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Election--What It Involves

By Pastor Max Freimark, San Jose, Calif.

"Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then is it no more of works; otherwise grace is no more grace. But if it be of works, then is it no more grace; otherwise work is no more work. What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded." Romans 11:5-7.

Only those that are elected are going through with the Lord or are being saved. Don't think that I mean that I believe the teaching, "Once in grace, always in grace," or anything like that, for I do not. But excepting it is of grace, we will not be saved; we know that the Lord always gives sufficient grace to be saved. Hallelujah. The election is of grace. Now there is an election and there is no doubt about that, but we know that the Word also tells us, "Make your calling and election sure." Now then, that shows us that we have something to do with making our election sure. God gives grace, the election is according to grace that God bestows, and His grace is abundant toward everybody, in fact His grace is sufficient, not only to cover our sins, but to keep us from sinning.

An election is always for a certain purpose. In other words, we want to achieve some end and we elect to do it with certain means at hand or with means to be created. The means we have to accomplish that certain end do not amount to anything except they be useful to attain that end. The main thing is the purpose to be attained. Now I wonder if God also has certain plans in His election or if He simply chooses us or predestinates us or elects us to act as dolls or toys. I believe God is wiser than that. He would not have to foreordain us or choose or elect us simply to have us about as a nice looking crowd, and you know any one who wants any special election because he is so good or because he wants to cover his sins or wants to have

an excuse for what he is doing, he is as a "hewn out cistern that can hold no water." You will find that the Word of God will make that plain and sure.

"MY PREFERENCE"

I'd rather see a sermon
Than hear one any day;
I'd rather one would walk with me
Than merely tell the way.
The eye's a better pupil and
More willing than the ear;
Fine counsel is confusing,
But example's always clear.
The best of all the preachers are
The men who live their creeds.
For to see good put in action is
What everybody needs.
I soon can learn to do it, if
You'll let me see it done;
I can watch your hands in action, but
Your tongue too fast may run.
The lectures you deliver, may
Be very wise and true;
But I'd rather get my lesson by
Observing what you do.
I may not understand
The high advice you give,
But there's not misunderstanding how
You act and how you live.
When I see a deed of kindness,
I'm eager to be kind;
When a weaker brother stumbles, and
A strong man stays behind,
Just to see if he can help him; then
The wish grows strong with me
To become as big and thoughtful as
I know that friend to be.
All travelers can witness that
The best of guides to-day
Is not the one who tells them, but
The one who shows the way.
One good man teaches many, men
Believe what they are told.
Who stands with men of honor, learns
To hold his honor dear;
For right living speaks a language which
To every one is clear.
Though an able speaker charms me with
His eloquence, I say
I'd rather see a sermon than
To hear one any day.

—Author Unknown

"Now therefore, if ye will obey my voice, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine; And ye shall be a kingdom of priests and a holy nation. These are the words which he shall speak unto the children of Israel." Ex. 19:5, 6.

Now I know this concerns me for I am a Jew and I was going around like the rest of the Jews, thinking that God had chosen us especially as a Jewish nation and of course we could not be lost, of course we were all right, and since we were the only people that had a God, we would get out all right if anybody would—looking down on the Gentiles. That was not God's purpose. He wants to have a kingdom of priests, a holy nation, but He made it conditional. He said, "If ye will obey, then ye shall be a peculiar treasure to me above all people." I can't say I am a peculiar treasure to God if I do not obey; I can't say that just because I belong to the Jewish people that I am chosen. God has chosen them, but for a certain purpose. They did not fulfill that purpose, and He has put them aside until they fulfill it. That is the way it is with every people.

In Amos 3:2, 3, we read: "You only have I known of all the families of the earth; therefore I will punish you for all your iniquities. Can two walk together, except they be agreed?"

