



NUMBER 653

SPRINGFIELD, MO., JUNE 26, 1926

Subscription Price \$1.00
Canada and Foreign \$1.50

...The Message of the Transfiguration...

(Read Matt. 17: 1-9).

GOD did on earth what He never could have done before. He glorified a man, a man who was perfect. And yet He was more than man "This is my beloved Son" (Matt. 17:5).

Jesus said to His disciples, "Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom." He delights to call Himself the Son of man, and He was about to show what the glorified man would be like. God delights to call Him His own Son.

Here we have a sure word of prophecy fulfilled—man restored to glory. The glory of Adam faded. The glory of the second Adam was restored. Oh, how great, how much greater, was this glory of the Son of man even before He was crucified, rose again, ascended and glorified by the Father.

It was encouragement to the Lord to proceed. He had the approval of His Father before chosen witnesses. It encouraged the apostles. Peter never forgot. He referred to the excellent glory he saw, and all the saints who read his epistle would be stirred up and would want to be partakers of this excellent glory.

Paul was caught up into the third heaven and heard things unlawful to be uttered. These three saw things they were not allowed to tell until after His resurrection.

This transfiguration, is recorded in the gospels in order to encourage the saints to progress, to go onward, and to assure them of what awaits them. It is a real picture of a real transaction in time to encourage every saint to know that as He was glorified by the Father, we shall be also like unto Him. "Father, I will that they ... behold my glory." "And the glory which thou gavest me I have given them" (John 17:22).

Moses and Elias spake with Him, communed with Him. And His decease which He should accomplish at Jerusalem was the subject. Eternity talking with time on a subject that was unknown in heaven. Death, an alien subject to

heaven, could only be spoken of in the precincts of earth. Ambassadors from life talking to the Author of life who was about to give His life that those who were subject to death could have life—life and life more abundant. And also that He, by tasting death, should deliver those who were in fear of death and subject to torture by that fear.

There were representatives of life and death conversing with Him. Moses tasted death. Elijah had not. One represented those who sleep in Christ, and the other, those who are alive at His coming. One shall not precede the other. No separation. Caught up **together** to meet the Lord in the air. Perfect equality. Though death had operated on Moses, it ceased its operation on Mount Nebo. For all these hundreds of years it was unable to touch him any further. Life and immortality brought to light through Jesus Christ! Moses had realized both.

They represented too, those who had passed and those who were to come. There is encouragement to every trusting one. What God had done for these and for His Son, He will do for every one who trusts in His Son. God could have glorified Him alone, but He wanted witnesses, men of time, to see a glorification of the Son of man in time, to encourage every one to see and know what God can and will do to the humble follower of the Lord Jesus.

Are you despondent? Are you tired? Are you weary? Do things of heaven seem so far away? Do they seem unreal? They may have seemed unreal to the three disciples. The glory may have seemed a very unreal thing and far away, but they say it and recorded it and these things are written for our admonition and for our comfort.

If heaven seems far off and its realities do not seem real, look at the Mount of Transfiguration. Jesus went up to the Mount and to the on-lookers, to the ordinary people, He was the

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EXPERIENCES WITH DIVINE HEALING

J. T. Butlin

About forty years ago, when my little boy was about a year old, my wife and I found to our sorrow that he was not getting on, and we discovered after a while that the symptoms of internal tuberculosis were manifesting themselves. In spite of all the doctor could do, the child grew worse and worse, until all hope for his life was taken away, and it seemed as though any day might be his last. He continued to live, though the disease increased in severity, and spread to the brain. The little fellow was quite delirious for two months or more, and his cry penetrated to every room in the house, while his little arms were bruised against the sides of his cot. His forehead sank back, and his eyes became deeply set. He could get no rest except from a sleeping draught given by the doctor, and this often had to be increased in strength, or it would have no effect. Someone had to sit up with him every night for six months. During this period, his mother and I dedicated him to the Lord to die or live, and if he lived, to carry the gospel to the heathen wherever the Master might call him. On more than one occasion he seemed so near death that preparations were made for laying him out. Although I had seen scores of cases of tubercular meningitis in the large slum parish where I was then working, I never saw another one in which the symptoms were so severe.

I was often engaged in evangelistic work, and while the child was in this very sad condition, and my heart was greatly depressed with sorrow, I was asked to conduct a meeting in a church where the preacher's health had broken down. I went, and while I was engaged in this strenuous labor, it was continually laid upon my heart that I had never anointed my child with oil in the name of the Lord. I had read Dorothy Trudel's life, and I had no difficulty in believing Scripture, nor had I any sympathy with those criticisms which would try to explain away passages like that in James 5:14-16, or make them of no effect. So when I was on my knees, praying, I told the Lord that when I returned home I would carry out His command, and anoint my child in His name for healing. I kept my promise by putting a little oil on the child's forehead and laying my hands on his head while I prayed for him. Within a few days my wife and I were amazed to find the whole condition of the child changing. There was no doubt whatever that the course of the sickness had turned, and that the disease was beginning to leave him. The little fellow had become a mere bag of bones, and it was a long time before he could eat the smallest bit of bread without being violently ill; but he went on steadily in one direction. He had become so weak that even when he was

sufficiently recovered to be put on the floor, his face fell on his feet; he had no strength to sit up, and strength came but slowly.

A good deal is said in the present day about cure by suggestion, but it will be easily seen that there was in this case no possibility of suggestion. Also much is attributed to mind cure, and the action of the will, but this was never employed. The only mental effort was a determination to do the will of God, and to obey His commandments.

I may say also that the child grew up with a strong desire to be a missionary. His desire was fulfilled, and he has been for about twenty years in the foreign Mission field, in India, and has enjoyed good health. He has also learned a difficult language.

Many years after his illness, when he was a boy at school, the doctor told us that he had used the same medicine that he gave to our son, in scores of cases of the same disease, but he had never saved one.

It would naturally be supposed that the faith of my wife and myself would be greatly strengthened by this experience. It was strengthened for a time, and I was led to pray for a few sick people and received remarkable answers to my prayer. But it is amazing how slow the heart is to rise to a full and strong confidence in God under depressing circumstances, and in the midst of temptation to unbelief.

About this time my wife became ill, and was an invalid for some years. She begged me to anoint her in the name of the Lord, but I knew that surgeons would advise her to undergo one of the severest operations at that time performed in surgery, and I told her I had not the faith to trust the Lord alone and to anoint her. I am ashamed to confess this, but the Lord was very gracious, and led us in a way we did not expect.

Some years passed by and my dear wife had become much worse. She was almost constantly on a couch or in bed, suffering from a complication of disorders. She had slightly overdone herself in a short holiday, and we were again obliged to call in the doctor. I, too, had changed my charge, was overworked, and was suffering from overstrain. There was to be a meeting among young women in the town and a lady whom we will call Miss E. was appointed to do the work. She stayed in our house. When she first came and found my dear wife on the couch, she said, "I did not know you were an invalid." "No," replied my wife, "I thought you would find that out soon enough when you came." "But," answered the lady, "You do not need be an invalid if you don't wish." My wife said, "I heard that you were a faith-healer," and then she began to advance some ob-

jection to the idea. "Well," said the lady, "We will not speak about that now, but will wait till we know each other better, and then we will have a talk."

The next day Miss E. told how she herself had been healed some years before, and she gave some remarkable instances, of healing, in which she had been used since that time. Among others was the account of a lady whose right wrist had been badly put out of joint by an accident. Neither the surgeon nor any bone-setter was able to get the joint right. After some time she had a fall, and broke her right arm. The arm was thus made completely useless and she was compelled to write with her left hand. Hearing of Miss E., she wrote to her and came to see her by appointment. They conversed together, and then prayed. As they knelt, while Miss E. was holding the lady's hands the Spirit of the Lord came upon them both, and set the bone and healed the arm instantly. The lady went home perfectly well, and wrote to Miss E. with her right hand easily and without any inconvenience.

These accounts greatly encouraged my wife and the next day we three prayed together and my wife and I were both anointed. While Miss E. was praying, my wife felt a sharp pain, and thought she was going to have a new attack of illness. She changed her position, but the pain continued for about the space of a minute; but in that time my wife was perfectly healed, and the illness of some ten years passed away. My church was only about a quarter of a mile from the parsonage, but she was seldom able to go to a service there, even though she rode in a wheel-chair; and when she did come she was obliged to sit down all the time. But on the Sunday after her healing she was able to walk easily, and to stand with the congregation. We returned thanks to God for her remarkable healing in answer to prayer. Of course the event caused a great stir among the people, for her former condition was widely known. Yet many people thought that what had happened was only a prelude to her death, and that she would soon pass away.

My own state grew worse for a time, but I had been anointed by Miss E., and my whole soul was filled with a desire to receive the Holy Ghost, and all the blessings connected with it. Still I got worse. Again and again I was healed, yet the oppression on my brain returned; but each time, in answer to my own prayers, or sometimes those of other people I felt as it were the touch of a hand, and the pain was suddenly taken away. It was at least a week before I was fully delivered, but the deliverance, when it came, was complete.

There are people who object to statements of this kind as being untrue. If I had written a book of fiction, the objection would be valid. I have, however, not made up a fictitious experience to amaze the reader; I have simply written the actual facts as I saw and experienced them, and, instead of exaggerating, I have written only a small part of the reality.

Have I any explanation to offer as to why I should have an experience so much out of the ordinary? Yes! I think

that as I was a dull and faithless pupil, the Lord went out of His way to convince me beyond all doubt of the truth of these things, in order that He might use me to help other people. For about five years we had a prayer meeting in the home for holiness and divine healing, and much teaching was given on these subjects. Many sick people were anointed in the presence of thirty or forty persons, and many were healed at the meetings.

When the Lord sends a man to do His work, He usually gives him both experience and knowledge of the Scriptures, and thus equipped, he becomes of the greatest assistance to those who seek help.

In Exodus 4:1-9 we find Moses standing before God at the burning bush. The Almighty was sending him on the greatest and most difficult errand ever up to that time committed to a man, and Moses, the meekest man in all the earth, was frightened at the prospect before him. The children of Israel would not believe him, and much less would Pharaoh. Moses knew Pharaoh's court, and had doubtless seen rulers and kings of small domains lie prostrate at the feet of this mighty potentate, as we learn by the Tell Amarna tablets, of which I have Conder's translation. How could this meek man go to such a mighty king with the message that he was to lead the Israelites out of Egypt? He trembled at the thought. For forty years he had been keeping sheep in the wilderness, and he held in his hand a shepherd's crook. The Lord said, "What is that in thine hand?" And he said, "A rod." "Cast it on the ground," said the Almighty. Moses did so and in a moment the rod became a serpent, and Moses fled from before it. In this passage the word translated serpent is "nahash," the ordinary one for serpent, but in chapter seven it is "tannin," which means, "a great serpent." It seems scarcely likely that at one time it would be a small serpent, and at another time a large one. God said to the frightened man, "Take it by the tail." This would be most dangerous with a large serpent but Moses obeyed. Putting his life in God's hand, he seized the creature by the tail, and in answer to his obedient faith, it turned again to a rod. Now we do not suppose that God's signs are like the tricks of a conjurer, intended merely to astonish and confound people. No! they have meanings that do not lie on the surface. This rod was the sign of Moses' occupation as a shepherd. Casting it down was a symbol that he laid down his business, and future life, at God's feet. This was necessary if he was to do the Lord's work. The rod turned into a serpent, and so became a type of that old serpent which caused the fall of man; but the serpent on the ground before Moses became powerless in the face of his obedient faith.

The Lord then said, "Put now thy hand into thy bosom;" Moses obeyed, and when he took it out, it was white as snow with leprosy. By God's command he did what he would naturally shrink from, and put this badly diseased hand into his bosom; when he plucked it out again it was healed and was turned as his other flesh.

