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## The Heart of Pharaoh

You say **God** hardened Pharaoh's heart.  
 Can this be true of **Love**—  
 That great Divine Compassion, who  
 Is like the gentle dove?  
 Yes, Love **can** harden. There are those  
 To whose rebellious pride  
 Weakness and gentleness are one.  
 God's mercies they deride!  
 Presumption waits on clemency.  
 No kindness e'er avails  
 To make response. O'er such as these  
 The lash alone prevails!

In ancient times men used to write  
 On tablets made of clay.  
 The sun-baked records of that age  
 Are read by us today.  
 But when the script was only such  
 As served the passing hour,  
 And chronicled no warrior deeds  
 Or monarch's wealth and power,  
 A waxen tablet they employed,

On which such thoughts were traced  
 As were to briefly be set down  
 And bye and bye erased.

When something new must be inscribed,  
 Or some correction made,  
 They set the tablet in the sun.  
 The words would quickly fade,  
 Leaving the surface smooth and fresh;  
 Yet that **same** solar ray  
 Which softened thus the yielding wax,  
 Made hard as stone the clay!

And so it is with human hearts,  
 The evil and the good:  
 God makes His sun to shine on all;—  
 Provides our daily food  
 And every good and perfect gift  
 That comes from heaven above;—  
 Yet some despise forbearance, and  
 Are blind and deaf to Love!

Leslie Hamilton Ball



## BAPTISM

Donald Gee

"Baptism by immersion in water is enjoined upon all who have really repented and have truly believed with all their hearts in Christ as Saviour and Lord, Matt. 28:19; Acts 2:38, 39; Acts 10:47, 48."

Like a golden chain, linking every generation of believers since the very earliest disciples gathered in Jerusalem, come down to us today the two great sacraments of the Church—Baptism and the Breaking of Bread.

Both sacraments have been the center of some of the church's fiercest controversies: both sacraments have suffered much through utterly amazing transformations from their original simplicity, and also perversions of their original significance. Yet they remain: and we are happily persuaded are still observed among many companies of believers in something of their first purity of form and significance.

The latest movement of the Spirit of God will ever drive His people back to drink still more deeply from the first fountains of New Testament faith and practice.

In this brief study we propose to deal with both the Doctrine and Practice of Believer's baptism: leaving the Breaking of Bread for a further occasion. First of all, we will endeavor to gain the New Testament position with regard to Christian baptism: and then deal with its more practical considerations of the direct application to ourselves.

### THE NEW TESTAMENT POSITION

**A matter of obedience.** The Lord Jesus Christ definitely commissioned His disciples to "Go...and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28:19). This was a command given in such explicit terms that any failure to observe it must have involved positive disobedience on the part of the disciple. It will be plain to all that for the disciples to baptize, it was equally necessary that converts should be willing to submit to the ordinance: and failure on the part of converts to submit to baptism if the Lord's servants were ready and anxious to baptize, simply shifts the responsibility for disobedience to this great command from the minister of Jesus Christ to the one ministered to.

On the Day of Pentecost Peter takes exactly the same ground of positive command when in answer to the question, "What must we do?" he instantly replies: "Repent and be baptized every one of you in the name of Jesus Christ" (Acts 2:38). He does not hesitate for one moment in his reply, neither does he even hint that baptism was optional. He makes it equally authoritative with the command for repentance. It is noteworthy also that he specially says "every one of you," as

though he would at once dissipate any idea that some might claim exemption. That his hearers understood his words in no other sense is plain from the fact (verse 41) that "they that gladly received his word were baptized."

We find henceforth in the New Testament that baptism was consistently observed among all who became believers. (Samaritans, Acts 8:12; Ethiopian Eunuch, 8:38; Saul of Tarsus, 9:18; etc.) The case of the converts in the house of Cornelius (Acts 10:44-48) is especially important, as in that instance they received the Baptism of the Holy Spirit first. Nevertheless this was not taken as supplanting the need of baptism in water, (as the Quakers and others maintain), but was rather taken as a special token that they should now be baptized without delay (ver. 48).

The only adequate explanation of this consistent attitude of the Early Church towards baptism as of universal application to all who became Christians is that they regarded it as a matter of obedience to a definite command. And such it still is.

### An Act of Discipleship.

There is another ground on which we may approach the subject of Believer's baptism. Stated briefly and plainly it is this: that the Lord Jesus was baptized in water Himself; that He said to all who would be His disciples "Follow Me;" and that consequently the loyal disciple will invariably follow his Lord in this matter of baptism.

On this ground the matter must ever have a profound appeal to the hearts of all who love their Redeemer. There is inexpressible satisfaction and joy to the loving heart in thus so exactly at this point following in the steps of the Lord.

Especially one lingers over the words He used in answer to John's protest; "Thus it becometh us to fulfill all righteousness" (Matt. 3:15). That Jesus considered it "becoming" to submit to baptism must surely disarm us of all objections to going through the same ordinance. And while at some points to "follow" Him seems almost impossible in completeness; yet it must appeal to all that at this particular point the pathway of perfect discipleship becomes singularly plain and easy.

Baptism is a privilege, and as such should be seized upon by all believers.

### A Wonderful Type.

The remaining New Testament revelation regarding Baptism with which we will deal is found in the epistles, and particularly in Paul's letter to the Romans, chapter 6.

This is the famous passage (Verses 3 and 4) in which he likens believer's baptism to a burial. The depth of truth which

the Spirit here reveals as linked up with baptism is invaluable. The believer has been crucified with Christ, and is now dead to sin. Baptism graphically answers to the spiritual burial, and thus the putting away forever of the old life. Plunged beneath the water the believer is entirely lost to view, and for a moment is actually and truly in the place of literal death. The full and glorious truth however is that the believer is also risen with Christ to walk with Him in newness of life: and consequently as the believer comes up out of the watery grave of baptism there is furnished an almost perfect type of rising to that new life which he shall henceforth live unto God through Jesus Christ our Lord.

It is unnecessary to point out that Paul's use of this type, and its unique value as a revelation by the Holy Spirit of the significance of baptism, only found the place it did in the New Testament because the observance of this ordinance was universal among early Christians. Such truth would appeal to them all. It was based upon an experience each one had passed through.

The present application of the unchanging word of God: and the personal appreciation by the believer of all its power and significance, are likewise dependent upon a personal observance by the individual of the ordinance of believer's baptism. To never be immersed is to never be in a position to FULLY appreciate all the sweet power of this passage, however much there may be a mental grasp of its significance, or even an appropriation of it by faith.

Sufficient has been written, we trust, to show that believer's baptism by immersion in water forms an integral part of New Testament Christianity. It was practiced universally as an act of definite obedience to almost the last command of the Lord: Jesus Christ, before ever He imposed it upon His disciples, submitted to the rite Himself at Jordan, thus leaving a clear example: and the Holy Spirit's teaching later through the apostle connects it by means of a deep spiritual significance with one of the most essential truths of Christian faith and experience.

### SOME PRACTICAL CONSIDERATIONS

**The method of Baptism.** That this is by immersion in water is surely evident to every unbiased reader of the New Testament.

Even the very word "baptism" is only an English form of the Greek word "baptizo," from "bapto"—to dip. Exactly the same word is used in John 13:26 where Jesus "dips" the sop which He gives to Judas Iscariot. Apart from the literal meaning of the word itself, the context shows that immersion is meant, and nothing less. John baptizes in Aenon because there is "much water" (John 3:23); Philip and the eunuch go down "into" the water (Acts 8:36); Jesus comes up, after baptism, "out of" the water (Mark 1:10).

The whole argument is ably summed up by Dr. George Campbell, Principal of Marischal College, Aberdeen (Church of Scotland):—"To baptize, both in sacred and classical authors signifies to dip, to

immerse, to plunge. It is always construed suitably to this meaning... It is to be regretted that even good and learned men allow their judgments to be warped by the sentiments and customs of the sect they prefer."

It is noteworthy that practically every branch of the Christian church, we believe, on the various Mission Fields abroad, baptize their converts by immersion.

The usual excuse for not observing the ordinance in a Scriptural way at home seems to be the inconvenience, and the inclemency of our climate as compared with Palestine.

Perhaps the best answer to this is the fact that the Baptists, and several other sections of the Christian Church DO baptize by immersion regularly. The question of inconvenience is quickly overcome when there is a settled purpose to be Scriptural: it is a fact that baptismal services are continually carried through in this country quite smoothly and conveniently, and that, sometimes, on a very large scale.

As to climatic conditions: it is sufficient to quote the practically unanimous testimony of believers who practice the Scriptural mode of baptism that no one ever seems to come to any physical harm thereby, even though weak in body. The writer may perhaps be permitted to say that he himself recently enjoyed the privilege of baptizing a great-grandmother, an old lady very advanced in years, with no ill effects whatever.

It cannot be denied that the valuable, typical teaching of Rom. 6:4, is utterly lost unless baptism is by immersion: there is no suggestion of "burial" in sprinkling a few drops of water on the forehead! The entire practice of christening, whether of infants or adults, can find no solid support from Scripture, however much its most valiant advocates can find from tradition.

If parents wish to dedicate their children to the Lord by some simple act, it should be kept rigidly apart from even the suggestion of "baptism," with its rich significance of faith in the Saviour. The superstition that water sprinkled on the face can "save" is as pitiful as it is misleading. We shall never forget the agony two misguided parents passed through while waiting for the minister to christen their dying babe, lest he should come too late, and the little one thereby go to hell!

We wonder how many there are today hugging a false hope of salvation just because they were christened as infants: utterly ignoring the word of Christ "ye must be born again." When the grace of God has brought salvation to the soul, we would also point out that having perhaps been christened as an infant can in no wise do away with the privilege and responsibility of being Scripturally baptized now by immersion as a believer.

#### The Conditions for Baptism.

"What doth hinder me to be baptized?" said the eunuch. "If thou believest with all thine heart thou mayest," said Philip (Acts 8:36, 37). The Scriptural conditions for baptism are "repentance toward

God and faith toward our Lord Jesus Christ" (Acts 20:21). "Repent, and be baptized," said Peter (Acts 2:38).

It will thus be seen that baptism is essentially connected with an act of my own will, whereby I turn from sin, and deliberately believe in the Lord Jesus Christ as the Son of God and my personal Saviour. No others should be baptized but those who meet these conditions: and all who meet these conditions should be baptized.

Obviously the best time for observing this ordinance is upon conversion: and so we find in the New Testament that believers were baptized almost instantly upon confession of faith: (the "same day," Acts 2:41; the eunuch, 8:36; Lydia, 16:15; the jailor, 16:33, etc.) Baptism thus becomes a definite act of witnessing before heaven and earth and hell that Jesus Christ is accepted as Lord and Saviour.