We cannot help but learn from the Jews; God has given them for our example. "Can two walk together except they be agreed?" They cannot. The Lord says, "You Jews, I have chosen you to be priests and kings unto me, but you would not; therefore I will punish you." And the Lord also says that he who has that light and does not walk therein shall be accounted worthy of greater punishment than he that has no light. Therefore, as a people of God, as Pentecostal people, we have much greater responsibility than any other people because God has be-

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Power Lost and Recovered

A constant phase of to-day is the going down of leader after leader into a bankruptcy of power, or even into complete spiritual extinction. Something hidden happens, of which none knows the secret but God, and there is a sudden fading of the old splendid glow. So Samson is perhaps the most vivid example in the Bible of giant power, accompanied by an utter unconsciousness of danger—always the greatest danger of all—sinking in a moment into total moral bankruptcy. Samson is an example etched in lightnings of what all of us may become: at first a spiritual giant; a doer of exploits vivid, dashing, marvelous; a solitary hero dominating a nation; a lonely warrior of God in his race and generation: then, a secret passion; a fearful public collapse; and only in the far sunset, a going out in a sudden burst of the old splendid power, after years of lost vision (the eyes put out) and a manacled life.

Samson is the summary of power resting on consecration; and his huge muscular strength is the Old Testament counterpart of spiritual dynamic in the New. For Samson was not *born* strong: apart from the Spirit of God his stature was no more colossal, nor his muscle iron, than any other man's. But with him the on-fall of the Spirit was such, such was the clothing of the human with the naked power of the Holy Ghost, that *one* man—and that man unarmed—could rout three thousand. And the symbolism is extraordinarily striking. Unshorn locks falling down him picture the descent of the Spirit, drenching him as the sacred Oil did Aaron; *seven* locks (Judges 16:19), the plenitude of power; and locks untouchable, as the God-given symbol of his Nazarite consecration and the sole secret of his strength.

The Nazarite who put a razor on his head knew that he had lost his consecration. "Nazarite" means "separated," separated to God, a man whose power dwells solely in his separation; and the power remains so long as (contact with a corpse being forbidden) he is "out of touch" with a dead world. And the name "Samson" means "the sun," or strength—the sun as it shineth in its strength; the chief receptacle and transmitter of the Light of the World. So Samson was no mere prodigy of brute force, but, as a unique example of Holy Ghost power, the very choice of his weapons, ridiculously inadequate, designedly revealed a power purely of God.

Now Delilah appears upon the scene. "Delilah"—meaning "languishing," seductive—is the embodiment and summary of all that is fair covering all that is false. The lion which Samson encountered and slew had nothing like the peril for him that Delilah had. It is safer to face open martyrdom than concealed lust. Delilah and Samson are always seen alone. A secret passion mastered and threw him. Delilah comes in many shapes:—impurity; drunkenness; no-

tority; reputation; popularity; power; money. And where drink or fornication slays its hundreds, money or popularity slays its tens of thousands.

Delilah is most dangerous when she is most concealed. Already, earlier, this fatal self-indulgence had been foreshadowed when Samson, a Nazarite, had eaten honey out of the carcase of a dead world he had overcome. Now another stage has been reached when, instead of using his power in routing God's enemies, he begins displaying it at the bidding of a harlot world. On behalf of the Powers of Darkness behind her, who bribed her with about \$3100.00. Delilah now plies him, again and again, with the question of the *source* of his strength—"wherein his strength was great"—not that she might share it, but that she might steal it. No prayer; no alarm; no self-examination; no self-distrust; no self-denial; resting on a blind presumption of privilege, Samson confronts Delilah.

Now we get a parallel that could not be closer to the sapping seductions that bring down the loftiest spiritual characters with a crash. Three times Samson eludes the questioning of Delilah. Three times she probes his secret, each time getting closer to its heart. *Yet all the time the power continues.* God never leaves His worker at a first sin; but interposes delays; warnings, and opportunities of repentance; and may even continue to use him mightily. Broken withes, snapped cords, a dragged frame prove that nothing is yet irrevocably gone. But each time, unheeding the red signals, Samson drew nearer betraying his trust, and each time drew nearer with a lie—ever skating on thin ice, as when he wound his hair about the beam that might, if sharp-edged,

have severed it. All indulgence in sin is like feeding a tiger—each sop thrown has to be succeeded by a bigger. And all the time, beneath the mighty iceberg the warm waters of temptation, dallied with and encouraged, are eating away the foundations of the littering pinnacles, until suddenly—without a moment's warning—the huge berg gives one mighty heave, and is gone.