Here God manifested His power over a very terrible and persistent disease, in answer to obedient faith in Him. A third sign was then given. Moses was to take of the water of the river, and to pour it upon the ground whereupon it would become blood. Now the Nile was the life of Egypt. All the fruitfulness of that land was from the river, and its water was the sign of life. When it became blood this was the sign of death. The life and death of Egypt lay in the river.

Now mark the sequence of these three signs. 1. Power over Satan, the old serpent. 2. Power over deadly disease. 3. Power over life and death. When Christ sent forth His seventy disciples, there was the same sequence of signs. 1. Satan like lightning fell from heaven. 2. The sick were healed. 3. The dead were raised, and spiritual life entered in where death had reigned before (Luke 10:9, 17-19).

In Exodus 15:22-26 we are given one of the fundamental lessons about health and healing. The people of Israel had just come through the Red Sea. They then went three days in the wilderness and found no water. These three days were days of preparation. They would have used up the water they had carried with them, and would then be very thirsty. When they came to the waters of Marah, and eagerly ran to quench their thirst, they were grievously disappointed, for the waters were bitter. Even the lessons of the Most High are often learned with difficulty, if they are learned at all, until we are in a needy condition in which our expectations are unfulfilled and our wants are unsatisfied. But when Moses cried unto the Lord, "the Lord showed him a tree, which when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them and said, If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and will give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee;" (or "the doctor," Heb. The word is translated "physicians" in 2 Chron. 16:12 and Jer. 8:22).

Now what is a "statute," what is an "ordinance," and what is a "proof"? A statute is a fixed law; the Hebrew word answers well to the English. A fixed law differs greatly from a chance. The former will always operate when the necessary conditions are satisfied, but a chance may occur once and never again, though the conditions appear to be precisely the same. We are taught in this passage that healing follows a fixed law; we may receive it again and again, if the necessary conditions are satisfied. An "ordinance" or judgment (Hebrew, Mishpat) is a means by which the Lord may judge us, and we may judge ourselves. A "proof" is a test.

The Lord declares in verse 26 the manner in which we are tested or proved. In order to pass that test, we must comply with four conditions.

(1) We must diligently hearken to the voice of the Lord. God speaks to His people, sometimes through sickness, at

other times through conscience, through His book or through the voice of other people. We must be diligent listeners for His voice.

(2) We must do what is right in His sight.

(3) We must give ear to His commandments. We must carefully read them in the Old Testament and in the New.

(4) We must keep all His statutes.

To those who pass this test the Lord says, "I will put none of these diseases upon thee which I have brought upon the Egyptians: for I am the Lord that healeth thee." Why are the diseases of the Egyptians mentioned? Because there was no disease among the Israelites at this special time. In Psalm 105:37 it is said of that period, "There was not one feeble person among their tribes." And our common sense tells us that, if it had not been so, some thousands at least would have been left at the time of the going forth from Egypt. Among us there is not a village of any size that has not its sick and infirm who are unable to walk any distance. But my reader will say, "There was much sickness among the Israelites." Yes, dear reader, there was, later on, and there was also such disobedience and sin as makes the Israelites an object lesson to all ages.

My experience of the results of explaining this passage to the sick has been that scores of sick people have been healed when they paid attention to the teaching of this passage alone.

"But," says someone, "this is Old Testament teaching, and it was given to the Israelites." True, yet from the earliest Gospel times this Tree, which the Lord showed to Moses, has been taken to be the Rod, out of the stem of Jesse, and this healing has been held to be a part of His Gospel. The last words of the passage, viz., "I am the Lord that healeth thee," show that a parable underlies this incident at Marah—the waters are the people, the bitterness is sickness, which embitters life, and the Tree is the Saviour, who died on the tree, and when cast into the sick and sore waters, healed the people and left commands and instructions for the same healings in after-ages.

If this be so, we should expect that the coming of Christ would be signalized by the healing of multitudes of sick people, and this was so. Our Lord Himself healed great numbers. Then He sent out the twelve apostles to preach and to heal in His Name, and these were followed by the Seventy with the same message and the same power. The Lord confirmed His Word with signs following, for we read that the twelve went through the towns, healing everywhere. The Seventy returned again with joy, saying, "Lord, even the devils are subject unto us in thy name" (Luke chapters 9 and 10). This work did not cease at His death, nor at His ascension, but His Gospel in the early days brought the same message of pardon and healing. We read in Acts 5:14-16, after the death of Ananias, "Believers were the more added to the Lord, multitudes both of men and women. In-

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The Pentecostal Evangel

An Evangelical and Missionary Paper, advocating the Reception of the Holy Spirit as He was originally received on the Day of Pentecost (Acts 2:4).

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The Pentecostal Evangel is the Official Organ of the General Council of the Assemblies of God.
W. T. Gaston.....Chairman
D. H. McDowell.....Assistant Chairman
J. R. Evans.....Secretary-Treasurer

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

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

Entered as second-class matter June 25, 1918, at the post office at Springfield, Mo., under the act of March 3, 1879. Accepted for mailing at special rate of postage provided for in Sec. 1103, Act of October 3, 1917, authorized on July 3, 1918.

PRESERVED IN CHRIST

By Mrs. C. Nuzum

Jude addressed his epistle to those who are "preserved," and 1 Thess. 5:23 tells us what is to be preserved—"your whole spirit, soul and body."

Is not this truly a "Great Salvation" that provides for the perfect keeping of our three-fold being of spirit, soul and body? Paul says that the keeping is to be so perfect that there will be no blame found in them. In another place he says they are to be so kept that they will be "without spot or wrinkle." Jude tells us the place of this perfect keeping is "in Jesus Christ."

We have a peach fully ripe. It will soon decay, but we can put it into preserving fluid and if it remains there, this preserving fluid will enter every part of the peach and so prevent decay that it can be kept. God gave us Jesus and tells us that He chose us in Him and He shows us that we can run into Him by an act of faith, and He exhorts us to abide in Him. He also tells us in John 1:16 that we can receive of His fullness. As we by faith receive Christ within us, God creates within us what we appropriate by faith, and thus He preserves us. Are we weak in spirit, soul or body? God says in Isa. 27:5, "Let him take hold of my strength." As we do so, we are preserved from weakness.

Hebrew 11:34 says, "Out of weakness made strong," Does weariness attack us? His rest shall be glorious." "I will give you rest." Is our health failing? He is "the health of my countenance." We are told in Psalm 67:2, "that God's saving health may be known among all nations." Is disease destroying flesh or bones? Eph. 5:30 tells us "we are of His flesh, and of His bones." Are we troubled? "My peace I give unto you." Is joy departing? "Ask, and ye shall receive, that your joy may be full." Do care and worry attack you? "That in me ye might have peace." Is it hard to love? "The love of God is shed abroad in our hearts by the Holy Ghost."

Does your faith seem to fail? "Looking unto Jesus, the Author and Finisher of our faith." Does coldness affect you? "He maketh his ministers a flame of fire." Does zeal for souls wane?

"I will put my Spirit upon you." "Partakers of the divine nature." Are you suffering? "Nothing shall by any means hurt you." Is Satan about to get victory over you? "I give unto you power . . . over all the power of the enemy." "Resist the devil, and he will flee from you." Does the spirit of prayer weaken? "I will pour upon them the spirit of grace and of supplication." Do you feel a lack of wisdom, righteousness, holiness or consecration? "Christ . . . is made unto us wisdom and righteousness and sanctification (which is both holiness and consecration)." Is some form of the curse still in the spirit or soul in the form of wrong desires, appetites, passions, anger, pride, impatience, any evil thing? Is there in your body any work of the enemy not yet destroyed? Christ is "made unto us redemption." Redemption is a deliverance from all evil and a complete bringing out of bondage, "In whom (Christ) we have redemption."

As we take from Christ the good thing that is the opposite of the evil thing and sink down into Christ, God works in us that which is pleasing in His sight by making the things we have taken by faith to appear in us and He conforms us unto the image of Christ. God laments that none "stirreth up himself to take hold" of Him. As we lay hold on and cleave to these things that are in Christ, God makes them to fill every part of us just as the preserving fluid enters every part of the fruit, and we also are preserved from all the evil Satan has put on us or will try to put on us. The ninety-first Psalm tells us that if we make God our constant habitation, no evil shall befall us. Would not that mean to be well preserved? In preserving, the hot syrup draws out the juice of the fruit and fills the vacancy with itself. Just so, Christ first "taketh away" the sin or sickness and all that we got from Adam and fills the empty place with Himself. "Old things are passed away; behold, all things are become new." And "all things are of God." God wants us so perfectly preserved that there is nothing to mar our beauty. Jesus is the only one "altogether lovely," and it is only as all of self is driven out, and Himself made to fill the place emptied, that we shall "let the beauty of the Lord our God be upon us."

God is Almighty and faithful to do the work as we are faithful to bring to Him all of the old things of Adam and believe for Him to replace them with the new things of God. We should never rest until the full exchange is made. "He gave Himself for me." "Not I, but Christ." "For me to live is Christ," reproduced in me. Then I shall be fully preserved from all the curse and from all its effects. But, if a preserve is taken out of the liquid, it gets dry and hard. That is why God begs us to abide every moment in Christ. Well, we might get just a little away from Christ and not be utterly lost, yet we too shall become too dry and hard to refresh others and too hard to be perfectly pliable in God's service, and both He and we shall sustain great loss and the cause of Christ will be hindered. Jesus says in John 6:39 that it was God's will that He should lose NOTHING of all God had given Him.

As we turn all of ourselves over to Christ and take Him instead, nothing of Him can be lost and it is in this way that we lose our lives and we are saved unto life eternal.—"Preserved in Jesus Christ" (Jude 1).

HEALED OF PARALYSIS

I will try to write a sketch of my experience. I was converted when I was thirteen years old and lived in a justified state until I was twenty-five. I felt God with me at times but at times felt I was wrong. I got to reading and found my life did not meet Bible Salvation. I decided my church was wrong and went from one church to another but found no relief. I was called to preach the Bible. I tried to preach but I saw I lacked something. When I was thirty-five I was much blessed but did not give up all my habits. The Lord again called me to preach. I preached when I wanted to and when I did not want to I let it alone. When I was forty-one the Lord laid His hand on me. I fell as a dead man with paralysis. I could neither move nor speak. They sent for the doctor, but when he came he said he could do nothing. I recovered sufficiently so that I could talk, then I got so I could walk around but in a few days was struck again. They took me to various hospitals but I got no help. There were good people who came and prayed for me but would leave me on the bed.

I got where I could walk on crutches, but lost the use of my right leg and could not wait on myself at times. I stayed helpless two years and nine months. One day my wife and I went out to prayer meeting. I was on my knees praying. I could not bring my prayer to a close. It seemed as if God Himself were there. I gave my all on the altar and, thank God, I was baptized in the Holy Ghost, and spake in tongues as the Spirit gave me utterance. To my surprise I yet could not walk but I could preach. I was happy and was hopping around on my crutches preaching Christ and Him crucified and risen who had done it all, thank God. I was so happy. But six weeks ago I hopped across the street on my crutches to prayer meeting. Sister Parker was holding the service and when she got through she turned the service over to me. I was sitting in my chair preaching, when the power of God came down on me as it never had before. I felt it running through me like electricity. The strength came into my leg at once. I arose shouting, "Glory to God." I walked home without my crutches. I have been walking without them ever since, and am as active and strong as ever I was. That was a glorious night to me. I could not talk for three days for shouting. I want to say to the world that God has not changed—it is the people. Well, I am happy today.—A. K. Prince, Lake, Miss.

The location of hell is right at the end of a godless life.—J. P. T.

Test your love on your enemies if you are in doubt as to whether you have the right kind.—J. P. T.

