



NO. 514

SPRINGFIELD, MO., SEPTEMBER 15, 1923

Canada and Foreign \$1.50  
Subscription Price \$1.00

## At All Times

"I will bless the Lord at all times."

I bless Thee for the devious ways  
By which Thy grace has been made known;  
For rich unfoldings of Thy mind,  
For gracious help Thy hand hath shown.

I bless Thee for the darkness, Lord—  
The hours of keenest testing sore;  
For always have I proved Thy word,  
And learned to trust Thee more and more.

I bless Thee for the quiet hours,  
The calm that held my vessel still  
When feverish haste would drive me on—  
I learned the sweetness of Thy will.

I bless Thee for the lonely hours,  
The watches in the desert drear;  
For ever closer hast Thou been  
When seem'st that no one else was near.

I bless Thee all times, precious Lord,  
Never an hour I do not prove  
The sweetness of Thy tender grace,  
The greatness of Thy mighty love.  
—Alice Reynolds Flower.

## THE STROKE OF GOD

John Wright Follette

Remove thy stroke away from me: I am consumed by the blow of thine hand (Ps. 39:10).

We have in the text before us part of a prayer of David. Under severe pressure and trial when reason was unable to discern the purpose of the stroke, and faith was too feeble to trust, he cried out in distress, "Remove thy stroke away from me, I am consumed by the blow of thine hand."

It is not my object to treat this verse textually and confine the message to God's personal dealings with the psalmist, and perhaps trace out reasons why the Lord should desire to consume his strength. But rather let the text serve as a theme, "The stroke of God." To many hearts no doubt this thought is not pleasing. God is revealed in His Word as a God of love and so the idea of His hand falling with a stroke upon one of His children may seem strange or even unkind. For this reason I trust the interpretation given in this message may help to clear the vision; quiet fears; subdue too quick judgment and inspire faith to trust an all-wise and tender Father.

The first thought suggested by these words, "The stroke of God," no doubt brings to us the scene of Calvary. The rugged cross rises before us and again the story of God's judgment upon sin flashes across our minds. I trust it is so. For the first and supreme interpretation of these words centers here. God is holy, He hates sin; with no degree of complacency or shadow of compromise can He look upon it. Holiness and hatred of sin, like His every other attribute, is living and active and must manifest itself. His holy wrath at sin must strike. So to save humanity and bring us to God, Christ not only bore our sins but He became sin that we might enter into salvation. He became the victim upon which the divine wrath, the judgment of God struck. This is the story of the cross. The picture is given to us in prophecy:

Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God and afflicted.

But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

The literal translation for the Hebrew for "hath laid upon" is "caused to strike upon." Therefore in considering the stroke of God upon the hearts of His children let us not confuse it with the thought of His judgment upon sin. Christ has successfully and satisfactorily met the judgment for our sins and paid in the full penalty required by the justice and holiness of God.

But there is another sense in which to consider this theme. It is not in relation to the sin question or the sinner, but has to do with the saints and especially those who are seeking deeper fellowship and conformity to the likeness and image of Christ. "Struck dumb by God," are the strange words that the Spirit brought to my heart over and over again as I was pondering the thought that holds our attention just now.

In the natural we have all seen the unfortunate people whom we speak of as deaf, dumb and blind.

The physical deprivation of hearing and sight is indeed a calamity. How thankful we should be that we are hearing of His marvelous work and healing power and many who have hitherto never seen, heard or spoken are being healed, and in answer to prayer and faith are entering upon the use of all their faculties. Such actions are indeed miracles and are truly wonderful to witness.

For a little while let us consider our spiritual natures and one of the many miracles that God is performing for us in this realm of the soul and spirit. Do you know that the greatest miracles of God are not necessarily those which have to do with the physical life? But because such miracles, as the healing of the deaf, dumb and blind and other marvelous works are in the realm of the physical they appeal to the natural man and arouse unusual attention. The natural man desires to hear, see and feel, consequently the spectacular has a wonderful fascination for him. It excites his sense of wonder and amazement and leads him to delight and rejoice in the strange and unusual manifestation wrought through the power of the Holy Spirit. This condition is not only common today where the Lord is pouring out His Spirit in miracle working and signs and wonders, but in the days of Christ the same effect was produced. Human nature (flesh) is the same yesterday today and forever. The human and unspiritual life manifests itself the same, today as two thousand years ago. Because the people got their eyes upon the things seen; sought to gratify and please their sense life, by the use of miracles, and rejoiced in the power and use of the same, the Lord was led to rebuke them and give them words of correction.

The next day after the miracle in which he fed five thousand the crowd continued to follow the Lord. What was the motive? Was it because of intense hunger for God and seeking of life? Were they starving in heart and longing to feed upon the bread of heaven? Not at all. Christ discerned their hearts and, knowing the human desire to first attend to the physical need and comfort, rebuked them.

Jesus answered them and said, Verily, verily I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life (John 6:26,27).

Let us not deceive ourselves. The fact that thousands press their way to the scene of miracles is no sign that they are hungry for God. Would to God they were! The loaves and fishes still appeal to mankind.

When the miracle fails to lead one past the satisfaction of human hunger or physical relief and does not bring him in touch with the bread of life, it has lost its purpose.

Christ saw the frailty of the flesh and the tendency to rejoice in power when it moved upon the natural, and wrought signs and deliverances unusual and marvelous. Therefore He sought to lift their vision, and to bring them into another realm where they might

witness and rejoice in miracles of a moral and spiritual character. That is why He speaks as He does in Luke 10:19, 20.

Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you.

Notwithstanding, in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

The fact that power was given to triumph over sickness and disease was truly wonderful, divine! But to triumph over man's nature, his sin and moral conditions was more lasting. Even the sick whom Christ healed died at last. A miracle upon the physical or natural plane is after all fleeting and vanishes. Not so in the realm of the Spirit. The miracle wrought every time a soul is born again, or when God by His Spirit triumphs over the old creation and brings a trusting heart into fuller realization of the divine life is lasting and endures through the ages to come. To rejoice in the fact that God has touched my physical body and wrought a miracle (which fact is true) is one thing, but to know that my name is written in the Lamb's Book of Life and that I am born of God is greater.

Why is it that it is harder to realize this truth and to enter into the spiritual phase of the subject of miracles as Christ desires us to do? Is it not due to the fact that (even as Christians) we are too much creatures of sense?

God has given us a body in which we tabernacle or dwell. We are given five senses which act as reporters to us concerning the world in which we live. We see, taste, hear, and smell and the natural man conducts his life accordingly; orders his steps and lives what we call the natural or physical life. These senses were in the original purpose of God no doubt to act as servants and aids to us, but since the fall, the physical has triumphed until today as a rule, man is held a prisoner to his sense life. This is the inheritance which we have from our ancestors and is sometimes called our old creation. It is governed by sight or the report of our senses.

The spiritual life is supernatural or above the natural. We are now as Christians introduced into another realm, elevated by the Spirit onto another plane where faith is the governing law or power. It is the work of the Spirit in our lives today to bring us out from the bondage and control of the old life, physical and natural, and to adjust us to God so that we shall truly, "live and move and have our being in God," or as the Word says, "be seated with Christ in heavenly places." This does not mean that we are to become fanatical and disregard the body which God has given us and by unwise rules and extreme and foolish procedure to extricate ourselves from the natural life with all of its activities. We are to recognize the body as our only vehicle or medium of expression in life. Even Christ bore the human frame. We are to let it serve us as an accommodation while our souls are in training and our spiritual life is maturing for the next age. We are to regard the body and its needs and seek to glorify God in the same. 1 Cor. 6:20:

For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

But to let the laws of the natural and the life of the physical dominate is deadly to all spiritual development.

Think you it is a small matter that God is able to take a person born of the earth, bound by its laws, and held under the power of the old or creation system, and by His marvelous work of the Spirit transform him and bring him into the life of the Spirit that he can fellowship with his God? This is indeed a miracle.

In order to do this God must bring us as Christians seeking the deeper life, more and more out from under the bondage of the natural. We are to walk now by faith, therefore He strikes a blow as it were at the sense life. As we yield to the Spirit and walk by faith He delivers us more and more from its control. He seems to delight in making the cross to triumph over every phase of the old creation. In the beginning in the garden of Eden it was through the sense life that Satan made his appeal to Eve. Of course it was not primarily the physical act of eating the apple that caused the fall. Eve consented in her will and the moment she thus surrendered Satan triumphed in her soul. The literal act of eating the apple was merely the outward expression and enactment of the moral and spiritual failure within. The sense life was his approach, she saw, heard, and tasted.

Now in the deliverance of the cross, the victory consists in triumph over the sense life so that we are no longer moved by their reports no matter what their messages may convey, be they pleasing or threatening.

If we are to walk in the new creation and maintain a spiritual life with its proper development, we are to be blind to the things seen, deaf to the voices of earth and dumb as far as speaking our words of judgment. This is why God seeks to make us, as it were, deaf, dumb and blind. What leaps and bounds the people of God would make in the new life were they to yield to God's stroke and suffer the crucifixion of the old life.

In thinking of the theme the Spirit brought to my memory the picture of Christ as the perfect servant. This type of the Lord is so suggestive in connection with this study. Isa. 42:19, 20:

Who is blind, but my servant? or deaf, as my messenger that I send? who is blind as he that is perfect, and blind as the Lord's servant?

Seeing many things, but thou observest not: opening the ears, but he heareth not.

Here the Lord is presented to us in such an unusual character. The perfection of the servant lies in the fact that He has suffered the stroke of God and no longer sees or hears from the human side of life.

(To Be Continued)

"How I Got a \$30,000.00 House by Faith," is an article by "Sister Abigail," of "Little Is Much When God Is in It" fame, that appears in "Our Pentecostal Boys and Girls" for September. Send 5 cents for the 5 September numbers of this paper, or better still send a subscription of 60 cents and have every issue of the paper (52 numbers) sent to you for a year. We are finding the grown-up folks are enjoying this paper as much as the children.

"If we act only because our path is clear of difficulty, this is not faith. Faith acts upon God's Word whatever the difficulty; and to walk by faith brings highest glory to God; but it is a crucifying the flesh."

## The Pentecostal Evangel

Published Weekly (50 issues a year)  
Stanley H. Frodsham, Editor

Publishing Office, 336 West Pacific Street, Springfield, Mo.

Subscription Price, \$1.00 per year. Canada, \$1.50 per year (to pay for extra postage). Gt. Britain, 6/3. Please send International Money Orders or British P. O. Orders to pay for British subscriptions.

Price of Bundles, 12 copies, 24 cents; 25 copies, 45 cents; 100 copies, \$1.80. Club rates discontinued.

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.

The Pentecostal Evangel is the official organ of the  
GENERAL COUNCIL OF THE ASSEMBLIES OF GOD,  
Springfield, Missouri, U. S. A.

J. W. Welch.....Chairman Stanley H. Frodsham.....Secretary

### SHALL WE COMPROMISE ON OUR PENTECOSTAL TESTIMONY?

"Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him" (Matt. 3:13). From Galilee—not from Jerusalem, not from the temple, with no authoritative license of the high priest, with no escort of priests. He came from despised Galilee to Jordan, to one who was "extremely unorthodox," uncouth, unpolished by human agency, but to one fitted by God Himself. Just a voice crying in the wilderness! Yet he was the one chosen to baptize Him who came from heaven. The high priests were not even invited to be witnesses of the ceremony, and of course did not hear the voice from heaven which said, "This is My beloved Son, in whom I am well pleased." But WE have the record, and we believe what John and a few others saw. It could be called a private or semi-private baptism for public ministry.

The high priests were being anointed for their office, but the man-anointed ones had no part in witnessing the God-anointed One. They had no part nor lot in the matter. Therefore they did not understand. Not to understand is to misunderstand. Misunderstanding leads to detraction and persecution.

"Who gave Thee this power? By what authority doest Thou these things?" If they knew what John knew they would never have asked this question. This baptism and subsequent anointing was unofficial, unsanctioned by the religious authorities, and therefore belittled by them. Christ never told them of His baptism, how the Holy Ghost came upon Him, or of His Father's voice.

"Whence cometh this authority?" He did tell them, "The works which the Father hath given Me to finish, the same works that I do, bear witness of Me—prove My authority—that the Father hath sent Me." He was anointed of God and went about doing good, and healing all that were oppressed of the devil; for God was with Him. The high priests were not called in as co-partners, were not consulted, hence the opposition.