For now that moment has arrived for Samson. What must never leave our memory is that, in exercising power, we are dealing with a *Person*, who will act as He chooses, and when He chooses, and may stop the power at any moment: and we must also remember that the Spirit in power (as distinct from the Spirit in regeneration) is granted to Samson, not on the ground that he is an Israelite, but that he is a Nazarite; and therefore that the power was not his inalienable possession, whether he used it or abused it, but was only lent to him for combating God's enemies. The power seized him only when he was fighting the battles of God. Rest, and we rust.

But how solemn Samson's ignorance of the Spirit's departure! The machinery may still run for a little after the dynamo has ceased throbbing. God can come in earthquake, but He can leave in shoes of silk. "Samson *wist not* that the Lord had departed from him." Faculties that get numbed to sin, get numbed also to "sensing" the Spirit. No outward event announced it; no great convulsion, no ringing alarm: *while he was asleep* the power departed.

A Christian worker can flatter himself, in the midst of his lusts, that his power is as it was in his consecration; but in the agony of the supreme need of the power, with everything at stake, in full view of a lifework's ruin, on the edge of a scandal to the world of the first magnitude, Samson shakes himself—and the power is gone. For alas, how keen is the world's razor on the locks of consecration.

Samson never shaved his locks; he allowed himself in company where, falling into profound slumber, they were shaved for him: he had power to keep out of Delilah's company; but we can trifle once too often; we can sin away our freedom; the tide may have ebbed beyond recall while we slept. Lock after lock falls, power ebbs with every slash, and Samson awakes to agony. A picture follows of almost intolerable pathos. God's mighty judge, the supreme leader of the only people of God in the world at that moment, is filling the office of a public buffoon, and dancing, in blundering blindness, to make sport for a hating, scolding, laughing mob. Oh, the tragedy to which a backslider can come! "And Samson *made sport* before them." Judges 16:25.

But now there rises before us as supreme a beacon-light against despair in the child of God as perhaps the whole Bible contains. God preaches hope where the devil preaches despair. "*Howbeit* the hair of his head *begun to grow again* after he was shaven"; the thick shaggy locks—sign-manual of the Nazarite—slowly reappeared in the long agony of the lonely vigil in the prison in Gaza. "They that *wait upon the Lord* shall RENEW THEIR STRENGTH" (Isa. 40:31): the broken consecration, which he realized had been his ruin, is now slowly restored. The

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An Evangelical and Missionary Paper, advocating Salvation, Holy Living, Divine Healing, the Soon Coming of our Lord Jesus Christ, and 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 Associate Editor

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W. T. Gaston Chairman
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controversy between God and his soul is over. *The old power comes back with the old sanctity, and the old obedience.* It is true that Samson's eyesight was never restored. Through his eyes he had sinned, and through his eyes he is punished; and the sight is gone for life. There are scars that will never leave our backsliding souls: there are things we have lost—the freshness, the purity, the stainlessness, the blameless walk before men for a lifetime, which, in the nature of things, once lost, can never be restored. Sin is always a horrible and bitter thing, and it is always most dangerous. There are backsliders made permanent spiritual cripples by too prolonged a sojourn in the Prodigal's Land. Nevertheless the shaggy locks that mean the power of the Holy Ghost can grow again; for the discipline of sorrow can bring again the restoration of power; and the fountain of restoration lies in a burst of prayer—the first mention of Samson praying since he named the fountain. Judges 15:19.

"And Samson called unto the Lord and said, O Lord God, *remember me!*" It is a prayer wrung from his very heart. He does not ask for the old life, or the old possibilities—those have gone never to return. Nor does he plead the old consecration, for a razor has passed upon his head; and blinded eyes could no longer lead Israel's hosts to battle. Nay, he actually asks that God will not save his life by any miracle—"Let me die," if "only Thou wilt come back to me this once: ONLY THIS ONCE, O God!" It is the cry of Paul a thousand years later:—"I hold not my life of any account, as dear unto myself, so that I may accomplish my course." Acts 20:24. Victory at the last is dearer to Samson than life itself. It is ruin by lust, restoration by prayer, and victory by martyrdom.

