them.

There was no meat to be seen or to be found in the wilderness, but God caused the unseen to bring the unseen. He caused a wind to blow. The wind was his auto. They felt the wind. They heard it. They saw nothing. "Where is the table?" "Where are the supplies?" The wind kept on blowing. The unseen was operating all the time.

It was not a table in the wilderness, but the wilderness was a table. The ground covered with quails? The unseen brought the unseen reserves of God. And the breath of the Holy Ghost in answer, not to the cry of unbelief, but to the prayer of faith, will today cause the breath, the unseen breath of the Spirit to operate on hidden, unseen resources to bring forth in abundance. If quails were brought forth through a spirit of murmuring and discontent, how much more shall not God bring forth from His hidden reserves in answer to prayer, the crying, the worship, the praise of His saints!

The quails were disturbed from their happy feeding ground to provide food for a hungry crowd at a distant point. God has hungry people today and He wants those who cry to have faith that he shall supply their needs. It is a great privilege to pray the quails in. Can God provide a table in the wilderness, in the sandy waste? Yes, He can. He did, and He will again. Don't say, "Can God provide a table in the wilderness?" Say, "God can provide a table in the wilderness, and so provide it that it will be weighted down to the breaking point. Amen."

It has not entered into the mind of man to conceive the things that God has laid up for those who LOVE Him—not serve Him, but LOVE Him. He wants love first and foremost. Do not reverse the divine order. Service is the outcome of love.

"Set apart"—to lavish on Him,
All thy heart's rich store,
And within His heart to enter
Deeper evermore.

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.

"SHEEP" AND "GOATS"

The Principle of Jesus' Teaching upon Final Destiny

"For clear-thinking, ethical natures . . . it is a downright necessity to separate heaven and hell as distinctly as possible. It is only ethically worthless speculations that have always tried to minimize the distinction."

These pungent words of a modern scholar are worth pondering. Their reference is to "natures such as those of Jesus or St. Paul." We are not considering Paul for the moment, but rather his divine Saviour and Lord.

Nothing can be more striking to the devout and careful reader of the Gospels than the absolute clearness with which our Lord Jesus always views and expresses moral issues. There is no uncertainty with Him. There are no vague, undefined boundaries between good and evil. He never confuses the two, either in the present or hereafter. There is no point in infinity in the vision of Jesus where the two blend and become one. Both are eternally distinct.

It is probably not stating too much to say that this utter lack of hesitation in His attitude to right and wrong and the eternal issue that is involved is one of the very elements in His teaching that has satisfied so conspicuously the conscience of all classes of men, ignorant and learned alike, in every age and in every clime, and has compelled the admission, even where His higher claims to divinity have been neglected or rejected, that He is "The Greatest Teacher of all Time."

1. In the Sermon on the Mount, His first fully recorded discourse, we get that clarion note "ye CANNOT serve God and mammon" (Matt. 5:24). There can be no serving two masters, no neutrality, where Jesus is concerned. "He that is not against us is for us." He says later (Luke 9:50), His acts of power are wrought either by the power of Beelzebub or the Spirit of God. He puts the argument on this basis to His opponents (Luke 11:20), and holds up to ridicule the thought of a moral kingdom divided against itself. All through we shall find "heaven and hell" very clearly distinguished where He is concerned, and He wants men to fully appreciate the distinction also, both in its present significance and ultimate issues.

Therefore, returning to the Sermon on the Mount, we find Him picturing the journey of life as after all only one of two ways (Matt. 7:13,14), it is either the broad way and it leads to destruction, or the narrow way and it leads to life. There is no ambiguity here: a child appreciates it. Especially notice that there is no suggestion here of any point where the two roads become so mingled that one cannot be distinguished from the other; nor yet of any future point where they will ever meet.

He sums all up with a vivid contrast between two hearers (Matt. 7:24-27). One

builds on a rock; the other builds upon sand. One house stands; the other falls; and He adds one poignant comment, "great was the fall of it." Nothing could be clearer. His hearers were left face to face with definite decision and the plainest possible picture as to ultimate results.

2. In expounding His parables we are often in danger of obscuring the straightforward, ultimate principles of all His teaching by our own clever systems of interpretation. This is not to say that the parables do not contain fathomless measures of truth, even in the details. But principle must come before detail if we are ever going to receive the full moral force of these masterly pictures.

Even in His most delightful gospel parables there is a background of two well-defined spiritual conditions that is steadily maintained. There is glorious hope with Jesus: He teaches men that there is a wonderful power in divine love that knows no fatigue in seeking the lost. In the three parables of Luke 15 the lost sheep, the lost silver, and the lost son, are all found. Hallelujah! But the very diligence of the search, the expression of the pent-up emotion of the Father (ver. 32), all combine to reveal something of what Jesus meant by that word "lost." No one hearing Him speak, no one reading His words today, could fairly imagine that by "lost" He meant anything less than finality. Above all He certainly did not infer a condition that would ultimately become equivalent to being "saved."

We have yet to appreciate all He meant by those two words "saved" and "lost." They mean much to us when we use them in connection with shipwreck. They meant more to Him. He said His very mission was to "seek and save that which was lost" (Luke 19:10). He counted Calvary not too high a price to accomplish His side of the divine task of salvation. He has made opportunity universal. Blessed be His Name!

But we shall search His teaching in vain to find any hint that moral choice would or could be tampered with; or that consequent human destiny would cease to be one of two ways which will never meet and never can. The "downright necessity to separate heaven and hell as distinctly as possible" is woven into the very warp and woof of all His teaching.

Nothing can be clearer, for instance, than the distinction between the ultimate destiny of the wheat and the tares (Matt. 13:30); a contrast here, be it noted, which the future "harvest" will unerringly observe, however the essential difference may be obscured in earlier stages of growth.

It is so again with the net (verses 47-50). Angels sever, so Jesus says, two distinct classes. No dispensational exposition of these parables disturbs in the slightest the fundamental principle of the judgment

that divides into two diametrically opposite destinies because of inherent distinction of character. The principle remains intact, whatever else varying methods of exposition may bring out.

In that great passage dealing perhaps more specifically with future judgment and ultimate moral issues than any other of Christ's utterances (Matt. 25:31-46), this simple, absolute, and final division into two, and only two, classes and destinies constitutes the very backbone of the tremendous strength of the picture He draws so vividly.

Dispensational truth has a perfect right to be heard in its own proper sphere when locating the setting of this scene. But it can never alter the moral force of this principle of irrevocable division. It is not only contained in the letter, it burns in the spirit. One cannot escape the intensity of the description, coming moreover from the lips of One who unhesitatingly declares Himself to be the ultimate judge. The separation He will effect (vs. 32) is manifestly drastic, final, and irrevocable. If anyone is tempted to doubt this let him read the passage over again alone with His Spirit. The issues at stake are plainly felt to be those of a "last judgment" in actual significance, and any lesser interpretation is justly felt to be quite unworthy the Speaker or His words. Remember once again that principle must come before detail.

Another famous passage where Jesus deals with moral responsibility, and fearlessly carries the whole question over beyond the tomb, is His account of the rich man and Lazarus (Luke 16:19-31). The only point that concerns our present study is the consistent way that once again there is this clear-cut distinction between just two classes. There is a "great gulf fixed" between them, so says Jesus; and He makes it absolutely plain that that gulf is impassable from either side in the next life. The division is irrevocably sealed.

The picture, of course, is of two souls in "hades"—the place of departed spirits awaiting the resurrection. What does His teaching reveal concerning that resurrection? Once again there is the same dread distinction (John 5:29). "ALL that are in the graves shall hear His voice and shall come forth"; now note the same unerring division into just two classes; "they that have done good unto a resurrection of life; they that have done evil unto a resurrection of damnation."

No uncertainty here. No merging of two opposites. He fearlessly throws the distinction between good and evil begun in this life forward into the hereafter, and that in language the simplest cannot fail to appreciate for clarity and significance. No details of interpretation can affect the principle.

3. Turning now to His great fundamental teachings recorded in the third chapter of John, and introduced by the visit of Nicodemus by night, we find the same distinction consistently maintained.

"That which is born of the flesh is flesh, and that which is born of the Spirit is spirit," says Jesus. Nobody can mistake the force of words so simple and emphatic; nobody can miss the point of a vital distinction here which is funda-

mental and includes not only nature but destiny.