Christ never sought to compromise with the religious leaders of His day. He kept in touch with the One who was the source of His power. When the people would proclaim Him king He refused it. He never carried favor with Nicodemus. He never asked Nicodemus to use his influence with the other rulers of Israel. He told Nicodemus the truth.

God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with Him. He kept the anointing. He kept His Father's presence. Yes, even in the company of

publicans and sinners and of Simon the Pharisee. He went in their company as a witness and not for conference.

They misunderstood His anointing and said, "Thou hast a devil, and casteth out devils by the prince of devils." Christ knew the meaning of the words, "Woe unto you when all men speak well of you."

His disciples fared no better. They went from the company of the Sanhedrin to their own company, and got reinforced to fight the Sanhedrin in preaching the truth and performing signs and wonders in and by the power of Jesus Christ.

This non-compromising spirit was passed on to Stephen, and its influence and power affected Saul, and Saul affected the whole of the religious life of Jerusalem and beyond. "These men have turned the world upside down." The non-compromising spirit of the early disciples won the greatest living force in the religious life of Judea of their day, even Saul. The man who was exceedingly mad against Jesus in turn became exceedingly mad against him who was the author of all the persecution, even Satan.

"Lord, what wouldst Thou have me to do?" Paul had the mantle of Christ upon him and he too was anointed with the Holy Ghost and with power; and he went about doing good, and healing those who were oppressed of the devil; for God was with him. Paul was no half-way man. He faced his opponents in Jerusalem and Cesarea and also in Rome. If a man of God has the patronage of heaven he need not cater for the patronage of earth.

The deputation of the Pharisees went to John—they could not bring John to Jerusalem. And John attempted the almost hopeless task of bringing the Pharisees to God. The Pharisees decided that John's ministry was of man, and thereby put themselves outside the pale of receiving divine ministrations. The religious men today are judging God's outpouring of His Spirit upon men and women, and as they judge they put themselves outside the pale of receiving divine help. The common people believed in John the Baptist and the common people heard Jesus gladly. Christ does not need patronage. He needs worship, service, loyalty and obedience.

There is enough anointing for those who need the same and God can and does anoint for service by the Holy Ghost, and it is His purpose that His anointed ones shall go about doing good, and healing all that are oppressed of the devil. John dared not move from his position and could not exchange the camel's hair garment, the locusts and wild honey for the priest's dress, the fat of lambs, and the new wine that they indulged in. He would have lost his power, lost his position, and would have lost the wonderful high calling of being the forerunner of the Messiah. He was the harbinger of the first coming, and God wants harbingers of the second coming. Don't compromise, forfeit, sell nor barter your high calling.

David in Saul's armor! John the Baptist in Caiaphas' priestly garments! Both would have been a failure. Steer clear of both. It is God's command for His baptized saints. Amen.

Pray for the General Council meeting, to be held at the Salem Church, St. Louis, Mo., Sept. 13 to 20. Try to be with us during these days. When you book to St. Louis, ask your ticket agent for a Certificate Receipt. If as many as 250 attend you will be able to return for half fare.

### ARE WE TO LOOK FOR ANOTHER OUT-POURING?

Those two disciples on the road to Emmaus had been expecting great things. The great thing had happened. They were dejected, disappointed. Why? Because their viewpoint was wrong; because they did not understand the Scriptures.

Neither the Scriptures nor the condition of affairs was changed to meet the men, but the men had to be changed to understand the Scriptures. That's the key to religious conditions of today. Even after the resurrection, Peter was in the same condition. He was called to be a fisher of men, and yet he went to catch fish for his living. Christ had to tell those men on the road to Emmaus they were slow of heart to believe the Scriptures. Increased heart action was necessary and that led to hearty action when they went immediately back to Jerusalem with the good news.

Then the Lord appeared to the disciples on the lakeside and again opened the understanding of others. Understanding of what? God's plans and purposes as foretold in the Scriptures. Doubtless Joel 2 was pointed out. He said, "Ye shall receive power after that the Holy Ghost is come upon you." What for? To bring out the prophetic Scriptures, and to be witnesses how they should be fulfilled.

After the Day of Pentecost the one hundred and twenty people who had this experience were not relegated to a back seat and were not set aside for another group of people. The Holy Ghost does not supplant the Holy Ghost. He augments. The upper room is not supplemented by a modern skyscraper. There are plenty of religious contractors ready to build skyscrapers with sumptuous elevators providing free rides. The temple was higher than the upper room, but it did not catch the Spirit. Neither was the upper room supplanted by one of the many branch courtrooms of the temple. But a great company of the priests were obedient to the faith. What did that mean? That they did exactly what the three thousand did on the day of Pentecost—repented, were baptized in the name of Jesus for the remission of sins, in order that they might receive the gift of the Holy Ghost. The priestly robes had to be left on the banks of the river and they had to go down into the water like the publicans and sinners.

"Oh yes, God is going to set aside 'Pentecost' and raise up another people!" Who, please, are going to be the other people? The other people will be exactly the same as the first people, and who were the first people? They who believed the Scriptures that "in the last days," saith God, "I will pour out of My Spirit upon all flesh." Therefore the people who receive God's richest blessings in the last days will be the ones who believe the Word of God for a fuller outpouring of the Spirit. So the statement of these individuals is true and it is not true. It is true if Pentecostal people do not continue to believe the Word, "In the last days, I will pour out My Spirit upon all flesh." But it is not true if they DO believe that God is going to pour out His Spirit.

The first people in the upper room believed the Word. God blessed. The modern upper-roomers can still be blessed by simply believing the Word. It is not a case of setting aside one set of people who have been blessed, but not so fully blessed as expectation hoped; it is a question of the people who will pray

and dare to believe that God will supplement the earnest by the latter rain, the deluge which He has ready.

Therefore the present Pentecostal people and those outside, and those dissatisfied within the ranks, can all get together and pray for the greater things which their illuminated mind and dissatisfied heart is crying for.

You say, "'Pentecost' has not come up to God's standard." That is not the point. God's standard has not been fully unfolded. Get together, pray together, for the full outpouring of the standard set forth in Joel 2 and other prophecies.

Don't point the finger at each other, but all point the finger at the promises which are waiting to be fulfilled, and the larger the section who claim the fulfillment the intenser and the larger will be the outpouring. God is not a God of sections. Men form themselves into sections by dissecting and dividing up the promises.

God's plan is "All flesh!" His time, "In the last days!" True wisdom is to seek the fulfillment, recognize it when it comes, and rejoice that God is true to His Word. Amen.

### A FEW "DON'T'S" FOR PREACHERS

Don't say, "God help you to see this," but rather, "God help me to make the truth so clear that a child can understand it." Possibly, after all, your preaching may not be as profound as you think.

Don't say, "Do you see it?" but rather, "Do I make it clear?"

Don't tell the people how much longer you could speak on the subject; they may feel bored already.

Don't tell the people what a "big" subject you have on hand; it may be condensing is needed. But after all if it really is "big" folks will likely see it.

Don't be a clown or acrobat, thinking that power means "horse-power." The people remembered what Jesus said and not how he jumped or acted. He sat down, opened his mouth, and taught them saying, not screaming.

Don't scold the people for being unwilling to hear long sermons. Make them so interesting that they will forget the time.

Don't tell the people all the bad things you know about the church and ministry. They know too much of that already. Bad as Saul was, David said, "Saul and Jonathan were both lovely and pleasant in their lives."

"Whatsoever things are lovely and of good report, think (and speak) on these things."

Don't overwork that personal pronoun "I"; John wrote the whole Gospel without using it one time. Isn't that admirable?

Don't indulge in a self-congratulatory smile every time you get eloquent or make a point. Give God the glory.

Don't tell the people what you think or what your idea is. Others think and have ideas, too. Tell them what the Book says.—J. P. Moore, in Gospel Banner.

God kills to make alive. He smites men's consciences to make them judge themselves. The first great step when a man desires to be saved is unqualified self-condemnation. Sin unconfessed is imputed; but sin confessed is blotted out by God. The sinner, coming in the name of Jesus, has a title to life: the ground of that title is the very name and justice of God.

DAILY PORTION FROM  
..THE KING'S BOUNTY..  
Mrs. A. R. Flower

**Sunday.**—"And He shall sit as a refiner and purifier of silver: and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness" (Mal. 3:3).

"Patience, suffering soul! I hear thy cry,  
The trial fires may glow, but I am nigh.  
I see the silver, and I will refine  
Until My image shall upon it shine.  
Fear not, for I am near, thy help to be;  
Greater than all thy pain, My love for thee."

**Monday.**—"I have esteemed the words of His mouth more than my necessary food" (Job 23:12).

Not a cursory reading, nor a hit-and-miss rambling here and there in God's Word, but a regular, continued searching thereof, not omitting any part, is the course we must follow to have our spiritual life normally sustained. Mark the leanness of those souls whose feeding is spasmodic and light. Starvation is written across their spiritual life and the bones that protrude witness to the lack of hiding God's Word in their hearts. Full obedience to the Holy Spirit will mean that we not only will find, but we will eat God's Word, digesting and assimilating the same, until it does become not only the strength, but the joy and rejoicing of our hearts.

**Tuesday.**—"Go out into the highways and hedges, and compel them to come in, that My house may be filled" (Luke 14:23).

The story is told of a fond mother who wished to find her fallen daughter. After many years she had her photograph made with the words underneath, "Mother is praying that you will come home," and had copies put in places where the girl would most likely see one. She did, and came home. Jesus is God's photograph; the gospel is the message. Moved by the Holy Ghost with a like mother-heart yearning over souls, should we not bring the message quickly to those in the depths of hopeless despair the world around.

**Wednesday.**—"For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection" (Rom. 6:5).

"Believer, claim in faith the death and the life of Jesus as thine. Enter in His grave into the rest from self and its work—the rest of God. With Christ, who committed His spirit into the Father's hands, humble thyself and descend each day into that perfect, helpless dependence upon God. God will raise thee up and exalt thee. Sink every morning in deep, deep nothingness into the grave of Jesus; every day the life of Jesus will be manifest in thee. Let a willing, loving, restful, happy humility be the mark that thou hast indeed claimed thy birthright—the baptism into the death of Christ. "By one offering He hath perfected forever them that are sanctified." The souls that enter into His humiliation will find in Him the power to see and count self dead, and, as those who have learned and received of Him, to walk with all lowliness and meekness, forbearing one another in love. The death-life is seen in a meekness and lowliness like that of Christ.

**Thursday.**—"And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord" (Luke 22:61).

"Tis the look that melted Peter,  
Tis that face that Stephen saw,  
Tis that heart that wept with Mary  
Can alone from idols draw.  
Draw and win and fill completely,  
Till the cup o'erflow the brim,  
What have we to do with idols  
Who have companied with Him?"

**Friday.**—"Thou, O God, didst send a plentiful rain, whereby Thou didst confirm Thine inheritance, when it was weary" (Psa. 68:9).

How heavy the atmosphere before a thunder storm! How parched the ground—how wilted the vegetation—how fainting the people! But see yonder flash of lightning—now it is nearer; hark to the ominous roll of thunder! God's voice is in the heavens. See the rain is upon us—not a gentle April shower,

but a drenching, sod-soaking gusher. For an hour the rain pours. And now will you look—the dust is settled, the sky is clear overhead, and God's bow of promise is yonder in the east. The atmosphere is clear—all nature rejoices in her freshness, the very leaves of the trees are clapping their hands for joy—and mankind sings forth His praise. It is God's rain. Send, Lord, such a spiritual gusher over all Thine inheritance today. Naught else can settle the dust of controversy and dissensions; can clear the atmosphere of doubt and perplexity; naught else can revive Thy people that they may stand forth radiant in the glory of Thy power.