So we arrive at last at one of the most wonderful sunsets in Scripture. In the thrilling words of Napoleon:—"There is time to win a victory before the sun goes down." As soon as Samson can pray, he is the hero again; the strength he lost by sin he regains by prayer; and lo, the Spirit of God falls once more upon the wrecked life! "And he bowed himself *with all his might*"—it is the servant of God once more pouring his whole soul and strength into the work of God, using "the weapons of our warfare which are mighty before God to the casting down of strongholds." 2 Cor. 10:4.

"AND THE HOUSE FELL." How marvelously God's grace can retrieve the fearful error of a lifetime! The roof and galleries, crowded with their thousands, crash down upon the masses below. Princes and priests, with the idol-cups to their lips, and the mockery of Jehovah in their songs, are snowed under by an avalanche of falling stone. A terrific crash, a fearful cry, and the temple is one vast sepulchre. His last heroism cost Samson his life, but he instantly takes his place in the Gallery of God's Immortals (Heb. 11:32); he stands once more, and for the last time, a giant among the enemies of God. "For the dead which he slew at his death were MORE than they which he slew in his life." The fearfully overcome can become the mighty overcomer. Samson gains the supreme victory of his life after his great fall. The last

evidence of strength was the greatest he ever displayed. The Spirit was never more with him than in his final fight for God. He leaped into the Glory from the tragic spectacle of a public shame. "A troop shall overcome him: BUT HE SHALL OVERCOME AT THE LAST." Gen. 49:19.

THE HOLY SPIRIT WORKING IN MAN

The Christ of God hath yet to show what He can and wills to do through a human instrument. That same Spirit which was given to the Son of man without measure is now shed abroad in the hearts of those who are called to be saints. The purpose of the Father, of the Son, and of the Holy Spirit, all three working harmoniously together, is to restore the soul of man from his reduced condition to a glorified state, that he might bear the presence of his God and of the holy angels and breath the atmosphere of heaven.

That same Spirit which indwelt Christ was not separate from Christ, neither is He to-day. When He enters into the being it is Christ formed in man, the hope of glory. Then does He increase; then does He grow; then does He develop, as He is given right of way; as the human yields; as the human decreases; as the human dies out. But men, even the most devout, have but tasted of the things

THE TWELFTH GENERAL COUNCIL

of the Assemblies of God will, God willing, be held at

GRACE M. E. CHURCH

Corner Jefferson Ave., and Cherry St.
Springfield, Missouri, Sept. 16-22, 1927

Springfield is situated on the main line of the Frisco Railroad and is easy of access from every part of the country.

Be on hand for the opening session at 10 a. m., Friday morning, Sept. 16, when Elder W. T. Gaston, our chairman, will bring the opening message.

Each morning there will be a special devotional hour from 9 till 10 o'clock. In addition to the usual business there will be many convention items. A number of well-known ministers will bring inspiring messages as opportunity affords. Each night there will be an evangelistic service preceded by one or more missionary messages. There will be a great missionary rally on the afternoon of Sunday, Sept. 17.

A Welcome Committee will be at the Frisco depot all day Sept. 15, 16, 17. A committee to help incoming brethren to find rooms will be on hand at the Assembly of God church, corner of Campbell and Calhoun, all day Sept. 15, and at the Grace M. E. church on Sept. 16 and during the rest of the Council.

The ladies of the Grace M. E. church will serve dinner and supper at the church at the cost of 35c a meal each day except Sunday. There are a number of restaurants and cafeterias close to the church at which meals can be obtained at various prices.

Every one is welcome.

which God has in store for them that love Him. Their human conceptions are warped and twisted and marred, by heredity, by environment, by education, and most of all by their own self—their own individuality, their own ego.

It is the work of the Holy Spirit to replace the evil, the unseemly, the unlovely with the divine nature of the glorious Christ. Man, being an ego, of himself **must voluntarily turn** from the old and reach out for the new; must deny self and exalt Christ. The Holy Spirit nourishes, cherishes, protects, shields, covers over, broods over that Christ life within. He is faithful and never weary in this great work. He does not slumber nor sleep. His patience is infinite. He never leaves a soul except the soul reject His Christ; then must He leave perforce; but He is grieved.