In verse 16 we have, by common consent, the Gospel in a nutshell: the completest statement of saving truth in one divine sentence we can find anywhere. Again there is the same obvious distinction: to "perish" is the sad counterfoil against which shines the glorious promise of "everlasting life" to him who believes. One word is the plain contrast to the other; to rob one of its finality is to clearly rob equally the other. The balance in significance is perfect.

The division now is between those who believe, and those who believe not. Still only two classes, from one or the other of which there is no exemption. And each class is heading for a goal that is as certain as if they were already there. The goal in each case is put with startling clearness as the chapter proceeds. It results in either condemnation or acquittal (vs. 18), and in the last verse (36) the final contrast is made in words too clear to permit of the slightest misunderstanding: "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

One almost feels that that last sentence was added in anticipation of the tendency of weaker moral standards to always evolve somewhere, somehow, a theoretical point in the future where these two opposite destinies become ultimately reconciled. Never, is the plain teaching of Jesus.

4. When He is on the point of returning to the glory, and is giving His apostles their last commission, He declares exactly the same clean-cut issue at stake where the preaching of the gospel is concerned. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:16). Those who pay especial heed to the blessed authority of the following verses for "signs following" may well take especial note of this one also.

Definitions of that last ugly word do not in the least alter His plain declaration of two, and only two, utterly opposite destinies, based entirely on the attitude adopted towards the gospel. There is certainly no indication that the second destiny of the two is only a circuitous route to eventually bring men to exactly the same place as the first! Yet this is what some would have us believe. Could anything be more utterly opposed to the spirit as well as the letter of these clear, solemn statements of the One who looked into eternity with the clearest eye that ever pierced the veil.

These words recorded in Mark 16 were spoken AFTER the Cross. He never hinted that the wonderful work He had fully accomplished on Calvary of making a way back to the Father for a sinful, rebellious race would ever blur in the slightest degree the issues of definite moral choice.

All we ask for is justice to the teaching of our Lord Jesus. It is admitted that all truth which the apostles, and especially Paul, developed after His ascension under the fulfillment of John 16: 12, 13 is nevertheless found in seed-form in the teaching of the Son of God. When

properly understood it can never under any circumstances contradict it.

Our Lord Jesus was not silent where ultimate human destiny was concerned. He was singularly communicative and definite. And our study should prove at least one point beyond contradiction—that Jesus was not what we have come to call a "universalist" in any shape or form. And neither, for that matter was Paul, witness Rom. 6:23. But that is going beyond our subject.

The theory of "universal restoration" or "ultimate reconciliation" would compel us to read into the words of Jesus the thought that where He describes two utterly opposite destinies He is in reality only describing two routes to the same goal, one direct, the other circuitous. Such a thought is absurd. We must either reject the teaching of Jesus or reject "universal reconciliation." We reject the latter.—Donald Gee.

(This article will be reprinted in tract form. Ask for Tract No. 949. The price will be 15c per dozen; \$1.20 per 100.)

BLASPHEMY AGAINST THE HOLY GHOST.

The following, from the London Daily Express, May 5, 1925, is so startling and solemn as to be worthy of more than ephemeral record. "Mr. George Whale, the chairman of the Rationalist Press Association, fell dead last night after a ruthless attack on the dogmas of the Christian religion. 'The light,' he said, 'from some providential spirit or Holy Ghost is said to have guided the Church for some nineteen hundred years. It has not come, and when it does come I venture to suggest it will not have the dazzling effect of the light that fell on the Apostle on his way to Damascus—the light which left him dazzled for the rest of his life.'

"Two hundred and seventeen guests present greeted his words with appreciative laughter. In a few moments there were only hushed whispers and awestricken faces. It was seen that Mr. Whale had collapsed in his chair, and in the instant silence his strangled breathing was the only sound. Doctors rushed to his side, and he was carried from the room dying. Artificial respiration was at once tried, but death was almost immediate.

"The dinner was to have been followed by dancing, and at the moment that Mr. Whale was being carried from the banquet hall the orchestra in the next room, unaware of the tragic scene from which a screen divided them, could be heard tuning up their instruments.

"While the guests waited to be reassured it was announced that the dance would be abandoned. Women in evening frocks, and men who were about to partner them in fox-trots, stood about awkwardly. Although it was not officially announced that Mr. Whale was dead, the news spread from one group to another till the whole gathering slowly dispersed."

It will be noted that the words with which he died concerned the Holy Spirit, and were blasphemous; and in the moment that his health was being proposed by Major Putnam, he expired.

Several years ago when God was graciously visiting a small town in Ontario,

Canada, the Methodist minister entered a Pentecostal meeting. He made light of the holy utterances of the Holy Spirit, and later mimicked them.

The leader of the meeting sounded a warning, but the Methodist minister continued his fun-making. His reason was taken from him, and the last we knew of him, he was still in the asylum, a "hopeless case."

JUDGMENT ON BLASPHEMERS

John Cennick was, in the days of George Whitefield, a very noted open-air preacher. He was also the author of several well-known hymns, amongst others, of "Children of the Heavenly King," and "Thou dear Redeemer, dying Lamb," and of the well-known graces before and after meals, "Be present at our table, Lord," and "We bless Thee Lord." His labors both in the pulpit and in the open air were signally blessed of God. Upon one occasion he had been preaching in the streets of a town, and after delivering his discourse to a large gathering, he gave out that he should again preach there on the following Sabbath day, and that he would take for his text Rev 12:11, "And they overcame him by the blood of the Lamb." Immediately after making this announcement, two notoriously bad characters, who were butchers in the town, came forward and cried: "Oh! you shall then have blood enough!" During the week these men collected a large quantity of blood, and on the next Sabbath, as soon as Mr. Cennick commenced preaching, they began pumping the blood upon him from a water-engine, till he was literally covered with blood and other filth. This was accompanied with horrible oaths and most blasphemous language. The judgment of God speedily followed these men in most signal manner, for during the week one of them was suffocated in his own blood, occasioned by the bursting of a principal artery, and the other was seized in a similar manner by the rupture of a blood vessel in the head, the effects of which no medical skill could counteract, and in a few hours he died, as did his companion in sin, weltering in his own blood.

LATEST CABLEGRAM FROM SHANGHAI

Just before going to press the following cablegram was received from the Pentecostal Missionaries in Shanghai:

Shanghai, June 28th, 1925

All are safe. Situation gives some cause for concern. Recommendations will be carried out. Please send \$3000.00 American Express.

The missionaries in Shanghai will not leave the field unless they are compelled to do so. They have been driven from their stations to a place of safety, but should hostilities break out afresh it is possible that they may be compelled to leave for home. This sum asked for is an emergency fund to be used in case they must leave China. If not necessary to use it, it will be used in missionary work later.

We could not fail our missionaries at this time of crisis and so the Missionary Treasurer is advancing \$3000.00. We shall need the co-operation of all God's people.

"I Am the Lord That Healeth Thee"

HOT LYE-WATER BURN HEALED

I was going to scrub the kitchen and had set a small tub of hot lye-water on the floor. I turned my back for something and my little five-year old girl came into the kitchen. I turned around in time to see her back into that tub of hot water. For a moment I was frightened, and then I thought of Jesus. As we undressed her we asked God not to let her body blister. Her clothes were so hot we couldn't undress her until we poured cold water over her. When undressed I washed and dried her and then put oil over her in the name of Jesus. Then the anointing came on me and my two hands just kept going over her burned body as I praised the Lord for about ten minutes, the tears flowed down my face.

Then I looked down at her body which had been a fiery red and it was just pink. She had been crying so hard and wanting cold water on her, but I told her Jesus was taking the fire all out. Then the praises came again for ten minutes longer. When she stopped crying I looked at her body and the red was nearly gone. I put her to bed and she went to sleep at once. In a half hour from the time she was burned she didn't have a sign of a burn. It was a wonderful lesson to me and also to the children. No one can tell them that Jesus doesn't heal. We give God all the glory, and hope this may be a blessing to others as it has been to us.—Mrs. R. M. Welch, Laurel, Wash.

SAVED AND HEALED

In the year 1916 I was taken seriously ill with rheumatic fever. I was confined to my bed for three months, and after I got up I had a relapse and the second attack was worse than the first. The fever seemed to leave something behind, as I could not keep food down on my stomach; but the doctor said it was indigestion. After trying all kinds of patent medicines without getting any relief, I went to another doctor and he told me to apply for a bed in hospital.

A friend got me an outdoor ticket for the Royal Gwent Hospital, and I was there six months. They advised me to have my teeth out. I took courage and had them out, but I was no better, only weaker. I asked what was the matter with me and they said that I had no linings to the stomach and that I was only to have milk. If I tried to eat anything else it made me groan with pain and they would have to apply hot plasters to my stomach and around the heart.