**Saturday.**—"He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen" (1 John 4:20)?

"It is easy to think we humble ourselves before God: humility towards men will be the only sufficient proof that our humility before God is real; that humility has taken up its abode in us, and become our very nature; that we actually, like Christ, have made ourselves of no reputation. When in the presence of God lowliness of heart has become, not a posture we assume for a time, when we think of Him, or pray to Him, but the very spirit of our life, it will manifest itself in all our bearing towards our brethren. The lesson is one of deep import: the only humility that is really ours is not that which we try to show before God in prayer, but that which we carry with us, and carry out, in our ordinary conduct: the insignificances of daily life are the importances and tests of eternity, because they prove what really is the spirit that possesses us. It is in our most unguarded moments that we really show and see what we are. To know the humble man, to know how the humble man behaves, you must follow him in the common course of daily life."—Andrew Murray.

#### A PRECIOUS THREEFOLD LINK

1. Peter's precept, That ye may grow (1 Peter 2:2).
2. God's purpose, That ye may show (1 Peter 2:9).
3. Paul's prayer, That ye may know (Ephesians 1:18).

#### THE DAY OF THE LORD

There will come a time,  
When God's righteous indignation  
Will reach its culmination,  
In swift precipitation,  
Of fiery tribulation,  
Upon every land and nation.  
But, thank God, there's consolation,  
In the blessed information,  
That, with full and free salvation,  
And a life of consecration,  
We may find emancipation,  
From the terrors of that time.

—C. S. Tubby.

"Thy servant kept his father's sheep, and there came a lion and a bear, and took a lamb of the flock: and I went out after him, and smote him, and delivered it out of his mouth. . . . Thy servant slew both the lion and the bear: and this uncircumcised Philistine shall be as one of them, seeing he has defied the armies of the living God. . . . The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he shall deliver me out of the hand of this Philistine." David did not spring from nothing into a full-fledged giant-killer. The qualities necessary to meet that supreme test of his life had been developed by meeting and conquering other and lesser trials (though at the time they must have seemed tremendous). Faithfulness in daily duties had furnished him the opportunities for developing the qualities which he so needed when the supreme test and the great opportunity came. So "count it all joy when ye fall into divers temptations, KNOWING THIS, that the TRIAL of your faith WORKETH patience" (steadfastness, endurance, dependability. James 1:2-4).

## MARVELOUS HEALING OF TUMOR

One morning I awoke and, putting my hand on my abdomen, a little to the right discovered a bunch as large as a base ball. I was never examined only as the sisters would lay their hands on and pray. At this time I was working in a laundry. At night before retiring, I would lay my hands on my afflicted part and plead the blood. I kept praying, but realized it was growing larger. But to me the welfare of souls and our work at the mission was much more important than that. I felt like leaving it in the hands of a loving Saviour. I would commit everything to my blessed Lord and then go to work for Him as though nothing was the matter. The salvation of souls was uppermost in my heart.

On February 1, 1916, my niece was taken to the hospital and operated on for tumor. The first time I went to see her, she said that she wished I was where she was. I said, "Oh no, not for me; I'm going to trust the Lord." "Well," she said, "if mine weighs 15 pounds, yours would weigh 30."

Then the pastor in our little mission went away for a short time. After he came back, on April 15, 1918, we were married.

On November 1, we moved into a big hotel that was known as the Cayuga House. The Lord worked in a wonderful way. Souls were saved and baptized in the Holy Spirit. But I was not able to do the work and could not get the help I needed. While there we had four conventions, and truly they were times of refreshing.

The last of August we were getting ready for the third convention. While I was working I heard a real voice speak to me as plainly as a person, "You'll get ready for one more convention." I told my husband. He said, "That's not so; that is the voice of the devil; don't you harbor that thought for a moment."

My tumor at this time was very noticeable and I was suffering very much in my right leg, between the knee and hip; for which I was continually asking the saints to pray. Although I did not say much about my trouble, they could see I was getting into a critical condition. About two weeks before our last convention, on Sunday, while praying, the Lord said, "Why stay here in this big house any longer, when you can move down into the little house on S. Meadow St., away from all the noise and confusion and hard work?" Oh, how I felt! for the Lord was working. I shed some bitter tears. I told my husband. He made no reply, but in a few days I heard him tell some one that we would move the first of November.

The last Sunday I went to the mission hall I fully realized my condition. I got to my feet and cried out that what was done would have to be done quickly. Then we fell on our faces before God and began to pour out our hearts in my behalf. I listened for the voice of God, and heard Him say these words, "Come

life or come death?" But I did not want to hear it. I would shake my head and cry out again. But the third time I had to recognize the voice of God; and from my heart I said, "Yes, Lord, come life or come death." Well, husband got our house settled just in time; for I was taken with a hemorrhage on the 19th of January.

My sister from Groton came on the 21st. She said, "I'm scared at the condition that you're in, and that you are on your feet." Well, I kept up until the 23rd; but kept getting weaker and weaker. I got up and dressed and slid down the steps. My husband drew me in my chair and put me to bed. I got weaker and weaker having hemorrhages continually. The saints stood right by us in prayer. Now I had to be turned on sheets. I suffered every 15 or 20 minutes. I looked like a piece of marble. The saints would gather in the adjoining room and pray. My nervous condition was such that I could not bear any noise. I had two bricks under the foot of my bed and no pillow. My husband was so devoted he slept on a cot in my room where I could call him.

The spirit of prayer came on me one night and I, prayed so loud I could have been heard a block. The devil kept saying, "You're so weak they'll stop your praying;" and I kept saying, "Oh Lord, don't let them stop my praying." Husband said, "Pray just as long and as loud as you want to; no one will stop you." The hemorrhages got so bad that I would sink away and seem to be almost gone, and with a gasp I'd say, "Don't stop fanning." Husband said, "Don't worry, I'll fan you as long as you want me to."

When I could, I said, "Dearie, have you given up the last hope?" And in a voice that was so strong, and I was so weak, he said, "No, and I never will till the last breath is gone." It was rumored all around that Mrs. Ayers wouldn't be here long; that it was only a matter of time.

Husband said to me, "Don't you think we had better have a doctor?"

I answered "No."

He said, "We think you had better."

I answered, "Just as you say."

So the doctor came and looked at me. I looked much more like a corpse than a live woman. He said that there was not a shadow of a chance without an operation; and that was one chance in a thousand; and that I would have to go to the hospital, for I would die anyway if I stayed here. And I was so weak, both in mind and body, that I consented. That was the sixth day of February, 1920.

The doctor sent the ambulance. Mr. Ayers went with me. I was there two days and two nights. How I longed to be at home where the tender loving hands could care for me. Well, the second day, at night, on the 8th day of February, two nurses came in and wheeled me the length of the hall and into another ward.

I did not know why; but when I got there I saw that that was where they took the hopeless cases. In a few minutes my husband came. They told him where he would find me. I had thought just before he came in, "If I could ever get my arms around his neck again I would never let him go in this world." When he came in I said, "I won't be here in the morning." He looked around, took in the situation, and said, "Wife, I am going to take you home." He asked the doctor if he would discharge me. The doctor said "No." Then husband said, "I am going to take her anyway." The doctor answered, "Well, take her if you want to; she'll die anyway." It hurt me worse to ride home than it did to go for I was so sore.

The adjoining assemblies were all holding me up in prayer. For a few days after I got home there did not seem to be much change. Then a slight improvement was noticed. Then husband would come in and raise me up for about a minute; then I would be glad to lie down again. The last of February I began to sit in the wheel chair; but couldn't take a step. I would sit up a few minutes then lie back on the bed. It was then that I put my hand where the tumor had been and IT WAS ALL GONE! Praise the Lord! I called husband to come quickly and see that there was no bunch there. It had all gone.

"God moves in a mysterious way

His wonders to perform—  
He plants His footsteps on the sea  
And rides upon the storm.

Deep in unfathomable mines  
Of never failing skill  
He treasures up His bright designs  
And works His sovereign will.

His purposes will ripen fast,  
Unfolding every hour;  
The bud may have a bitter taste,  
But sweet will be the flower.

On March 11, we went to Elmira, a distance of 36 miles, to a meeting in the mission there. Some said it seemed almost as if one had come back from the dead. Mr. Ayers had given up his meetings entirely, during my sickness, to the people of the assembly. They told me that one night while they were down praying, he opened the door and walked in and said, "Dear ones, hold on a little longer; don't give up yet." And they seemed to take a new hold on God.

Well, praise His name, that was three years ago; and now I am going all over with my husband in the car, and am doing my own work; and if you were here you would know how much company I have (or rather the saints that come). We have three meetings on Sunday and four through the week.

I want to say it is to God I give the glory. It is through Jesus and His shed blood that I am what I am.

"Now to the King eternal, immortal, invisible, the only wise God, be honor and glory forever and ever. Amen."—Mrs. A. C. Ayers, 521 South Meadow St., Ithaca, N. Y.

## FROM BABEL TO PENTECOST

When nineteen years of age I was converted in a Salvation Army meeting in the city of Cleveland, Ohio, where I lived at that time with my parents. I at once became a recruit, and shortly afterwards was sworn into the ranks as a soldier, and then on up the military system ladder to a field officer. I sought the experience of sanctification as a second work of grace taught by the Salvation Army, but could not find real soul satisfaction.

After two years I became dissatisfied with that movement and associated myself with the Free Methodists and preached for about six months with that religious body. About that time I met the Church of God movement, founded in the year 1880 by D. S. Warner, the first editor of the Gospel Trumpet. The teachings of this movement appealed to me at once. The message on Unity, The Last Reformation, Divine Healing, Babylon is fallen, Come Out of Her, etc. enthused my very being, and I rejoiced that I had met a people I thought to be the true church or bride of Christ. With this movement I have spent twenty-eight years of my life's work, and have witnessed many doctrinal changes during this period of time. Some of the changes have been from worse to better and some from better to worse.

During this entire twenty-eight years I believe I lived as close to God as was possible for me to live, considering the light and truth we had. Sometimes, because of the fanatical position we held along the doctrinal line of sanctification as a second work of grace, we were either forced to profess a higher plane than we were living upon, or to drop the high profession for a short season while we wept in repentance to be reinstated in entire sanctification.

Believing, however, that we as a movement of people had all truth thus far revealed to the church, thus composing the last and exclusive reformation foretold in prophecy, I rested content that I was in a movement and reformation into which all other people of all other movements must eventually come. The theory in reality was "Come out from among them, and come to us." However, for some few years I had longed for a manifestation of the outpouring of the Spirit of God with Bible gifts and signs to a much greater degree than we had ever witnessed, in order to hold our supposed identity as the Church of God composing a final and last reformation.

I well remember when the power of the Holy Spirit swept over this country about the year 1907, when multitudes upon multitudes of people began to speak with other tongues as they were baptized in the Holy Spirit. Miracles were wrought in Jesus' name, and the powers of hell and darkness were turned loose in persecuting power against the Pentecostal family. I had the opportunity of hearing the truth that year in a great camp meeting held near Alliance, Ohio; but instead of being open-hearted and

friendly to the truth and the people, I closed my heart for fear of deception, and, with a Pharisaical spirit, I opposed the people and their manifestations. Tears are now flowing as I pen in words my experience. O what shame and regret I feel! Years have been wasted; many souls have I turned from the true way of Pentecost to Babel and strife. Had this wonderful outpouring taken place among the Church of God people, I would not have opposed the speaking in other tongues.

My human reasoning was, "If this was of God it would have broken out among 'us.'" The speaking in tongues was considered a real counterfeit, notwithstanding the fact that we could not exhibit the real speaking in tongues in contradistinction to those of the Pentecostal people. Our reformation theory was that not all, but some would speak in other tongues. Thus for years I opposed the real initial evidence of the Baptism in the Holy Spirit, i. e., "They shall speak with new tongues."

Many incidents along the line since 1907 were well remembered, and would perhaps be of interest to the reader, but for the sake of brevity they are omitted at this time. In February of 1922 Sister McPherson came to Lodi and conducted a soul-saving campaign. My eyes were partly opened by the truth she preached, and after her meeting closed I was awakened to the fact that I stood greatly in need of the Baptism in the Holy Spirit. For this I sought very earnestly for many days at the back of my pulpit on my knees and face before God. I was willing and in fact wanted to receive the Baptism in the Holy Spirit with the speaking in tongues, although I did not believe that all would receive it that way. My secret seeking did not bring what I desired. A wonderful blessing was given me. God spoke to my soul and assured me that I would speak in another tongue. Right there I stopped on the very verge of being baptized in the Holy Spirit and fire, and claimed the Spirit Baptism.