Undoubtedly however, where, for various reasons, the believer was not baptized upon conversion, it is still binding as a commandment, and should be obeyed with as little delay as possible.

Under no circumstances should baptism be entered upon thoughtlessly; it implies that the candidate has experienced the most radical change possible in his own attitude to sin, and by the Divine act of regeneration has passed from death unto life.

#### Objections to Baptism.

These have probably been already dealt with in the course of what has been written above, and need little further direct treatment.

We would make special reference however to those who agree with all we have written on this subject—for other people! As to themselves, they are waiting some special revelation from the Almighty on the matter. They will be baptized "when the Lord tells them." This is downright presumption in a most dangerous form. When God has made His will as clear on any point as He has upon this point in the Scripture, what right has any one of us to demand a special revelation before we obey? Such will not have one shred of excuse when they stand before the Judgment-Seat of Christ.

Another group merit our last consideration. Those who say with painful emphasis—"MUST I be baptized?" Now the mere fact of asking such a question, with such an emphasis, reveals an utterly wrong approach to the whole subject. It is making baptism a condition of salvation, instead of salvation a condition for baptism. It is clothing the outward sign with the fundamental importance of the inward grace.

But still more: it reveals a condition of heart greatly lacking towards God. The sinner saved by grace should surely not be saying, "What MUST I do?"—but "What CAN I do?" One word of the Lord Jesus always seems to peal like a silver chime over every baptismal service: "If ye love me, keep my commandments." Baptism gives the believer the great joy of obeying one of his Lord's last recorded wishes: and on that account is welcomed by every loving, loyal heart,

not as a burdensome commandment but a happy privilege.

"MUST I be baptized?"... Rather let us have the eager spirit of the Ethiopian eunuch, "What doth hinder me?" and so follow the Captain of our salvation who said on this very matter, "Thus it becometh us to fulfill all righteousness."

#### A CHURCH HARD BESET

The following disheartening confession clipped from an article in The Presbyterian and Herald gives much food for thought.

"Always, it is true there will be a visible Church upon the earth, but any particular Church organization may become so corrupt as to be not a true Church of Christ, but (as the Confession of Faith puts it), 'a synagogue of Satan.'

"Now the Presbyterian Church in the United States of America has certainly not become a synagogue of Satan. The hostile forces in it are indeed very powerful, and in some sections of it they are dominant, but the majority is still Christian. But the point is that we have absolutely no warrant in Scripture for holding that the Christian character of this particular Church or of any other particular Church will necessarily be preserved. The question whether this Church will remain Christian or will become non-Christian (as so many other ecclesiastical bodies throughout the world have become) will probably be determined in the next five or ten years. If the indifferentist party continues (working with the Modernists) to dominate the Church, as it did (so far as administrative matters are concerned) by a slight majority at our last General Assembly, and as it does so generally in the Boards and Agencies, if the great issue continues to be concealed, then the Church will soon become non-Christian; but if, on the other hand, the issue is plainly raised and is decided aright, then the Church will continue to be a Church of Jesus Christ."

#### A GIANT SALT CELLAR

"The Palestine Government proposes to erect a plant for the recovery of thirty-odd billion tons of salt from the Dead Sea—a giant salt-cellar of apparently unlimited capacity—and very soon huge chemical factories and warehouses will be established round the lake, and the peace and quiet of centuries will give place to the ceaseless whirl of wheels," reports a well-known newspaper writer. It is most remarkable that one of the most desolate spots in the world should suddenly acquire such tremendous economic importance. Of all the billion tons of salt in the Dead Sea, only about ten tons is common salt. The remainder consists of salts of potassium and magnesium, an abundance of which will make Palestine the richest potash country in the world. In appearance this strange sea challenges the Mediterranean with its clarity and blueness, but so deathly still are its waters that they have earned it its gruesome name."

All the increased interest being taken in Palestine points to the fulfillment of God's prophetic Word.—Prophetic News.

## The Pentecostal Evangel

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

Stanley H. Frodsham..... Editor  
Chas. E. Robinson..... Assistant Editor

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### THE STORY OF DING LE MEI

In the winter of 1903-4, the Mission transferred me from Chefoo to the new German port of Tsing Tau, where I was placed in charge of the women's work of the fifteen organized churches scattered through the adjoining counties. In other words, to me was given the oversight of the Bible women, girls' schools and prospective church members.

I had not been long in my new work when the pastors, and some of the elders, held a conference relating to the spiritual needs in the various fields in this district. I was asked to describe the methods I used with the women, which resulted in such spiritual enlightenment for them.

"I depend not upon any method," I replied, "but upon the power of the Holy Spirit."

"But we haven't this power," they informed me.

"No," I said, "it comes only in response to prayer and faith. The three things always go together—prayer, faith and power. Do you want this power?"

They said that there was nothing they wanted more.

"Then," I asked, "would you be willing to form, with me, a circle in which we shall pray daily, first for ourselves and then for each other?"

Eight of them gladly agreed to do so.

Our plan was simple and direct.

Our prayer was, "Heavenly Father, forgive me my sins; send the Holy Spirit into my heart to reveal them to me; cleanse me from them in the precious blood of Jesus, and fill me with Thy Spirit." This each offered daily for six months.

Pastor Ding Le Mei, a member of our circle, who had been called to the five Chi Mo churches, wrote to me at the end of six months. He invited me to assist him in conducting a four-day conference for deepening the spiritual life of the Chinese Christians under his charge, and I accepted his invitation.

I arrived at the little village of Yuen Dswang at ten o'clock on the morning of the first day of the conference. The meetings had begun, but, alas, for human plans! It has been said that man proposes and God disposes, but on that day Satan disposed.

Funeral services last for days and weeks,

according to the rank or riches of the deceased. A very wealthy man in the village had just died, and arrangements had been made to observe his obsequies throughout all the days of the conference. As I passed along the street I saw piles of paper money, paper cows, horses, sedan chairs, slaves,—everything that the departed spirit would need in the next world, ready to be burned at burial. Groups of people were sending up skyrocketts to scare away the evil spirits. Everywhere were evidences of the importance of the occasion; and everywhere absorbing interest and excitement were apparent.

There may be theatres in China that are wholly secular in character, but all about which I know are connected with religious worship, and appropriately, therefore, with funeral observances. Now, in the temple theatre a company of actors had been hired, and as the performance was free to all, it and other features of the celebration had attracted immense crowds from the neighboring villages.

These people, unaccustomed to listening to lectures or talks of any kind, made their way by the hundreds into the conference tent, talking at the top of their voices, their babies crying and the village dogs barking at their heels. We Christian women, for whom a remote corner of the tent had been roped off, not only could not catch the air of the songs, but not one word that was said or sung could we distinguish during the course of the day.

This noise and confusion, impossible to control, brought grief and dismay to pastor Ding.

At the close of the afternoon session, the officers and leaders of his churches went to him in anger and reproached him for his lack of discretion in selecting such an inopportune season for the conference; and they gave him to understand that they did not propose to waste any more time or money on it and would leave the village the next morning by dawn.

Pastor Ding was the first Chinese pastor to step out, with faith in God, in any enterprise financed by the Chinese Christians. To these men he was looking for financial help. His own salary was too meager to defray the expenses already incurred. In despair he came to me with his difficulty.

"I already realize what the conditions are and there is only one person who can deal with them," I said. "There is just one person who can turn defeat into victory. That is the Lord, and we'll just ask Him to do this very thing for us."

Pastor Ding's father and grandfather were Christians, and he had been brought up in the Christian quarter of his village. He loved his Saviour and was a man of prayer, but he knew nothing of the "exceeding greatness of God's power to us-ward who believe" and exercise faith in Christ.

We knelt in prayer for a few minutes, but we were not of one mind in the Lord. He asked God to give me a plan that I might give it to him. In other words, he wanted a plan that would enable him to turn his own defeat into vic-

tory. Then he sat waiting for me to tell him what to do. I, of course, waited only for Christ to answer the prayer that He had promised to answer (John 14:13-14). We sat thus for an hour, while my Chinese servant worked himself into quite a fever because I took no notice of the over-cooked supper.

Finally Pastor Ding arose, and Chinese etiquette demanded that I, being a woman, should stand also. So we stood for half an hour. Then I flew in the face of Chinese convention and asked him to take supper with me. Declining my invitation, his face flushed with anger and impatience, and, slamming the door behind him, he left me.

(Afterward he told me that he muttered to himself, "That's what I get for asking a woman anything! What does she know?")

I saw him again at the evening service where he was presiding. As we had only Christian men and women in the audience, all was quiet and orderly. The unconverted Chinese stayed at home because of their fear of evil spirits in the darkness of the night.

We had prayers, songs and the reading of the Scriptures. Pastor Ding was about to give out the text of his address, when the Holy Spirit prompted me to rise and ask, "Won't you give us five minutes for personal prayer? And let us each one pray, 'Heavenly Father, forgive me my sins, send the Holy Spirit into my heart and reveal them to me. Cleanse me from them in the precious blood and fill me with Thy Spirit.'"

He consented rather reluctantly, but he repeated my prayer request and added: "Let us kneel and offer this prayer together."

Then a wonderful thing occurred. The Holy Spirit came upon the assembly so suddenly and with such mighty power, that before their knees touched the floor, they were all, as with one voice, sobbing aloud their sins of omission and commission, sins of neglect of the spiritual lives of their children, of not loving one another and not loving God, sins of quarrelling, of covetousness, of hatred, and of Sabbath breaking.

The men who, in the afternoon had gone with complaints to Pastor Ding, now weeping, called upon God to deliver them from covetousness. They had made the failure of the meeting an excuse to leave when their real reason was to avoid their share of defraying the expense. Thus in a few moments, God had swept all difficulties away. He had truly turned defeat into victory.

For more than half an hour the confessions continued. Then we stood up and sang four times the hymn which begins:

"There is a fountain filled with blood  
Drawn from Emmanuel's veins."

I shall never forget that singing nor that scene—those upturned, tear-stained Chinese faces with the light of heaven upon them.

Then came more confessions, testimonies, prayer and praise unceasing, for two hours.

Pastor Ding tried again and again to  
(Continued on Page Six)

## -:- What Rabbis Say Concerning Christ -:-

Useful quotations for workers among Jews and Gentiles, indoors and out of doors, indicating the Jewish trend of mind today.