In 1923 I was taken into another hospital and for four months I was allowed nothing but milk. Then I was given other food, but it did me more harm than good, and I went back to milk and a little bread and butter. In about a month they told me they could do nothing for me, and I took my discharge.

Not long after that I was in the house

by myself, my wife and daughters having gone to the assembly. It was then that I thought of the Lord and I seemed to get less pain; so I went out for a little walk. I wandered up to the assembly and stood outside during the service. It was very cold, but I could not find courage to go inside. But thank God, I found courage on the following Sunday, and on Monday night I gave myself to the Lord just as I was—a human wreck. Praise His name, He not only lifted my load of sin, but He became my great physician and healed me, and today I have nothing of that deadly complaint. Jesus healed me after suffering this last four and a half years with catarrh and gastritis, after all the prominent doctors that I had been under failed.

I was so confident I was healed that I came home that night full of joy and ate a good supper and I had a good night's rest. Next morning I ate a good breakfast of ham and tomatoes, and so on. I wrote to the hospital staff but they could not credit it, so I decided to pay them a visit, and they had to confess that there was a big change in me. I told them I had put myself in the Lord's care now and I am putting all my trust in Him. Jesus is now the head of my house, as my wife and I and our two daughters have all been baptized in the Holy Ghost.—G. H. Lewis, 7 Smith's Terrace, Woodfield, Blackwood, England.

CHRONIC ARTHRITIS CURED

For three years past I was a sufferer with this most painful disease which began in my right knee. Twice I had a cast on my leg, from ankle to body, and was in the hospital twice. Two years ago the disease spread to my back, going up my spine until I could hardly move. I was in bed, in a wheel chair, or on crutches. In December 1924 I got so I could not lie down at all; I had to sit straight up in a chair, which I did for three months. Then the suffering became so unbearable that I could hardly move without screaming, and I longed and prayed to die. I am a Christian, and I longed to go to my heavenly home. I clung to His promises, especially to "My grace is sufficient," but life held nothing more for me. I even told a daughter to pray for mother to be taken, and whenever I heard of a death I said, "Why wasn't it my turn to go?"

In February 1925 the doctor came with an ambulance and took me to the hospital, where they put me in a heavy cast enveloping the trunk of my body and below the knee; and I lay in this seven weeks. The eighth week the doctor had the cast taken off and they gave me a back brace which was made of steel and leather, which the nurses put on me once a day. With great effort I sat up in a chair for a while, but I could only move one foot, and no steps could I take, not even move my arms and head.

But prayer for my recovery was being offered all those weeks by people all over, and I spent many nights and part of the day praying that I might just be made well enough to be in my home and not suffer as I had. The ninth week, while sitting in a chair with the back brace on, one day the nurse brought my tray at noon and I began to eat, feeling more submissive and praying—when lo, came the words, "Arise, and walk!" I at once did. The nurse came for the tray, and stood aghast. I told her it was the Lord, and how He had spoken to me. They let me walk in the halls and in my room and to other rooms. Glory to God! I could not praise Him enough. I sang and prayed and told the wonderful story. People came to see in order to believe. In a few days the doctors dismissed me from the hospital, but said for me to stay in the city so they could watch me, and they gave me orders not to do any work all summer. By May 31 I was so well they consented to let me come to my home, eight miles from the city.

All pain is gone. I can walk and ride in a car with perfect ease. My joints have no trace of soreness. When the doctor dismissed me from the hospital he told me he had no hope that I ever would walk again. They admit it was God, as they could do very little in this case. The nurse said nothing like it was ever witnessed before there. Though the rest of my healing was slowly done, it is just as wonderful. I am the wife of a farmer, mother of children, and am now sixty years of age. But my Lord has very plainly "raised me up" to labor in His great harvest fields at Rochester, where so many people come from all over the world to be cured.—Mrs. H. A. Lull, R. F. D. 8, Rochester, Minn.

ARKANSAS CITY, KANS.—Sister Anthony Carlton reports a most successful revival by the May Turner Evangelistic Party. "The whole city was stirred and many souls were saved, about 250 in the two-week revival. The last three days of the revival the power of God fell in a very unusual way and people were struck down under the power of God as soon as Sister May Turner prayed for them. People came from all over the country to attend the revival and scores were filled with the Holy Ghost. One little boy who was crippled from birth was healed and ran out to the edge of the sidewalk and climbed into the car. His father took him to see his mother and about 1,000 people followed him to watch; the fire of God began to fall and people were praying and crying everywhere. The campaign was held in the City Park Rotunda. The Salvation Army band rendered good music for the meeting. The Presbyterian Church dismissed their church meeting and came and joined in the meetings and some of the members caught the real light of the latter-rain message.

KENEDY, TEX.—Pastor A. F. Gardner writes: "The work is growing at the assembly of God church here. On June 21st at just the regular service there were 14 at the altar and 10 took a stand for Christ."

YOUNG PEOPLE'S MEETING

SUBJECT: THOUGHTS

"As a man thinketh in his heart, so is he" (Prov. 23:7). This text is much used by Christian Scientists to prove the power of mind over matter. According to them, one can accomplish almost anything by simply thinking along certain lines. In this way, they claim sickness can be healed, death overcome, character developed, and perfection attained. However, the basis of Christian Science thinking is a lie and comes from the father of lies, the devil, who persuades his victims that there is no such thing as sin, sickness, death, and hell—a teaching absolutely contrary to that found in the Scriptures of Truth. The basis of the thought-life of the child of God is the Word of God, and as he meditates therein day and night, "whatsoever he doeth shall prosper" (Psa. 1:3).

The thought is mother to the word and deed. Every sinful act and angry word is born in our heart and mind before it is openly expressed. When we consider that our thoughts influence our life, character, and even our appearance, how diligent we should be to set a guard before our mind. As we read in the Word that God is the Searcher of hearts, what a desire it should inspire within us to earnestly seek purity of mind.

Evil thoughts. Many are troubled with thoughts that are utterly repulsive to them, and from which they recoil with horror. John Bunyan, in "Pilgrim's Progress," gives a picture of a believer so tempted. Christian, the principal character of the book, was passing through the valley of the shadow of death. Suddenly his ears were assailed by the most awful blasphemies. The poor man thought that they came from his own mind, but the fact was, they came from evil spirits.

Is it a sin to have sinful thoughts? That depends on the attitude we take towards them. If we listen to them, and entertain the evil suggestions, then that yielding is sin. In that case, we should repent and hasten to the Lord for cleansing. On the other hand, if we recoil from them as from a loathsome and deadly thing, we can depend on the Lord to do His part and keep us from defilement. Catherine of Sienna was horribly tempted with vile and impure images of the imagination. She suffered great agony in wrestling against them. At such a season, she was conscious of the presence of the Lord Jesus, and cried, "O my Saviour, my Lord, why didst Thou forsake me?" "My child," He answered, "I have been with thee through all." "What, my Lord! in the midst of these foul thoughts and vain imaginations?" "My child, yes, and I was in thy heart all the while, and that is why thy will not consent to the thoughts and images presented to thee."

Proud thoughts. "For I say, through the grace given unto me to every man that is among you, not to think of himself

more highly than he ought, but to think soberly according as God hath dealt to every man the measure of faith" (Rom. 12:3). Thoughts of pride are very subtle. They may arise during times of great blessing and spiritual exaltation. Perhaps we have a free time praying or testifying, or we have had a rich anointing in delivering a message. We are greeted with smiles and words of approval from our friends. Then instead of keeping sober-minded, and looking to the Lord, we are taken off our feet by our success, and we whisper to ourselves, "Congratulations, you did fine!" However, the next time we try to speak, the Lord mercifully lets us fall in order that we may see our own insufficiency. The result is we are **humiliated** because we did not **humble** ourselves.

How may we avoid proud thoughts after being used of the Lord? Paul answers, "Think soberly as God hath dealt to every man the measure of faith." That is, we are to have a right understanding of our place in the Lord's service, and a proper conception of our gifts and talents. We are not to overestimate our ability, and go forth to stagger the people with our eloquence or attainments; neither are we to underestimate our talents and refuse to perform any service on the ground of our inability. Let us recognize that every good gift is of God, and that He is to receive all the glory for the results obtained by their use.