For a time I confronted my soul with the thought that I was one of many whom God had baptized in the Spirit without speaking in tongues, and looked for and found scripture which seemed to console and satisfy me in claiming the Spirit Baptism.

In the summer of 1922 at the annual camp meetings of the Church of God at Reedley and Pomona, California, I preached a sermon on the Baptism in the Holy Spirit, and the Holy Spirit in the church. These messages caused a real stir in the camps and some began to seek God for the new experience. The ministry in general opposed me and the truth and I at once became a target for ridicule and persecution. Praise God!

My Lodi congregation, with the exception of a few, stood with me in my new experience, and together we worked with more courage and decision to go through for God. We held three revivals and a

few of my congregation received the Baptism in the Holy Spirit with the evidence of speaking in tongues, which caused me to rejoice and hunger for the same manifestation of the Spirit. Our spiritual progress into the deeper things of God brought upon me and my congregation much ridicule from the ministry of the Church of God. In their judgment I was deceived by the devil and was a heretic.

About four months ago I wrote a letter to Brother E. N. Bell enquiring where the nearest congregation of the Assemblies of God was to Lodi, and informed him of my new experience and my desire to work with the Assemblies of God people, etc. He kindly answered my letter and welcomed me into the fellowship of the brethren. Only a week or so after hearing from Brother Bell, I heard of Brother J. S. McConnell's meeting at Stockton and took a number of my congregation and a part of my family to the meeting. At this same time I had decided that I had not received the full consummation of the Baptism in the Holy Spirit and was hungering for the same. I thought as I went into the prayer-room for the first time, that I would never pray through as I thought that there was too much noise.

The second time I went into the prayer room, which I shall never forget, was on Sunday afternoon, April 15. It was very hot under the tent and the fire of God commenced to burn in my soul. The much noise now sounded like heaven to me, and oh how I longed to remain there. On my knees I wept over the rashness of past years, and made a covenant to seal my life's work with my own blood if needs be. I pleaded for my inheritance in Christ. Oh hallelujah! The heavens, as it were, opened and light brighter than the noon day soon enveloped me. I went down to the ground as did Saul of Tarsus. Reader, I cannot tell it with my pen. Wave after wave of rapture and glory went through and through my soul. It was indeed a Baptism in the Holy Spirit and fire. I could not control my tongue, for indeed there were no words in the English vocabulary to express the gratitude of my soul in my offering of praise and supplication to the throne.

As wave after wave came over me so my tongue was loosed to speak as the Spirit gave utterance. Shortly after my Baptism I attended the District Council of the Assemblies of God for Northern California, held in San Francisco, and enjoyed meeting dear Brother R. J. Craig and many dear pastors and workers. This Council was very precious to me. At this council I applied for a certificate of ordination, and a week or so after received the same with certificate of fellowship. I now am pastor of the Assembly at Stockton and have reasons to believe they love me as their pastor. They know that I received the Holy Spirit Baptism as well as they, for they heard me speak with other tongues.

I am praying for my ministerial brethren in the Church of God. A few of them have received the Holy Spirit Baptism and have been dealt with as I have

been. I have no envy toward any and leave the Church of God movement with the best moral character. I am one of the Pentecostal family and have a Pentecostal experience.

I shall be glad to answer letters concerning questions directed in the true Spirit. Enclose stamp for reply. Will be glad to hear from some of my old Pentecostal friends in Cleveland and Canton, Ohio.

Your blood washed and Spirit baptized brother,

Edward J. Axup, pastor, Stockton, California.

#### A TIMELY WORD

A Pentecostal missionary, returned from Africa, sends us the following:

An earnest and loving appeal is prayerfully offered to the sisters of our Pentecostal assemblies in Christ Jesus, that since we are looking for our Lord's soon return from heaven, and are earnestly praying for an outpouring of the Holy Spirit (Joel 2:28), they will with united effort by the grace of God enter into a solemn covenant with Him.

(1) Not to adorn themselves with earrings, necklaces, rings or other ornaments of gold;

(2) With blouses that expose in any degree the back or chest, or with skirts immodestly short;

(3) That they refrain from the use of paint and powder, and from curling of the hair by artificial means.

"In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety: not with gold, or pearls or costly array" (1 Tim. 2:9).

We hereby witness that we abhor from our heart the appearance of evil, and refuse to defile our bodies which are the temples of the Holy Spirit, and that we intend to be conformed not to the world, but to conform as believers to the standard of Christian women's apparel set forth in 1 Pet. 3:5 and 1 Tim. 2:9, and thereby seek to remove one of the stumbling-blocks which has justly brought a reproach upon us as a Pentecostal people.

Will pastors who feel concerned and grieved over prevailing conditions among professors of the Pentecostal Baptism in the Holy Spirit read this appeal in their assemblies, and seek as the Spirit directs to stay the tide of worldliness that threatens to engulf and ruin this movement? (Signed) A Member of the Body.

#### INSTANTLY HEALED OF HEMORRHAGES

The Lord has just wonderfully healed a man who had 15 hemorrhages in two days. He had sprung one of the main arteries in the lung. He was healed instantly as prayer was made for him. Praise God; He is ever faithful.—W. Theron, P. O. Douglas, C. P., S. Africa.

After the Holy Ghost takes full control, we rejoice in God as those who have made a new discovery; indeed, a personal "Pentecost" IS a new discovery of a living Christ.—Donald Gee.

## THE LORD'S HEALING

#### HEALED OF BROKEN RIBS

I want to testify how God healed in a most miraculous way. Last Lord's day July 28, I was in an automobile wreck, two ribs were broken, bad complications setting in. God spoke to me, "I am the Lord that healeth thee." I was fearful lest I might be deluded. The dear ones did not want me to rise from my bed, so I lay quietly. I fell into a very peculiar condition and there was a grave fear of a serious outcome. About eight o'clock Monday night I said, "Dear Jesus, please let me sleep." I fell fast asleep and did not awaken till six o'clock Tuesday morning. I saw wonderful sunlight in my room and on opening my eyes I said, "Thank you, Lord, for my sweet rest and the beautiful sunlight." I began to praise Him. He spoke again, "I am the Lord that healeth thee! I am the Lord that healeth thee! I am the Lord that healeth thee!" I said, "Yes Lord, I will get up in your name." I did, praise God. After I got up I visited several who had come the day before to see me in a real critical condition, came home about noon and took my place behind the counter of our little grocery and confectionery store, testifying to the people who came in of the mighty power of God way up in northern Alaska.

I will soon have been here in Alaska about a year. I met dear Brother and Sister and little Byron Personius. They wrought a good work for Jesus here in Juneau as well as in Klukwan and other

places, as God led them. Our dear Sister Tennant was among the ones who prayed for my healing. God is using her mightily for Him in many parts of Alaska. During the six months I was in Bethel Beach Home for half breed children, four dear little girls received the Baptism in the Spirit according to Acts 2:4.—Mrs. Millie Stephenson, Juneau, Alaska.

#### HEALED OF PARALYSIS

I was taken sick on the 23rd day of March and suffered two strokes which paralyzed my right side and throat, so that I could not speak or swallow. It affected my mind so that I did not know my daughter who was with me and nursed me during my sickness. I was as helpless as a baby.

The doctors told my daughter that if I did live I could never walk again, though they added that there was no hope of my living on account of my age, 74 years. My daughter asked some of my good friends to pray for me and on the 2nd of July I was healed of all my ailments.

When I told the doctor what had happened he came to see me and was very much surprised. He said, "Well, it isn't our work that has made you well again. It surely has been someone stronger that has helped you." I give God all the praise. Praise His name forever.—Mrs. Sorensen, Santa Cruz, Calif.

This healing is vouched for by W. J. Tussey, 39 Cayuga St., Santa Cruz, Cal.

#### HOW TO KILL A REVIVAL

An evangelist stopped off between trains to see us. At the dinner table we were talking of old friends and spoke of a woman pastor who has been having a continuous revival on her circuit for some months. She attributes her success, aside from prayer, to the fact that she refrains from reporting the revival while it is in progress.

This secret she obtained from President Charles G. Finney's "Revival Lectures," in which he states that a sure way to kill a revival is to report it while it is in progress; and adds that he never knew one to continue long after it was reported.

Our guest replied that his experience was similar, and added that he dare not tell anyone—even his wife—when he has had an extra good time preaching, for as sure as he does, he said that the Lord lets him have a hard pull the next time.

This was news to us, but we greatly appreciated the suggestion and were glad to learn another secret from one of God's successful evangelists.

King Solomon said, "Let another man praise thee and not thine own mouth, a stranger and not thine own lips."

Why should we not, as workers together with Him, pry into the mysteries of our most sacred calling and learn if possible every secret of success?—J. A. Shelhamer in Herald of Light.

#### Plan to attend the Tenth

#### GENERAL COUNCIL

of the

#### Assemblies of God,

to be held, D. V.,

September 13 to 20, St. Louis, Mo.,

at the Salem Church,

Corner Pendleton and Page

#### Special Features

**Morning Devotional Hour.** Spiritual addresses by various pastors.

**Daily Conferences** on matters of vital importance.

**Convention Addresses** by some of the best Pentecostal teachers in U. S. A. and Canada.

**Missionary Talks** each day from returned Pentecostal missionaries.

**Rousing Evangelistic Meeting** each evening at which our best evangelists will preach.

**Special Divine Healing Service** at which the sick will be prayed for.

**Reduced Railroad Fares.** Ask your ticket agent for certificate receipt. If 250 attend you will be able to return for half fare. This special rate does not apply to ministers holding clergy certificates.

## REPORTS FROM THE FIELD

**DES MOINES, IOWA.**—We have just closed a 3-week revival here. Ten were saved or reclaimed, and one got through, speaking in other tongues. Pray for us.—Otto J. Klink.

**LONG BEACH, CALIF.**—We have just begun our tent meetings. Tent is overflowed now and we have held only three services in it. Three or four have been converted, and we are looking for a great revival. Pray for it.—W. R. Porter.

**GRAHAM, VA.**—The 18-days tent meeting closed August 26; 22 conversions; many healings; 11 testified to having received the Baptism in the Holy Spirit. 11 were buried in baptism.—M. B. Hampton, O. I. Lint, H. L. Shumway, evangelists.

**OTTAWA, KANS.**—This place has realized a Pentecostal shower. Souls are being saved and believers encouraged to press on. Meetings are being conducted by W. O. Singletary, evangelist and Paul Smith, singer. We covet your most earnest prayers.—Oscar West, 325 S. Oak St., pastor.

**DUSTIN, OKLA.**—Just closed a 2-weeks meeting here. God blessed in every service; 11 were saved; 122 received the Baptism in the Holy Ghost as in Acts 2:4; 6 were baptized in water; one child was healed and made to stand that had limber joints; for all which we praise the Lord.—Evang. James Hutsell.

**CORBET, TEXAS**—I have just closed a meeting at this place. Two were saved and the country was stirred. This was the first Pentecostal meeting ever held here. The seed has been sown. Some one with a band of workers could take the country for Pentecost. Pray for me.—Elmer E. Gore, evangelist.

**HOLLAND, ARK.**—Brother R. E. Gillian held a meeting for 10 days at Shiloh Tabernacle, near Union Valley, in which there were 2 saved, 1 received the Baptism, 1 reclaimed. The brother goes to Hammondsville next to start another meeting. Pray for us. Pray for me, something like hay fever. I have not taken any medicine for 8 years.—B. F. Hanna.

**ULICA PLOCKA 13, BYDGOSZCZ, POLAND.**—Our work here in Poland has so far been very fruitful. We have seen the salvation of many souls. Since May 1 have baptized in water more than a hundred souls. A great revival is on in Poland and Russia, while we are hindered from going into Russia proper, we are able to move freely in the Polish territory and carry on the work of the Lord. In the last seven weeks we have had 75 meetings in nine different places and we have seen very precious fruit for the Lord, Hallelujah.—Mr. and Mrs. G. H. Schmidt.

**GREENWOOD, ARK.**—We just closed a two-weeks meeting at Mill Town, 8 miles from Greenwood. It is a new field for Pentecost, but God wonderfully blessed in giving 12 souls saved, and in stirring the whole country. Brother H. H. Trusty, of Paris, Ark. did the preaching. An old lady, over 70 years old, fell at the altar and was saved.—J. E. Hooper.