**The Gentlest and Noblest.**—"To me one of the saddest and most tragic facts in history is this, that Jesus, the gentlest and noblest Rabbi of them all, should have become lost to His own people by reason of the conduct of those who called themselves His followers. In Jesus there is the very flowering of Judaism."—Rabbi Henry Berkowitz, D. D.

**The Master of Nazareth.**—"The keynote of prophetic religion of the Jewish prophets was holiness of life and purity of heart. Love and mercy shown by men one to another make up the acceptable worship of the Holy One of Israel. To place the Master of Nazareth by their side can surely be no dishonor to Him, nor can it dim the luster of His Name. If He has added to their spiritual bequest new jewels of religious truth, and spoken words which are words of life, because they touch the deepest springs of the human heart, why should we Jews not glorify in Him."—Rabbi Gustav Gottlieb, Ph.D.

**The Mightiest Spiritualizing Factor.**—"We Jews honor the Nazarene as our brother in faith, sprung from our loins, nurtured at Israel's knee, a teacher of sweet and beautiful ideals, a preacher whose influence has been and still is among the mightiest spiritualizing factors in the world."—Rabbi Rudolph Grossman, D. D.

**An Historical Reality.**—"For me Jesus is an historical reality. To understand His work and correctly to value His mission, one must bear in mind His own time. Galilean as He was, He must have grown up under influence making for an intense Jewish patriotism. The Jews of every shade of religious belief do not regard Jesus in the light of Paul's theology. But the Gospel Jesus, the Jesus who teaches so superbly the principles of Jewish ethics, is revered by all the liberal expounders of Judaism. His words are studied; the New Testament forms a part of Jewish literature. Among the great preceptors that have worked the truths of which Judaism is the historical guardian, none, in our estimation and esteem, take precedence of the Rabbi of Nazareth. To impute to us suspicious sentiments concerning Him does us gross injustice. We know Him to be among our greatest and purest."—Rabbi Prof. Emil G. Hirsch, Ph.D., LL.D.

**The "Extraordinary Man."**—"The Jews rejected Jesus as the Messiah and Redeemer, but they recognized Him as the 'extraordinary Man,' who first showed to the heathen world the way to natural religion and moral perfection."—Rabbi M. Kayserling, Ph.D., Hungary.

**More than an Ordinary Teacher.**—

"Jesus, the living Man, the Teacher and Practiser of the tenderest love for God and man, the paragon of piety, humility, and self-surrender, whose overflowing goodness and sympathy with the afflicted, the Jews had no cause to reject. His whole manner of teaching the so-called Lord's Prayer, the Golden Rule, the code of ethics expounded for the elect ones in the sermon on the Mount, no less than His miraculous cures, show Him to have been one of the Essenes, a popular saint. But was more than an ordinary teacher and healer of men. He went to the very core of religion and laid bare the depths of the human soul."—Rabbi Kaufman Kokler, Ph.D.

**Among the Foremost.**—"I will yield to none in recognizing the civilizing influence of the Man of Nazareth. I am ready to bestow upon Him as high a tribute as anyone has yet bestowed. If I cannot say that it was He who made divinity human, I am ready to rank Him among the foremost of those who have made humanity divine."—Rabbi Krauskopf.

**Sweetness and Power.**—"There is no backwardness nor hesitancy on the part of modern Jewish thought in acknowledging the greatness of the Teacher of Nazareth, the sweetness of His character, the power of His genius."—Rabbi Prof. David Philipson, Ph.D.

**The World Benefited.**—"We do not mourn, but we rejoice that Jesus was born, and through Him, despite the shortcomings, despite the manifold prejudices that still darken human hearts, this world at large is infinitely better and brighter than it would have been without Him. We would not conjure the dread specter of the past; we thank God that we live in the present, with its wider liberty, its nobler humanity."—Rabbi Salee.

### JULY 4TH AS A DAY OF INTERCESSION

(A resolution adopted at the recent annual convention of the World's Christian Fundamentals Association at Toronto, Canada).

"Whereas, The apostasy from the faith on the part of the pulpit, the worldliness and unspirituality in the pews, the alarming conditions morally throughout the nations, the breakdown of home life, the lack of respect for all authority in community life, the atheistic philosophy of the schools, the putrefaction of contemporary literature, and the indecency and damning influences of modern amusements, reveals the need of a sweeping revival; and

"Whereas, In this day of appalling need we call upon Christians everywhere throughout the world to pray earnestly and prevailingly for a Heaven-sent, world-wide revival that shall awaken the Church, put the pulpit on fire, make soul-winning

the chief business of Christians, bring conviction of sin upon the sinners and the fear of God upon the community and the nations;

"Therefore, We call upon Christians on every continent to keep the Fourth Day of July, 1926, as a day of prayer, when churches and homes be opened everywhere for importunate prayer. Shall we not have such a day of prayer as the world has never seen, and which will bring about results so far-reaching that hell shall be poorer and Heaven richer, and earth encircled with blazing revivals that shall bring multitudes to the Christ of Calvary?"

#### Pray For Revival!

#### HEALED OF CANCER

I was suffering with cancer and had had it so long that it had eaten into my breast until it looked like a large sponge, and was eating down into my side. What I suffered with it! I would walk the floor and cry. There were relatives in my home who were unbelievers, and every time we would pray they would make fun of us; but God took the unbelievers out of my home.

One night when my husband came in from work I was walking the floor and crying with the terrible pain. That night a neighbor went with me to the church. I was in such agony I could scarcely wait for services to begin, and when they did start I asked them to pray for me at once. They anointed me with oil and prayed, and God's mighty healing power went through my body and I was healed. Two weeks from that time you could not tell there had ever been a cancer there. My breast is as natural as ever before. This happened about two years ago. The great Physician has performed many miracles in our home.—Mrs. Max H. Neil, 2504 Howard St., Springfield, Mo.

#### THE COLPORTEUR

The Colporteur can be a most valuable adjunct to the Church. During 1925, one of the American Tract Society's colporteurs—who is himself able to speak no less than 16 languages—has distributed at Ellis Island where emigrants are marooned in thousands, no less than 175,000 tracts, pamphlets and books, in 28 languages. He reports that some have even kissed his hand in thankfulness.

#### PROVIDENCE PRAYER LEAGUE

Sister Clara E. Dammes of Box 735, Providence, R. I., writes: "The Providence Prayer League had its beginning in a few consecrated warriors praying in the Spirit for God's Word to be magnified above all His name (Ps. 138:2). God is answering our prayers by blessing, healing, and baptizing. We now have a precious little Prayer Home which is to be dedicated in July or August by Dr. Lilian Yeomans, who sometime ago wrote us volunteering to hold some meetings for us, if possible, while in the East. Pray for us in this blessed ministry to which He has called us."

"It lightens the stroke to draw near to Him who handles the rod."

## -:- God's Clock Keeps Excellent Time -:-

In the early days of the China Inland Mission when the plan of settling missionaries far removed from each other in great and strategic centers of population was only in its installation stage, George Duncan was stationed at Nan-king. A lonely stranger within the walls of this great city in which no settled missionary work was being done, Mr. Duncan was subjected to many severe and protracted hardships. One of the things making his life very difficult was the inability of Hudson Taylor who was the founder and head, under God, of the China Inland Mission, to send him money. Here is the way the situation is described in the language of Hudson Taylor, to be read in "The Story of the China Inland Mission" by Mrs. Howard Taylor.

"Time passed on, and all his efforts at Nan-king, mine at Hang-chau, and those of a mutual friend in Shanghai to discover a method of remitting money to our brother proved unsuccessful. I urged him to come himself for a further supply; but he felt sure that if he left the city, the authorities, who chose to ignore his presence, would certainly prevent his return, and he would not forego his hard-earned advantage. He determined to seek first the kingdom of God, and to trust that in some way or other the Lord would supply his needs.

"I confess that I was not as happy as he was about the matter, finding it more difficult to trust for him than he did for himself. When, therefore, the money I had sent off was again returned to me, I felt sure that he must be in want; and having no trustworthy messenger by whom I could forward it direct to Nan-king, I began to very earnestly pray for immediate help in the matter. Our little band of missionaries were all scattered in various directions, but God brought Mr. Rudland back to Hang-chau just at this juncture to consult about a question of extension; and when he heard of Brother Duncan's circumstances, he agreed to postpone his own matters and take the money.

"After a few words of prayer we sallied out together, found and came to terms with a boatman who wished to go to Nanking, and in a very short time I saw them start with a fair wind on their long journey of ten days or two weeks. They were remarkably prospered on their way to the surprise of the boatman, who said to Mr. Rudland that his God must be the God of the winds, for whichever way the Grand Canal might turn they had a fair breeze. They therefore passed Su-chau much sooner than had been expected, and made good progress until half way between that city and Chin-kiang; but on reaching this point Mr. Rudland found to his dismay, that the bank of the canal

had given way, flooding all the low-lying districts around, and that it was impossible to proceed. On asking the boatman what was to be done, he learned that they might have to wait there a month, until the authorities repaired the banks of the canal. This evidently would not do. By inquiries in the city, however, they ascertained that there was a bridle path through the fields by which two or more days might be saved on the journey. A donkey was hired for the overland trip, the result being that Nan-king was reached some days sooner than it could have been had the canal not broken down.

"But what had been Mr. Duncan's experience meanwhile? He had quietly gone on with his work, his Christian servant economizing as much as possible, until his last coin was spent. After breakfast one morning the servant told him there was nothing for dinner, and asked what was to be done.

"'Done,' said Mr. Duncan, 'we must trust in the Lord and do good, so shall we dwell in the land, and verily we shall be fed.'

"Taking up his handful of tracts and books he was about to go forth to his day's work, when the servant, with many apologies, asked him to accept as a gift from himself five dollars, which he had saved from his wages, adding that he knew he would not take it as a loan, with his conscientious objection to being in debt. Mr. Duncan hesitated and said to him. 'Now, are you not really giving it to me as a loan after all? If you are saying to yourself, "Mr. Duncan's remittances are sure to come to hand some day, and then he will doubtless repay me," practically it becomes a loan, and to take it would be to live on anticipated income. If I accept it from you as a gift, I shall never repay it, whatever money comes in; your reward shall be in heaven, not on earth.' Upon being assured that the man wished it to be an offering to God, Mr. Duncan accepted it, and they lived upon it together.

"Few men knew how to make money go further than Duncan, and in this he was well seconded by his servant. Nevertheless, the five dollars also came to an end, and again one morning after breakfast the servant repeated his question, 'What is to be done?' adding that his own wages were all spent and that he was now as poor as his master. With the same encouragement to trust God and go on with his work, Mr. Duncan took his books and went out for the day. In the course of that very day, however, Mr. Rudland arrived with the money, to the great delight of the servant; and learning their position, he saw very clearly why the canal had been allowed to break thus hastening his arrival. Often God is seemingly go-

ing to fail, but His clock runs neither slow nor fast.