Vain thoughts. "For if a man thinketh himself to be something when he is nothing, he deceiveth himself" (Gal. 6:3). Children live much in their imagination. They love to picture themselves as great heroes, cowboys, etc. It is possible for grown-ups to indulge in this same kind of day-dreaming, and waste their time building air castles. Take for example, a young man called to the ministry. Instead of seeing the work, hardship, and self-sacrifice the Lord's work entails, he puts his imagination to work, and looking forward, pictures himself as a great evangelist, facing an immense audience, and preaching like a whirlwind. Not that it is wrong to have holy ambitions to do the Lord's work, but our imagination is apt sometimes to lead us astray, and make us think we are something when we are nothing. Let us pray the Lord to give us a true vision of the world with its great need, and a vision of the part we are to take in the supplying of that need.

Anxious thoughts. "Be careful for nothing, but in everything, by prayer and supplication, let your requests be made known unto God, and the peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus" (Phil. 4:6, 7). Worry is one of the most common of afflictions. From this, as well as other afflictions, Christ came to deliver us. Paul in the above scripture gives us a sure cure for worry. "Let your

requests be made known unto God." Requests for financial help, requests for the solution of family, business, and spiritual problems—bring them all to the throne of grace, and cast all your care upon the Lord, "for He careth for you." And what will follow? "And the **peace of God** . . . will keep your hearts and **minds**. It is a fact that many of the things we worry about never come to pass, and if they do come to pass, worry will not help them; but, thank God, prayer will.

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, if there be any praise, think on these things" (Phil. 4:8). The best way to protect ourselves from bad thoughts, is to keep ourselves occupied with good ones. One day some young men who had been sorely tempted, came to a man of God, and asked him if he were sometimes tempted. "Yes," he replied, "but the suggestions of the enemy find no lodgment because my heart is occupied with Jesus." The above quoted Scripture, exhorting the Philippians to think of things just, pure, lovely, virtuous, and praiseworthy, might be summed up in three words—"Think of Jesus." When impurity assails, think of His holiness; when harsh thoughts arise, think of His love; when anxious thoughts trouble, think of His promises; when vain, ambitious thoughts, troubles, think of His poverty and sufferings; and when proud thoughts arise, think of His humility.—Meyer Pearlman.

A SON IF PARDONED

Mr. Moody's elder brother ran away from home soon after the father's death, and the boy's absence was his mother's constant grief. She waited years and years for a letter, but none ever came. Long years had gone, and the mother's hair had turned grey, when one summer's afternoon a sunburnt man knocked at the gate at Northfield. The mother came and opened the door and saw a stranger. She invited him in. "No, mother," he said, "**not until you forgive me.**" Our heavenly Father's door is open to all the race, but the threshold can only be crossed through forgiveness.

EAST ST. LOUIS, ILL.—Pastor John F. Bryan sends word: "We have just closed a very successful revival campaign, with Pastor A. W. Kortkamp, Misses Elsie Baker and Freida Deem of Alton, in charge. God blessed from the beginning, a number of souls were saved and a goodly number were baptized with the Holy Spirit. The sick were also healed in answer to prayer. The last day of the revival 69 were baptized in water, and it was estimated that 15 hundred or possibly 2000 people were present. We are glad to say that the blessing of the Lord is upon our regular services. Last Sunday evening at the close of the message souls were saved, and believers were filled with the Holy Spirit."

"Songs of Pentecostal Fellowship." Flexible cloth binding 35c each; \$3.50 per dozen; \$27.50 per 100.

OUR MISSIONS AND MISSIONARIES

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

THE CHINESE CRISIS

Considerable alarm has been felt for the missionaries in China since the recent disturbances in South, Central and North China. News dispatches tell of demonstrations by the students in Shanghai and the killing of some of the agitators. The trouble has spread to other cities. So far the loss of life has been kept low, but God alone knows what the end of the disturbance will be.

When China is disturbed our missionary cause must necessarily suffer. Successful evangelistic meetings cannot be held when the minds of the people are all confused and the passions of the people are aroused. It was bad enough when China was torn with civil war and our mission stations were found in the midst of battle areas. But now the disturbance has developed into an anti-foreign agitation and the Chinese people are demanding the withdrawal of all foreign influence from China.

Civil war has swept over our South China Mission Field, followed by an anti-foreign boycott. The news dispatches tell us that the foreign population of Canton and vicinity is in a state of siege at Shameen, the foreign section of Canton, and that the situation is critical. The Chinese have raised the cry of "One foreign life for each Chinese life", and every foreigner in South China is in danger.

The safety of our missionaries in South China has been a matter of concern to us all but no word was received until the morning of June 26th, when a cable was received from Hong Kong. This cable was not in the usual code but was sent in full as follows:

Missionaries stranded Hong Kong—Williamsons Waitsap—cable funds immediately International Bank Hong Kong. Notify families. Send mail coupon.

When this cable was received by the Foreign Missions Department, funds were cabled immediately as directed. Enough has been sent to tide the missionaries over for the present and to help them meet their expenses in Hong Kong. Further funds must be sent, for unless the situation quiets down so that the missionaries can return to their stations, it may be necessary to provide funds to bring them all home. This would involve several thousand dollars.

The last word of the cable, "Coupon," means nothing to us. It is thought that it should have been "Canton," meaning that we should continue to send mail to Canton as formerly.

The chief cause of concern is that we are advised the Williamsons are still at Waitsap. Waitsap is located back in the country about one hundred and fifty miles northwest of Canton. The course down the river to Canton is infested with

bandits and the journey is one of peril even in peaceful times. We need to pray much for Brother and Sister Williamson at this time that God will protect them and save them from the fury of the people.

The first letter coming from the troubled zone in Shanghai was dated June 5th and was sent to us by Mrs. Herman Mader. A portion of the letter follows:

"I am writing you a few hasty lines to let you know of the awful conditions here now. We have had to flee from our home and leave all. At present we are staying with Miss Jewell in Shanghai.

"The trouble started last Saturday when a few thousand Chinese students marched down one of the main streets of Shanghai with banners upon which were such mottoes as 'Down with the foreigners,' 'Kill the foreigners.' They were ordered to stop by the police but they continued to march on to a police station where some of the student leaders were who had been arrested. They were ordered to leave the station but refused to do so. Some of the foreign police were knocked down. They were told if they did not disperse the police would fire upon them. The police fired in the air and then into the mob and four were killed and several wounded. The crowd then broke up.

"Sunday there was some more shooting. Monday, about a quarter past six, as we were just opposite the race course on our way home, we heard some awful shooting. The Chinese had climbed upon top of a big building and were shooting down on our American volunteers. They only wounded one but the volunteers turned their machine guns on them. Since then it has been awful. American, British, French and Japanese sailors and marines have been landed and we do not know what the outcome will be. The suspense is terrible.

"The Chinese have shut up all the stores and have refused to sell to the foreigners. The unions here have done this. The markets are all closed and we cannot buy one thing except from foreign stores and they sell canned goods only.

"We have nothing with us but what we have on our backs. We can no longer live over our Chapie mission. My husband went over to our home to get a few things and they ran after the ricksha he was in but God kept them from harming him.

"Yesterday, I was over to the Turners who also live in Chapie, but nearer Shanghai, and while walking to the house one student struck me on the arm and called out 'Foreign dog, foreign devil, down with all foreigners.' The Turners' must also move to Shanghai for Chapie is under Chinese rule and they will not give us any protection now. They are urging the students on and the students are

urging the coolies and ignorant classes to kill us. We cannot go to the mission but must let the native workers go on with the meetings. Maybe we shall have to leave them entirely before long.

"We are so tired. Will you not pray? The dear Turners have almost gone to pieces. We are all in such a nervous condition we feel like crying all the time. There are one hundred thousand Chinese strikers here and they say they will starve us out yet. We cannot stand this strain much longer. Pray for all the missionaries in China."

Extra funds will be needed by all the missionaries in China on account of this unsettled condition. It may even be necessary to bring home all the missionaries at one time. This would take close to ten thousand dollars. We urge all our Pentecostal family to do their very best at the present time so that we can send relief funds to our missionaries in China. Above all else pray much that the lives of the missionaries may be protected and the native Christians kept true in the midst of these disturbed conditions.

J. R. Flower, Treasurer

BLESSED TIMES IN JAPAN

Sister Marie Juergensen writes from Tokyo-Fu, Japan as follows:

"Beautiful warm days of sunshine are now greeting us only to make the small low houses look more dirty and forlorn, and the narrow streets more dusty, with a greater variety of sights and sounds. No green grass or flowers to be seen at all. Cramped and crowded on every hand there are people—souls—living in conditions which are more than I can explain.