**McCULLOUGH, OKLA.**—We have just closed a 3-weeks meeting here. The Lord wonderfully blessed; 17 souls professed Christ and were baptized in water; 6 received the Baptism in the Holy Ghost; several were healed; several were under conviction and were seeking Christ when the meeting closed. For all which we praise the Lord.—M. J. Johnson and wife, Monroeville, Ala.

**DES ARC, ARK.**—Just closed a good revival here, conducted by J. D. Phifer, of Devalls Bluff, Ark. Had a glorious time of refreshing. The saints all were refreshed, 5 were saved, and the town awakened from slumber. Glory to our soon-coming King. We are holding services now under a brush arbor. We have the frame of our church building up now but have no means with which to complete it.—Nannie V. Danner.

**BRIDGEPORT, TEXAS.**—I am pastoring the work here and also at Decatur. God is blessing us. Held meeting for one week at Decatur in which four were saved. From there went to Boyd, where I was assisted by Pastor J. C. Helms of the south side assembly of God at Wichita Falls. Here 12 to 15 were saved. I next visited Brother Helms' assembly for two weeks. Eight were saved, 6 received the Baptism in the Holy Ghost, and 3 followed the Lord in water baptism. Several were seeking God when the meetings closed. Brother Rewell Newby begins meeting for me at Decatur Sunday night. Pray for us.—J. Frank House, pastor.

**ROBINSON, ILL.**—From the Robinson Daily News we learn of a county wide evangelistic campaign which opened Sunday evening, August 19, in the city park. It is an undenominational campaign, under the direction of a local committee; but the preaching is being done by Brother A. W. Kortkamp of Alton, Ill. who is assisted by a party of workers. It is reported that large crowds are already in attendance and that some remarkable healings have been wrought by the mighty power of God in answer to prayer. The most notable case reported was that of a woman 36 years old who never had walked because of spinal fever with which she was taken when she was four months old. In answer to prayer she walked on the platform before the audience. Pray that souls may learn to truly know God.—Ed.

**ELBA, ALA.**—We began a meeting here in our home town on July 24. Notwithstanding the difficulties of rainy weather and bad roads, we had large crowds nearly every night and at times many more than one 40x60 tent would accommodate. The enemy surely put up a stubborn fight the entire time we were there. Four or five were saved and others were blessed in various ways. From Elba we went out into the country for a few days of open-air services. Some were blessed; others were hungry for an old-time experience with God. From there we came with tents, etc., to Brantley, Ala., where we began on August 25 with large crowds and good interest. This is a new place, in need of the full gospel in power. We ask for the prayers of the saints. There is but meager support in these needy, dark places.—Fletcher I. Thams and A. T. Hickman and wife, R. F. D. 1. We are open for calls where God leads.

**HOUSTON, TEXAS.**—I want to sound a note of praise for the way the Lord has blessed us during the year; He has been so good to us. Since last October I have been continually in evangelistic work, and the Lord surely has blessed His Word. I have conducted three meetings here in Houston; also have held meetings in Goose Creek, Saratoga, Woosters, and Caldwell, Texas. Wife and I also have cared for the assembly at 56 Ennis St., Houston, Texas, since April. I feel at this time that it would be pleasing to the Lord for us to do pastoral work for another year. Would be pleased to correspond with a good assembly to that effect. Wife and I are both connected with the General Council; and for recommendation we refer to any of the Assembly of God ministers of Houston, Texas; also to Rev. J. C. Wilder, 2612 26th St., Fort Worth, Texas, Chairman for Texas.—A. F. Gardiner and wife.

**BENTON, ILL.**—Our revival meeting in West City (adjoining Benton) closed Sunday, August 26. 15 were saved, and, notwithstanding the opposition of a strong denominational church, some of their leading members received the Baptism in the Spirit. In all, 9 received Acts 2:4. Several were definitely healed. We are starting to build a tabernacle and have \$125.00 toward it. Let all saints pray for the work.—Brother and Sister Kullman.

"One young mother, who lives 25 miles from Benton, brought her crippled boy to be prayed for. The people wept as they looked upon the condition of the unfortunate child, and many promised their prayers that he may be healed by the Lord. Mrs. Cora Overturf, 48 years old, has had weak eyes since she was two years old. For the last five years she has had to wear dark glasses and a bonnet, as she was unable to look at anything bright. After Sister Kullman prayed for her she threw her bonnet away and, for the first time in five years, as she told us, her eyes looked at the glare of a 100 watt electric bulb. In exulting joy she leaped and cried, "Oh, how bright everything is. It was so dark before."—Newspaper clipping.

**WILSON, OKLA.**—Praise the Lord, Pentecost is spreading. We have just had another band of saints, raised up at Cheek, Okla., 15 miles from here, through the efforts of Evang. Jim Land. There were 33 saved, 17 baptized in the Holy Spirit, and 24 baptized in water; and 25 gave their names as wanting an assembly set in order. That will make the third Council assembly set in order in this county within a year. Others are wanting this gospel preached to them.—T. S. Miles.

**MURCHISON, TEX.**—Our tent meeting and convention was a great blessing to all. We had 23 preachers and over 100 visitors from different counties. Three states were represented. There were big crowds every night. Several were saved; some were reclaimed. This was the best convention that eastern Texas has ever had. All went away encouraged. Brother Harvey spoke about our Bible school at Springfield, and \$238.50 was pledged for the building. Well, it is wonderful to walk by faith. We started our convention without one dollar in the treasury; not one dollar was sent in by any other assembly; only three public offerings for expenses were taken during the meeting; but God multiplied the loaves. Eight persons provided two good meals each day for over 100 visitors, delegates and preachers. To God be given all the glory and honor.—Willie Dunn, pastor.

**FORT MORGAN, COLO.**, August 25. We are in a gracious revival campaign with the saints here, Brother Jacobs, pastor. The tabernacle is not large enough to hold all who want to attend. They climb up into the windows, stand in the hall and doorway and on the steps, and scores stand around the building. Praise the Lord. Sinners are seeking the Lord at every service, many are receiving the Baptism, and the Lord is healing others. Last night the Methodist and the Presbyterian ministers were present and seemed to be very much impressed by what they saw and heard. We close here September 2, go to Chappell, Nebr., for a week with Max A. X. Clark, and then go on to St. Louis together. I received the package of Evangels and am sending same to my many friends and suggesting that they send in their subscriptions. I am going to boost for the paper in my campaigns, as I believe the Pentecostal saints should keep in touch with the work at large.—Edw. M. Young.

**WORCESTER, MASS.**—Greetings in the name of Jesus. With real joy and gladness do we report victory in the name of Jesus. We have been having real showers of blessings and manifestations of the reality of God in our midst. Our eleven meetings each week are being well attended. Hundreds are listening to the sincere words of the Lord. Many hearts have accepted Christ as their personal Saviour. It is wonderful to see our altar just filled with seekers, seeking God, the Baptism in the Spirit and a closer walk with the Lord. One young man received the Baptism in the Holy Spirit (Acts 2:4). We have four

street meetings each week. Our hearts rejoice for the blessed opportunity of telling out the glad news of a Saviour from sin. Scores follow us to our meeting place and there hear the truths of Pentecost. We need prayers, for God alone can meet the need of Worcester, Mass. Many have said that Massachusetts is a hard place but God can work anywhere He is invited. Brethren pray for us.—Meyer Tan Ditter, evangelist-pastor.

**OUR ONLY HOPE—JESUS**

By Rosa Adams Dines

Life is dark and sad indeed, without Jesus.  
Burdened with sin and every need,—without Jesus.  
Souls are rushing on in madness,  
Trying to find joy and gladness,  
But they'll find defeat and sadness,—without Jesus.

There's no one can get salvation,—without Jesus.  
There's no hope for creed or nation,—without Jesus.  
Though they try, they'll surely fail,  
Earthly things cannot avail,  
When the storms of life assail,—without Jesus.

Sunshine lightens every heart with Jesus.  
And one chooses life's best part,—with Jesus.  
We will find in Him a Friend,  
That can keep us to the end,  
And our life with heaven blend,—with Jesus.

Let us strong and faithful grow—with Jesus.  
Hand in hand to heaven go,—with Jesus.  
Everything we do or say,  
Trusting Him to lead the way,  
And true success will crown our day,—with Jesus.

**BRECKENRIDGE, TEXAS.**—We just closed a meeting with Brother E. L. Newby at Abilene in which several were saved and two or three received the Baptism in the Holy Spirit. God gave us a wonderful healing, a lady was cured of cancer. Below we give her own written testimony.

"For the glory of God I desire to make a statement concerning His wonderful healing power. Four and one-half years ago I became afflicted with a cancer on my breast. I have been treated continually all those 4½ years by doctors at both Temple, Texas, and here in my home town, Abilene, Texas; but to no avail, as the dreaded cancer only grew worse all the time. More than a year ago the doctors told me it was incurable. They told me it was only a matter of time with me, as the cancer was very alarming all the time. But one week ago tonight I went to a revival meeting here in Abilene which was conducted by Rev. E. L. Newby and Rev. E. B. Crump. When I came to the service, which had been announced sometime before, I was suffering as only those who are afflicted with cancer can know. I could not raise my right hand to my head. I placed my life in Jesus' hands and went to the altar believing all things are possible with God. And there Revs. Newby and Crump anointed me in the name of the Lord and prayed to Jesus in my behalf; and, glory be to God, I went away wonderfully healed of what the doctors said I could never be well of. In three days the cancer had healed up and became dry and all came off. The place is now well and looks like it had been well ten days. I have had no pain since and I use my hand and arm all the time. I am even writing this testimony with the hand that was affected by the cancer. Oh, the wonderful healing power of our Lord. I am just praising His holy name and telling all about His power to heal. Now if the doctors have told you that there is no cure for you, just don't believe them, but let the Lord heal you as He did me. I am well in one week. Now if anyone wishes to know anything more about this, I will be glad to answer any question or answer any letter concerning this cure. Praise the Lord for His healing power. Jesus, blessed Jesus.—(Signed) Mrs. Alice Knox, 928 Walnut St., Abilene, Texas.

We are now engaged in a camp meeting with Brother H. H. Wray of this city. Pray for us. Evangelist E. B. Crump and wife.

**METHODIST MINISTER TESTIFIES TO THE BAPTISM**

Rejoice with me, all ye saints. I am a Methodist preacher who has received the Holy Ghost, speaking in tongues as the Spirit gave me utterance. Praise be to His name. I received this wonderful experience at the camp meeting at Kennett, Mo., on August 20. Glory!—W. A. Bishop, Armored, Ark.

Send \$1.00 for 100 copies of our special Pentecostal number of August 11. Gospel Publishing House, Springfield, Mo.

**Winsett's Song Books**

- Songs of the Coming King,  
each ..... 25  
per doz., \$2.75; 100 copies.. 20.00
- Songs of the Kingdom, each ..... 35  
per doz., \$3.75; 100 copies.. 27.50
- Gospel Song Messenger, each ..... 35  
per doz., \$3.75; 100 copies.. 27.50
- Songs of Revival Power and  
Glory, each ..... \$ 35  
per doz., \$3.75; 100 copies.... 27.50
- Jehovah's Praise, each..... 35  
per doz., \$3.75; 100 copies.... 27.50
- His Voice in Song, each..... 35  
per doz., \$3.75; 100 copies.... 27.50
- Pentecostal Power, each..... 35  
per doz., \$3.75; 100 copies.... 27.50
- Songs of Perennial Glory,  
each ..... 35  
per doz., \$3.75; 100 copies.... 27.50

Order from  
**GOSPEL PUB. HOUSE**  
Springfield, Mo.

## MISSIONARY DEPARTMENT

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

### A VISIT TO A HINDU HOME

Miss Jennie E. Kirkland writes from India: "Although we have been pressing the building work, feeling as we do the great need for the Indian girls who are to be our future Bible women, yet we are hard pressing the battle for souls. Daily the workers are getting the Living Word to the heathen all about us.