"As evening drew on the servant began to look down the long street; and when in the distance he recognized his wearied master coming slowly home, he ran half way to meet him, saying, 'It's all right sir; the dinner is ready. Mr. Rudland has come and brought the money.' Putting his hand on the man's shoulder, Mr. Duncan said, 'Didn't I tell you this morning it was all right? It is always right to trust in the Lord and do good; so shall we dwell in the land and verily shall we be fed.'—C. E. R.

### THE STORY OF DING LE MEI

(Continued from Page Four)

preach the sermon he had prepared, but he never got a chance. When at last, near the close of the meeting, he secured a hearing, he told of his interview with me. He had confessed to God his lack of faith. And he asked my pardon for his rudeness. Then, turning to his people, he begged their forgiveness for attempting to lead them in his own blindness. "And," he added, "I call you, Miss Vaughan, and you, my brothers and sisters, to witness that I promise never again to use in God's service any method save that of prayer and faith. Tonight I have seen the mighty power of God in answer to prayer and I rejoice."

During the remaining days of the conference, the Holy Spirit held control, and though we had the same great crowds from the theatre, they sat or stood quietly throughout the service. Every speaker was heard distinctly, even in the women's remote corner.

And God's gracious purpose of blessing by means of the conference had been fully accomplished. Chinese Christians and leaders who had come to us from a distance returned home, their hearts and minds full of the glory of God's goodness and power. Everywhere they proclaimed the news of our great answers to prayer and requests for similar meetings began to pour in. Pastor Ding and I responded as fully as our physical strength permitted. For seven months we went from conference to conference, returning home only for brief preparations for starting anew. At every conference the Spirit was poured out in power and blessing, as fully as at Yuen Dswang.

Pastor Ding Le Mei had entered upon his life work as an evangelist. Later on he accepted an invitation to tour Shan Tung Province and everywhere God manifested His power by means of His servant's faith. Later still the Young Men's Christian Association arranged for him to visit all the schools, colleges, and universities throughout China. God has so marvelously empowered him that he is known today as the "Apostle of China," and "China's Moody."—From "Answered and Unanswered" by Louisa Vaughan. A remarkable book. Can be had from the Gospel Publishing House, Springfield, Mo., for 60 cents in paper covers or \$1.00 in cloth.

Subscribe for "Christ's Ambassadors,"  
60 cents 1 year; 2 years for \$1.00.

## CHILDREN'S CORNER

### THE SCARRED HAND

William Dixon was an infidel; that means, he did not believe the Bible. His wife and little boy had both died, and he had declared, "There can't be a God."

One day old Peggy Winslow's cottage caught on fire, and was burned to the ground. The poor, old woman was pulled out alive, though nearly suffocated by smoke, when the bystanders were horrified to hear a child's pitiful voice. It was the voice of little Dicky, Peggy's orphan grandchild, who had been forgotten in the excitement of the fire until the flames awoke him and drove him shrieking to the attic.

The onlookers felt it was too late to save him, as the rickety stair had already fallen in. Suddenly, with an exclamation of "Cowards!" Mr. Dixon climbed up the tottering wall by means of the iron piping, and took the trembling child in his arms. Down he came again, just as the smoking walls fell. Little Dicky was not hurt, but the hand with which Mr. Dixon had held on to the hot piping was terribly burned. The burn healed, but left a deep scar that he would carry all his life.

Dicky's grandmother could not rally from the shock, and died soon after. Then the question was: What is to become of Dicky? Mr. Lovatt begged that Dicky be given to him to adopt, as he and his wife had lost their little boy. To everyone's surprise, Mr. Dixon asked that Dicky be given to him. The people all said, "We will call a meeting and hear what these two men have to say, and then we will vote on which one shall have the boy."

Mr. Lovatt said, "Gentlemen, my wife and I have lost a little lad and we feel as if this child would fill the vacant place. We would do our best to teach him about the Lord Jesus. Besides a child so young needs someone to mother him, and my wife is very fond of children."

Mr. Dixon said, "I have only one argument, gentlemen, and it is this," and he took the bandage off his left hand and held up the scarred member.

There was something in the sight of that scarred hand which was more powerful than all Mr. Lovatt's good arguments, so the people decided that Dicky should belong to Mr. Dixon.

A new life began for Dicky. Mr. Dixon was both father and mother to him, and lavished all the pent-up tenderness of his strong nature upon the little boy he had saved. He taught Dicky to read, and told him wonderful stories which would have been for the little son who did not live to hear them. One summer there was a lot of beautiful pictures on display in the town and Mr. Dixon took Dicky to see them. Dicky liked to look at them and hear the stories his daddy told about them.

But the picture that he liked best of all was where the Lord Jesus was talking to Thomas. Underneath the picture these words were printed, "Reach hither thy finger, and behold my hands" (John 20:27). Dicky read the words and said, "Please, Daddy, tell me the story of that picture."

"No, not that one," said Mr. Dixon.

"Why not that one?"

"Because it's a story I do not believe," said Mr. Dixon.

"Oh, but that's nothing," urged Dicky, "you don't believe the story of Jack the Giantkiller, yet it's one of my favorites. Do tell me the story of the picture, Daddy." So Mr. Dixon told him the story, and he liked it very much.

"It's like you and me, Daddy," said the boy. "When Mr. Lovatt wanted to get me, you showed them your hand. Perhaps when Thomas saw the scars on the Good Man's hands, he felt that he belonged to Him."

"I suppose so," answered Mr. Dixon.

"The Good Man looked so sad," said Dicky, "I expect He was sorry Thomas did not believe at first. It was horrid of him not to believe, wasn't it, after the Good Man had died for him?"

Mr. Dixon did not answer, and Dicky went on: "It would have been horrid of me if I'd contradicted like that when they told me about you and the fire, and said I didn't believe you did it. Wouldn't it, Daddy?"

"Yes, very."

"Supposing I'd been horrid like Thomas, and had not believed about you and the fire, should I have had to be the Lovatt's little boy?"

"Of course not. Whether you had believed it or not, I had saved you," answered Mr. Dixon almost crossly.

"But I would have believed at once when I saw your hand, like Thomas did," said Dicky, noticing that his daddy was not very pleased.

For the rest of the day Dicky's thoughts ran on what he called his favorite picture, and in the evening he wanted daddy to tell the story again. "Thomas must have been sorry that he made the Good Man look so sad. I should be awfully sorry if I made you look sad like that, Daddy. I don't like Thomas very much, do you?"

"I don't want to think about him, my boy."

"But perhaps he loved the Good Man after that, though, like I love you. When I see your poor hand, Daddy, I love you more than millions and millions."

Dicky did not know it, but really he had been preaching a sermon to Mr. Dixon, the infidel, who would not believe in Jesus Christ. Mr. Dixon could not forget the things Dicky had said, and he could not sleep that night. When he did go to sleep, he dreamed he saw the

tender, sorrowful face of Jesus looking down upon him. He dreamed Mr. Lovatt and himself were each striving to get Dicky as their little boy, but when he showed his scarred hand the boy turned away from him. A bitter sense of injustice rose up in his heart, and he awoke with tears streaming down his face. When he fell asleep again he dreamed that Some One was holding out a scarred hand to him, and a voice pleadingly said, "Reach hither thy finger, and behold My hands."

Mr. Dixon could not forget the picture, and the little sermon Dicky had preached to him. He began to read the Bible, and before long He believed in Jesus as his Saviour. Now he belongs to the Lord Jesus, whose hands were once pierced for him.—Adapted.

### WORK IN INDIANAPOLIS

Sister Elizabeth Hirsch writes: "We closed our Easter campaign at the Woodworth-Etter Tabernacle, Indianapolis, Ind., April 26. Evang. Mary F. Ayres of Australia and her coworker, Louise Quitsch were with us. God confirmed His Word through Sister Ayres with signs following. We heartily recommend her to any assembly desiring the services of a consecrated child of God.

"We believe the angels in heaven rejoiced with us, beholding the souls at the altar every night. Quite a number wept their way through to Calvary; a number received the Baptism of the Holy Ghost, among whom was an officer of the Salvation Army. Others praised God for healing their bodies.

"A woman who sought healing for her body did not care to come to the altar, stating it was too noisy there. She went on the platform where they prayed for her healing. As soon as hands were laid upon her the power came upon her and she was not only healed but also received the Baptism in the Holy Spirit. Before she realized what she was doing, she joined the others who were shouting and praising God. Shouts of praise came from her lips and she forgot about the noise.

"A young woman was blind from birth. God wonderfully touched her eyes. Her testimony was as follows:—'Once I was blind, now I see.'

"A woman who was suffering with rheumatism for many years could not open her fingers. After she was prayed for, God touched her body. The next day she cooked a meal for about 18 people, something she had not done for many years.

"God is blessing the efforts of Brother August Feick, pastor of this tabernacle, as he gives forth the Word. A number of saints call this lighthouse a 'filling station.' Their testimony is that they love to come here to get filled with the Spirit of God.

"Beginning May 1, we are starting another two weeks' revival, during which time Brother and Sister Anderson of Bolivia, S. America, will be with us. All are heartily invited."

Subscribe for the Evangel for a friend—50c to the end of the year.

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## Beauty for Ashes

-:-

By James H. McConkey

"The Lord hath anointed Me... to give unto them BEAUTY FOR ASHES" (Is. 61:1-3).

This is a precious text. "A garland" for ashes the Revision puts it. Ashes and sackcloth stand for mourning, sorrow, death. Here sits a weeping woman by the roadside. Her body is clad in sackcloth; her head crowned with ashes. Along comes a sweet-faced little child. She holds in her hand a garland of roses. White, red, and pink are they, breathing forth richest fragrance. The child walks up to the mourner. She brushes the ashes of grief from her bowed head. Then she places there the garland of beautiful roses. She has given beauty for ashes. She has exchanged the doleful symbol of sorrow for the radiant emblems of flowered loveliness.

And this is what Jesus Christ has come to do for you and me—give us beauty for ashes. He says through the lips of the prophet, that the Lord has anointed Him for this very purpose. And in His Nazareth sermon, where He quotes this wondrous passage, He declares that this Scripture is this day fulfilled. That is, it is a reality for us who will believe and appropriate it, that our blessed Christ is standing ready to give us beauty for all the ashes of our earthly experiences, ready to exchange the oil of joy for all our mourning.