Now, He works as rapidly as the human heart and His own wisdom dictate. He transfuses the Godlife into the human—the divine attributes, yes, the power and the glory, in such measure as the human is able to bear. And the Holy Spirit might work more rapidly, but the human is easily inflated with power and glory; therefore must the spirit be broken and contrite. He has yet to show what He can and wills to do in human souls.

A BUSINESS MAN SPEAKS OUT

A wholesome protest against the inroads of atheistic teaching appears in a recent issue of the *Manufacturer's Record*:

"There is spreading over our land the accursed atheistic teaching of German philosophy, more powerful for evil than were all Germany's armies and navies; and, if America does not take heed to this menace, its downfall will be as certain as was Germany's. The life of the nation, its very business interests, in the bank, in the factory, or on the farm, is staked upon a new and all-powerful call to righteous living and Christian service.

"When moral rottenness exists unblushingly in places of great financial power, without loss of caste; when men seek to wreck others for their own personal gain or aggrandizement, or power; when men murder others because they are willing to work without the domination of alien radical labor leaders, and go unpunished for their crimes and are commended by their fellow-members; when the voluptuous dances that would have disgraced even corrupt Rome and Ephesus at their worst sweep over the land; when men of position and influence proclaim that some laws can not be enforced because the criminal power is greater than the government's, and that the criminal element must therefore be given full sway, by repealing the laws the criminals do not like, what right has our country to claim the spiritual power to lead the world?"

Praise is contentment rippling over into gladness, like the music of the brook.—Mark Guy Pearce.

Casting all your care upon him; for he careth for you. 1 Peter. 5:7.

The Fire of the Holy Ghost

Ernest S. Williams

"He shall baptize you with the Holy Ghost and with fire."

In the baptism with fire we are brought face to face with the presence and holiness of God. Standing before the burning bush Moses became so conscious of this fact that he removed the shoes from off his feet, the very ground seeming impregnated with sacredness. Only a few moments before, curiosity had incited him to seek to pry into the mystery of why the bush burned with fire but was not consumed. But as he drew more closely near, the holiness of its character, and the sacredness of its Author, gripped his soul, and as he fixed his gaze on the majesty of Him whose holiness he felt, curiosity melted before worship.

It is the presence and holiness of God that we need to sense and value, and for this very purpose is come the Baptism with the Holy Ghost and with fire. No one would like to curb any of the redeemed from seeking after all the blessings of God—and that in the best way that they may know. But a proper sense of the Lord, as revealed in the baptism with fire, excludes all strivings after the strange and startling. It settles the soul in the privilege of its calling to a life of holiness lived in the presence of a holy God.

When the glory of the Lord came down upon Mount Sinai, it was like devouring fire. "And the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel." Exod. 24:17. Every soul who values the presence of God, greatly longs to be filled with His glory; and it is His promise to bestow this wealth of blessing upon them, "And the glory which thou gavest me, I have given them." But has sufficient consideration been given as to the character of this glory? It is like devouring fire. It is to consume all which does not reflect the divine image. Self-seeking, self-planning, and a multitude of other hindrances, must be consigned to the devouring flame. Never was blessing so pure, never so heavenly, as the glory of God revealed in the Baptism with the Spirit's fire. "But we all, with unveiled face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." Give us this baptism O Lord, and sanctify us wholly.

The fire of the Spirit is given for the purpose of purifying. "He shall thoroughly purge his floor." Upon that floor there lies both chaff and wheat, at first all a confused mixture. But the eyes of the Lord—"His eyes were as a flame of fire"—search and separate. With flail in hand He sets about the purging, the chaff to be removed and destroyed in the burning flame. Have we been accustomed to having our own ways, our own wishes and pleasures? Have we followed self in our

choice of friendships, pursuits, and the many other things of life? The searchings of the Holy Spirit reveal the tremendous amount of selfishness there has been, and what little has really been done with an eye single to the glory of God. The flail is allowed to fall, the winnowing begins. Looking from the standpoint of the human, hindrances seem to arise, oppositions appear, separations take place, and one becomes conscious that he is kicking against the pricks. But it is all only a call to holiness. The Lord is seeking to separate, to humble, to bring about a full surrender to Himself and to His will, to "stablish, strengthen, settle you." Only experience can teach one just what all this means to the soul as the way becomes narrow and is found to be "the way of holiness." Inward thoughts and desires, hitherto deemed of little consequence, take on great importance. The fire is searching. God is sifting the chaff from the wheat.