"You may be interested in a Hindu home I visited last week. There were two sister-wives, the husband had tired of the wife of his youth and had called a younger, fairer one. When we arrived the young wife sent word to the husband to postpone his going to worship as she wanted to hear us sing a Bhajan, but just at this moment the family priest, entered dressed in oil, a loin cloth, and a red mark on his forehead to show that he worshipped the goddess of murder. Seating himself on a bit of board he proceeded to do 'puja' for the family. He had brought a lot of holy water with which he mixed some mud and there before us formed three gods—Ganesh, Parvati and Mahadeo. All that was needed for the worship he had brought in a dirty basket, each ingredient tied in a separate dirty rag. He placed some dried cow dung on a tile, lighted it and sprinkled some sacred wood-dust over it while he muttered a prayer, first in a whisper and then in peals which made one shudder. The smoke ascended and he stopped his worship to inform us that the sacred wood-dust could be had in the bazaar for a few pice and that with his blessing the good spirits, being pleased would come and drive out all the bad spirits from the entire house.

"He next rubbed a sweet smelling twig on a stone extracting the perfume juice and with the flowers offered it to the gods he had just made, then placed a garland around them while he continued chanting. Fire worship continued as he poured some of the dust on the Agh. More flowers and grain were offered and more water poured over the gods while with clasped hands and closed eyes he worshipped the very gods made with his own hands. He continued chanting until he had worshipped for the entire family. Then taking a bit of one of the mud gods he plastered it on his forehead, and gathering up some of the flowers which he had offered to the gods, gave them to each member of the family with his blessing. The worship finished, the gods were to be placed on a well or under a sacred Pipal tree where they would be worshipped by any who passed that way.

"An opportunity indeed, and our hearts thrilled with the object message. The priest listened but his heart was hard. The second sister-wife exclaimed, 'Do you mean that to worship Jesus we must

give up all other gods?' Dear ones, this is the barrier—to them the tragedy of the whole situation. They are willing to add Jesus to their already long list of gods for their hearts have been warmed by the message of His love. But, they say, you have come to destroy, to proselytize, to convert, to spread a new religion. Imagine a Brahman eating with a Sweetep! You say all people are one, made by the same God. Can a high caste be made of the same as the out caste or untouchable? Is there no respecter of persons with your God?

"We 'wrestle . . . against principalities, against powers.' Ah, the magnitude of the task before us. Tremendous are the obstacles that lie in the path of the missionary, but with God all things are possible and we trust in Him."

### A REVIVAL IN INDIA

Mrs. Susan C. Easton of the Bethel Bible School and Mission, Madhupur, India writes: "Our hearts are cheered from time to time over the working of our gracious God. Some little time ago a man in Madras seeing a notice of the school, wrote me and later he came all the way up here to be in our midst. After a week he returned to his family and work and now a revival has sprung up. He reports a number saved and a number baptized in the Holy Spirit including himself, wife and grown up daughter. Now there is a company of some seventy meeting in his house for prayer and Bible study. God grant the work may be pure and a glory and praise to Himself."

### REPORT OF MISSIONARY TREASURER

The Report of the Missionary Treasurer for the fiscal year ending September, 1, 1923, shows that a total of \$143,162.11 was received during the year for all purposes. This was an increase of 371-3 per cent over the receipts for the fiscal year ending September 1, 1922.

The final report of receipts for home and foreign missions appears on another page of this issue of the Evangel, together with a grand total for the year.

While the report for the year shows an increase over last year, for which we are very grateful, and mingle our praises to God for His faithfulness, yet we were somewhat saddened to note that the offerings for the month of August fell back to what they were in the month of June, and all that had been gained in July was lost again in the month of August. In our next issue of the Evangel we will publish a report of how these funds were distributed and you will be able to see for yourself how small the allowances were to each one of the missionaries.

### TROUBLE ON EVERY HAND

Brother J. R. Spence writes of his recent experience with the war in South China; "Last Wednesday morning Glad Tidings, with me aboard, left the port of Sainam bound for Waitsap. All went well until one hour's run above Koo Shui, a prosperous town on the river, thirty miles or so from Waitsap. Here we were called ashore by a troop of soldiers and the commander told us he could not allow us to proceed further, and so we had perforce to return.

"The night before we 'sundowned' at Tung Heung, and late at night, we heard fighting and the roar of the guns, but did not think much about it as we have been getting used to these things these days. But when we returned to Koo Shui we saw the why and the wherefore. The SaiKwan had been there and cleaned the town up so completely that there was nothing to sell, not even a postage stamp. The stores, doors and windows and all, were smashed to pieces and nearly all of the population had fled, while here and there on the streets were pools of blood showing that the fighting had been desperate. It is said that some three hundred were killed. The stench was awful, while to add to the horror of the thing, dead bodies were floating down the river.

"We had so looked forward to being in Waitsap last Sunday and to baptizing the new converts, and also going to Chung Chau, the new outstation; but God knows best, and so we leave it all in His hands. I will be unable now to go before vacation and so ask special prayer for the work and the workers up there as it is difficult to get word through to them.

"Next Lord's day we expect to have a baptismal service here at Sainam and the next week will be largely taken up arranging for the work and preparations to go to the coast for the month of August. We are depending on the prayers of you dear ones as the burden gets heavy."

### A FLOOD IN SOUTH CHINA

Miss Ella Finch writes from South China, "We are now in the midst of a great flood and still the water is rising. The Chinese say we may expect the largest flood since 1915 when the people had to flee to the mountains. All our Missions are flooded so that we are unable to hold services. This is one of the great hindrances in the work in South China. Every year floods cause a standstill in the work for at least a month and sometimes for two months. Many beautiful fields of rice are ruined because of the floods, which means suffering for the poor natives. Between floods and war, we are indeed hedged in and need your prayers that God may keep us from illness and from danger."

### MUCH BLESSING IN POLAND

Brother G. H. Schmidt writes from Poland, "The Gospel here has free course and a great hunger for God prevails. We are constantly having meetings which are very precious and a great number of people are coming to the Lord. Since last May I have baptized more than one hundred believers. May the Lord continue to work and save souls.

### ON THE TIBETAN BORDER

I wish that every one of God's people could realize the 'darkness of Tibet. I would that you all might see for yourselves so that you might be the better able to pray for that land. It is surely a land where the power of darkness reigns supreme, where people prefer their night to the light of the Gospel. I believe that Tibet is more destitute of the Gospel than any other country on the face of the earth. There is no other country where there are fewer missionaries and fewer professing Christians, where all efforts for Jesus seem so discouraging; where there are so many obstacles to be overcome; where there is less religious liberty; where there is a greater or stronger superstition.

There are many people in America and elsewhere that speak highly of Buddhism, but if they came and saw the real conditions in Tibet I believe they would have their eyes opened. I can think of no more fitting words to describe the Tibetan priests or Lamas than those which our Lord used when speaking of the scribes in Mark 12:28-40: "who desire to walk in long robes, and to have salutations in the market places, and chief seats in the synagogues, and chief places at feasts; they that devour widows houses, and for a pretense make long prayers; these shall receive greater condemnation." All that the so-called living Buddhas and all their retinue of priests really care about is the extorting of as much money as possible from the layman on the pretense of religion. They care not one whit about anyone's soul. They often speak of the common people for whom Christ died as "just the same as cattle."

And as for this "common man," he is in absolute bondage to the monasteries and living Buddhas, who are their rulers, ecclesiastical and temporal—their gods, their conscience, their hope, and whom they fear and worship. They are taught to perform an innumerable number of mechanical actions, which are described as accumulating merit, and which are supposed to benefit in some vague way their future transmigrating. They know not that the only merit is in the shed blood of our Saviour; their only hope in His Atonement. They seem to care very little about finding the real way of salvation. The god of this world has surely blinded their minds, that the light of the Gospel of the glory of Christ should not dawn upon them. From a natural viewpoint there seems to be no hope for them. But our God is supernatural, which means above the natural.

There are many seeming physical hardships in working among the Tibetans, but they are really nothing at all if one is willing to deny oneself, and take up the cross and follow Jesus. The real difficulties are the spiritual ones; but Jesus is Victor even in them, and so are we, "More than conquerors through Him that loved us."

But we have really much to praise God for. In the first place He has opened the way so that we are able to come here at all. In former years missionaries have been driven out of Labrang. But at the present God has caused the

wrath of man to praise Him. The present Mohammedan High commissioner for Kokonor, Tsinghai, or Amdo, as this part of Tibet is variously called, has brought low most of the large monasteries, including Labrang, and subdued all the tribes in his province; culminating, in the summer of 1921, with the subjugation of the independent Golok. Before this campaign it was very dangerous to travel among the Tibetans for fear of robbers. But now it is entirely different: one can travel nearly anywhere in perfect safety. They have also established garrisons at Labrang and in most of the larger centers, which are able to offer us protection. Though the Moslem soldiery have perpetrated many cruelties, and taxed the Tibetans to their limit, yet there is this to their credit, they have opened the way for the Gospel of Jesus Christ.

In the two and one half years that I have been located at Labrang I have been able to secure a fair knowledge of the Tibetan language. Though not perfect by any means, yet it is enough to preach Jesus Christ and Him crucified. While no Tibetans have turned to the Lord here as yet, four or five Chinese have, of whom three have received the Spirit as at Pentecost. Though these visible results seem very small indeed, yet we know that God's word will not return unto Him void; and that though at present we may sow the seed with weeping He will cause the seed to grow and give us a harvest of souls for His glory.

At the Chinese border town of Kweite, four stages northwest of here, where we have work, there are about thirty Christians, more than half of whom have received the Spirit.

When I first came up here I came all alone. But now the Lord has graciously given me many helpers from among the Chinese around here, who are willing to sacrifice themselves for the salvation of the Tibetans. There are at present three Chinese workers with me, two for working among the Tibetans, and one for the Chinese work at Kweite. Also there are four students, three studying the Tibetan language here at Labrang, and one preparing to work for the Lord at Kweite. May the Lord call many more to do His work in this neglected corner of His vineyard.

This summer the Lord led us to go on an itinerating trip among the nomad tribes to the west and northwest of here. We were away about three months and were able to tell the story of the cross in two monasteries and over twenty nomad tribes. Personally we were received very hospitably in nearly every place we went, and we do praise God that there were some who really liked to listen to the Gospel. May the seed sown in their hearts bear fruit unto eternal life. But they are still very much bound by the powers of darkness, and it seems very hard for them to give up Buddhism and accept Christ as their Saviour. In one place we had the privilege of praying for two people that were sick and the Lord healed them: one a young man of syphilis, and the other a woman of epilepsy. But it seems as in the days when our

Lord was here on earth that there are many who are seeking for the loaves and fishes and do not want the Bread of Life. But at least it is a witness to the power of God. On the other hand there are many that scoff and mock, and who destroy the Gospels and tracts that we give them. There was another time that we prayed for a little boy who was sick with pneumonia, but his parents were influenced against us by false reports of our intentions, and asked us not to come any more. Subsequently the poor boy died.

In November we also itinerated through quite a number of villages on the Yellow River above Kweite, and had many good opportunities to preach Jesus.

Sometimes I am tempted to drop the Tibetan work and go into Chinese, as that seems so much easier and more promising than the Tibetan, and I know the Chinese language and customs perfectly. But I cannot do that for necessity is laid upon me. Woe is me if I preach not the Gospel to the Tibetans! God helping me I will give my all to Jesus for Tibet. Please pray for me that I may be kept in the place of death daily, and that God would give me strength and wisdom from above, and use me entirely for His glory. If I fail Him may He remove me and raise up someone that will fulfill His will.

And so in the Name of Him who died for us, and redeemed us with His own Blood, I beseech you to join with us in unceasing prayer for this land of darkness and the shadow of death, that Jesus may enlighten them and set them free.—William E. Simpson.

### A NEW ARRIVAL IN CHINA

Brother H. E. Hanson has just cabled us of the safe arrival of a girl in his home on August 13th 1923. Brother Hanson wrote us that he has lived for twoscore years and this is the first baby to bless his home, and so he is very proud and happy.

### A MISSIONARY TESTIMONY

Mrs. A Sugar, whose illness was reported in the Evangel a couple of months ago, has written her testimony of the gracious undertaking of the Lord in her behalf. She writes: "God alone knows our need at the present hour, following my month of illness. I became unconscious on the morning of June 6th at seven o'clock, and they tell me that at different times the verdict was given, 'Hopeless.' Mr. Sugar wired for prayer to several places and God heard, praise His name. They fought for my life all day and night and the next day, and at evening time I came to consciousness. God has really done a marvel and everyone who was in the house at the time I became ill is praising God, and so am I. I am truly grateful to Him for my life today, and my prayer is that it might be lived more for Him than ever before. Pray for the work in India."