--: IF I HAD FAITH ENOUGH --:

A Loving Message of Hope to All Who Suffer

Do you really believe that if one had faith enough the Lord would heal him? The cancers, the rheumatism, the tuberculosis, the dropsy? If one had faith enough would God deliver him because of his faith? Yes, surely, almost all believe that.

But that awful "if"! "If I had faith enough!" What multitudes of God's precious children, afflicted, tormented, look at that "if" and seeing in it an impassable barrier, turn sadly and often so helplessly and hopelessly away.

But my precious brother-sister, Jesus Christ is "the same yesterday, and today, and for ever" (Heb. 13:8). He hasn't changed at all. He is eager to heal you. He loves you so. He doesn't want your babies to be left motherless. He doesn't want your wife to be left a widow. He doesn't want you to be a dead weight on the loving kindness of your friends. He wants, oh, how He wants to deliver you. Will you not let Him have charge of your case?

Your poor body quivers with pain, your life looks dark before you, your hopes are almost gone and you would be so glad to be healed. It may be you are afraid to die and no one seems to know how to help you. You read in the Bible where God says He greatly desires that you should be well (3 John 2), and where He promises to heal you (James 5:15) because Christ bore all your sicknesses and infirmities in His own body when on the cross (Matt. 8:17), making atonement for your sicknesses as well as for your sins (1 Pet. 2:24); but you see that terrible "if" seemingly barring your way, and sadly, often so very sadly, you give up hope in that direction. You say, "Yes, I know Jesus has power to heal me, and, if I only had faith enough He would do it. But I haven't faith enough. I do wish I had."

But cheer up, dear heart. I bring you tidings of great joy. Jesus knew that it would be just this way with you. He knew how weak you would feel, and how discouraged too. Therefore He has told you plainly in His Word just how the needed faith may be secured, and has sent men to encourage and teach you. Faith, you know, is the gift of God, and Jesus is the Giver. He will give it to you (Heb. 12:2).

He says to you, "Faith cometh by hearing and hearing by the Word of God" (Rom. 10:17). But you say, "I have heard the Word of God all my life, and I try to believe it, but I haven't faith for healing. I know He says, 'The prayer of faith shall save the sick and the Lord shall raise him up.' I know that every time the Bible speaks of anyone coming to Him for healing, Jesus healed him. I am sure, too, that He has never changed

in His love for us, and when I see Him after a while, He will be so sweet and lovely. But I just haven't the faith, although I have heard the Word."

Why brother-sister, something must be very wrong. The Bible says faith **comes** by hearing. It must be so. Is it possible you have not been a **doer** of the Word, but a **hearer only**? You know James exhorts us to "Receive with meekness the engrafted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deceiving your own selves" (James 1:22). Could it be that you have been hearing the Word but not obeying it? Then cheer up, brother-sister. Take a new start. Not only hear the Word and let it abide in you, as Jesus said (John 15:7), but **do** it. Whatever God says to do, do it. Faith will spring up. Obedience is the mother of faith.

Jesus would not make fun of you. If He had made no way for you to get faith and still should say, "I'd heal you if you only had faith enough," that would be almost like laughing at your misery, wouldn't it? Jesus wouldn't do that. He who poured out His soul unto death, who offered His very self for love of you, would He make fun of your grief? Would He hang a lovely gift where you could see it, but where He knew you couldn't reach it? Never!

It is most foolish to read the Word of God and still not obey it. But so many people do this way that Jesus spoke a parable about them. He said that anyone who would hear His sayings and then not do them was like a man building a house who foolishly laid its foundations in the sand. In a dry time that would do, but when trouble comes on, when the sand gets wet, the whole house tumbles down (Matt. 7:26, 27). So if a poor, sick man wanting the Great Physician to heal him, should try to acquire the needed faith by hearing the Word without obeying it, that faith would fall down and all would fail.

Cheer up, brother-sister. There is much hope for you, if you are a Christian. If you have grown cold and are a backslider, or even if you have never given your heart to Jesus, He loves you and is eager to heal you. Give yourself to Him right now. Repent, confess and forsake all your sins. Ask Him to forgive you and cleanse you; and when that work is done, if you will seek Him for it, He will come and heal you. Praise His wonderful name. Do not think that your affliction is too terrible. Do not think it is of too long standing. Do not think you are too poor, or too sinful. Remember that Jesus is almighty and abundantly able for the hardest tasks. He loves you, so come right along to Him. God tells you to call for the elders of the church.

DUMB MAN HEALED

E. E. Byrum writes in the Gospel Trumpet of experiences in the Island of Tobago.

Just outside the city limits of Scarborough, the chief city, we held a service at night in an unfinished church-building about 21 by 30 feet, with dirt floor, no windows or doors placed in it yet, a few seats sufficient to seat about forty people, and no pulpit. However, the place was crowded to overflowing with listeners eager to hear the gospel. At the close of the service it was announced that the next day at 2 P. M., a divine healing service would be held at Lambo, two miles distant. There we found the house crowded at that busy hour of the day, with the aisle and doorway filled to overflowing. There were the sick and diseased, the deaf, the dumb, the blind, and the lame man awaiting a touch of divine power. Sister Byrum preached on divine healing, which was followed by a healing service. Many pressed their way to receive the appointing and laying on of hands and to have a prayer offered in their behalf. We could not tell how many were really being healed, for there was a solemnity overshadowing us all as God sent His healing power in answer to prayer. Finally a man, Brother John Small, pressed his way through the throng to the place of prayer. He was well known in the community and was dumb, not having spoken a word for twenty-four years. All eyes were upon him. As we laid our hands upon him, rebuked the spirit of dumbness, and asked the Lord for a fulfillment of the words of the prophet in Isa. 35:5, 6, he immediately shouted aloud, "Praise God!" In a moment all were on their feet, shouting, some clapping their hands and in various ways giving vent to their feelings. Notwithstanding the fact that many came as mere sightseers, others as scoffers, all knowing the man's former condition and how for so many years he had had to make his wants and desires known by writing, now joined in rejoicing because of his victory. As he left the altar and stepped into the crowded aisle one man rushed up to him, threw his arms around him and tried to put him on his shoulder, but could not do so because of the throng about him. Another man came and laid his hands on my head to bless me. I told him to give his thanks to the Lord and not to me. He reminded me of Peter (Mark 9:6), as it seemed he "wist not" what else to do. One boy grasped the rope and vigorously rang the church bell.

The healing service continued, however, and one woman who fell down a hillside a year ago last August, breaking her leg and dislocating her ankle, being left a cripple, came limping to the place of prayer. She walked away naturally, stamping on one foot then on the other to show that she was really healed, and went on her way rejoicing. Another woman who had been totally deaf in one ear for six years was perfectly healed, and one who was entirely deaf had her hearing restored. A young man told us he was healed of heart trouble. We had no way of finding out how many others were

healed, as we had to close the meeting to prepare for the night service.

As our ship was scheduled to sail the next night at eight o'clock, announcement was made that a healing service would be held from six to seven in the evening, at the Scarborough chapel, thus giving us time to reach the ship by eight o'clock.

As it happened, and greatly to our favor, we learned that the ship would not sail until six o'clock the following evening, thus allowing plenty of time for our service and another night to spend on the island. Although there are no railways and but few telephones, yet the news spread like wildfire. Some of the chief men of the island invited us into their homes, while others for prayer for themselves or friends. Business men gave congratulations. When six o'clock came there was no magnificent building or cushioned seats as a drawing-card, just the "signs following" (Mark 16:17, 18). When we arrived, promptly at six at the humble-looking, unfinished chapel on the hill, it was crowded to the limit and overflowing, insomuch that it was with difficulty that we were able to enter. Before us were the deaf, dumb, blind, lame, maimed, and diseased, many of them brought for miles from the homes of Roman Catholics, Anglicans (Church of England), Moravians, Methodists, and other creeds. Almost all had been taught that the day of healing is past, but now rejoiced to know that there is still hope through the power of our Christ, and that He is "the same yesterday, and today, and forever" (Heb. 13: 8).

EXPERIENCES WITH DIVINE HEALING

(Continued from page 3)

into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one."

The objection is sometimes that the Lord's promise made at Marah was not for all time, but was merely a special provision for the journey of the people through the wilderness, where the medical science of Egypt would not be available. That this science had not prevailed against disease in Egypt, is clear from the Lord's statement that if the Israelites were obedient He would not bring upon them the diseases He had brought upon the Egyptians. It is quite true that this promise was given at the commencement of the wilderness life, but the book of Deuteronomy was written at the close of that period, and in Deuteronomy 7:15 the promise of deliverance from all sickness is repeated upon the same condition of obedience.

Shortly after we had started our prayer meeting for holiness and healing, a woman came in one morning to ask for a hospital note. She had a tumor in her face, and was under treatment at the dispensary. Seeing that the sickness did not yield to any medicine, but only increased steadily, the doctor told her she must

go to the hospital, and have it removed. I had no hospital note at the time and I told her so, but knowing that she was a professing Christian I added, "But why should you have any operation at all? You are a Christian, and you know my wife has been healed. Why should you not come to our prayer meeting and be prayed for?" The thought of religion touching such a material thing as a tumor was quite new to her, but she determined to come to the next meeting. She came, and when she was prayed for, the pain she suffered was taken right away. She continued her attendance at the meeting, and in a few weeks the tumor was gone. After a while we went away for our summer holiday, and the meeting was closed until our return. When we came back we heard that the tumor had grown again, though its position was a little changed. At the same time we learned that the woman had acted in a somewhat dishonest way. She was visited, and told of her wrong-doing, and how she must set the matter straight. All her faith was gone, and she was again bidden by the doctor to go to the hospital for an operation, for the growth, which was producing lockjaw, would if not removed, certainly kill her. It had become quite hard and she could take nothing but liquid food. Of course the poor soul was full of fear, but she put the matter in which she was at fault right, and came to the next prayer meeting. Again the pain ceased when she was prayed for, and in a few weeks the growth disappeared and never returned again.

The above is copied from "A Handbook of Divine Healing," by Pastor J. T. Butlin, 143pp, cloth, for sale by the Gospel Publishing House, \$1.50.

THE SIGNS FOLLOW

Sister Jennie Smith writes from Corsicana, Texas: "We have closed a three weeks' meeting at this place. Brother R. M. Thomas and wife came to us the first of May. There were 35 saved, some received their Baptism as in Acts 2:4, and some were wonderfully healed. Among those healed was a woman with a broken leg. She came in on crutches and when Brother Thomas anointed her the healing power fell on her and she leaped and shouted and walked away from the church leaving her crutches. She is still walking without crutches. Another lady had been blind in one eye for 26 years and her sight came back when she was prayed for. Another woman 84 years old, had a paralyzed hand. When she was prayed for she received healing and is able to sew and knit with the hand that was useless. Brother Thomas and his wife went from here to Bassett, Texas, for a meeting. The Lord is still blessing their labor as the altar was full of seekers. Some prayed through to victory. A woman with a broken foot was healed and she leaped and shouted. I can recommend Brother Thomas to any church."

BROTHER SLAGER'S ADDRESS

We have been requested to give the address of Brother Geo. C. Slager. It is Assemblies of God Mission, Chuchowfu, Chekiang, China.

WOMAN'S MISSIONARY COUNCIL

We desire to call attention to the report blanks recently sent to the local Councils of the many different states, and urge that the request of Mrs. H. C. Lobbey, Corresponding Secretary of the Texas and New Mexico District Woman's Missionary Council, be complied with by at least the 25th of June., as she is desirous of compiling her general report for the Texas and New Mexico District annual meeting, which will be in session in the city of Austin, Texas, July 6th to 10th, 1926. There is no disposition on the part of any of the leaders to appropriate any rights of any other States. The thought in mind is to obtain records of the activities of the different Councils, that they may be read for the encouragement of those at the Annual Meeting; and also that the reports may give a more definite idea of the aims and accomplishments of the Woman's Missionary Council as an auxiliary to the General Council.