As the prophet caught the vision of the glorious Lord—saw Him in all His holiness—he became tenderly conscious of his own impurity and cried out, "Woe is me! for I am undone: because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts." It would seem that he had become self-satisfied, and had fallen into a rut, but now he becomes awake and sees that his conversation had drifted away from the holiness of God. In the light of the divine presence he sees himself cut off from that holy fellowship to which he had been called. Oh, that our conversation might please the Lord, but how prone is man to let it wander into words which not only do not profit, but literally rob the soul of its hidden treasure. "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." Without doubt the human tongue contributes more to sin than any other human member. But Isaiah repented in earnest. His heart was in the few words which constitute his confession, and he was answered by one of the seraphim taking a live coal from off the altar which he laid upon his mouth, and his sin was purged and his iniquity taken away. And this could be done by nothing less than holy fire. It is not how many words one may say to God, but it is the purpose of the heart back of the words. "God be merciful to me a sinner," when attended with a genuine heartfelt repentance, is of more value than a book of prayers which spring only from the lips.

The Holy Spirit is the spirit of judgment and of burning. "When the Lord shall have washed away the filth of the daughter of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by

the spirit of burning." Isa. 4:4. He searches the heart, illuminates the understanding, judges the inmost desires, and burns all the dross that is yielded to Him. "He is like a refiner's fire, and like fuller's soap: and he shall sit as a refiner of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness."

God will not accept a polluted sacrifice. He is come near to judgment, and is a swift witness against the sorcerers, the adulterers, the false swearers, those that oppress the hireling in his wages, such as oppress the widow, and the orphan, and those who turn aside the stranger from his right, and fear not Him. It is easy enough for some to cry "grace, grace," and to say, "God is not looking at me, He sees Jesus." My brother, God sees you, and the self-deception of your evil heart. He sees you trying to hide behind the tree of Calvary exactly as He saw Adam back of his apron of fig leaves. You may let the devil fool you, but you cannot fool God. If He has baptized you with the Holy Ghost, He has also baptized you with holy, soul-searching, heart-cleansing fire. The Spirit applies Calvary to the human need, and, "The blood of Jesus Christ His son cleanseth us from all sin."

The fire that reveals the divine holiness, reveals also His just indignation at sin, and His determination that it shall find no tolerance in His presence. The carnal complainings of the children of Israel kindled God's anger, "And the fire of the Lord burned among them, and consumed them that were in the uttermost parts of the camp." Num. 11:1. When the sons of Aaron would try to imitate the fire of the Lord which had fallen upon the altar, "There went out fire from the Lord and devoured them." Lev. 9:24-10:2. The wrath of God is revealed against all sin. Knowing the severity, as well as the goodness of God, the apostle exhorts, "Let not sin therefore reign in your mortal body, that ye may obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead." Yieldedness is the secret of Pentecost, and it is the secret of holiness. "Put ye on the Lord Jesus Christ, and make not provision for the flesh to fulfil the lusts thereof."

We sing the song, "Oh, I never shall forget how the fire fell." But it must be remembered that the fire is to abide. "He shall burn up the chaff with unquenchable fire." Too many seem to forget this too soon. But the life of a Christian, especially one who has been filled with the Holy Ghost, is to be continually a life of the Spirit's searching, and of self-surrender. "The fire shall ever be burning upon the altar; it shall never go out." Lev. 6:13. The Spirit has come to lead into all truth and to take the things of Christ and reveal them unto us, and He leads into the truth of the Lord's holiness, His will, and His great purpose and plan for the redeemed. "Ye are not your own ye are bought with a price." Have you made a full consecration to be led of

God, to follow even into ways of faith where you may not see nor understand? The cup which your Father giveth you to drink, are you willing? Or have you drawn back and lost the fire? "If any man draw back my soul shall have no pleasure in him."