The millions who are unsaved challenge us to give them the gospel of salvation.

## FORTHCOMING MEETINGS

**OKMULGEE, OKLA.**—We will start a tent campaign Sept. 23, D. V., with Wm. J. Bostrom and workers of Springfield, Mo., in charge. Please pray for this needy city.—R. H. Nesbitt.

**REVIVAL AT HOUSTON, ALA.**, 44 miles west of Little Rock, Ark. (D. V.), September 9 to 23, inclusive. Council ministers and workers will find a welcome. Evangelistic preaching by Evang. L. D. Parton.

**OLD-TIME REVIVAL AT FREDONIA, KANSAS**, to be held by Evangelist Earl W. Clark and wife in the near future. For exact date watch the Evangel. Saints are invited to help in this new field. For further information write J. F. Pape, Route 3, Box 23, Fredonia, Kans.

**TIME OF JOLIET MEETING**, to be conducted by A. H. Argue and party, has been changed to September 16 to 30. This is to be a city-wide campaign. For full particulars see Robert F. McFarlane, Full Gospel Church, Cass and Herkimer Streets, Joliet, Ill.

**TORONTO, ONT., CANADA.**—Second Annual Missionary Convention, Sept. 26 to Oct. 7, inc., 3 meetings daily. Pastor J. Narver Gortner, of Cleveland, Ohio, Pastor E. S. Williams, of Philadelphia, Pa., and Pastor J. E. Howard, of Newark, N. J., Mr. and Mrs. Geo. M. Kelley and Miss Lavada Leonard, of China, Mr. and Mrs. Chas. Chawner, of South Africa and Sister Beach, of India, will be the speakers. Further particulars from Pastor A. G. Ward, 183 Rushton Road, Toronto.

**CONVENTION IN CHRIST COVENANT—GLAD TIDINGS CHURCH, CHICAGO, ILL.**—Our convention, to be held at 2120 Sunnyside Ave., will convene from Sept. 23 to 30, inclusive. Dr. Chas. A. Shreve, of Washington, D. C., will speak at the convention every day from Sept. 25 to 28, inclusive.

Brother Joseph Tummore, Brother David McDowell and a number of returned missionaries will furnish a strong program. Brother John Goblen will follow this convention with two weeks of evangelistic meetings beginning October 1.—S. A. Jamieson, pastor.

**NEEDY FIELD, Thola, Ark.** The full gospel has never been preached here, but there are many hungry souls. If any preacher desires to come here, write for particulars to Mrs. Calvin Passmore, Thola, Ark.

**THE SOUTHEASTERN DISTRICT CAMP MEETING, at Dothan, Ala., will begin, the Lord willing, the first Sunday in October, with Brother J. L. Slay in charge. All are cordially invited. Come prepared to take care of yourselves. There will be a lunch stand on the camp grounds, to serve all at fair prices. You can bring your produce and sell to help to defray your expenses. The District Council will convene in connection with the camp meeting, from October 16 to 20. Churches are asked to provide pastors and delegates to the Council with proper funds to defray their expenses while there. Let us cooperate this time, brethren.—O. J. Steverson, R. E. Taylor, K. D. Johns, G. C. Courtney, W. O. Weeks, Committee.**

**PENTECOSTAL CAMP MEETING, WALKERTON, ONTARIO, September 13 to 20. Three services daily, teaching and preaching from the Word of God. Tents for rent. All orders must be in by September 1. Bring your own sheets, covers and tick. Straw for beds provided. Meals on the grounds on the free-will-offering plan. The camp is located in the beautiful bush of Mr. Johnson, 2 miles south of the G. T. R. Station, Walkerton, on the Midway Road, near the river. Those writing ahead will be met on arrival. For further information write Pastor Geo. B. Rickard, Walkerton, Ont., or Pastor G. A. Chambers, 15 Scott St., Kitchener, Ont.**

**MUSICIANS WANTED.**—If there are those of God's people who are very efficient musicians or trained singers, or are intensely interested in using their talents for God's glory in the Glad Tidings choir, although they lack training, we desire to hear from such. Splendid Bible School opens October 2, 5th year, with full Music Department; successful, trained choir. A permanent musical ministry and the best vocal and musical training given to choir members. For further information write G. N. Nichols, 1536 Ellis St., San Francisco, Calif.

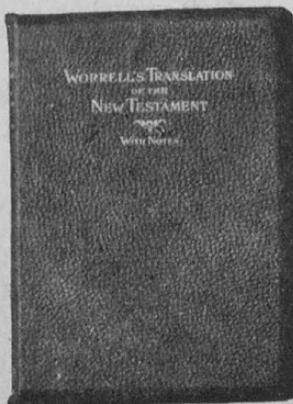
### CONTRIBUTIONS FOR HOME AND FOREIGN MISSIONS

**From August 24 to August 31 Inclusive**  
(This does not include offerings for expenses of the Foreign Missions Dept.)

6550.00: J. V., Dayton, O.  
558.40 Pent'l Church, Cleveland, O.  
225.41: Assembly, Springfield, Mo.  
180.00: Pent'l Church, E. Akron, O.

## THE NEW TESTAMENT

TRANSLATED BY A. S. WORRELL.



This is a very carefully prepared translation of the New Testament by a man of marked scholarly attainments in both Greek and English. Careful attention is given to the shades of meaning in the Greek tenses. As the translator says: "Few, indeed, have courage to translate them as they are." "Many translators seem to have had in their minds just what ought to have been said and they often disregard the Greek tenses to sustain their antecedent assumptions. In this work the writer endeavored to lay aside, as far as possible, all preconceived and inherited notions of this inspired Book, and went to work to get at just what it teaches and, as he has been enabled to grasp the meaning of the Greek, he has faithfully, and in the fear of God alone, endeavored to express it in pure, up-to-date English."

Each book of the New Testament has a short, interesting introduction and outline analysis of its contents. Every page contains brief, but scholarly expository comments.

Large clear type. Size 7 x 9 3/4 x 3/4 inches. Stamped in gold.

Grain morocco, divinity circuit over lapping covers, round corners, red under gold edges, silk head bands and marker. Price \$3.50.

Cloth binding, square corners, red edges, silk head-bands. Price \$1.50.

**GOSPEL PUBLISHING HOUSE, SPRINGFIELD, MO.**

- 175.00: Md. & W. Va. District, Cumberland, Md.
  - 106.25: Assembly, Tacoma, Wash.
  - 100.00: Assembly, Scranton, Pa.
  - 75.00: T. O. K., Echo, Ore.
  - 50.00: Mrs. R. L. B., Lancaster, Pa.
  - 39.00: W. R. C., Winfield, Kans.
  - 36.07: Assembly, Creal Springs, Ill.
  - 35.00: R. H., Carydon, Ia.
  - 34.00: Mrs. G. & D. G., Clymer, Pa.
  - 30.00: W. F. H., San Diego, Calif.; E. E. R., Brooklyn, N. Y.; F. V. M., Jasonville, Ind.; Assembly, Santa Ana, Calif.
  - 25.00: Mr. & Mrs. H. C. H., Earle, Ark.; Mrs. E. R., Walla Walla, Wash.; Young People's Prayer Band, Tulsa, Okla.; Assembly, Pittsburg, Pa.; Lighthouse S. S., Brooklyn, N. Y.
  - 24.00: J. E. B., Battle Creek, Mich.; German Assembly, Elizabeth, N. J.
  - 20.63: Assembly, Nelsonville, Mo.
  - 20.00: F. B. B., Cupertino, Calif.; J. E., Richmond, Va.; H. & G. J., Washington, D. C.; I. K., Los Angeles, Calif.; C. L. F., E. San Diego, Calif.
  - 19.00: H. L. S., Chicago, Ill.
  - 16.00: Pent'l Prayer Band, Allentown, Pa.; A. T. U., Great Bend, Kans.; Pent'l Mission, Port Huron, Mich.
  - 15.55: A. W. G., Bowbelle, N. Dak.
  - 15.00: Assembly, Pattonsburg, Mo.; E. F., Deepew, Okla.; C. S. B., Onalaska, Wash.; C. & J. S., Holland, Minn.; E. M. Z., Richmond Hill, N. Y.
  - 14.12: Assembly, Ewing, Mo.
  - 14.00: Bible Class, Mt. Vernon, Wash.
  - 12.50: M. C. H., Lodi, Calif.
  - 12.45: Assembly, Leavenworth, Wash.
  - 12.00: Assembly, Chester, Ill.
  - 11.20: Mr. & Mrs. O. R. K., Mooreland, Okla.
  - 11.00: South Run S. S., Noxen, Pa.
  - 10.00: Bible Class & L. L. F., Mt. Vernon, Wash.; Bethel Assembly, El Dorado, Ark.; Mrs. L. L. M., Earle, Ark.; J. A. O., Sister Bay, Wis.; F. M., Beggs, Okla.; M. M. B., Madison, Ill.; R. F., Los Angeles, Calif.; S. S. Class of small girls, E. St. Louis, Ill.; W. S. M., Monette, Ark.; A. A., Boston, Mass.; Mrs. C. H. B., Dripping Springs, Tex.; Full Gospel Assembly, Muskegon, Mich.; H. G. M., San Diego, Calif.; H. J. S., Youngstown, O.; A. A., Rickvillecenter, N. Y.; Mr. & Mrs. R. T. F., Taft, Calif.; Marionville Church, Mo.
  - 9.43: Assembly, Ilmo, Mo.
  - 8.75: R. D. R., Redlands, Calif.
  - 8.00: C. B., Aurora, Ill.
  - 7.25: E. B., Beggs, Okla.
  - 6.95: New Hillcrest Pent'l Tabernacle, Flint, Mich.
  - 6.68: L. R. H., Springhill, La.
  - 6.00: C. E. T., Jacksonville, Fla.
  - 5.00: B. P. A., Medford, Mass.; Mr. & Mrs. D. L., Portis City, Kans.; Mrs. C. F. W., Crosby, Minn.; C. L., St. Louis, Mo.; H. A., South Pasadena, Calif.; Mrs. L., Springfield, Mo.; A friend in Ga.; E. K., Corona, N. Y.; J. H. B., Kewanee, Ill.; H. B. & M. E. P., St. Louis, Mo.; S. S., Holland, Minn.; W. W. C., Alton, Ill.; S. S., Brush Prairie, Wash.; Mrs. E. B. V., Ft. Collins, Colo.; H. L. F., Aberdeen, Tex.; Mrs. B. I. T., Summerfield, La.; J. G., Monroe, Ia.; Mrs. A. M., Osage City, Kans.; Kalispell Assembly, Mont.; J. W. H., Laurel, Miss.; Mrs. J. H. S., El Dorado Springs, Mo.; Mrs. N. S. R., Jacksonville, Fla.; P. S., Gary, Ind.
  - 4.25: E. B. S., Elton, La.
  - 3.95: Mrs. G. D., San Francisco, Calif.
  - 3.50: S. S., Wilson, Okla.
  - 3.45: D. H. L., Cumberland, Md.
  - 3.00: Mrs. M. C. G., Desloge, Mo.; G. E. B., Los Angeles, Calif.; Blue Bird Class of Bethel S. S., Watsonville, Calif.; Pent'l Church, Percy, Ill.; Mrs. E. V. B., San Leandro, Calif.; Mrs. P. E. S., Case Lake, Minn.; I. T., Naples, Tex.
  - 2.90: W. A. M., Caldwell, Tex.
  - 2.75: C. W. B., Seattle, Wash.
  - 2.70: Polk Creek S. S., Poteau, Okla.
  - 2.50: Mrs. E. F., Pueblo, Colo.; Mrs. F. E. McG., Salem, Mo.
  - 2.35: Mrs. T. G. M., Lowell, Ariz.
  - 2.34: Mrs. A. G. B., Los Angeles, Calif.
  - 2.00: S. E. F., Camden, N. J.; L. H., Wilmette, Ill.; F. I. T., Elba, Ala.; Mrs. C. C., Moss Beach, Calif.; H. C. B., San Antonio, Tex.; Mrs. E. L. H., Homer, Nebr.; Mr. & Mrs. R. L., Koshkonong, Mo.; W. H., Sullivan, Mo.; Mrs. E. M. T., Jacksonville, Fla.; C. A. M., Shreveport, La.; H. V. C., San Jose, Calif.; Mrs. V. A., Denver, Colo.; M. E. H., Esto, Fla.; F. E. G., Gainesville, Tex.
  - 1.85: W. D. T., Liberty Hill, Tex.
  - 1.65: J. W., Warren, O.
  - 1.53: Friendship S. S., Hatfield, Mo.
  - 1.50: A. L. S., Jones Mills, Ala.
  - 1.22: Mrs. G. F., Sullivan, Mo.
  - 1.00: S. M., Benton, Ill.; Mrs. W. H., Armand, Manitoba; Mrs. A. B. E., Moatsville, W. Va.; Mrs. M. B. J., New Castle, Ind.; N. S., Sanger, Calif.; O. F., Willow City, N. Dak.; C. A. M., Shreveport, La.; J. L., Detroit, Mich.; Mrs. E. M. C., Eskdale, W. Va.; Mrs. M. B. J., New Castle, Ind.; O. Q., Bullard, Tex.
  - 1.95: Amounts less than \$1.00.
- Total, less \$254.65, amounts given direct to missionaries by assemblies.....\$3,108.88  
Amount previously reported.....6,620.05
- Total received during month of August.....\$9,728.93  
Total received during fiscal year ending August 31, 1923.....\$143,162.11

**GIVING THANKS ALWAYS**

Many times I have wondered if 1 Thess. 5:18 which reads, "In every thing give thanks: for this is the will of God in Christ Jesus concerning you," meant we should give thanks for everything, however bad it might be, as some seem to think we should.