There are already over twenty states cooperating in Missionary Council work, and it is an earnest desire that in each district, Councils be set in order in all the churches, as was advised by the General Council in its session at Eureka Springs, Ark., in September, 1925.

The hearty cooperation, and fellowship of H. M. Cadwalder, Chairman of the Texas and New Mexico District, have been blest of God in furthering the interests of the Missionary Council, perhaps more than any other agency, thus far, and we are trusting that Chairmen of other Districts may lend the same encouragement to their respective Woman's Missionary Councils. Romans 16: 1, 2. If this be the "Sister Phoebe" of the Assemblies of God, we are confident that none will fail of heeding the injunction of the inspired apostle.

Our Sub-District Quarterly Convention was held at Goose Creek, Texas, recently.

Brethren H. M. Cadwalder and O. P. Shirar were in charge.

Brethren Cadwalder and Shields spoke hearty words of commendation.

We append a brief list of the different items of departmental activity for the past quarter.

Goose Creek Local Council has given \$5.00 per month to the foreign fields, and contributed \$10.00 to the Needy Student Fund at Bible School, Springfield. Have a prayer chain of 46 members (men included), lasting 25 hours each week. Some have been healed, and others filled with the Spirit at the meetings. A number of subscriptions have been secured to the Evangel, and several hundred tracts given, many garments made for the poor, 350 visits were made to the sick.

Houston Councils reported:

Hospital visits, 11; Garments given, 115; Money contributed, \$192.00; Bibles given to prisoners, 26; House to house visits, 275; Religious papers and tracts, 3,768; Services held in prisons, 16; Cottage prayer meetings held, 6; S. S. Home Departments organized, 1; Family supplied with clothing, 1; Visits to sick and poor, 353; Meals to needy, 60; Subscriptions to Evangel, 9.—Mrs Jno. C. Calhoun, 2012 Chestnut St., Houston, Texas.

CHILDREN'S CORNER

MORE THAN MANY SPARROWS A True Story

"Yum! Yum!" Susie gloated over the big kettle. "I love the smell of the sponge."

"Let me smell it!" demanded Bob.

"Let me! Let me!" cried the others.

Susie held out the kettle invitingly, diplomatically. "Hold back your hair and sniff quick!"

Marian drew in a delicious yeasty breath. "Goin' to make cinnamon rolls, Susie?" she asked, her sweet lips parted in anticipation, her big brown eyes wistful.

Susie shook her head in sorrowful negation. "Mustn't, honey. Simply mustn't. We eat 'em too fast. But I'll pinch off some rolls for our supper. Grease the bread-rising pan, Marian. And Bob, go see if there are any eggs yet. When the hens begin laying again we'll have some thing to get sugar and salt and cinnamon and such things with, and I can make more good things. Give the hens some green stuff, Bob. Do something to rouse their better nature."

While Susie talked she was sifting flour into the sponge and beating it with a determined hand. "Wipe out the big dish-pan a little extra and hand it here, Marian."

Now she began sifting a little mountain of flour into the pan Marian brought, while Marian, Joyce, Anne, and Glenn watched with eager interest.

"Don't get so close," Susie chided. "It'll get in your nose and you'll sneeze and whiff it all out, and I've got to be careful." She leaned over the bin again, and brought up a sifter half full, then with a big spoon she dug into the corners and scraped it all clean. The bin was empty.

Susie stood a moment, sifter in hand, worry and indecision on her face. She considered the pan of flour, the bubbling sponge, the children's unsuspecting little countenances, and then the golden sunlight outside. Her lip quivered.

"I don't know what to do!" she murmured.

Setting the sifter down, and warning off meddling fingers, she opened the door into the living room, and went through to where her mother lay waiting for health and strength to return.

Mrs. Winsome laid by her book and smiled up at her daughter. "Umm!" she said, "I smell fresh bread!"

Susie buttoned and unbuttoned her apron in rapid succession many times. She hated to worry mother.

"I'm sorry to tell you," she began at last, clearing her throat from time to time, "but I don't know what to do. Mother, we've—we've used up all the insurance money and the hens are moulting and don't lay, and we don't have eggs to eat or sell. I don't know how we'll manage

for a few weeks. If I could leave I could get work—"

Mrs. Winsome patted the little brown hand that worked so willingly. "No, no Susie; you'll be going to school soon. We'll get along. You'll see. Don't worry, dear. You're too young to bear such burdens."

"Oh, but, mother," and to the surprise of both of them, Susie let slip a sob, "the last of the flour is in the pan! If I make up this batch of bread the bin will be empty. It will only last a few days and then what shall we do? What shall we do? I thought I'd better ask you if I should make the bread or save the flour?"

"Make it, dear, of course. We are all hungry for your good bread. We'll eat it, I promise you. And Susie," she added as the girl turned to go, "Take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? Sufficient unto the day is the evil thereof. The Lord knows, dear, that we have need of all these things. 'Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.'"

Susie eyed with mute reproach her mother lying so calm among the pillows. Mrs. Winsome's face glowed with light. Susie loved her, but how about the flour? Must she bear the worry alone? She smiled waveringly, choked a little in the privacy of the living room as she passed through, and then set her shoulders grimly.

But there was no light in Susie's face now as she stood in the kitchen. Five rounded loaves turned their brown cheeks cozily together on the table, and a delicious fragrance permeated the little house. Two rolls apiece awaited their noon appetite. But oh! how every one ate. The children gobbling the rolls (or it seemed to poor Susie they just gobbled!) scarcely pausing to chew, soon began on the first loaf, spreading each slice with butter and washing it down with milk.

"Oh, dear! dear!" sighed Susie, and she could hardly eat at all. "You must eat more potatoes, children! I—I wouldn't eat so awfully much bread!"

When, tray in hand, Susie entered the living room, she heard the murmur of an eager pleading, and she waited respectfully. Her mother was praying.

Mrs. Winsome greeted her radiantly, her own face glorified. "The Lord will provide," she whispered tenderly, as she pulled Susie's cheek down to kiss.

"Well, He'll have to hurry!" thought Susie rebelliously. She wished she had someone a little closer to depend on. Oh, if only her father were alive! But he was gone and even the insurance money he left to protect them was gone, too. That fall of mother's on the rotten old cellar step had made such a lot of differ-

ence in their lives of late. And mother didn't seem to realize it at all! What could they do when the bread was gone?

She sent twelve-year-old Bob into town to get odd jobs, but after interminable walking and ringing of doorbells he made only ten cents. It was a small and self-sufficient village.

Susie cut the last loaf and the children fell upon it. She could not tell them what lay ahead. The gnawing pain of it would come soon enough. The potatoes were low, too. Suddenly, she rose and faced the window.

"I'm not expecting any miracles," whispered Susie fiercely. "Think of the people who have starved to death. Why should God bother with us any more than someone else?"

Someone ate the last crust. Not Susie. It would have choked her.

When the dishes were done and the children outside playing, Susie took her mending and went to her mother's room. As she sewed quietly, hiding her thoughts, there came the postman's whistle, and then sounds of scuffling on the porch. Susie went out and rescued the mail from those two opposing forces, Bob and Marian. A letter to mother. A letter from Cousin Jane. Cousin was an important person. She was Mrs. Winsome's chum as well as her cousin.

Mrs. Winsome slit the letter, held it in pale fingers, and read with smiling interest. Then with tears lying unnoticed on her cheeks, and glory in her eyes, she thrust two fingers into the envelope and left them there. She extended the sheets of script toward Susie.

"You read it, dear," she said to Susie.

Susie obeyed.

"Dear Susie (Mrs. Winsome was Susie, too):

"I haven't time to write you a letter as I should enjoy doing, for Martha is away and the children are unusually noisy, but I have you on my heart. I wonder if God spoke to me this morning, Susie. For no reason I can name a verse I didn't know I knew came to mind, and I could not rid myself of it.

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings."

"Finally it came to me that that verse might mean something definite. I spoke to God about it and opened my heart. And the thought of you came instantly. I wonder if you are able to be up yet, and how Susie manages. I thought you lacked nothing; but I am enclosing a five dollar bill which I happen to have in my purse. Perhaps you can use it. If you are in trouble, Susie, dear, I shall feel humbly proud to the end of my days that God so graciously used me as His instrument. May His blessing be upon you!

"Your loving cousin,

"Jane Alder."

"Oh, mother!" Susie breathed helplessly, and then chokingly, "Oh, mother!"

Mrs. Winsome's fingers came out of the envelope bringing to view the bill mentioned. She laid it on Susie's lap.

(Continued on page 12)

God's Word About Witchcraft and Kindred Errors

An Address by Carrie Judd Montgomery

You may think that I have a strange subject for you today, as I feel sure that none of you are entangled with witchcraft, spiritism, or any such thing, but it is necessary for you to know the Scriptures on this subject, that you may be able to warn and to teach others. In dealing with the sick and afflicted people we find that many have touched this "unclean thing," and it has left the enemy's power upon mind and body, so that it must be cast out before healing comes. Many times people are in complete ignorance of God's Word, which commands them to have nothing to do with these things, and when the Word of God is shown them, they are convicted of sin, and cry for forgiveness. One lady, a Church member, cried out against the sin and negligence of the ministers who fail to warn people from their pulpits. God says, "My people are destroyed for lack of knowledge" (Hosea 4:6).

First we will turn to Exodus 22:18, "Thou shalt not suffer a witch to live." We see from this death penalty how great a sin witchcraft was in the sight of God. Now through the mercy of Christ, and through His atoning blood, such a person could be convicted of sin, and know that the penalty had been borne by Christ Himself, so that he could not only live, but be born again, and know God's great salvation and deliverance. When one has committed such a sin, which the Word of God indicates is a sin unto death, the Holy Spirit must bring deep conviction upon the erring one, that he may turn to the blood of Jesus for deliverance for spirit, soul and body. Even though people may have come in contact with these things through ignorance yet this makes it no less a sin. In the types of the Old Testament, showing forth the Atonement of the Lord Jesus Christ, there was one offering for the sin of ignorance. "If any one of the common people sin through ignorance...if his sin, which he hath sinned, come to his knowledge: then he shall bring his offering" (Lev. 4:27). I have seen so many people ill and greatly oppressed by the enemy, but when they humbled themselves, confessed their sin, and took the cleansing of the blood, they were marvelously delivered.

If you have not come in contact with people who were afflicted because of touching spiritism in some form, you may not know the awful power the devil has upon them, until they are loosed by some believer in the Almighty Name of Jesus. I have been told of unclean spirit hands passing over the body of the bound one. Another person told me of feeling demons sensibly push him off the sidewalk. Mrs. Kies tells me that nearly every difficult case she has dealt with lately has been one who has touched spiritism, fortune-telling, the ouija board, or some cult that denies the blood of Jesus, and

they can only be delivered (after confession and repentance) by casting out the demons. Praise God for the words in Mark 16:17, "And these signs shall follow them that believe; in my name shall they cast out devils..." This deliverance can only be wrought by the NAME OF JESUS, as one hides under the all-prevailing blood of the Lamb.

Look at Leviticus 19:31. Here we have the definite commandment, "Regard not them that have familiar spirits, neither seek after wizards to be defiled by them: I am the Lord your God." The words "To be DEFILED by them" express what we have referred to, the defilement that comes upon spirit, soul and body by contact with those who are possessed by these evil spirits. We find that when the Holy Spirit convicts a person of his sin in coming in contact with these demons, he is willing to confess the awful depth of defilement to which he has been subjected. Some confessions of defilement through demons are beyond words and we are glad to quickly forget some of the things which have been told us. It is perfectly easy to believe that they come direct from the pit of hell.