"Leaving this scene in which we live, move and work week after week, you may be interested to hear about the short evangelistic trip the Lord permitted me to take into the country where there are villages after villages that have never heard of our blessed Savior. First of all, taking the train for thirty miles through small and larger towns, many still without one Gospel Lighthouse, I left the train at Hachioji, which is a good sized city. Here we are glad to say is a Pentecostal Mission Station. At noon we started out (Sister Dithridge and a Japanese worker and myself) to tell of His love. Every half hour or hour's walk brought us to a new village where our music and singing soon brought us a congregation of young and old, yes on many occasions everyone in the village earnestly listened and our hearts ache as we realize they have never heard before and the darkness seems so dense. But leaving the older ones reading their tracts we are escorted to the village edge by a host of children. Over and over again this was repeated, and as night fell we found ourselves in a large village where we inquired at the one "Yadoya" (inn) but were told by a little bent-over old woman they could not keep us, we must go three and a half miles further on to the next "Yadoya." Being already dusk, we were not noticed in the quiet village, but a man seemed to be following us. On turning we told him our condition. Thinking a few minutes he pointed out a house that would perhaps keep us if we should ask. A little woman at the door told us

her husband was not home—but—yes, we could come in, she would do her best. With beautiful mountains all around us the next morning we found ourselves in a large village. We held four splendid open air services in different parts of this village, also branched off coming back to the place He had provided so lovingly.

"That evening we were not a little surprised to find out that the husband who had now returned was a Christian, the only one in that village. In a little while he had the room packed with children and a few adults and we had the privilege of having a happy evening service. Before leaving the next morning, arrangements were made to have Sunday School every week in this home. With joyful hearts we journeyed on finding more precious opportunities, and stopped at the "Yadoya," three and one-half miles further. With the exception of one village we were welcomed all along the way.

"Finding so many seemingly hungry we told any who wanted to hear about Jesus to come to our little room where we were staying in the evening. We had hardly arrived there when a man opened the paper door and sitting down beside us on the mats began to inquire. 'No one like you has ever been here before, and you are going to have a meeting here tonight as you did in the other villages?' he asks finally. 'We have made no arrangements, but we have invited any inquirers,' we answered. 'Oh,' he said 'but they are all coming.' We just glanced at one another wondering what he could mean, we had announced no meeting. But hardly had we finished our evening meal when we could hear the crowd outside. The room was soon filled, with just as many outside. It seemed strange how they had all come, but our joy in telling again the story was unspeakable. Now we are asking, 'Has anyone ever heard of Jesus before?' Not a hand is raised. 'If today is the first time you have heard, put up your hand!' Every hand is raised. 'Would you like to hear about Jesus again, although we do not know when we can come again?' And every hand is up. What a sight!

"Leaving these sights and blessings, memories that stir us till we weep before Him, we returned to Hachioji the fourth day, for a service in the Mission Station there that night. Praise the Lord."

COMING HOME FROM JAPAN

Miss Harriett Dithridge writing from Hachioji, Japan states:

"A little while ago I asked prayer for guidance as to whether I should go home to care for my old mother or stay in Japan. I told the Lord I was willing to do either, if He would show me His will very plainly. I feel now that it is His will that I should return home in September, if I do not have word of my mother's death in the meantime. I have great joy and deep peace in making the decision to go home although it is a greater sacrifice for me to go than to stay in Japan. I thank you all for your prayers in this matter. Please pray that the money for my return may be provided without taking from the needs for the work. Please pray that the needs for

the work may be supplied. Pray for Miss Jessie Wengler as she returns to take up the work here; as she will meet with many problems. Hachioji is the most difficult place in Japan to work for Christ. I praise God for His guidance and for His merciful goodness to me."

CLOTHING FOR MEXICAN WORKERS

Mrs. H. C. Ball reports that in response to the need published in the Pentecostal Evangel recently for clothing for Loreta Garza and family, Mexican workers, that a bountiful supply has been sent in. After the needs for this family were supplied some clothing was sent to other needy Mexican families, and in behalf of the Mexican work on the border, Brother and Sister Ball wish to thank all the donors who responded so freely to the need.

DISTRIBUTION OF MAY, 1925, MISSIONARY FUNDS

All offerings for the month of May, amounting to \$13,581.34 were disposed of according to the report which follows: The designated offerings amounted to 53 per cent of the whole and these funds were disbursed exactly as designated. The remaining funds were undesignated and were divided up between the missionaries who had not been fully provided for, permitting a distribution among them averaging \$25.00 for each missionary for a month.

| | |
|--|-----------|
| Congo Belge Field | |
| Allowances of missionaries | \$ 78.20 |
| Missionaries on furlough | 125.00 |
| Mission station expense (Gombari) | 50.00 |
| Egyptian Field | |
| Allowances of missionaries | 110.00 |
| Missionaries on furlough | 50.00 |
| Native work and workers | 110.00 |
| *Assiout Orphanage | 40.00 |
| *School work (Cairo) | 34.00 |
| French Sudan Field | |
| Allowances of missionaries | 210.00 |
| Missionaries on furlough | 50.00 |
| *Transportation to the field | 6.00 |
| *Mission station expense | 90.02 |
| *Prospective missionaries | 5.00 |
| Liberia and Sierra Leone Fields | |
| Allowances of missionaries | 285.00 |
| Missionaries on furlough | 100.00 |
| Return fare of missionary | 100.00 |
| *Native workers (Liberia) | 37.90 |
| Liberian work | 100.00 |
| South African Field | |
| Allowances of missionaries | 455.39 |
| *Native workers | 20.00 |
| Total distribution for Africa | |
| | \$1956.51 |
| North China Field | |
| Allowances of missionaries | 974.00 |
| Missionary on furlough | 35.60 |
| Mission station expense | 227.71 |
| *Native workers | 109.00 |
| *Buildings (Peking) | 100.00 |
| *Home of Onesiphorus | 293.06 |
| South China Field | |
| Allowances of missionaries | 325.81 |
| Missionaries on furlough | 330.00 |
| Mission station expense | 420.00 |
| *Native workers | 49.00 |
| Western China—Tibet | |
| Allowances of missionaries | 299.00 |
| Missionaries on furlough | 75.00 |
| *Native worker | 8.50 |
| Southwest China (Yunnan Prov.) | |
| Allowances of missionaries | 138.00 |
| Mission station expense | 13.00 |
| Central China—Miscellaneous | |
| Allowances of missionaries | 140.00 |
| *Missionary on furlough | 50.00 |
| *Orphan (Ningpo) | 3.00 |
| Total distribution for China | |
| | \$3490.08 |
| North India Field | |
| Allowances of missionaries | 1710.50 |
| Missionaries on furlough | 382.00 |
| Mission station expense | 473.50 |
| *Native workers | 26.00 |
| *Orphans and Orphanages | 42.00 |
| *Baby Christian Nursery (Bara Banki) | 126.21 |
| *Buildings | 210.87 |
| *Lepers | 3.00 |
| *Boys' School, N-wabganj | 5.00 |
| *Furlough in hills | 42.72 |
| District Council needs | 100.00 |
| South India & Ceylon Fields | |
| Allowances of missionaries | 60.00 |
| Missionaries on furlough | 100.00 |
| *Native workers | 25.00 |
| *Untouchables | 25.30 |
| Total distribution for India | |
| | \$3332.10 |

| | |
|--|-------------|
| Japan Field | |
| Allowances of missionaries | 399.50 |
| *Missionary on furlough | 25.00 |
| Mission station expense | 200.00 |
| Palestine & Syria Fields | |
| *Allowances of missionaries | 150.00 |
| *Mission station expense | 165.86 |
| Porto Rican Fields | |
| Allowances of missionaries | 463.50 |
| Mission station expense | 50.00 |
| Native workers and work | 150.00 |
| South American Fields | |
| Allowances of missionaries | 354.00 |
| Missionaries on furlough | 125.00 |
| West Indian Field | |
| Allowances of missionaries | 60.00 |
| Missionaries on furlough | 50.00 |
| Work and workers | 150.00 |
| Mexico and Mexican Border | |
| Allowances of missionaries | 280.00 |
| Native work in Mexico | 175.00 |
| Native work on American side of border | 159.44 |
| La Luz Apostolica | 20.00 |
| Miscellaneous Fields | |
| Alaska (Allowances) | 80.00 |
| Hawaii (Allowances) | 30.00 |
| *Persia (Allowances) | 149.00 |
| *Poland (Allowances) | 172.25 |
| Russia (Allowances & Bibles) | 78.00 |
| *Return Fare Fund | 165.25 |
| *Building Fund | 7.25 |
| Chicago Missionary Rest Home | 25.00 |
| Missionary Secretary-Deputation | 204.64 |
| *Non-Council missionaries—designated | 798.96 |
| Emergency Fund | 215.00 |
| Total distribution for May, 1925 | |
| | \$13,581.34 |

*All designated.