**Jesus Christ is ready to give the beauty of forgiveness for the ashes of guilt.**

A godly old-country pastor was in the midst of his communion service. Suddenly his quick eye detected a woman passing the cup untasted. She sat among the people quietly weeping. At once his kindly heart sensed the situation. For who of us has not at such a time been so conscious of our own unworthiness and sinfulness as to shrink from partaking of that blessed sacrament? But the loving dominie knew the gospel of Christ too well to let one of His little ones suffer thus. He hastened down the aisle. He took the cup from the hands of the serving elder. Stepping up to the weeping woman he pressed it into her hand with the loving, tender exhortation—"Take it, woman; take it. It's for sinners; it's for sinners!" Yes, it is for sinners saved by grace.

Reader, do you sit tonight in the ashes of guilt? Is your soul scarred by the deep, deadly wounds of sin? Is your stained conscience in unspeakable anguish from the remorse of remembered sin? Is your life and influence marred, fettered, and hourly handicapped by the poignant, ever-present consciousness of unforgotten sin? Does it seem an incredible miracle to you that any power, human or divine, could possibly cleanse your soul from all the pollution, and your guilty conscience from all the consciousness of committed

sin? Then know, my unsaved friend, that in one moment of time, by accepting the Son of God as the Saviour and Redeemer of your soul, you may pass from the place where you sit in the ashes of guilt, to the place where the forgiveness of "Him who loved us and washed us from our sins in His own blood" becomes the most marvelous, tangible, real, and jubilant experience of all your human existence. Take Jesus Christ with instant, absolute definiteness as the saviour of your soul, and you will surely pass from the defiling ashes of guilt to the radiant beauty of a genuine, glad, experimental realization of the forgiveness of sin in your innermost soul, through the redemption which is in Christ Jesus. Take Him, friend, take Him;

He's for sinners!

**Jesus Christ is ready to give us the beauty of the Christ-life for the ashes of the Self-life.**

Some of you recall the Appian Way at Rome. It was the great highway into the city where Paul's friends met him and escorted him on his way. For nine miles of its course outside the city walls it is hedged with tombs. They are the tombs of Rome's great ones whose names have gone down to classic fame. In those tombs are countless urns. And in those urns are the ashes of the dead. The great road is literally lined with the emblems of death, suffering and sorrow. But Rome has another great road. It is a new and modern highway which they have named "The New Appian Way." There are no tombs, urns, nor ashes. No emblems of grief, affliction and death are there. The morning sunshine floods its broad surface with the glory of the early day. The sunset tints it with the tender beauty of Italy's evening sky. The blue heaven overarches it; the birds sing by its borders; it is filled with the fellowship, and every-day joy and friendliness of the common people, as they flock along its broad pathway.

Is it not a parable of the Christian life? We come to Christ. We know the joy of forgiveness. Our guilty past is under the cleansing power of His shed blood. But now two great ways open out before our feet. One is the way of the Christ-life; the other the way of the Self-life. One is the way of the Spirit; the other the way of the Flesh. One is radiant with the beauty of Christ; the other is marred by the ashes of Self. And all too often do our unwary feet stray into that old Appian way of the Flesh, instead of that new and blessed one of the Spirit. The Flesh looks through our eyes upon sights we ought not to see. It listens through our ears to words we ought not to hear. It speaks through our lips grievous words we should not say. The Flesh awakes with us in the morning; it

walks with us through the days; it lies down with us at night. What anguish of soul the self-life brings to ourselves and all that are dear to us! It brings us to our knees in confusion of face for sin; it brings us to the heart because of hasty, bitter words; it fills us with shame at the vision of our own unworth and selfishness; it breaks our hearts by its sharp, dark contrast to the life and love of our blessed Christ. It is indeed a way of ashes in which we sit with blinding tears and a broken heart at the vision of our own appalling self-centredness. But Jesus Christ has come to give us the beauty of the Christ-life for the ashes of this self-life. God has anointed Him for that purpose. He stands at the door of our hearts waiting to make that wondrous exchange. Do you ask how He does it? Romans 8:2 reveals to us how Christ gives us victory for ashes. The verse begins with the phrase, "The law of the Spirit," or as it has been translated, "The Spirit's law." What is the Spirit's law? Listen—

**"The Spirit's law of LIFE IN CHRIST JESUS hath made me free from the law of sin and death."**

**Life in Christ Jesus!** That is the Spirit's secret of victory for ashes. To receive that life at regeneration; to yield to it; to serve in it; to bear fruit in it; to be purged and purified by it; to be more and more filled with it—that is the secret of the beauty of victory for the ashes of defeat.

Some one has given this beautiful illustration from the forest trees. You walk into the forest in the dead of winter. All the trees are bare and stripped of leaves except the scrub-oaks. To them cling the dry, dead leaves with wondrous tenacity. The winter winds sweep down upon these oaks with fiercest blasts. But they cannot tear away these dry, clinging leaves. All through the winter they held fast with an unbroken and unbreakable grip. But now comes the Spring. The sun comes up from the south with a growing warmth. Up from the warming earth begins to steal that wondrous, mystic something we call life. Up the trunk; out through the branches; into the twigs to their very tips and terminal buds creeps this silent stream of life. Then something wonderful happens. Some bright spring day you walk out into the woods or park. Behold a marvel of nature and nature's life. The dry, dead leaves on every scrub oak in the forest are raining down until a couple of days the trees are utterly stripped, and the ground covered with leaves. What all the blasts of winter storms could not avail to do is done by the quiet, steady, silent flow of a new life.

Nature has no deeper spiritual teaching for you and for me than this. And the secret of victory which yields not itself to our desperate struggle and self-efforts unfolds to us like a beautiful flower as we come to know more and more the Spirit's own law of life in Christ Jesus.

**Jesus Christ is ready to give us the beauty of victory for the ashes of defeat.**

Who of us has not sat in the ashes of defeat! We have uttered caustic words and brought pain to the heart of our dearest friends. We have made hasty deci-



sions and plunged ourselves into perplexity and confusion. We have yielded to besetting infirmities and then fallen on our faces before God in utter despair and contrition of soul. We have tried to "do our best" and awakened to the realization that we have done our very worst. We have fought so hard and failed so utterly that we have well-nigh come to the place of hopelessness. What is the remedy? Who will give us the beauty of victory for the ashes of utter and oft-repeated defeat? Listen to a man who has gone through it all, and come out on the victory side. "The good that I would I do not; but the evil which I would not that I do. Sin dwelleth in me. I see another law in my members bringing me into captivity to the law of sin. O wretched man that I am! Who shall deliver me?" Listen to his answer, "I thank God through Jesus Christ." Not the clenched fists and gritted teeth, but—Jesus Christ. Not the unceasing struggles, falls, and risings from defeat again and again, but—Jesus Christ. God has anointed Jesus Christ to give us the beauty of victory for the ashes of defeat and faith in Him and in Him alone can brush the ashes of defeat from our brow and crown us with the garland of victory.

I recall an experience in my own Christian life. My father was dying of a disease brought on by worry. A great physician had been summoned from the city. He was closeted with my father for a long time. Then he came out of the sick chamber soberly shaking his head. There was no hope. My father's earthly race was run. Then my dear mother asked the great doctor to take me aside for a conference. For I myself was breaking in body, and from the same dread enemy which overthrows so many Christians—*anxious care*. So the kind-hearted physician took me into the parlor, and we sat down for a heart to heart chat. Very searchingly and with all the skill of an expert did he draw forth from me the humiliating fact that I was a prey of anxiety and suffering from its dread results. Then he turned to me and in a few keen, incisive sentences with no attempt at concealment, told me that I had fallen a victim to the same habit which had been my father's undoing, and that unless I overcame it there was no hope for me even as there was none for him.

I went up stairs. I threw myself upon my knees in my bed-chamber. I cried out in my agony of soul—"O Christ! He says I must overcome worry. And Thou alone knowest how I have tried to do so. I have fought. I have struggled. I have wept bitter tears. And I have failed. O Lord Jesus, unless Thou dost undertake for me now it is all over with me." Then and there I threw myself in utter self-helplessness upon Christ. Somehow, where before I had been struggling I now found myself trusting as I had never quite done before. From that time onward Jesus Christ began to give me the beauty of victory for the somber ashes of defeat.

**Jesus Christ is ready to give us the beauty of the Gospel for the ashes of idle words.**

There is no more searching truth in the New Testament than the statement that a man must give an account to God for every idle word he speaks. That word "idle" means exactly the same in Greek as it does in English, namely "not working." An idle man is one who is "not working;" a "do-less" man as the expression is in some sections. Up from the printed page starts this great truth of the stewardship of words. God expects of you and me not only that our silver and gold, our time, our talents shall be "work" for Him and His Christ, but that our words are also to be "doing" something to the same great end. Instead of the stream of ineffective, foolish, empty words; which so often flows from our lips God is looking to us to speak loving words; kind and helpful words; words that uplift, strengthen, inspire, comfort and draw men Christward, instead of earthward. And above all has God anointed Christ to give us the beauty of the gospel, instead of the ashes of idle words. We are to watch for and seize the opportunity of weaving into our daily speech with men some sweet word of testimony concerning this marvelous gospel of His; to pass on to lost men some one of those "wonderful words of life" we sing about, rather than to let our lips become a fountain only of vain, foolish words which are "idle," that is, which are "not working" in the interests of the Christ who has given us this wonderful stewardship of words. "Let your conversation be with grace seasoned with salt," says the Spirit through Paul. Not all salt; not all preaching to men in our daily speech with them. But "seasoned" with salt. Salt preserves life. And our daily speech with men is to have such a touch of the gospel-salt as shall do its work for Jesus Christ in men's lives. This is the beauty of the gospel for the ashes of idle words.

I once knew a godly railroad conductor. He ran an ore-train to the Lake Superior mines. One day he met a poor miner. He was an Austrian and knew but little English. But that did not daunt my friend. For him

"I love to tell the story  
Of Jesus and His love"

was more than the sentiment of a hymn-couplet. To tell men of his Lord was the master passion of his life. So he told this foreign miner friend the story of Christ's love and sacrifice for him. The poor fellow listened with intense eagerness. He drank in every word he could, with open mouth and listening ears. Day after day, as they met, B—repeated to him the old, old story. The summer ended, and B—took his journey southward and homeward. The next spring he returned to his work. The first question he asked was, "Where is John?" They told him he was dead. "How did it happen?" said he. They answered that John had been crushed between an ore car and the loading platform. For two days he lay in agony in a near-by hospital. All through the weary hours of suffering, whether by day or night, there was one sentence which fell from his trembling lips. It was this:

"That man—him said—Jesus love me."  
"That man—him said—Jesus love me."  
And when the death-damp was on his brow, and his voice was faint and feeble, the last sentence he uttered was—"That man—him said—Jesus love me."