We will take another passage, Lev. 20:6, 27. "And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set My face against that soul, and will cut him off from among his people." God turns His face from such an one, and he is cut off from communion with God's people. It is the devil who promises people that they shall have communion with their departed ones, and he deceives them, and sends lying spirits to imitate the voices of their loved ones. It would be impossible for blessing to come to any one through evil spirits, and it is enough that God's Word utterly forbids such things. Again we see that God imposed a death penalty for disobedience on this line. The 27th verse says, "A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood shall be upon them." Praise God that the death penalty for ALL our sins was inflicted upon our blessed Saviour, and even those who have sinned after this manner can repent and plunge into the Fountain which was opened to the House of David for sin, and for uncleanness.

We will now read Deuteronomy 18:9-14. "When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or any observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these

things are an abomination unto the Lord: and because of these abominations the Lord thy God doth drive them out from before thee. Thou shalt be perfect with the Lord thy God. For these nations, which thou shalt possess, hearkened unto observers of times, and unto diviners: but as for thee, the Lord thy God hath not suffered thee so to do."

Notice that God says He drove the nations out of their lands because of these abominations. People do not know these Scriptures and they seem greatly astonished when their attention is drawn to them. We find that people get mixed up with all sorts of forbidden things. Some are deep in astrology, some are mixed up with palmistry and others with fortune-telling. All these things are forbidden by God. One cannot touch spiritism, or any of the cults which deny the blood of Jesus, without the enemy's getting some power over them.

Once in a large religious gathering I noticed a quiet, gentle looking lady who seemed to have strange power upon her and she would go through peculiar motions. I did not know her personally but God laid her upon my heart and I felt she must be delivered from the power of the enemy. When the altar service was going on I went to one of my Christian friends and said, "Look at that woman and see her peculiar motions." I suggested to my friend that we should speak to her and if she were willing to let us deliver her we should do this in the Name of the Lord Jesus Christ. We found that she was a Christian and she seemed to have a very sweet spirit. I said, "Did you ever touch spiritism in any form?" She replied, "No, oh, no." I inquired again, "Did you never go to any of their meetings to investigate for fun as some people do?" She still answered that she had never had anything to do with spiritism. I felt so impressed that the enemy had gained power over her in this way that I said, "Dear Sister, will you ask God to cause you to remember it if you have come in contact with it and have forgotten about it?" After a little she said, "Oh, I remember, I had a spiritualist doctor once when I was a young girl." I replied, "He had some power over you although you did not know it at the time. Do you want us to cast this off from you in the Name of Jesus?" She cried, "Oh, yes."

The Lord shows us in His Word that we may bind evil spirits and break their power and cast them out, so we did this in Jesus' Name and she and we realized that God had set her free. While we were praising the Lord, the enemy thought he would try to frighten her with some of his lies and she exclaimed in terror, "Oh, it is coming back again." I replied, "No, it cannot come back again, we have set you free in Jesus' Name and you are covered with His blood. We hide you under His blood by faith. Now begin to praise God." She began to praise Him and realized the victory then and there. Another sister who had noticed the strange actions of this woman came to me afterward and said, "That little woman who used to act so peculiarly in meeting, is perfectly quiet now." I told her how we had loosed her in Jesus' Name.

I have noticed that when people who have touched these occult things are in a meeting, the devil will bring forth strange manifestations from them, and then people who have no discernment come in and say, "If this is Pentecostal power, I do not want it." Beloved, it is not the power of the Holy Ghost, but it is the evil one trying to counterfeit and seeking to turn people away from the blessed Baptism of the Holy Ghost. If people desire to be filled with the Spirit of God they must first confess their sins and be cleansed by the blood of Jesus. They must confess to other Christians if they have touched any of these abominations, which God has forbidden, and they must ask believing ones to set them free before they can invite the Holy Ghost to possess the temple. Beloved, God's people need to pray for discernment. If they will wait on the Lord, He will give them discernment by the power of the Holy Ghost and they will know at once when the enemy is trying to counterfeit the work of the Holy Ghost. Before we leave this passage in the eighteenth chapter of Deuteronomy, notice the fifteenth verse, "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto Him ye shall hearken." This is a prophecy of Christ and we read further in the eighteenth verse, "I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in His mouth: and He shall speak unto them all that I shall command Him." As we hearken diligently to our blessed Lord Jesus Christ who is our Prophet, Priest and King, He will lead us aright and we shall not fall into any of these awful errors and deceptions with which Satan is binding so many people in these days.

Our next passage is 1 Samuel 15:23. Saul's rebellion against God as shown in his rejection of God's Word was so awful in God's sight that He compared it with witchcraft. "For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, He hath also rejected thee from being king." We read further about Saul, this direct statement that "Saul died for his transgression, which he committed against the Lord, even against the Word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit, to inquire of it; and inquired not of the Lord" (1 Chronicles 10:13). We read in 1 Samuel 28:3 that Saul had put those who had familiar spirits, and the wizards, out of the land. And yet in spite of this, Saul went himself to inquire of a woman that had a familiar spirit. We see what an awful sin it is to turn away from God's Word and to rebel against God.

We will now read 2 Kings 9:22. "And it came to pass, when Joram saw Jehu, that he said, Is it peace, Jehu? And he answered, What peace, so long as the whoredoms of thy mother Jezebel and her witchcrafts are so many?"

In 2 Kings 23:24 we read, "Moreover the workers with familiar spirits, and the wizards, and the images, and the idols, and all the abominations that were spied in the land of Judah and in Jerusalem, did Josiah put away, that he might perform

the words of the law, which were written in the book that Hilkiah the priest found in the house of the Lord." In the next verse Josiah is commended in these words, "And like unto him was there no king before him, that turned to the Lord with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there any like him."

We have another warning in Isaiah 8:19, 20. "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this Word, it is because there is no light in them." "NO LIGHT!" Those who turn to familiar spirits and disobey the Word of God are filled with awful darkness. "THERE IS NO LIGHT IN THEM." How terrible to be bound in these awful chains of darkness! Our blessed Lord Jesus who is the Light of the world is longing to lead them into His Light when they are willing to repent of their sin and turn to the cleansing blood of Calvary.

Turn to Malachi 3:5. God tells us in this verse that He will be "a swift witness against the sorcerers." In the verses that precede this passage we read of the Lord's coming and how He shall be, "Like a refiner's fire and like fullers' soap." May the Lord send His Spirit into people's hearts, convicting of sin so that they will be cleansed and be made ready for the Lord's coming.

In Galatians 5:20, 21 we read about the works of the flesh and here is the awful list, "Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like." We notice that witchcraft is here mentioned and it is further stated, "that they which do such things shall not inherit the kingdom of God."

In Acts 13:6-8 we read of a certain sorcerer whose name was Elymas, who sought to turn away the deputy, Sergius Paulus, from the faith when the Word was being preached by the disciples. God gave Paul discernment and power to deal with this wicked man. We read that Paul, "filled with the Holy Ghost, set his eyes on him and said, O, full of all subtily and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand. Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord."

We will also look at Acts 19:18-20. "And many that believed came, and confessed, and shewed their deeds. Many of them also which used curious arts brought their books together, and burned them before men: and they counted the price of them, and found it fifty thousand pieces of silver." We praise God for some dear people whom we know personally, who have been delivered by the blood of Jesus from

the "curious arts" and they too, have brought their books, and burned them, in the midst of praises to God for deliverance. God has led these precious ones on into a wonderful place of victory so that they are now helping others by their testimony and by their prayers.

May the Lord help us to be filled with His Word so that we may be able to warn people, that they may not get into these terrible snares, and may we be used by the Spirit of God to deliver those who are already bound. Let us remember that God has said, "that man doth not live by bread only, but by EVERY WORD that proceedeth out of the mouth of the Lord doth man live" (Deuteronomy 8:3). As we abide in Christ and His Words abide in us, our joy shall be full, and we may ask what we will and it shall be done unto us.

PENTECOSTAL WORK GROWING

Pastor J. D. Wells writes from Eureka, Calif., "When we took the work here 23 months ago there was not an ordained Pentecostal preacher in this district and now we have 7. We have two missionaries at Hoopa and expect to build a church there this summer, and we have missionaries at other places. The Eureka and Willits assemblies are in the Council and we expect three more to join this summer. We are not holding special meetings but there have been 20 saved and 7 received the Baptism here during the last few months."

BROTHER WIGGLESWORTH IN JERUSALEM

Brother Wigglesworth made us an all too short visit recently on his way back to England from Ceylon, and we are very grateful to God for sending him to us. We feared that our own Mission Hall would be too small to accommodate the people, so Brother Turnbull kindly offered the use of the American Church for the meetings. Many have been greatly blessed. We rejoiced to see the power of the Lord manifested in some remarkable healings. God's Word, which cannot return unto Him void, was given in the power of the Holy Spirit; believers were quickened; souls were saved; and three of the waiting ones were baptized in the Spirit during the meetings, two others since and "the end is not yet, praise the Lord."

We believe that the Lord will send our brother back to us in the not far distant future for an extended campaign—a few days is too short a time to reap much of the whitened harvest. Who will stand with us in faith that we will have our own Gospel Hall ready to dedicate when our brother returns? If you could only see conditions as we have to meet them you would surely "pray the Lord of the harvest that He would thrust forth laborers into His harvest field; for the harvest IS great and the laborers ARE FEW.—A. Elizabeth Brown.

What will be your choice on July 4th? The picnic or the prayer for revival; the trip or the waiting before the Lord? The thing is, What does God want?

A Plea from Santurce, Porto Rico

I have been in the work in this city since January, 1918, with the exception of thirteen months in the north and eleven months in another city of the island. In the beginning things moved slowly, but for over a year and a half there has been a steady revival. Praise the Lord. There is also a branch work in another city some eight miles away, a new work some six miles out at a plantation and in several different parts of this city which is seven miles long.

During the first years we were a few women and children, but now there are a large number of men as well as women and children. We feel the need of a building as in my dwelling house, where we have the services, only about half of the converts can get in and the unsaved have no chance. But new ones get saved at open-air meetings and cottage meetings in different parts. In a residence street and a rented house some neighbor is sure to be offended at the services and there is a rain of stones. We have had some serious times but the police have defended us of their own free will and we have seen the salvation of the Lord.

As this is the principal suburb of the capital, San Juan, lots are very high. The least a suitable lot for a building can be purchased is about two thousand dollars, and to be in best location, it would be more. We believe the coming of the Lord is so near that real estate will not be needed long, even if we are in desperate need of it now. So I have wondered if there is not some Pentecostal person who wants to invest in a city where property is always valuable and buy a lot. Then he or she can lease it for a term of years to us and we will look to the Lord for means to put up a tabernacle at as low a price as possible. The owner of the lot cannot lose it, and at the same time he is financially a foreign missionary. Of course, the Lord can give us three or four thousand for a fine lot and an equal sum for the tabernacle. But He makes us partners, and I am just a messenger to tell of the op-

portunity here. We missionaries would be glad to take a position and earn the means to support the work, but we cannot do it and care for the large congregations. Too, you home people would lose your crown if we should do your part.

I want to give a few examples of recent blessing. A nurse ridiculed this work, and later was so afflicted (I believe her husband shot at her among other trials) that she went down to the beach to drown herself. But at the beach the Lord spoke to her and at night she came to the meeting and was converted. A man who had been a convert of a Congregational church for some seventeen years, but had not known what full salvation is, came to the convention. He went forward to receive the Baptism in the Spirit. He said he saw a light like the rising sun, and fell



The congregation at Santurce

backwards against some brethren. Then he arose and praised the Lord, hopping up and down like a rubber ball. In two days he had the evidence of the Promise and now speaks sometimes in great power in tongues and also interprets. He is one who never speaks three words if two will do, but he is one we appreciate much in the work. He conducts a Sunday school for us in another part of the city. He with his family are eight, and they bring in others. This brother spoke in special power several times in tongues and interpretation, "Pray without ceasing. The Lord is at hand. Great persecutions are coming upon us. This is the devil's last battle. Be careful. Do not let him drag us down. Ask for the gifts. I (the Lord) want to pour out the gifts on thousands." The above are some of the messages as

correct as I can give them. Sinners trembled and some mockers fled, and we all are more in a position to work out our salvation with fear and trembling. Just this minute a young man who has rejected the messages and disobeyed his mother was brought here. He was struck dumb, and his brother was seriously injured by an auto. This case of dumbness brings fear on all.