My health is very poor and one day in harvest I had a headache and was almost overcome by heat. I felt as though I could not do another thing. But I put the supper on the table and said to myself, "I will not ask the blessing tonight, for I do not think it would be required of me in my condition." On second thought I decided I would, for if Christians were only grateful when earthly skies were bright, unbelievers would doubt the reality of our blessings. So I returned thanks as usual, and the above verse was made plain to me.

I want to add that by the time the family had finished supper my headache was gone and I felt as well as usual, and I washed the dishes instead of leaving them over night, as I had planned to do. For all of this I praise the Lord. "Giving thanks always for all things" (Eph. 5:20). E. E. O., Princeton, Mo.

**A GOOD TESTIMONY**

I was raised by a Christian mother. When I was 13 years old I learned, in the following way, that the Lord is our help in time of need. One day my youngest brother swallowed a piece of cut glass having a brass link attached to it. He became very sick; we believed that he was dying. Mother was sick in bed, and father was away from home at work. We lived near to a doctor, so I ran for him several times, but he was away each time. To go for the doctor was all I knew to do, and when I could not get him I sat down on the doorstep and cried. Then I got up and went home and looked at my brother. He looked as if he was about gone. So I went off to a secret place and got down humbly before the Lord and asked Him to heal my brother. Praise the Lord, the burden was taken away. As I entered the house, my aunt scolded me for not trying to do something for my brother. She did not know that I had been praying; but I had just found the help that was needed, and had done just the thing which should have been done for my brother. In about three hours the doctor and father came, and brother was playing.

As I grew older I did not serve God as I should have done, but wanted to serve God and mammon. Five years later I joined the Baptist church but did not live any better. I quit dancing because it was against the church rules; but continued to do other things. After ten years more an Assemblies of God preacher came our way—Brother Fred Gardiner. Mother and sister received the Baptism in the Holy Spirit at that time; so I began to search the Bible and go to meeting. I found God's promises true, and that He is no respecter of persons, and that the Holy Spirit is for us today as on the day of Pentecost. So I began to cleanse myself of all filthiness of the flesh and spirit, perfecting holiness in the fear of God, and the

Lord baptized me wonderfully. About two weeks later God wonderfully healed our little boy, who had been sick from high fever, for a week, and baptized my husband and brother in our home. We have a nice band of saints here. Brother A. J. McCustion, of Alto, Texas, is our pastor. The Lord is blessing his work and is saving souls and baptizing believers in the Holy Spirit. Within the past few months there have been some wonderful healings—two cases of tuberculosis, one case of rupture. Our little boy was healed of the bite of a poisonous snake, on his ankle. Another ate poisonous buckeye; his face became as red as

flannel and he was almost in convulsions, so that we had to hold him on the bed. The Lord healed him, and he has not had any symptoms since that day, and that was nine months ago. Praise God for such a Saviour.—Mrs. E. N. Smith, Clawson, Texas.

**CAMP MEETING AT STERLING CITY, TEXAS**—Under the auspices of the District Council of the Assemblies of God, from Sept. 8 to 28. Evangelist, J. E. Chambless, of Oklahoma. Bring bedding and toilet articles. For further particulars address S. Kellogg, Sterling City, Tex.

**Pentecostal Sunday School Literature**

FOR FOURTH QUARTER NOW READY

The International Sunday School Lessons Dealt With From the Pentecostal Viewpoint.

|  |        |
|--|--------|
| Little Picture Lesson Cards, per set per year..... | \$ .16 |
| Or per quarter.....                                | .04    |
| Large Picture Roll, per quarter.....               | 1.00   |
| (This is for the same class as the cards)          |        |
| Junior Quarterly, per year.....                    | .20    |
| Or per quarter.....                                | .05    |
| Intermediate Quarterly, per year.....              | .20    |
| Or per quarter.....                                | .05    |
| Adult Quarterly, per year.....                     | .20    |
| Or per quarter.....                                | .05    |
| Lesson Leaves (the same as Adult), per year.....   | .16    |
| Or per quarter.....                                | .04    |

(Canadian friends please add postage, 1c for every 3 Quarterlies, 1c for every 5 sets of Cards, and 6c for Picture Roll.)

**Our Sunday School Papers**



**"OUR PENTECOSTAL BOYS AND GIRLS."**

Is a four-page weekly paper, gotten out with the purpose of bringing the full gospel to our boys and girls. Each number is well illustrated. Biographies of noted Christians, missionary letters, the S. S. lesson, testimonies of healing, and helpful stories by Pentecostal writers, are special features of this paper. Price 60 cents per year. In lots of 5 or more, 50 cents per year or 12½ cents per copy per quarter (Gt. Britain, 3/- per year).

**"OUR PENTECOSTAL LITTLE FOLKS,"**

A 4 page weekly paper for Beginners. Contains the S. S. lesson, and helpful stories for the little folks. Well illustrated. Price 30 cents per year. Canada, 40 cents per year. In lots of 5 or more, 25 cents per year, or 6¼ cents per copy per quarter. (Gt. Britain, 2/-; 5 copies, 6/6.)



Order from  
**GOSPEL PUBLISHING HOUSE,**  
Springfield, Mo.

## A NUMBER OF GOOD BOOKS

### NEVER MAN SPAKE LIKE THIS MAN

By Philip Mauro

An attempt to show from internal evidences contained in the sayings of Christ the Deity of the One who uttered them and the Authenticity of the records in which they are found. Price 11c postpaid.

### THE POSSIBILITIES OF PRAYER

By Edward M. Bounds

A rich, exceptionally helpful addition to Mr. Bounds' books, which deal with the place and significance prayer has in the life of the true believer. A book that emphasizes the fact that it is the privilege and duty of every Christian man and woman to pray for clear, definite guidance, and that continually. The enjoyment of this great spiritual experience is the test of true discipleship and of vital communion with God. Pages 159, cloth bound, price \$1.35 postpaid.

### JESUS IS COMING

By W. E. B.

Third revision. One of the best books ever written on the Second Coming of the Lord.

J. Wilbur Chapman says, "A number of years ago I had placed in my hands the little, book, 'Jesus Is Coming,' by W. E. B. Prior to that time I had no definite method of Bible study, and I confess with shame that I had very little passion for Bible reading and for the winning of souls.

"This book completely revolutionized my thinking, gave me a new conception of Christ and a new understanding of what it meant to work for Him. I most cordially commend it to Christian workers everywhere."

Price paper bound 60c postpaid.

### CYCLOPEDIA OF BIBLE TEXTS AND SUBJECTS

By Jas. Inglis

This is a complete classification of scripture texts, in the form of an alphabetical index of subjects. Every subject will be found in it which has a place in the sacred Volume, whether doctrinal, devotional, practical, ecclesiastical, historical, biographical or secular. The names of every person and place connected with any historical event is given. The author has attempted to discover every text of Scripture belonging to each topic. He can not expect that he has been perfectly successful, as an absolutely complete collection of Scripture passages on every topic is scarcely obtainable; but the utmost care has been taken to secure fullness and accuracy, and to make the book a complete index to the Holy Bible. A splendid book for the Bible student. Cloth cover, 524 pages, Price \$2.20 postpaid.

### THE YOUNG PEOPLE'S MEETING

By Mabel Hale

A very practical book for leaders of others interested in the progress of the Young People's meeting. It shows how to organize, how to make and maintain interest, gives lesson plans and outlines and many other valuable thoughts for the conducting of the Young People's Meeting. Get it. Price \$1.25.

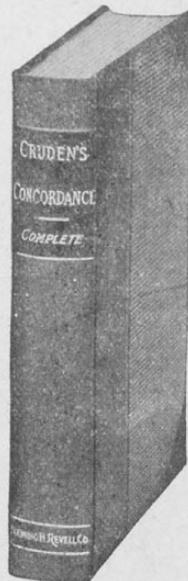
### LECTURES ON THE BOOK OF REVELATION

By W. Lincoln

Originally published in two volumes. The plan is to trace the leading principles and to follow the main threads of the book, rather than considering the details at length, and thus seeking to avoid all conjecture. Cloth, 450 pages, \$1.10 postpaid.

### COMPLETE CONCORDANCE

By Alexander Cruden



This is a new edition with a list of the proper names in the Old and New Testament language. For over a century and a half Cruden's Concordance has held its place in public estimation. Gives ten times as many references as can be found in the ordinary Bible concordance. Cloth bound, 757 pages, \$2.50; half leather \$3.25.

### THE BIBLE AND ITS ENEMIES

By William Jennings Bryan

With great boldness and plainness of speech Mr. Bryan paints the atheist, the agnostic, the higher critic, and particularly the evolutionist as they are—enemies of our country and of God. A campaign speech on the integrity of the Holy Scriptures. Art stock covers. Price 27c postpaid.

### DEEPER EXPERIENCES OF FAMOUS CHRISTIANS.

Compiled by J. Gilchrist Lawson, Evangelist.

In Cloth, 382 pages, \$1.50.

Contains the very cream of Christian Literature of all Ages and Climes.

### THE BOOK OF BOOKS

What It Is; How to Study It

By William Evans

A valuable handbook for individual or class use. Part One deals with the names of the Bible; its inspiration, genuineness and authenticity, canon, languages, versions, general structure, etc. Part Two takes up the interpretation of the Bible; and its study as a whole by books, chapters, topics, words, etc. 224 pages, cloth covers. \$1.31 postpaid.

### EVOLUTION AT THE BAR

By Philip Mauro

A hand-book for everyone, especially parents, preachers and teachers.

By one who was for over thirty years a practicing lawyer, and a student of the philosophy of materialism.

The aim of this book is to make the subject of Evolution plain to all classes of readers; and also to expose the utter lack of foundation in either fact or reason for evolution in general and the darwinian theory of natural selection in particular. In this volume will be found—stated in such a way that wayfaring men can readily understand it—all that is needed to show that the whole theory of evolution is, in the light of history and natural science, a baseless myth, and in the light of Holy Scripture a "strong delusion." Price 80c postpaid.

### THE LIFE AND EPISTLES OF ST. PAUL

By Conybeare and Howson

The early life, education, conversion, teachings, labors, travels, sufferings, perils, persecutions, and missionary career of the great Apostle.

Written in captivating style, this book constitutes a living picture of Saint Paul and of the circumstances by which he was surrounded—his schooling in Tarsus and Jerusalem—his preparation in the synagogue—the social conditions he wrote about—the populations he visited—his trial; the courts, the magistrates—his travels. It throws a flood of light on his missionary labors and is a valuable help towards a better understanding of the New Testament. Illustrated. 950 pages. Cloth cover. Price \$3.00.

**GOSPEL PUBLISHING HOUSE, SPRINGFIELD, MO.**