FOREIGN MISSIONS CONTRIBUTIONS

June 19 to 25, Inclusive

This does not include offerings sent in for the expense of the Foreign Missions Department. \$.80: B W Newark Ohio

- 1.00: S S Fort Towson Okla; B E P Buffalo Kans; E R L Montclair N J; Mrs A M Downey Calif; J M G Garfield Ark; O Bethel S S Chandler Tex; Mrs B DeF Garland Tex; Mrs E S Kimberly Minn; Mr W H Madison S Dak; G W O Los Angeles Calif; A Friend El Paso Tex; 1.25 L E K Washington Mo; 1.39 S S Monette Ark; 1.50 R L B Rocky Ford Colo; Mrs T O S Artesia Miss; M J R Dante Va; J M H Farmersville Tex
- 2.00: Berea Mission League Sumrall Miss; Assembly Geneva Ala; Assembly of God S S Eldon, Ia; Mr F C Springfield Mo; L M A Eustace Tex; B H C Coffeyville Kans; A Friend Fort Bragg Calif; D B Woodward Okla; Miss P T Salinas Calif; Miss L C L Plum Point Miss; 2.10 Full Gospel Assembly S S Decatur Ill; 2.35 Assembly of God Nimckah Okla; 2.40 Barton's Chapel S S Murchison Tex; 2.56 Girls' S S Class Bethel Temple Dayton Ohio; 2.68 Magnolia Park Assembly of God Houston Tex; 2.70 Taber S S Overton Tex
- 3.00: P C S Maumee Ohio; Miss R H Wheaton Ill; F G B Lavaca Tex; S S Class Zephyrhills Fla; O B Knobnoster Mo; Senior Class West Canaan N H; 3.10 M H S Clarinda Ia; 3.70 R L S Wilson Okla
- 4.00: S S North Canaan N H; K M G Osborne Kans; Mrs J E G Ft Worth Tex; 4.50 Full Gospel Assembly Lancaster Calif
- 5.00: T H B & family Garner Ark; G E McK-Churky Ill; J D Z Kansas City Mo; S S Franklin Neb; J C West Palm Beach Fla; Mrs E L S Hancock Mich; J D Buffalo Okla; Mrs E P Helvetia W Va; East Side Gospel Mission Devonport Ia
- 6.00: Mrs K K B Forest Grove Ore; D G & S G Montreal Can; L E F Camden N J
- 7.00: E B Beggs Okla; 8.00 Assembly Maxwell Calif; C E J Caruthersville Mo; 9.15 Assembly of God Brookfield Mo; 9.70 Pent'l Assembly of God Tarkio Mo
- 10.00: Mr J D Z Kansas City Mo; Assembly Sayles Pa; Assembly of God Chico Calif; Mrs G K B Philadelphia Pa; Miss J F Erie Pa; Mrs J B Bemidji Minn; Mrs C F L Hermosa Calif; Evangel D P H Mobile Ala
- 11.00: Glad Tidings Assembly Bradford Pa; 11.80 Assembly Brimson Mo; 12.00 3 classes of Bethel Tab Watsonville Calif; Miss J A C San Jose Calif; 12.52 Assembly Meridian Miss
- 13.00 Assembly Nelsonville Mo; G U Great Bend Kans; Mrs A A Detroit Mich; 14.15 Assembly 7th & Riverview Kansas City Kans; 14.39 S S Ft Smith Ark
- 15.00: F S Coalhurst Canada; Mrs G G S Frankfort Ind; 16.00 Assembly Sunnyside Wash; 17.00 First Church Corry Pa; 17.25 Mrs W B R Coldwater Kans; 18.00 C S Port Huron Mich
- 20.00: W H A Fresno Calif; Assembly of God S S Des Moines Ia; Miss S P Milwaukee Wis; Pent'l S S Gary Ind; M E D Auburn Maine; German Assembly New Castle Pa; Evangelistic Meeting Ewing Mo; B L L Pasadena Calif; Mr J W Bradford Pa; Pent'l Assembly New Britain Conn
- 25.38: Assembly & S S Malvern Ark; 25.40 Assembly of God Wilboux Mont; 25.80 L...shim S S Van Nuys Calif; 29.00 Assembly of God Mattoon Ill

(Continued on Page 14)

THE CHILDREN'S CORNER

"I'VE GOT THE VICKEY"

One time when we were in St. Louis, a dear little fellow where we were staying slipped down from the table one morning and went into the back parlor. His mother left the table and peeped through the portiers to see what he was doing. He had climbed into a chair, putting his feet into a chair in front of him, and was praying. He said:

"Please, Lord Jesus, won't you make Gowan some new shoes?"

The shoes he had were so old his toes stuck through, and he knew his mother had no money for new shoes. He waited awhile after praying and then opened his eyes, but there were the shoes with the same holes. His mother was confused, hardly knowing what to do, as she was afraid his faith would be shaken so he would never get over it. In a little while he folded his hands again, shut his eyes and said:

"Please, Lord Jesus, won't you make Gowan some new shoes?"

He waited longer—seemingly to give the Lord time to do it—but when he opened his eyes there were the same old shoes. His mother's heart sank within her, but to her surprise he got down from the chair and began marching around, saying:

"I got the vickey (victory), I got the vickey," but he had on the same old shoes.

When the postman came there was a letter to his mother from a friend who wrote:

"The Lord would not let me sleep last night. He kept telling me little Gowan needed some new shoes. I enclose two dollars to buy him some new shoes; if there is anything over you can buy him some stockings too."

Gowan's shoes creaked victory all through the house, upstairs and down and through the halls; wherever he went his shoes seemed to say "vickey."

I told that story in a certain place, and a woman who had been praying for coal went home and walked around her empty coal-bin, saying, "I've got the victory, I've got the victory," and before the day was over, she had the coal. Many folks will shout over new shoes, but how many will shout over old ones? How many will shout when there is an empty coal bin? It was a good lesson for me. I am willing to learn from babes.

That same little boy awoke one morning about two o'clock, and said to his mother:

"Mamma, I want to pray for that preacher who was here," meaning me.

He didn't pray any pillow prayer, either, but knelt down by the side of the bed and prayed. I was hundreds of miles from there, but God woke up that little fellow to pray for me.—L. C. H.

THE ROCK BRIDGE

A little girl lived near a deep ravine at the foot of one of the mountains in

Switzerland. A huge rock had fallen down the mountainside and lodged in the ravine, and thus made a natural bridge, so that those who wished to pass from one side of the mountain to the other could cross the bridge. The mother of the child was an earnest Christian, and often told her daughter of the blessed Saviour who died in the place of sinners who deserved to be punished, that they might be forgiven and saved in heaven. And she told her also that unless she came to Jesus, and trusted in Him, she would be lost forever.

At first the little girl did not care very much about what her mother said, but at last the mother's prayer was answered. Her little one felt herself to be a lost sinner, and that Christ alone could save her. God's Spirit taught her that Jesus had paid the debt, and He stood with open arms ready to receive her, and wash her sins away. Then she felt sure that heaven would be her home forever. Her father was not a Christian. He never gathered His loved ones around the family altar.

One day when about to cross the deep ravine upon the rock bridge, the mother saw that it was just ready to fall. The frost had loosened it. She told her little child that if she ever crossed it again it would fall, and she would be dashed in pieces.

The next day the father told his child that he was going over to the other side across the bridge. She told him that it was not safe, but he only laughed at her. He said he had been across it before she was born, and that he was not afraid. When the dear little thing saw that he was determined to go, she asked if she could go with him.

While they were walking along together, she looked up into her father's face, and said, "Father, if I should die, will you promise to love Jesus and meet me in heaven?"

"Oh!" said he, "what put such a wild thought into your head? You are not going to die, I hope. You are only a wee thing and will live many years."

"Yes, but if I should die, will you promise to love Jesus just as I do, and meet me in heaven?"

"But you are not going to die. Don't speak of it," he said.

"But if I should die, do promise, father, you will be a good Christian, and come up and live with Jesus and me in heaven."

"Yes, yes!" he said at last.