Pray for us, and ask the Lord, "What wilt Thou have me to do as to a building for Santurce?" Pentecostal brethren who are not sacrificing yourselves, don't you think the Lord would be pleased if you would send in a dollar for building fund to the Treasurer, Brother Faux, and tell him it is for Santurce and there will be some baskets of dollars left over for other fields.—A fellow servant, Lena S. Howe.

BROKEN REEDS

It was the summer of 1920, and I was a Baptist missionary in Japan. I was wrecked in health nervously, and was in the mountains, at a missionaries' summer resort. There were many meetings going on for the missionaries, and one day I went to one. I heard a pastor from

America speak; but I can't remember anything but his text. It was, "A bruised reed shall He not break; and the smoking flax shall He not quench." I put my head down on the bench in front to hide my tears. Truly I was a bruised reed! I thought of my high hopes in coming to Japan ten years before; how I had left all for Christ's sake, and dedicated my life to the salvation of Japan's dying millions. Now was there nothing

left but to go back to America, a wreck in body and mind, and be a semi-invalid all the rest of my life? At that moment I cried unto God in a prayer, which He heard and answered in a wonderful way! Today I am in Japan (six years later) strong and well in body, a Pentecostal missionary, baptized in the Spirit according to Acts 2:4. All my supply of health and strength for body, mind, and spirit comes from Jesus, and from Jesus alone. "All my springs are in Thee."

But as I look back over the past, and remember these things, I cannot help but think, "What a pity that I had to return to America to learn Pentecostal truths." What a waste of precious years! There are many tired, sick, broken-down missionaries and Japanese workers in Japan, but there is not one single rest home of

any kind under any denomination. There is not a place where a worker with broken nerves, can go and stay for a few weeks to learn the truths of divine healing. There is a spiritual hunger on the hearts of workers in Japan today; but not a place where one hungry one may go to tarry for a week, and seek the Baptism of the Holy Spirit. As I thought on these things, and remembered my own past experience when no one in Japan could help me, my soul was filled with a great longing to provide a place where sick, weary, and soul-hungry workers of other denominations might come and find a Saviour, who was physician and baptizer as well; in other words, a place where Pentecostal truths in all their power might be made real to the worn-out workers all over Japan.

I had already with me three Japanese young women,—two Baptists, and one Congregationalist, who had been healed in body, sanctified, and baptized in the Holy Spirit since coming here,—and so had become workers with me here in this little corner of God's vineyard. I talked with them about taking others into our home, and they eagerly assented; for the blessings which they had received here they were eager to share with others. We had one empty room in our home; we dedicated it to the Lord, and asked Him to send in the needy.

The first to come was the wife of a prominent Congregational pastor. She had one eye that was rotting in her head, from which she had suffered agonies for three years. In less than three weeks she was healed and baptized in the Spirit. Before Christmas she went back to her family, and through her husband's church magazine her testimony went all over Japan. Then for two months we were tested; no one came, although we kept praying. From the middle of March, they commenced to come, and up to date (the middle of May) eight different ones have come. All are necessarily women, because there are only women workers here; and all are so far Japanese. I cannot tell of each case in detail, but wonderful healings have taken place, and all have been baptized in the Spirit. The diseases represented are: blind and rotting eyes, deafness, lung trouble, kidney trouble, bronchitis, and swelling of the glands of the neck. Some had two or three diseases; none have left without perfect healing manifested. (I may say that in praying for the sick in the village here I have had two cases which were failures and the patients died, as the patients were not Christians. But in all cases of those who have come to this home and stayed a few weeks, there has been perfect success. The Japanese need to have their faith built up along these lines by systematic Bible teaching).

Some came solely for the Baptism of the Spirit; and of course received Him in His fullness. We have had a regular Bible study each morning, three classes: (1) Romans (death to self). (2) All through the Bible on the doctrines of the Baptism of the Holy Ghost, and divine healing, and (3) Matthew (for those who don't know the Bible at all).

Besides those who have come into our home, some have come up from Tokyo, for day-length visits, to inquire into the Baptism of the Spirit. Two young men from a Baptist church in Tokyo come up every Sunday; they have been baptized in the Spirit. A Baptist pastor from Tokyo has come up three times, crying like a child in his longing for the Baptism of the Spirit. Pray for him; he will get his portion yet. Two prominent women evangelists from Baptist churches in Tokyo came up, and after listening to the Word on this subject all afternoon, and prayer in the Spirit all evening, they left, saying with tears, "Pray for us, we want it, too." A prominent woman evangelist of the Congregational church was with us a few days, and was baptized in the Spirit. She immediately brought her grown son, who through nervous prostration was enfeebled mentally, and rented a house in this neighborhood for him. He is coming to every church meeting and is already much improved. The same woman brought her niece with a tiny baby, all skin and bones. Both the mother and the baby were healed, but are staying in the neighborhood for further instruction.

Thinking over all these cases, I wondered, "What does God want to do here?" After much fasting and prayer, I came to the conclusion, that He wanted to open a Rest Home, where anyone might freely come and receive healing for body and brain, and the Baptism of the Spirit, as well as regular instruction in the Word to build up a permanent faith.

So you can see that the first thing that we need is a building. You can well imagine that a house rented to accommodate four workers, is crowded with ten or twelve in it. Already we have had to refuse mental cases, for we feel that they need a special room and a special caretaker. Also many of these young women, when sick, have no money, and no way of earning any. So we have to take them in on faith, and be the "good samaritan" to pay their bills. The Lord is allowing us to be severely tested along financial lines. But I want to testify that although money from America is very scarce, somehow or other, He has fed us all. He never fails us, praise His Name! We never run up bills for food, and sometimes I have felt like Old Mother Hubbard. But though the cupboard might be bare, God's ear was not deaf, and His supplies are exhaustless. Praise Jesus, He never forgets us!

Are there not some in America, who would take this work on their hearts in prayer? We can rent land for \$15.00 a month, and put up a building for \$2000.00. Or if we get some one out here to build and rent to us, we must pay at least \$50.00 a month rent. In daily expenses, \$10.00 a month pays for the food of one Japanese; and \$10.00 a month more would give a little allowance to one Japanese worker.

Pray for us. We believe that some way God will come to our rescue, and work out what He has in mind to do. We praise Him for everything.—Harriett Dithridge.

FOUR BAPTIZED

God is blessing our work. This last Sunday four were baptized in water. One of these was a Buddhist who has given his heart to the Lord, through the efforts of our railway deacon. He had been living a life of sin, and was suffering in body as the result of his sin. This brother prayed for him and the Lord healed him, and he yielded to the Lord Jesus.—Walter Clifford, Colombo, Ceylon.

MEMORIAL SERVICE FOR SISTER McPHERSON

Sister Lilian Yeomans writes from Alton, Ill.: "Have closed a two weeks' meeting with Pastor Kortkamp's splendid assembly. It was indeed a joy to behold their order and their steadfastness of faith in Christ. The faces of the choir, composed of one hundred young men and women, were enough to inspire any speaker, to say nothing of their singing, which was 'with the Spirit and . . . with the understanding also.' God owned and blessed the meetings by saving, baptizing and healing. One evening meeting was devoted to a memorial service for Sister McPherson, who garnered many precious sheaves in Alton. Her special songs were sung, one of her beautiful, simple messages reproduced and many, including Pastor Kortkamp and Pastor A. Brewer, of Pawhuska, Okla., who led the singing, told of the inspiration and uplift which was brought into their lives by her 'sweet ministry.'

SPARE THE MISSIONARY

Help the missionary. How? By giving him more time for the work and some leisure hours. How? By sending all our offerings for missions in through the Missionary Department, so that we can support each missionary and station direct from the office. How will this help the missionary? Why, by relieving him of the responsibility of taking all of his leisure time and much of his time so necessary to the work in acknowledging the receipt of your small designated offerings. Then add to this the expense in the cost of stationery and stamps necessary to send out the letters. It amounts to considerable both in time and in money. Shall we not make an effort to spare the missionary both in time and expense by sending all of our offerings to the Missionary Department to support missions?

One missionary who is largely supported by designated offerings writes as follows: "As I see things, brother, only a **united front** is going to accomplish anything for God and souls among us here in this land. Speaking personally, I think it would be the best thing for all the work to be supported from the home office. It gives one a tremendous amount of work to answer designated offerings. Most of our offerings are small, designated offerings. To tell you the truth we have no leisure time. Simply worked off our feet as it were. For when we have any leisure time, it has to be spent in answering letters."

Brethren, why not help our missionaries to economize both time and expense by supporting missions and giving them more time for real missionary work and prayer? —William M. Faux, Missionary Secretary.

IN THE WHITENED HARVEST FIELDS

TWENTY SOULS WON

Sister Elsie M. Baker writes from Percy, Ill.: "I just closed a revival meeting in Chester, Ill., in which God gave us about 20 souls. Some received the Baptism in the Holy Spirit, I also want to send a note of victory from Percy, Ill. While I was in Chester, the saints at Percy called me to take charge of the church temporarily. Since coming here, the Lord has been blessing and the revival spirit still goes on. Last Sunday evening 3 were saved and hungry hearts are tarrying for the gift of the Holy Ghost. We give all the praise to Jesus, our King."

PENTECOSTAL CHURCH BROADCASTING SERVICES

The Pentecostal church of Colorado Springs, Colo., will broadcast a service on the first Sunday of each month, and possibly, one each week. These services will be broadcasted over the Corley Mountain Highway Radio Station KFUM Mr. Corley, the owner of this station, has opened the station to us free. Our first program was put on the air one month ago and the many reports that we have received were commending us for our program.—Pastor Jack L. Nevills.

PROFITABLE SERVICES

Brother A. L. Shell writes from Excel, Ala.: "We have just closed a few days of very profitable services at two of our churches, with Elder G. C. Courtney, our assistant district chairman. Began at Excel on Wednesday, May 26 and continued over Sunday. Crowds were large; the church was wonderfully built up; and offerings were good. We began at Bratt, Fla., on June 1 and continued for four nights with equally good results. Pastors can make no mistake in having Brother Courtney visit their assemblies. He has a message for the local churches that pastors are not in position to give."

GOOD EVANGELISTIC MEETING

Brother Louis Draper writes from Bucklin, Mo.: "I came to Bucklin on April 2 and found the assembly in need of a pastor. The Lord enabled us to start a revival on April 24, which was followed up by the Spencer Evangelistic Party of Kansas City on April 28. God began to work and the crowds began to come. One feature of the meeting was the great number of unsaved people who came to hear the word. Six were saved, 11 backsliders reclaimed, and several new members united with the church. The meeting closed Sunday, May 30. I will remain in charge of the work for a while, and when the Lord leads, I will again enter the evangelistic field. We can warmly recommend the Spencer Party to those who may desire their services. Their address is 258 N. Early St., Kansas City, Kans."

"WONDERFULLY BLESSING"

Brother and Sister Stephens of Cuero, Texas write: "The Lord is blessing here and especially at Westhoff. Several backsliders have been reclaimed and God is wonderfully blessing the saints at these places."

Give the Lord your holiday. Spend the 4th of July in His presence. Gather a company of saints together to pray for world-wide revival.

SIXTEEN SAVED

Brother J. D. Courtney writes from Quincy, Fla.: "We are conducting a tent meeting in this town together with Brother C. L. Duck and wife. There is good interest shown, and 16 have been saved and the end is not yet."