As B— turned to me with tears in his eyes, and a ring of triumph in his voice, he said, "I know that man was saved. I know the Spirit of God gave me that message to drive home to his lonely heart. I know I shall some day meet him in the glory and rejoice with him in the presence of our Lord."

That was letting Christ use his lips for the beauty of the gospel, instead of the ashes of idle words. What would it mean for His cause and His glory, if all of His servants were doing that!

**Jesus Christ will some day give to us the beauty of a glorified body for the ashes of a corruptible one.**

A little while ago you laid away a loved one in Christ Jesus. Perhaps it was only last week; mayhap only yesterday. Tonight you sit by a desolated fireside which robber-death has pillaged of its fairest and its best. Perhaps it was a radiant child; or a strong-hearted husband; or a manly boy, the pride of your heart; or the beloved wife, the companion of a lifetime of unspeakable love and bliss. And one of the keen griefs of it all is this thought—that those arms which once encircled you in love must moulder into dust; those eyes which searched the love-depths of yours must mingle too with the dust; those lips which often spoke their wealth of that same love must crumble into the same speechless dust. From this tragedy, your soul recoils. This seems to you like a great horror of darkness. But beloved in the Lord Jesus, when your thoughts run out in that way never forget this—

The last great, glorious work of Jesus Christ in His anointed ministry of giving beauty for ashes will be when He comes again to give to your beloved dead in Him the beauty of a glorified body for the ashes of this corruptible one.

For thanks be unto God, this gospel of ours does not end at the grave's mouth. It reaches forward through the sullen gates of death, lays hold of the crumbling, corruptible bodies of our dead in Christ, and gives them back to us in the resurrection moment clothed with the deathless glory of Him who shall give us beauty for ashes in a sense and with a richness which our wildest dreams of reunion could never have conceived, but of which the eternal Word of God makes us unerringly and undefeately sure.

Down by the banks of a noble river in a little town most dear to me lie the bodies of five dear sisters of my own. There they sleep amid the wondrous beauty of sky, hill, river, and field. Often as the shadows are lengthening over this bit of God's acre I slip away and stand beside the mounds which hide their mortal bodies. As I stand, my heart is well-nigh overwhelmed with the rush of tender memories of a joyous, care-free boyhood of the long ago. Suppose as I linger there one of my boyhood friends draws near and says, "These are your sisters lying here, are

(Continued on Page Twelve)

## MISSIONARY DEPARTMENT

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

### GIVE

Give what? Give the Gospel to all the world. Giving is a privilege. It enables those who cannot "GO," to carry the Gospel through a representative to foreign lands. Your money will mean much in the great cause of Christ if it is consecrated to His use in missions.

Give largely. The missionary cause needs **great givers** as well as great preachers and great missionaries. A thousand dollars from you may mean the salvation of hundreds of souls now groping in heathen darkness.

Give your mite. If you have but 25c or a dime to give to missions, give it. If each one of us gave a quarter a week it would mean \$7,625 a week or \$396,500 a year. If each one of us gave 50c a week it would mean \$15,250 a week or \$793,000 a year. If all combined gave only \$500,000 a year for missions, it would mean more missions, more missionaries, more native workers and far more souls brought into the Kingdom.

Just now there seems to be a letting down on giving. The results of our missionary efforts are marvelous. Souls are being saved. The light of the Gospel is gradually dawning upon the minds of the heathen. The stern adherence to the old religious systems is giving way to the new light, life and truth of Christ. The day of opportunity is upon us. The hour to launch forth is now.

Many reports of pitiable suffering and self-denial among missionaries lie before us. These missionaries are our missionaries. Shall we neglect them in this hour of crisis? No! Then let us make the sacrifice and give to missions. Give until we feel it, and then give more. Give until it hurts, and then give more. That is true giving in the sight of the Lord.

"The restless millions wait  
The light whose dawning  
Maketh all things new.  
Christ also waits,  
But men are slow and late.  
Have we done what we could?  
Have I? Have you?"

If not, then let us be up, and doing and giving to missions until every need is abundantly met.—William M. Faux, Missionary Secretary.

### INCIDENTS FROM SOUTH CHINA

"Christ has captured Ngau Pui Leng," was the remark of Mr. K. T. Chui this morning, as he finished telling me of the benefits derived from the presence of the church in his home village. Whereupon there flashed before my mind's eye a picture of the little farewell service held at Sainam railway station about day break

one morning when Mrs. Kelley, little Willard Morrison Kelley and I left Sainam en route to the village called Ngau Pui Leng, where we were to make our home for thirteen months. Miss E. May Law, Mrs. Addell Harrison and daughter comprised the company who came to see us off. When the train pulled out of the station these three friends watched after us, singing a song of encouragement, and it was indeed encouraging, as we were conscious that we were making a very great leap in the dark, as it were. We were young and inexperienced, unacquainted with the language and customs of the people. It was indeed a venture; but knowing that Jesus was with us and that the friends would be praying for us, caused us to strengthen ourselves for the journey before us. Little did we dream of what great blessings the Father had in store for those people to whom He had called us. We realized keenly our insufficiency and therefore we leaned the harder on His all sufficiency.

"How do the Christians like the little preacher?" was one of the questions asked Mr. Chui. "Oh, he has the confidence of the entire community," was his reassuring reply; and he continued, "You know, Pastor, there are some people who preach with their lips while others preach the gospel by living a consistent life." I realized that like those great rivers, whose course every one beholds but whose springs have been seen by but few, the spiritual streams which had been started fifteen years ago are still flowing on, making rich those lives whose pathway they cross, making them bud and blossom into fruitful lives for the Master. Recalling the first days of our sojourn in the village after the outside world had been left behind, I was made to glorify God for His mighty grace. The little boys would come up to the door and peer in trying to get a sight of the "foreign devils," but on observing that we were coming toward them, they would turn and run as fast as their little feet could carry them, never looking back, till they had safely landed in the village streets. One of the company who came to get a view of us was rather unique, as he seemed to be able to get a look every time he came, and yet get away before we could get out there. He often dressed in his birthday suit, as this was the most convenient for him in his task of watching the buffalo cows belonging to the village, being thus unhindered when opportunity presented itself for a bath in the river. This boy, educated, saved and baptized in the Holy Ghost, is now the preacher of the village church and able to command the respect of the community. What a marvelous change, what a contrast! all of which is due to the

power of the gospel. I remarked to Mr. Chui that I could not but thank the Lord for the great things He had wrought.

Without asking any more questions Mr. Chui proceeded, "The people of the village acknowledge that great blessing has come to their community because of the church in the midst. There were more than sixty armed thieves in the village in those days and there was no way to exterminate them, but apparently without any effort the church has accomplished the task which was otherwise impossible. Not one thief remains in the village. I used to tell the people I came from Tai Tso Fat village because I was ashamed of my own village; but now the men who belong to this place, with pride tell the folks that they belong to our place. Even the villagers who have no official connection with the church tell the people from elsewhere that they are Ngau Pui Leng Christians, seemingly taking pride in identifying themselves with the church there. I went back to my country to beautify the graves," continued Mr. Chui, "and the day I went to the graveyard I found about forty of my village brothers up there for grave-worship, but I observed that only two of the number carried idol sticks to offer as incense. I also discovered that the reason was the majority of the company were those from the mission school, and I spoke to them of the need of deciding for Christ."

I questioned him, "Mr. Chui, how about the attendance at church?" He answered, "There were about forty in attendance the Sunday I went to church, but that day was a very rainy one, and on that account the people who generally come would not get out. I was informed that ordinarily about two hundred gather there for worship each Sunday, counting the school children. The church will not accommodate the crowds, so the doorway is filled with people who cannot get accommodation on the inside."

Being very anxious to know about the school work at Ngau Pui Leng, more especially since there is so much disturbance in the province, my next question was, "What is the status of the school out there?" He took a more easy position in his chair and began. "Judging from the reputation it has amongst the people it is doing well and is meeting a real need. One patron made a new addition to his house, and as usual when he was ready to have the opening, he arranged the idols for worship. When he failed to see his children come and worship he inquired of them, 'Boys, you are not going to worship; I know you have accepted that Jesus of the Ngau Pui Leng church school. I shall endeavor to get another school for you boys to attend.' He inquired of the boys and of the neighboring towns as to what place he could send his boys, and the only reply was, 'If you don't send them to Ngau Pui Leng where will you send them?'"

Although the father had become enraged, he decided to send the boys back to school, and Mr. Chui gives in a very graphic manner the reason why he decided to send the boys back to the Christian school: "Why," the heathen say, 'if the boys at Ngau Pui Leng learn nothing

else, they are taught so that when they return home they have forgotten how to swear, and," he concluded with a confident smile, "the boys came and are now in the school." I suggested, "It must be one of the best schools in our mission then." "It is the best in the district," was his quick reply. "How they can house 90 students in this small building is more than I can understand," was my conclusion, and he said they needed a dormitory for the boys who attend. I suggested that possibly the Lord would build it for us by putting the matter of this urgent need on the hearts of some rich men. He said, "The heavenly Father is rich, He will meet the need!" There was a something in this confident answer that made me feel as if he knew the Lord and had found Him faithful.

About this time the dinner bell rang, and my friend, my son in the Lord, my companion in tribulation, my coworker in the Gospel bonds, Mr. Chui, said, "Pastor Kelly, good-bye," and I watched him go away to take his place amongst the little army that is faithful to God in South China, and I said to myself as his footsteps sounding fainter and fainter finally died away, "I know the Gospel preached in its fullness really pays."—George M. Kelley, South China.

#### CONSECRATION AMONG INDIANS

Our work is growing and, "best of all is, God is with us." We have four preachers and four Bible women out in the work now; and our lay members, two of them at least, are going out every time they have the opportunity. We had three days of glorious meetings over Easter Sunday. Words fail to describe all that He taught us of the mystery of His sufferings and the fellowship of those sufferings through the Spirit. Our workers were in from the new outstations and they testified that they had never had such revelations of God before. We are all different somehow and are on tip-toe with expectation of a mighty revival. A young Rajput brother was converted during the meetings. When we spoke of the fear of his being enticed away by his caste fellows, he said, "You need have no fear. Even if you were to beat me, I would never leave you now. My spirit has become united with this little church."—V. Schoonmaker, Chapra, India.