When they came near the crossing place, she said, "Father, please stand here a minute." She loved him dearly and was willing to run the risk of dying for him. Strange as it may seem, she walked quietly and jumped upon the loose rock, and down it went with the little girl. She was crushed to death.

The trembling parent crept to the edge, and with eyes dim with tears, gazed wildly upon the wreck. Then he thought

of all his little child had told him about how Jesus had died to save us. He thought he had never loved her so much. But he began to see that he had far more reason to love Jesus who had suffered much more to save him from the "bottomless pit." And then he thought of the promise he had made to his daughter. What could he do but kneel down and cry to God to have mercy upon him?

And if they meet in heaven, do you think that daughter will be sorry that she sacrificed her life for her father's sake? Can you not imagine that tears often filled the eyes of that father when he spoke of his sainted little one?

You would say that he would have been a very wicked man if he had not loved the memory of his child. But is it not a thousand times more wicked for people not to love Him who first loved them so much more than that little one loved her father?

How can you help loving such a precious Saviour? Will you not ask Him to forgive you, and help you to live for Him the rest of your life?—The Way of Faith.

AT REST

We have received word of the home-going of Sister Ruth Murray, wife of Pastor H. E. Murray of Robinson, Ill. Sister Murray was a sweet Christian, dearly beloved by all who knew her. She was one with her husband in the work of the Lord.

We extend to Brother Murray and family our sympathy in this hour of sorrow, and yet we know that their loss is her eternal gain.

Pastor John T. Wilson of Mattoon, Ill. conducted the funeral service.

BRIDGEPORT, TEX.—Brother E. L. Newby writes, "This country is stirred for miles. Souls are being saved and filled with the Spirit in the old-fashioned way in every service, strong young men falling as if filled with wine (the wine of the kingdom). Whole families are coming through and rejoicing together. Praise God for victory."

ZOOZOO CITY, MISS.—Brother W. M. Stevens reports, "We came here some time since for an 11-night meeting, 11 were saved and 5 received the Baptism. We began a meeting here last Sunday which has been in progress one week; 10 have been saved and 4 have been baptized in the Holy Spirit. The attendance is large and the altar filled. We intend setting an assembly in order here before we conclude the meeting. I have resigned the pastorate at Meridan and my address will be Hight, Miss."

CAYWOOD, N. Y.—Brother Leroy Lloyd writes that they have had a fine revival in a Baptist church some twelve miles from this place. About 12 souls were saved and reclaimed. Some old people, who never before even made a profession, are cleaned up and tarrying for the Baptism. The healing of Mrs. Simson, who was in the last stages of T. B., paved the way for the preaching of the truth. About 12 were immersed in a lake, and the great throng that watched was very reverent.

THE WORK AND WORKERS

BOURBON, MO.—Pastor E. V. Carter reports that they have just closed a meeting with Evangelist S. K. Biffle. There were 4 saved and 7 baptized in the Holy Spirit.

WOODRIVER, ILL.—Brother T. M. Martin sends word that God has blessed them with several souls saved and baptized with the Holy Spirit. There have also been healings.

OSWEGO, KANS.—A member of this assembly sends word that Brother W. O. Singletary has just closed a 5-week meeting. The Lord wonderfully blessed, 21 were saved and 1 received the Baptism in the Holy Spirit (Acts 2:4). The converts will soon be baptized in water.

READING, PA.—Pastor J. M. Wright reports.—“God has highly favored us in sending Evang. Ben Hardin from Gary, Ind. to be with us for two weeks to preach the old time Gospel. God made him a great blessing in our meetings and used him to bring a revival to Reading which was greatly needed. He had to leave us with the crowds increasing nightly and the blessing of God resting on the meetings. Evangelist L. A. Hill of the Eastern District will take up the reins which Brother Hardin had to lay down, and continue to carry on these meetings until July 12. We are trusting God to visit us with a mighty wave of His power.”

WASHINGTON, D. C.—Pastor H. L. Collier writes: “Evangelist A. Watson Argue of Winnipeg, Canada, has been conducting one of the best evangelistic campaigns, which we have ever held at the Full Gospel Assembly. The meetings ran from June 7 to 21, and although Washington felt the heat wave severely, the people filled the church night after night, and often to standing room only. Conviction rested upon sinners from the first, and the old-fashioned scene of the unsaved weeping their way to the altar was witnessed many times. A Sunday School teacher in a Methodist church brought her class of girls to the meeting, and the entire class of six were saved. Several received the Baptism of the Spirit. At the healing services the presence of the Lord was so manifest that scores of those prayed for fell prostrate, and said they felt the power of God go through them from head to foot. Healings also were reported through prayer for the absent cases.”

BEREAN INSTITUTE, SAN DIEGO, CALIFORNIA

The last week in June was devoted to exercises in connection with launching the charter class of eighteen graduates from the Berean Bible Institute, San Diego, Calif.

On Sunday, June 24, the baccalaureate sermon was preached by D. H. McDowell, assistant chairman of the General Council of the Assemblies of God; and those who

were so fortunate as to hear it will never forget the clarion call to consecration, and implicit confidence in God's faithfulness, with which he sped the young heralds of the Cross—on their lives of devoted service.

Wednesday, the 26th, was Junior night, when the graduates were honored by the younger members of the institute in a most original and beautiful fashion, the proceedings being set to music, and framed in tropical loveliness, the whole auditorium being adorned with palm branches.

Miss Alice E. Luce, the speaker of the evening, brought from her storehouse of varied experiences many precious things new and old, for the edification and delectation of her audience.

At the close of the evening the president of the Junior class, Miss Velma Gaston, presented to each graduate, on behalf of the Juniors, a beautifully illuminated card, bearing a text (given in answer to special prayer), together with a tiny original poetical tribute, accompanied in each case by a floral offering.

Friday evening, the 28th, witnessed Commencement proper, when some excellent music was rendered, and a sacred symposium, in which all the graduates took part, was given. A most eloquent and stirring address on the aims of the Berean Institute, from W. T. Gaston, superintendent, and addresses from the salutarian, Miss Henrietta Frewen, and the valedictorian, Miss Mabel Bax, completed the program of the evening. The proceedings seemed to interest many outsiders, the attendance being very satisfactory. Many Lutherans attended, and the singing of the so-called “Battle Hymn of the Reformation” (“A Mighty Fortress Is Our God” by Luther), with splendid orchestration, was most inspiring.—Lilian B. Yeomans, M.D.



GRADUATES OF THE BEREAN BIBLE SCHOOL, SAN DIEGO, CALIF.

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.

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

ASTABULA, OHIO.—Tentmeetings, July 9 to 26. Sister Holbrook will preach. For further information write Pastor G. L. Philips, 26 Olive St.

KENEDY, TEX.—Old-time gospel revival, July 12 to August 2 at the Assembly of God Church. Neighboring assemblies are invited to attend.—A. F. Gardiner and wife, pastors.

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 Turney, 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.

BIGFLAT, ARK.—Old-time campmeeting, beginning Aug. 1 and continuing as the Lord leads. Bring your camping outfit. Preachers and workers will be cared for. Bible lessons each day, evangelistic services each night by Sister Simms.—Pastor Roy Canady.

PUEBLO, COLO.—City-wide evangelistic campaign, Aug. 2 to 30 inc. The services will have the complexion of campmeeting, being conducted on the fairgrounds, an ideal place to camp-and-meet. All those who have camping equipment will kindly bring them. For further particulars address 719 W. 11th St.—J. J. Werda, pastor.

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, Mercier, 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.

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.

KANSAS DISTRICT CAMPMEETINGS—OTTAWA, July 23 to Aug. 3, annual camp for eastern Kansas, at Fairgrounds, one block west of Santa Fe station. Tents at reasonable rates (bring bedding). Furnished rooms can be rented close to camp. Meals served at cost. Speakers as follows: Pastor Chas. Sheall, Topeka; Pastor Henry Hoar, Kansas City; Dist. Chairman Fred Vogler; other preachers also will be present. Those desiring license or ordination come to the district camps. For further information write Henry Hoar, 258 N. Early St., Kansas City, Kans.

WOODSTON, KANS.—West Central camp, Aug. 6 to 16. David H. McDowell will be the main speaker, assisted by other ministers. Tents for rent on the ground (bring bedding). Meals at cost. For further information write Pastor Edgar White, Woodston, Kans.

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. Stolten.

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.

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.

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.

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 Axmie. 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.

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.

EASTERN DISTRICT CAMP-MEETING.—The Sixth Annual District Camp-meeting for the Eastern end of the district from August 7 to 31, 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.