A GROWING REVIVAL

Elder and Mrs. William S. Montgomery report the interest in the tent meeting they have been conducting in Orlando, Florida, since March 7th as steadily increasing. Tent crowded out Sunday night and good crowds other nights. Many have been saved and filled according to the pattern, and healings have been graciously given as God's seal upon the work. The prospect for a great revival is fine.

How would it be to make a proclamation of freedom from the bondage of the world that demands that you waste July 4th? The call for prayer for that day gives you a fine chance to not waste the day.

ENCOURAGING REPORT

Pastor Bert F. Webb of Fort Smith, Ark., writes: "We have just closed a revival in which Evangelist D. E. Collins of Okmulgee, Okla., did the preaching. We had wonderful times of rejoicing together as people came to the Lord confessing their sins and were cleansed by the blood of the Lamb, while a number of others yielded to God and received the mighty Baptismal endowment of power for service. The miraculous healing power of the Lord was manifest also. One woman in particular, who had been an invalid for years and had been unable to eat anything but specially prepared malted milk, was instantly healed and now eats anything she wishes, praise the Lord. I came to this pastorate three months ago and since that time about 30 have been baptized in the Holy Ghost. As we see the increasing attendance, both in church and Sunday school, we are constrained to praise God and go forward with renewed energy and courage. Anyone in need of a good evangelist will do well to get in touch with Brother Collins whom I can heartily recommend."

PASTOR LEAVES GOOD WORK

Brother W. B. Merideth writes from Monette, Ark.: "We have had 8 months of almost continual revival under the pastorate of our dear Brother W. H. Shands. Many souls have been saved during that time, a great many being our young boys and girls, and many of the older people have received the Baptism in the Holy Spirit. We much regret to say that Brother Shands has resigned here. He is going out in the great field to evangelize. We would like to keep him with us, although we want God's will to be done. We are at this time without a pastor so pray that God may send the proper one this way."

THIRTY-TWO BAPTIZED

Sister Ethel Musick of Anadarko, Okla., writes: "We just closed a four weeks' revival at Apache, Okla. Great numbers were saved and filled with the Holy Ghost. Thirty-two were baptized in water. A number were healed the last Saturday night of the meeting. The all-day service held Sunday was especially glorious. We took the Lord's Supper in the morning and after an old-time basket dinner, we all went to the creek for water baptismal service. Interest was still increasing Sunday night, when 12 were at the altar. We have now pitched our tents here in Anadarko for a series of meetings and desire the prayers of all the Evangel family."

Remember July 4th as an all-day of prayer.

TENT WORK IN MISSOURI

Brother Bert Talcott writes from Elvins, Mo.: "Revival fires are burning in this town. We have bought a tent for this part of the District. God is blessing and the people are getting to the Lord. Pastor M. H. Markley was with us for one week. God greatly blessed his ministry while here, and the whole country was moved to hear him, knowing his life as pastor of the Methodist Church in Elvins for several years, in which he was very prominent in ridding the place of saloons. The Lord greatly blessed him in bringing forth the Word in an old fashioned Pentecostal way, confirming it with signs following. Brother J. C. Morgan and wife of Puxico, Mo., have been with us, and have proven a great blessing in soul-winning. Pray for us as we go to Flat River and other points."

MORE THAN MANY SPARROWS

(Continued from Page Seven)

"Are you not of more value than many sparrows?" she asked gently.

Susie sobbed and then she laughed at herself for it. She hadn't meant to cry, but she was so glad! So glad! So glad! So God was as near as that? A holy joy came into Susie's plain little face and made it beautiful. "O mother," she cried softly reverently, "It's God's radio! You and Aunt Jane were tuned in! Oh, think how He could take care of all of us if only we were listening in!"—Zoe McKenzie Smith, in Sunday School Times.

HEALED OF APPENDICITIS

Answering the phone one night in Wynne, Ark., a lady's voice said, "Lillie Mae Rouse wants you to come and pray for her. The doctor says she has appendicitis." "The doctor," I said, "What has the doctor to do with it?" "Papa sent for him, but Lillie Mae doesn't want him."

So my wife and I went by for Sister Moody and we went down. We found that Mr. Rouse, the father, a railroad man, had gone off to his work, having called Dr. McKie, one of the best physicians in Wynne. Dr. McKie had come and after an examination had demanded that she go to Memphis on the five o'clock train the next morning. She refused. He abandoned the case, declaring she would not live twenty-four hours. He wired Mr. Rouse to come home, telling him his daughter would not live twelve hours. She had to be turned on a sheet, she suffered so. She was backslidden, and so we hardly knew how to proceed, as she was so very sick. We sat by her and talked about the Lord a few minutes, when she suddenly sat up. Nothing was said and she lay down again. Soon she sat up again and lay down. "Did you see me sit up?" she said. "The pain is gone and I felt like I could sit up so I tried it."

Then we went to prayer. While we were at prayer she came out of the bed dancing gaily about the room. The next morning before the five o'clock train ran, the neighbors began coming in to see her off to the hospital. She met them at the door with glad smiles telling them she was well. She walked several blocks that day to visit Sister Moody. She was healed and went back to her work, I believe the next day.—Chas E. Robinson.

ON THE TIBETAN BORDER

Our mails have been delayed a long time and we are feeling it very much these days. We are so far interior that we feel at once when we are cut off. Trouble is brewing again not far from here and we will be affected immediately things come to the head. We need real earnest prayer that we may be kept and our needs come in. Three days' journey north are two large monasteries where fairs will be held soon. I am planning to attend these. Many Tibetans will gather there and we will be able to give the gospel to many of them. There are many open doors and we are praying that we will not be hindered but that we may enter these.—V. G. Plymire.

AMONG INDIA'S SOLDIERS

I resumed the Hospital work at the request of the Military Chaplain, and that was really a good sign. He called on me for that purpose. The boys were glad to see me although they were all strangers to me, but the tradition was there. We had a nice service last Monday. Tonight I go to the Anglo-Indian Service. The village work, I am resuming when it is a little bit cooler; it is so hot at present. I hunger for the deep things of God and feel a need more than ever of going down before Him, for Him to use me.—Thomas Stoddart, Poona, India.

DELIVERED FROM PAIN

I wish to give my testimony of healing to the praise of Jesus' name. Last year, during harvest, I was gathering sacks of wheat in the field and in some way hurt the lower part of my spine, which caused me to have shooting pains down my legs and I was in agony and distress most of the time. Last Sunday, as I sat in service, I decided to come to the altar and be prayed for, and glory to God, the power of God came down on me and I began to speak in tongues and was instantly healed. Bless the name of Jesus, He is a mighty Saviour. After my healing, I was so happy and free in my spirit that I just sang and prayed out in the field as I worked. I am glad Jesus can and does set me free. He is my all in all. Just believe on Him with all your heart and He surely will deliver. Pray for me and my family.—Henry M. Breithaus, St. John, Wash.

THE MESSAGE OF THE TRANSFIGURATION

(Continued from page One)

carpenter's son. But the privileged ones saw Him as the glorified One transfigured before them, and heard the voice of God who said He was His own Son.

You may be looked upon as an ordinary individual—no glory, no halo seen about or upon you. But listen, "**Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him**" (1 John 3:2). The carpenter's Son transformed into the Son of God; the artisan, the working man, the maid, the young man, the preacher, the old man, transformed into the sons of the Most High. A high calling. Walk worthy of the high calling whereunto thou art called.

WANTED.—Position as housekeeper in Christian home or to go with Christian workers.—Mrs. Mary Weeks, Irwin, Idaho.

TENT WANTED.—The Roumanian Assembly of God of Cleveland, Ohio, would like to buy a tent which would hold 200 or 300 people. Address Michael Bogdon, 2790 E. 75th St., Cleveland, Ohio.

OPEN FOR CALLS.—Wife and I will be open for calls to hold meetings any time after July 1. Have letter of recommendation from four Oklahoma Council preachers.—C. J. Brown, Wister, Okla.

OPEN FOR CALLS IN THE SOUTH.—I am contemplating an evangelistic trip in the south and should like to hear from anyone desiring my services. Address Meyer Tan Ditter, 846 Broadway, East Providence, R. I.

OPEN FOR CALLS.—Feeling to return to the English work, I am open for calls, pastoral or evangelistic, anywhere the Lord may lead. Have been in the active ministry since 1913, holding papers with the General Council since 1923. Will gladly give reference if needed.—C. C. Garrett, Yoakum, Texas.

TO BE SOLD FOR A MISSIONARY.—Vjctrola records and books. Cortina Phone method for study of Spanish. Cost fifty dollars, willing to sell at a sacrifice.—Mrs. A. B. Nover, 73 Broadway, Rochester, N. Y.

WANTED.—I am in need of 6 good workers to go with evangelistic party. (in large tent). Anyone whose life is consecrated to God and can play trombone, cornet, or piano, and is a good song leader, will be accepted. Anyone interested, write me at once.—Evang. Firdnan Peppers, c/o Luke Davis, Breckenridge, Texas.

MONROE, IOWA.—Commencing July 4 a tent meeting will be held here. Evangelist O. J. Klink with a large tent will be with us. Address F. G. Cline, pastor.

Forthcoming Meetings

All notices of meetings should reach the Gospel Publishing House three full weeks before the meetings start. Our printers demand all copy to be in their hands fifteen days before the date shown on the paper.

Pray God's richest blessings on these meetings.

NEW ENGLAND DISTRICT COUNCIL CAMPMEETING, Wellesley Park, Oak Street, Natick, Mass., opening 7:45, June 28, running to July 8. Jack Saunders, evangelist in charge.

CONWAY, MO.—Elder Luther Chandler is announced to begin a revival meeting here on July 1, to continue two weeks or longer as the Lord leads.

CAPE GIRARDEAU, MO.—Elder D. H. McDowell, assistant chairman of the General Council, will conduct a revival campaign in the First Presbyterian church of this city, starting July 25 and will run three weeks. Neighboring assemblies are invited.—H. E. Waddle, pastor.

MARIONVILLE, MO.—Revival Campaign begins July 4th. W. O. Singletary, of Galena, Kans., will do the preaching. All day service July 4th. Basket dinner. Neighboring assemblies invited to come and take part with us.—D. G. Hutto, pastor.

RIVERTON, NEBR.—Our annual District camp and council meeting will be held this year at Riverton, Nebr., August 12 to 22 inc. Elder W. M. Faux of Springfield, Mo. will be with us, also other ministers and evangelists.—G. W. Clopine, Dist. chairman.

RINGLING, OKLA.—Our first annual camp meeting of the Southwestern District of Okla. will be held at Ringling, Okla., beginning July 31st, lasting two weeks, with Brother James Hutsell as Evangelist. Tables will be furnished by free offerings also free camp ground with wood, lights and water.

FLINT, MICH.—The Hillcrest Pentecostal Tabernacle will hold a Bible convention and tent meeting July 4-18. Pastor Paul T. Barth of Atlanta, Ga., will be in charge of the Bible teaching and we will have competent evangelists to direct and take the lead in the evangelistic services. For further information, address Elder W. V. Kneisley, 3311 Mildred St., Flint, Mich.

KANSAS DISTRICT CAMPMEETINGS (Dates Changed)

Ottawa, July 15-25. This Camp will be held in Forrest Park just opposite the A. T. & S. F. Station. There are splendid camping facilities.

Attica, July 29 to Aug. 8. This promises to be one of the big Camps this year. There are splendid highways leading to this place, also the main line of the A. T. & S. F. The camp ground will be located five miles West on the Coal Oil Hi-Way.

Woodston, August 12-22. This is the oldest Pentecostal Campmeeting in the District. D. H. McDowell, Asst. Chairman of the General Council will be the main speaker. The Camp ground is located three miles East of Woodston on the Midland trail. For further information, write to Fred Vogler, Dist. Chairman, Burlingame, Kans. There will be no camp at McCracken this year.