#### REVIVAL IN DHOND

God is very good to us. His blessings are many and much more than we deserve. He has been providing for our needs and has been blessing our efforts for Him. For sometime quite a revival has been going on among the orphan boys. Many have been wonderfully saved and many are seeking for the Baptism of the Holy Spirit. Their prayer meetings have been wonderful times of blessing. Their praying has been so earnest that many have received the Baptism of the Holy Spirit. It rejoices our heart so much to see these young lives being blessed and to see them consecrating themselves to the Lord's service. It is just what we have been longing and praying for. I am sure you will rejoice with us in this answer to prayer.

We also are much encouraged about our evangelistic work. The Lord has enabled us to accomplish more than we had hoped for at the beginning of the cold season. We find now the total number of villages we have reached this cold season is more than 600. Almost half of these, we believe, were new villages where the Gospel had never been preached before. Everywhere our workers went they were received with gladness and their message was listened to with interest. Many confessed that this must be a true message from God. In each village tracts and Scriptures were left to be read. We hope God will enable us to visit all of these villages again, and to see many come out openly and accept baptism."—John E. Norton, Dhond, India.

#### CLOSED VILLAGE HAS REVIVAL

We have been having real Pentecostal meetings at our station lately. A few weeks ago I made a missionary trip with our string orchestra to a village about forty miles from our mission station. First we stopped in a little village and held two meetings, where the Lord poured out His blessing in a wonderful way. Souls were touched and some wept their way through to the cross. From there we journeyed on to another village called Nadbilg. This village was closed to the full Gospel of Jesus Christ. No missionaries were allowed to go there, but a young man working in a village nearby, got in touch with the children of God and was saved. When he returned to his village he began to pray for a revival. He held cottage prayer meetings, and the Lord began to work. More and more souls were brought in and a revival broke out. Now those people cannot invite enough missionaries to come and tell them of the love of Christ. We were there with our orchestra three days and had three meetings a day. Sometimes the meetings lasted until midnight. Wonderful were the scenes we saw! How souls cried out to the Lord and asked for forgiveness of their sins! There were many, many who found peace with God, and some of these are reaching out to God for the Baptism of the Holy Spirit. When we left the village they wept and asked us to come again soon. Let us earnestly pray for those people. What we need here in Poland is men and women who know God, and who know how to pray and to pray through, for the children of God here are hungry to be filled with the Holy Spirit. We have so few missionaries here who really can bring the full Gospel.

In my last letter to you I mentioned our intention of building a tabernacle for our meetings, as our old hall is too small and is beyond repair. Now we have started to build. The people here, through free-will offerings, raised about five thousand Zlotes (equivalent to about \$500). I was surprised that they offered so much, as they are very poor because of the great war, which has ruined the entire country. We can put up the frame work for this money, and for the rest we are trusting the Lord and praying very much that He will send us the means to finish this building. I believe He will undertake; in fact, He has undertaken already be-

cause it is not man's work, it is God's work and He will care for it. If we had about \$500 more we could finish the building. Will you pray with us that God may soon supply the need?—Julius Rieske, Poland.

#### NEWS FROM ANCIENT BAGDAD

I am very glad to let you know about Bagdad, where the Lord has started a wonderful work. When I came to Bagdad it was not in my mind to stay, but to go straight to Persia. But finding some Christian brethren, who were working to get more of God's Word, but having no one to give them the truth, I stayed and started to work with them. I built a small place or mission that would hold about 150 people. We fasted and prayed till the Lord brought the people in and gave us opportunity to tell them about the truth in the Word. In about one year we had 45 brothers and sisters baptized and also filled as in Acts 2:4. We had many persecutions. A group of wicked people rose against us, and by throwing stones broke the doors and windows out of our church, but we started in private houses to have meetings twice a day continuing till now.—Adisho S. Sarmas, Bagdad, Mesopotamia.

#### FROM STONES TO SCRIPTURES

Dr. Chamberlain, a missionary in Persia, endeavored to speak to the people in a certain city, of another God than theirs, but they would not listen, and ordered him to leave the city. The paving stones were torn up, and as they stood around to do their murderous work, Dr. Chamberlain asked permission to tell them a story. This they agreed to. He began to tell them of the Father Who so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. He told them of the marvelous life, of the miraculous deeds, and of His gracious words. He pictured in graphic words the story of the Saviour nailed to the cross for them all, and the world, when He cried in agony, "My God, My God, why hast Thou forsaken Me?" As he went on with the story he saw the men throw their stones into the gutter. Tears ran down their cheeks. After telling how He arose from the dead and that through His merit they might have their sins forgiven and eternal life, Dr. Chamberlain said, "I have finished my story and you may stone me now, or put me out of the city." "No, no," they all cried. They did not want to stone the man who told them such a wonderful story, but came to buy Scriptures and tracts that they might know more of Him of whom they had heard.

Comfort Boxes. These boxes are full of promises from God's Word. Purchase one and place the same on your table and take a new text to meditate upon at every meal. The price is 35 cents each or 3 for \$1.00. Gospel Publishing House, Springfield, Mo.

Tell all your friends that they can receive the Evangel from now till the end of the year for the small sum of 50c. We shall be glad if you will send us in as many subscriptions as you can.

## IN THE WHITENED HARVEST FIELDS

### THE SIGNS FOLLOWING

Brother A. R. Farley writes: "On Jan. 10, we began a meeting in the Methodist church at Sharon, Okla. God blessed in giving out the Word; about 25 were saved; many were led into the light of the Baptism of the Holy Ghost, and 2 received this experience. We closed there on March 2 and started again March 10 in the Christian church at Attica, 11 miles distant. The Mahaney Sisters Trio had been with us the last few weeks at Sharon, and took charge of the preaching services at Attica. The Word of the Lord went forth in power and with the demonstrations of the Spirit; 52 testified to being saved; 16 received the Baptism of the Holy Spirit; and several were definitely healed. One remarkable healing was that of a 6-months-old baby who had bronchial pneumonia and had been given up to die. One sister was instantly healed of trouble of 18 years' standing. Brother Vogler was with us 12 days at the close. While he was with us we had quite a surprise preachers' convention, as there were 12 ministers present. God made their presence a real benediction to the meetings. Since the close of the meetings, a number have received the Baptism in cottage prayer meetings. Services are now being held in the opera house. A Sunday school was organized with 71 in attendance. The country has been stirred for miles around and we are planning for one of our state camps to be on the highway between these two towns. On the last day of the revival there were 70 who raised their hands, manifesting by this that they wished to receive the experience of Acts 2:4."

### GOOD TIMES IN SOUTH TEXAS

For the past two months or more, we have been working in and around Houston. Our first meeting was in Bethel chapel, and the presence of the Lord was very real in the services in saving, healing, and baptizing souls. Then we held a two weeks' meeting in Goose Creek with Brother and Sister F. R. Anderson. It was a blessed time; the house was filled and overflowing; souls went their way through to God in the old-fashioned way and were filled with the Spirit. The last Sunday evening, Brother Anderson, the pastor, buried the candidates in the Gulf water. From there we went to Elder W. M. Morwood's mission in Houston for a meeting. The Lord met us there and saved and baptized souls in the Holy Spirit. The last Sunday of this meeting, the pastors brought their candidates together, and 18 followed the Lord in baptism. There are five assemblies in fellowship with the Council in Houston and they all came together at Elder Morwood's mission for a rally of fellowship, to bid us good-bye, and to invite us back. The young people's unions and the wom-

en's missionary councils are doing things for God in Houston and Goose Creek. In the three meetings, 35 or more were saved and 25 or more were baptized in the Spirit. We are now engaged in a tent meeting with Pastor M. M. Pinson at the Rosen Heights assembly, Ft. Worth, Texas.—S. G. Shields, evangelist.

### TWENTY SAVED

Brother E. O. Wells writes: "Just closed a two weeks' meeting at Millville, Florida. About 20 were saved, 21 added to the assembly, and they are moving on for God. We go from here to Harper's Joy, near Dothan, Ala."

### ALL DAY SERVICES

Brother Robert Davidson of Dallas, Texas, writes: "I want to sound a note of praise to God for what He is doing in our midst. Last Sunday we had services all day and dinner and supper on the ground. God met us in a wonderful way. Oh, what a glorious time we had! We had six Pentecostal preachers with us. We are now planning to begin a revival campaign in a few days."

### KENNETT, MO.

"Our Fifth Sunday Fellowship Meeting, for this section of Missouri, proved to be a blessing. Pastor H. E. Waddle, of Cape Girardeau delivered a good message. The highest tide was reached when a number of mothers and fathers came forward, with the tears tracing their way down their cheeks, bringing about 32 children to be dedicated to the Lord. Evangelist H. T. Owens gave a good message in the afternoon."

### A GOOD CAMPAIGN

Sister Mae Eleanor Frey writes: "I have recently closed a campaign in Minneapolis in the Gospel Tabernacle with Brother Lindquist, the young and aggressive pastor. The Lord was true to His promise and poured out His Holy Spirit in a wonderful way. Many who had long been hungry for the Baptism of the Spirit came through into a precious experience. Souls were saved and bodies healed, some from long standing diseases, proving again that Jesus is just the same, today, yesterday and forever."

### A SPIRIT OF UNITY

Brother W. B. Lane and wife write from Creal Springs, Ill.: "We have just closed a very good meeting with the church here. There were only 2 saved, but the church was wonderfully built up and I consider that much good has been done, as there was a fine spirit of unity throughout the meeting. Brother E. F. Cunningham, of Golden Gate, was with us the last ten days, preaching in the evenings and teaching in the afternoons. Any assem-

bly in need of teaching, could do no better than call this mature teacher. The assembly here called me for pastor again for the time being. Our address for the present is Creal Springs, Ill."

### GENERAL COUNCIL FELLOWSHIP

The following names were added to our ministerial list in the month of May, 1926:

Auten, Kenneth A., Decatur, Illinois  
Flower, Mrs. Alice R., Scranton, Pa.  
Rowe, Nettie, Canaan Center, N. H.  
Safford, Chas. W., Attica, Kansas.

The following name was removed from our ministerial list in the month of May, Defoe, Mrs. J. W. (deceased), Dyersburg, Tenn.