ARDEN, ARK.—Pentecost preached in all its fulness, 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.

OPEN FOR CALLS.—Am open as Bible teacher for conventions until Oct. 1.—O. E. McCleary, West Park, Findlay, Ohio.

FOR SALE.—I have a \$35.00 Washburn guitar almost as good as new, for sale at a bargain, the first \$20.00 gets it. If you want a fine instrument you cannot go wrong in buying this one. Write A. F. Gardiner, Kenedy, Tex.

Foreign Missions Contributions (Continued from Page 11)

| | |
|--|--|
| 32.00 Mrs C L I Bemidji Minn; | 35.30 Fourfold Gospel Assembly Wasco Calif; |
| 35.21 Highway Pent'l Assembly Trenton N J; | 38.30 Mrs H H Conneaut Ohio |
| 40.00: Mr & Mrs A R S Colfax Calif; | 48.00 Ecorse Pent'l Assembly River Rouge Mich; |
| 49.60 S W Va & E Ky Dis Council St Paul Va | |
| 50.00: M M R & J N R Brooklyn N Y; | 54.00 Ebenezer Church Elizabeth N J; |
| 55.15 Upper Room Mission San Jose Calif; | 60.00 Church 4th & Grand Dallas Tex |
| 92.17 Wells Memorial Church Tottenville N Y; | 93.26 Fourfold Gospel Tab Taft Calif |
| 100.00: Mr J C R Verona Mo; | 160.00 Pent'l Church Akron Ohio; |
| 214.00 Bethel Temple Cincinnati Ohio; | 340.00 R C S Williston N Dak |
| Total amount misfus \$223.26 amount given direct | \$ 2088.80 |
| Amount previously reported | 13,108.87 |
| Total amount to date..... | \$15,197.67 |

HOME MISSIONS CONTRIBUTIONS June 19 to 25, Inclusive

| | |
|----------------------------------|---------|
| O B Knobnoster Mo | \$ 2.00 |
| Amount previously reported | 35.65 |
| Total to date | \$37.65 |

Pentecostal Sunday School Literature

FOR THIRD QUARTER NOW READY

The International Sunday School Lessons Dealt with from the
Pentecostal Viewpoint

| | |
|---|--------|
| Little Picture Lesson Cards, per set per year..... | \$.16 |
| Large Picture Roll, per quarter..... | 1.00 |
| Junior Quarterly, per year..... | .20 |
| Or per quarter..... | .05 |
| Intermediate Quarterly, per year..... | .20 |
| Or per quarter..... | .05 |
| Adult Quarterly, per year..... | .20 |
| Or per quarter..... | .05 |
| Lesson Leaves (the same as Adult), per year..... | .16 |
| Or per quarter..... | .04 |
| Lesson Leaves (the same as Intermediate), per year..... | .16 |
| Or per quarter..... | .04 |
| (Canadian friends please add postage, 1c for every 5 Quarterlies, 1c for every 9 sets of Cards, 1c for every 7 sets of Leaflets, and 4c for Picture Roll) | |
| Secretary Book..... | .25 |
| Class Book..... | .11 |
| Class Book with Pencil..... | .14 |
| Gist of Lesson..... | .37 |
| Arnold's Practical Commentary..... | 1.00 |
| Our Pentecostal Boys and Girls. A four-page illustrated weekly, per quarter | .13 |
| Our Pentecostal Little Folks. Our Primary paper, per quarter..... | .07 |

WILL YOU WORK?

Everywhere people are seeking to know more about Jesus. Can't you help us take the message to them by distributing tracts?

If you are not in this campaign and would like to have a part, sign slip below and return to us at once.

GOSPEL PUBLISHING HOUSE

336 West Pacific Street

Springfield, Missouri

Dear Brother Sitton:

I desire to become a member of the soul-winning campaign and help push this great battle to a final victory. You may put my name down on your list as a member. You can depend upon me for one of the following duties: Distribution tracts.....

Contribution.....

Name.....

Street.....

City.....State.....

We want you on our prayer list. Many are crying unto God every day. Won't you join them? Be a faithful worker. Sign the slip below.

Dear Brother Sitton:

By the grace of God you may depend on me for prayer every day from.....o'clock to.....o'clock, that the Full Gospel message may go out into all parts of the earth through these little tracts. I will pray for the workers and all connected with this great soul-winning campaign. I thank God for this opportunity to help Him who died for me.

Name.....

Street.....

City.....State.....

HAPPY HOURS WITH LITTLE FOLKS

Teach your children to read good books while they are growing up. It will save you many tears of regret when the child reaches the age of maturity. **Price 50c postpaid.**

HE SHALL COME AGAIN

By "An Unknown Christian"

A companion volume to "How to Live the Victorious Life." It carries a glorious message of hope and promise of the prospect of fulfillment. It is a trumpet call to fuller service and stronger faith. Cloth binding. (261) **\$1.10 Postpaid**

REVIVAL SERMONS IN OUTLINE

Edited by C. Perren

"Description, direction, and suggestions as to revival work, selected from the speeches or writing of eminent evangelists, pastors, or teachers; and a quantity of outlines and sketches of revival sermons, with an index of the texts of Scripture used. Includes such evangelists as Moody, Chapman, Mills, McNeil, and Earle. The study is inevitably interesting and profitable." Cloth binding. (101) **Price \$1.65 postpaid**

DEEPER EXPERIENCES OF FAMOUS CHRISTIANS

By J Gilchrist Lawson

Fifth edition.

The Deeper Christian Experience of Savonarola, Madam Guyon, Fenelon, George Fox, John Bunyan, John Wesley, Christmas Evans, Fletcher, Whitefield, Jacob Knapp, Peter Cartwright, Lorenzo Dow, A. B. Earle, Billy Bray, Finney, Frances Havergal, Moody, General Booth, A. J. Gordon, and many others.

The great object of this book is to describe, in their own words so far as possible, the deepest spiritual experiences of the most famous Christians of all ages and climes.

Every Christian should read it! Every minister should preach it! 382 pages and 20 full-page portraits.

Paper binding. **Price \$1.00 postpaid (219)**

SONGS OF PENTECOSTAL FELLOWSHIP

Thousands of people from all parts of the land are singing from the Pentecostal people's new song book. Join the crowd today.

MANILA COVER

| | |
|-------------------|--------|
| Single Copy | \$.30 |
| Per dozen | 3.00 |
| Per 100 | 22.00 |

FLEXIBLE CLOTH COVER

| | |
|-------------------|-------|
| Single Copy | .35 |
| Per dozen | 3.50 |
| Per 100 | 27.50 |

CLOTH BOARD COVER

| | |
|-------------------|-------|
| Single Copy | .50 |
| Per dozen | 5.25 |
| Per 100 | 40.00 |

GOSPEL PUBLISHING HOUSE
Springfield, Missouri

They Are Waiting For You

Hundreds everywhere are waiting for you to bring the Pentecostal message to them. We are asking for 10,000 new subscriptions to the Evangel. It carries the message the people are hungry for. Won't you come in and help us win this victory? Pray and work for 10,000 new subscriptions.

Profit Sharing Coupons

Only a few more days left to use your coupons. Don't let them die. Your coupons become void August 1, 1925.

AN OPPORTUNITY

Now you can buy a new Bible. One of the greatest preachers said he bought a new Bible every year. Send your friend a good book. Many people have been led to Christ this way. Buy yourself a number of these books and learn to study... Study to show thyself approved. It will mean a great blessing to you and all with whom you come in contact.

"REDEMPTION THROUGH CHRIST JESUS"

This is the first of a series of books we are putting out, dealing with various gospel themes. The first chapter gives a clear, comprehensive view of God's plan of salvation. Following this are gripping incidents illustrating the working of this salvation in the transformation of men's lives. A good book to put in the hands of the unsaved.

Price Postpaid 15 Cents

THE LATEST PENTECOSTAL BOOK

SOUL-FOOD FOR HUNGRY SAINTS

By Pastor A. G. Ward of Toronto

Readers of the Evangel have greatly enjoyed and appreciated the excellent Soul-Food that Pastor Ward has given us during the past eight years and will welcome this reprint of many of his best messages. A number of talks on the Song of Solomon are included in this volume, and we know no better exponent of the subject of the Bride of Christ than Brother Ward. Get a copy of this new book for yourself and purchase another copy to lend. This book will have a great ministry. The price is 50 cents postpaid.

GOSPEL PUBLISHING HOUSE, SPRINGFIELD, MISSOURI