CANTON, OHIO.—Evangelist Meyer Tan Ditter, converted Jewish evangelist and wife will hold a campaign at Bethel Tabernacle, 313 Elgin Avenue, N. W. (west side of Waterworks Park), Canton, Ohio, July 1-11 inc. Take McKinley Monument bus at Public Square, or Tuskarawas street car going west; get off bus or street car at Elgin Avenue, and walk half a block to the church.—Herman L. Harvey, pastor.

AVANT, OKLA.—Our annual camp meeting at Avant, Okla., will convene July 14 to Aug. 15. The first three days will be devoted to a district fellowship meeting. All ministers of Oklahoma are urged to be present on those days. We have secured Evangelist S. M. Padgett and wife for the meeting. They preach the full gospel. We have a nice camp ground with plenty of water and good shade. Everybody is invited to come and work for the Lord. For further information, write Mrs. N. B. Lentz, pastor, Box 313, Avant, Okla., or Deacon R. F. Brown, Box 55, Avant, Okla.

AUSTIN, TEXAS.—The District Council of Texas and New Mexico will meet July 6-7-8-9, at the assembly, 37th St., Austin, Texas. General Chairman W. T. Gaston will be present, and also Brother J. W. Welch, former chairman. All ministers of the district are urged to be present. For further information, address Brother W. A. Baker, pastor, 3711 Cedar St., Austin, Texas, or H. M. Cadwalder, chairman, R. 4, Box 633, Houston, Texas.

HITCHITA, OKLA.—The good Lord willing, Brother Tom Stalley and I are going to start a meeting in Hitchita, Okla., beginning July 10 to Aug. 1. Everybody welcome.—Nolan Rayburn.

CASH, TEXAS.—The Cash camp meeting will begin Aug. 1. Evangelist R. M. Thomas and wife will have charge of the services. G. W. Pitts and daughter will have charge of the singing. Cash is located 10 miles south of Greenville.—J. M. Hart, Pastor.

KNIGHT, POLK COUNTY, TEXAS.—Beginning July 15 we will have an old-time Pentecostal camp meeting. Table will be on the freewill offering plan. Bring your camping outfits. Ministers and missionaries have a hearty welcome. Three services a day. Meeting will be held on the Livingston and Liberty Highway, 15 miles south of Livingston, in Polk Co.—W. H. Whelchel, Evang. Further information from Allen Walters, Knight, Texas.

DUNCAN, OKLA.—Our camp meeting will begin August 8 and will continue as long as the Lord wills. Two meals a day will be given on the freewill offering plan. All preachers and workers will be boarded free. Evangelist Guy Shields will have charge of the meeting. Everybody invited.—W. R. Farris, pastor, Box 462, Duncan, Okla.

SOUTH DAKOTA.—The second annual camp meeting of Brown County, S. Dak., will be held on Bro. Joe Thomas' farm, 1 mile south of Glacier Groveland Highway and 14 miles west of Britton. Evangelist Collins of Oklahoma will be in charge. For further information write Sec. J. L. Thomas, Amhurst, S. Dak.

WHITT, TEXAS.—Old-time camp meeting under brush arbor will begin Friday night, July 23, to continue as the Lord leads. Will be conducted by Evang. Floyd L. Hawkins and workers. Bring your camping outfit. Preachers and workers will be cared for. Services every day and night. For further information, write J. H. Baldwin, Whitt, Texas.

FINDLAY, OHIO.—The annual Pentecostal camp meeting will be held at The Gospel, West Park, Findlay, Ohio, July 10-25 inclusive. Elder Ben Hardin will be the special evangelist. Many other ministers will assist. The good Lord, with good evangelists, workers, music, water, and lodging will surely give us a good revival.—Elder Thos. K. Leonard, chairman and pastor.

PORT LAVACA, TEXAS.—Old-time camp meeting will be held at Port Lavaca from June 20 to July 11. Evangelist H. B. Laws, of Greenwood, Ark., will be in charge. A special invitation is given to all preachers, workers and missionaries. Table will be run on free-will offering plan; rooms free. Come to the coast to spend your vacation. For further information, write, J. S. Elswick, pastor.

COLORADO SPRINGS, COLO.—Our tent meeting will begin Sunday, June 6, with Brother Floyd Woodworth and wife of Pueblo as the evangelists. The tent will be located on East Pueblo Ave. and East Wasech St. We also will have tent meetings through July and August. For further information, write Pastor Jack L. Neville, 215 E. Las Vegas St., or Dr. John W. McNeil, secy., 309 E. Las Vegas St.

SHIRLEY, IND.—Summer Bible school and camp meeting, June 3-27. Evangelists Earl and Beulah Clark will assist, also Brother McClary of the Findlay Bible School. Brother T. K. Leonard will be at the camp from the 12th. Missionary Day will be June 20, when Brother Faux will have charge. The camp is located 33 miles east of Indianapolis on the New Castle traction line. Small tents may be rented. For further particulars, write Minnie L. Houck, Shirley, Ind.

SIXTH ANNUAL CAMP MEETING of the Free Gospel Assembly of Byesville, Ohio, will convene July 30 to Aug. 15 inc. Special workers are engaged; meals on the grounds at reasonable prices; tents \$3.00 per week; cots including good mattress \$1.00 per week; transients 50c per night. The National Highway to Cambridge and Cleveland and Marietta Route 8 reaches the grounds, located 5 miles south of Cambridge, O. Also the B. & O. R. R. to Cambridge, and bus to grounds, Cleveland and Marietta Div. of the Pa. R. R. direct to Byesville. For other information address J. Clark Soules, 101 So. 7th St., Byesville, Ohio.

SHERBURN, MINN. INTERSTATE CAMP MEETING, North Central District, Fox Lake Park June 18 to July 18. Evangelist D. H. McDowell Springfield, Mo., and Miss Willa Lowther of So. China, and other special workers. Fox Lake Park on the shores of one of Minnesota's wonderful lakes has every convenience. Large hotel tent on grounds, meals served at 25c. Auditorium seats 1800. Electric light for individual tents. Write ahead for reservation of tents before June 1 to secretary Mrs. Alice Schafer, Sherburn, Minn.

FORT COLLINS, COLO.—The Morton Sisters will conduct a tent meeting at this place, beginning July 11 to continue three weeks or longer as the Lord leads. Plan your vacation so you can attend this meeting. For further information write Pastor J. Logan Stuart, 818 Remington St., Fort Collins, Colo.

LOVELAND, COLO. Tent revival and camp meeting will be held at Loveland, Colo., commencing May 25 and will continue until end of August or longer. Evangelist Robert Gillespie, of Seattle, Wash., will conduct opening services. Other speakers will follow. For further information, write F. J. Cook, pastor, 603 W. 1st St., Loveland, Colo.

SHORT TERM SUMMER BIBLE SCHOOL, Sherburn, Minn., June 18, to July 18. In connection with above camp meeting we are arranging a short term Bible School under the direction of Brother McDowell. First week, Studies in Prophecy. Second week, Studies in Christian Evidences. Third week, Studies on Bible Doctrine. Fourth week, Studies on Dispensational Truth. Afternoon classes by the local pastor on Evangelism and Personal Work. Opportunities for practical work in the great evangelistic services in the evening. Further particulars from secretary, Mrs. Alice Schafer, Sherburn, Minn.—W. H. Pope, pastor.

EASTERN DISTRICT ANNUAL CAMP MEETING.—The seventh annual District Camp Meeting for the Eastern end of the District will be held from July 9th to August 1st inclusive at VALLEY VIEW PARK, Inkerman, Pa. near Wilkes Barre. Valley View Park is centrally located in the Wyoming Valley and is easily reached from all parts of the District. To reach the Camp Grounds, change to the Laurel Line R. R. either at Wilkes Barre or Scranton, Pa. Inkerman station is at the entrance of the Park. Evangelist Jack Saunders will be the leading speaker. There will also be a number of Pentecostal Ministers and Missionaries who will take part in the services. For further information write: Harold H. Moss, Secretary, 4741 Hudson Boulevard, North Bergen, N. J.

FOREIGN MISSIONS CONTRIBUTIONS

June 4 to 10 inclusive

This does not include offerings sent in for the expenses of the Foreign Missions Department. All offerings under one dollar amount to \$2.29. 1.00 Assembly of God Coalsprings Tenn; Mrs J W Golden City Mo; C J B Wister Okla; 1.10 E H Subiaco Ark; 1.15 Assembly of God S S McCracken Kans; 1.25 J S Fifth Idaho; Mrs T & Miss H T Mt Forest Canada; 1.35 Children's Missy's offering Willow Springs Mo; 1.50 J S Fifth Idaho; Mrs W F M Lango Fla. 2.00 J D I Scotia Canada; Mrs M M Altadena Calif; J F N Forgan Okla; Assembly of God S S Chester Ill; J R Sturgis S Dak; Mrs I L Brawley Calif; W B G Aquilla Texas; I E S Vancouver Canada; R C Springfield Mo; J C H Canton Ohio; Mr & Mrs B A P Chetopa Kans; Mrs W S H Athens Texas; Mrs E L D S Plainfield N J; 2.11 Assembly Seadrift Texas; 2.50 Assembly of God McCoy Texas; Peaceful Bend S S Steelville Mo; North Side S S Tulsa Okla; Mrs A C A Humboldt Ia; 2.55 J L K Pharr Texas; 2.64 Assembly of God S S Pratt Kans; C E I Caruthersville Mo; 2.85 Pent'l Assembly Gerald Mo. 3.00 C B Oswego Ill; In His Name Denver Colo; Mrs R L R Etna Pa; W M D Banquette Texas; G J Union N J; Pent'l Assembly of God Farmersville Texas; New Bethany Assembly Searcy Ark; S S Class Acampa Calif; T R W Tahoka Texas; Dorcas Band Ft Worth Texas; J B S Los Angeles Calif; Blackman S S Springfield Mo; J W S C Hale Mo; E M G New York N Y; Willing Workers Class Russellville Ark; 3.05 Assembly of God Church Senath Mo; 3.32 Assembly Leavenworth Wash; 3.50 I S S Mountain Pa; 3.55 First Pent'l Church Corry Pa. 4.00 I A C Picher Okla; S S Broken Arrow Okla; Mrs F E P Harrisburg Pa; 409 Young People's Class Russellville Ark; 4.15 Assembly of God Boyd Texas; 4.18 Mrs W Y Lamar Mo; 4.30 Miller School House Assembly Hill City Kans; 4.50 Sedro Woolley Assembly Sedro Woolley Wash; First Pent'l Church Seagraves Texas; 4.90 Mrs C F M Bardy Va. 5.00 Assembly Homer Neb; East Side Gospel Mission Daventon Ia; S & C H Ancloten Texas; M A K Largo Fla; C W S Attica Kans; Mr & Mrs M A D Arton Ala; Mrs M R T Hoey Calif; Mr & Mrs O J S New Woodstock N Y; C K Glidden Wis; Group offering Los Angeles Calif; S S Mansfield Ohio; Intermediate Class Mission Tab Kulu N Dak; F O B Johnson City Texas; C C G Yoakum Texas; Mrs A A Minneapolis Minn; I M A Becknet Texas; M J Esparro Calif; Mrs G E Rozz Wis; Assembly of God Dexter Mo; Rev M K Caven Okla; Mrs C C M Couch Mo; A Friend in Ga; Mrs A F Thore N Y; Mrs A E Camden Texas; G L E Sullivan Kans; W B M South Park Pa; E K C Madison Ill; P C Long Beach Calif; W B W Springfield Mo; R P A Medford Mass; I D Z Kansas City Mo; W H Madison S Dak; Mrs F M V Detroit Mich; M F M Los Angeles Calif; 5.25 Mrs M R T Hoey Calif; 5.34 Assembly of God S S Humboldt Kans; 5.41 Assembly of God

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