### BEAUTY FOR ASHES

(Continued from Page Nine)

they not?" And I reply, "Do you remember the day the pastor laid them away? Do you recall what he said? 'Earth to earth; dust to dust; ashes to ashes.' These are not my sisters, only their ashes are here. And some glad day Jesus Christ will bestow upon them His wondrous boon of beauty for ashes in the gift of a glorified body. Some sweet day the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise! These ashes shall be touched by the power of Him whose right it is to give beauty for ashes. Then shall He change the body of their humiliation and fashion it like unto the body of His glory. But oh, what a body of beauty, compared with the ashes which lie under these green mounds! Eyes like unto flaming fire; feet like shining brass; a voice like the sound of many waters. Bodies that know no sickness, pain, nor death; no limitations of mortality and corruption; no weariness, suffering or decay. Bodies that at the call of the Lord shall leap like flames of glory into the over-arching heavens waiting to receive them, to exchange the ashes of their corruption for the eternal glory of their deathless tabernacles. This indeed shall be the transcendent climax of the mighty work of Him who stood among His people, and announced with triumphant certainty and joy unspeakable that God had anointed Him to give to them—

### BEAUTY FOR ASHES

From a Tract. Free from the Silver Publishing Society, 1013 Bessemer Building, Pittsburgh, Pa.

### THREE LOOKS

Backward Look—To the Dying One. Isaiah 45:22.

Upward Look—To the Living One. Hebrews 12:2.

Onward Look—To the Coming One. Titus 2:13.

### THE MIDNIGHT HOUR AND AFTER

By R. T. Naish

So many orders have been coming in for this book that some have had to wait whilst we obtained further shipments. We are now, however, again in a position to fill orders.

This is surely a book for the hour.

Price postpaid, 85c

ALL THE WAY WITH GOD

Oh, for a people who will go all the way with God, who refuse to compromise, who will be free in the Spirit, who refuse to be bound down, who refuse to stand by and see the great flood of gracious power dammed up by conservatism. Oh, for a people to be free in God's hand, simple instruments, that He may wield as He will, and who shall not have eyes looking upon the world, looking upon even the pharisaical people who would hinder the pure ongoing march of the Holy Ghost.

So long as God's children are trustful, keeping their eyes on Him alone, He will use them, He will use them mightily. But as soon as they get their eyes upon what the world may think, then they lose out, they get to looking at each other and then the adversary thrusts in a wedge of suspicion, and lo, it is but a short time until there is a wide gap, even a gulf between. God must have unity, He must have a united people. He must have them in order to work the works of God. Pray to be kept free, to be loosened from every tie of bondage.

God will have His way. He will get to Himself a people, pure, pure in purpose, who shall have the broad vision of salvation for all men, for a pure gospel, complete. There is more in the Word than you have dreamed of as yet. There are depths unfathomed as yet.

Redeem the time for the days are evil. Lo, the Son of man is at the door. He standeth so near. Lift up your heads for your redemption draweth nigh. Work, work, work. Press on, accomplish all that you can for your Lord draweth nigh. Only keep humble, only keep free, only keep still. Keep your eyes upon your Lord. Prayer, prayer, more prayer, more fellowship with your Lord will hold you there, will keep you there. It is at His feet, at His feet that you are emptied of self, emptied of things about, freed from the contaminating influences of the world and the soil of everyday life. At His feet you receive new and fresh inspiration to serve, and your vision is cleared.

As you rest, as you trust, your Lord worketh. Fear not to trust Him, fear not, fear not. Know that even in the night seasons He worketh, He worketh continually. He is performing many things for you although you see it not. Only rest and trust and He will work out everything.

NOT A REPAIR SHOP

Christianity is not a repair shop. The Lord Jesus does not offer to repair men if they will come to Him. Repair goods are second-hand, and Christ does not deal in second-hand goods. He does something infinitely better than repairing: He replaces. He does not offer us an improved old life but a created new life. "Wherefore if any man is in Christ, there is a new creation: old things are passed away; behold, they are become new." Just as Christ could become our Saviour by becoming our Substitute on the cross, even unto death, so the truly Christian life is the substituted life; the putting off of the old man, and the put-

ting on of "the new man, after God hath been created in righteousness and holiness of truth." We do not need to wait until after the millennium to find our Lord making for us and in us "all things new." —Sel.

SPRINGFIELD, MASS.—Convention to be held at Bethany Pentecostal Mission, 2107 Main St., June 20-27 inc. Services each day at 2:30 and 7:30 p. m. Sundays, 10:30 a. m., 3 p. m. and 7:30 p. m. A cordial welcome to all. Lodging free. Restaurant near by. For information write H. T. Carpenter, pastor.

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

OPEN FOR CALLS.—Have been in evangelistic work for over two years. Am 24 years of age, single, and am in fellowship with the General Council. If you wish a revival meeting or desire a pastor, I will go where the Lord leads. —Wm. C. Vickers, 311 Water St., Chester, Ill.

Get all the folks in your assembly to take the Evangel. They can have the paper from now to the end of the year for 50c. We shall appreciate all the new names you can send us. Make your assembly 100 per cent for the Evangel.

A GOOD REPORT

Brother Paul P. Carpenter writes of a good meeting in Midvale, Ohio. "Our meeting started in the tent on May 2 and closed on May 30. Eight were saved from sin, 7 filled with the Holy Ghost (Acts 2:4), 6 baptized in water. One of

those filled with the Holy Ghost was a Methodist woman 79 years of age. Two were reclaimed and 15 were healed. \$10.05 was given to an out-going missionary. Fourteen Bibles and 7 New Testaments were placed in homes."

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

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

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

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

The Pentecostal Evangel from now to the end of the Year for 50 cents.

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## Forthcoming Meetings

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

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

**LETHBRIDGE, ALBERTA.** ARGUE SISTERS, Zelma and Beulah Argue, Musician-Evangelists with Pastor C. Scratch, Lethbridge Full Gospel Church, June 13-27.

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

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

**OXFORD, PA.**—Evangelistic campaign from June 6 to 20, covering three Sundays. Evangelist "Will" Coxe will be the speaker. We are believing God for an outpouring of His Spirit.—Alex Clattenburge, pastor.

**MEETING IN OKLAHOMA.**—We are in a week's meeting at Enid. On June 7, we begin a two weeks' campaign in Memorial Hall, Kingfisher, then go to Full Gospel Tabernacle, Tulsa, to follow up the Richey meetings. Early in July we expect to start on a western tour.—P. C. Nelson.

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

### KANSAS DISTRICT CAMPMEETINGS (Dates Changed)

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

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

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

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

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

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

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

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

**ROCHESTER, N. Y.** Convention and revival services and missionary rally at Old Elim Tabernacle, corner of William and Laura Sts., near East Avenue, June 24 to 27 inc. Evangelistic services to continue longer, God leading. Brother Harry L. Collier of Washington, D. C., will bring the evangelistic messages each evening. Pastor E. M. F. Staudt of Baltimore, Md., will bring the afternoon messages on the deeper truths of God's Word. Sister Sarah Coxe of India, Sister J. L. Bendiksen of Africa, Brother and Sister Baltan of China, and Brother Cummings and many other workers will be present. Old friends and students of Elim are coming. Workers and missionaries will be entertained in the homes of assembly brethren and at the Bible school. A place will be found for all. Those outside Rochester will find meals served at the Bible school on the freewill offering plan. All cordially invited. Address all mail to 34 Lawn Street, c/o W. W. Richards Jr., pastor, or A. M. Chase, assistant pastor.

**OPEN FOR CALLS.**—Anywhere in new fields, or for pastoral work. Can give good recommendations. Address Mrs. Orrell Sutton, 209 W. Walnut St., Mt. Vernon, Ohio.

**OPEN FOR CALLS.**—I am in full fellowship with the General Council and am planning an evangelistic tour. Anyone desiring my services can reach me at 1841 Crescent Road, Victoria, B. C., Canada.—H. Wesley Cooksey.

**OPEN FOR CALLS.**—The Lord has given us a special ministry for the sick and suffering. In full fellowship with the General Council. Will go anywhere the Lord leads. Anyone interested in having a series of special healing services, write Evangelist Clarence L. Franks, 1330 E. 5th Place, Tulsa, Okla.

**OPEN FOR CALLS.**—Having resigned my pastoral charge at Oakland, Calif., I am now ready for the evangelistic field again. Am planning an evangelistic tour eastward as far as Ohio, and would like to receive calls from the northwestern or southwestern states. Am in full fellowship with the General Council. Have had 30 years' experience in the gospel ministry, and most of that time devoted to evangelistic work. Those desirous of efficient service can address me at my home address.—Edward J. Axup, 1137 W. Acacia St., Stockton, Calif.

**WANTED.**—A good piano player for the work of the Lord in connection with the tabernacle and Faith Hospital, preferably a trained nurse. Address, Earl W. Clark, 47 N. Gale St., Indianapolis, Ind.

**OPENING FOR PASTOR.**—I have resigned as pastor at Monette, Ark., and the assembly will be in need of a good, Spirit-filled man. I will be on the evangelistic field. My address will be, Letona, Ark.—W. H. Shands.

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May 28 to 31 inclusive

This does not include offerings sent in for expenses of the Foreign Missions Department.

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Total amount reported.....\$ 1,152.38  
Amount previously reported..... 11,590.49

\$12,742.87

Mipus special accounts..... 97.29

Total amount for May.....\$12,645.58

### HOME MISSIONS CONTRIBUTIONS

May 28 to 31 inclusive

1.00 Flat Woods Assembly Edom Texas  
Total amount reported.....\$1.00  
Amount previously reported.....\$29.00  
Total amount for May.....\$30.00

### FOREIGN MISSIONS CONTRIBUTIONS

June 1 to 3 inclusive

This does not include offerings sent in for expenses of the Foreign Missions Department.

All offerings under one dollar amount to 10c

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20.00 K V Dinuba Calif; W W L White Hall Ill; Assembly of God Franklin Nebr; 23.00 Assembly Witherbee N Y; 23.50 Assembly Guthrie Okla; 25.00 Pent'l Assembly Jamestown N Y; 25.75 Assembly Miami Beach Fla; 26.00 J L W Tampa Fla; 27.50 F W B Tulsa Okla  
33.25 C F T Jacksonville Fla; 38.35 Pleasant Grove Assembly Durant Fla; 50.00 Assembly Findlay Ohio; 58.00 Bethel Chapel Glendale Calif; 61.33 Gospel Tab Alton Ill; 70.00 Mr & Mrs L M O Brooklyn N Y; 85.00 Friends in Calif; 96.80 Assembly Plant City Fla; 332.00 Potomac District Council; 413.00 The Pent'l Church Cleveland Ohio  
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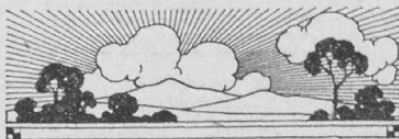
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