Do not fear the fire. Look for it. Seek the divine fellowship and His holiness. By following after, and yielding to, the great Refiner, the soul delights in holy habitations. With what zeal the holy apostle caught the vision and paid the price. "What things were gain to me, those I counted loss for Christ." Here is an entire surrender to God, but the fulfilling of that consecration becomes the consuming passion of its maker's after life. "I press toward the mark for the prize of the high calling of God in Christ Jesus." "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." "Neither count I my life dear unto myself, so that I might finish my course with joy." That which was ever prominent before this consecrated servant was that he might be found doing the whole will of God—that he might have the perfect Christ revealed within—the perfection of Christian holiness.

May we so yield to the Spirit that He may lead us into all this truth, and to the purifying fire, that we may be preserved blameless unto the coming of our Lord Jesus Christ, and then go sweeping home for "He shall gather his wheat into his garner."

THE STEEL TESTS

I once stood in the test room of a great steel mill. All around me were little partitions and compartments. In each one was a piece of steel. It had been tested to the limit and marked with figures that showed its breaking point. Some pieces had been twisted until they broke and the strength of torsion was marked on them. Some had been stretched to the breaking point and their tensile strength indicated. Some had been compressed to the crushing point and also marked. The master of the steel mill knew just what pieces of steel would stand under strain. He knew just what they would bear if placed in the great ship, building, or bridge. He knew this because his testing room revealed it. It is often so with God's children. God does not want us to be like vases of glass or porcelain, which shatter at the mere touch of temptation. He would have us like these toughened pieces of steel, able to bear twisting and crushing to the uttermost limit without collapse. He wants us to be, not hot-house plants, but storm-beaten oaks, not sand dunes driven with every gust of the wind, but granite rocks withstanding the fiercest storms. To make us such, he must bring us into his testing room of suffering. It is there he tries out the stuff of which he would have us be.—From "The Ministry of Suffering," by James H. McConkey.

Children's Corner

"STRONG IN THE LORD"

Some thirty years ago, W. J. Davis, an African missionary, related to William Taylor afterward known as the missionary Bishop of Africa, the following incident which occurred in his early missionary experience.

"When I was stationed at Clarksbury, in 1832, the Tamboki Chief, Vadana, coveted a pot we daily used in our cooking. He came and begged me every day for that pot for a long time. I gave him many presents, but we could not spare the pot, and I positively refused to give it up.

"Finally the chief said, 'Davis, I'll have that pot!' The next day Vadana came with thirty of his warriors, all armed with assagais—a kind of javelin, their principal war weapon.

"They stood in defiant array before me, and the chief said, 'Davis, we have come for that pot.'

"We need that pot,' I replied, 'for cooking our food, and as I told you before, I will not give it to you.'

"You must give it to us, or we'll take it.'

"With thirty armed warriors against one unarmed missionary, you have the power to take it, but if that is the way you are going to treat your missionary, just give me a safe passage out of your country, and I'll leave you.'

"Davis, are you not afraid of us?' demanded the chief sharply.

"No, I'm not afraid of you. I know you can kill me, but if I had been afraid to die I never would have come among such a set of savages as you are.'

"Davis,' said the chief sternly, 'are you not afraid to die?'

"No! If you kill me I have a home in heaven, where the wicked cease from troubling and the weary are at rest.'

"Then, turning to his men, the chief said, 'Well, this is a strange thing. Here's a man who is not afraid to die, and we will have to let him keep his pot.'

"When the chief was turning to go away, he said, 'Davis, I love you less now than I did before, but I fear you more.'

The chief never gave the missionary any further trouble about his pot, but showed greater respect for him than ever before.

"TELL ME ABOUT THEM"

He was a former football star, an all-southern fullback. Now, leaning on the windowsill of his father's bank and resting on his cane, he was a pitiable figure. His eyes were sunken in their sockets; his cheekbones were nearly piercing the skin; his face was drawn and his neck bent; the joints of his fingers, arms, and legs were big, swollen knots slowly turning to rock—his whole body was a twisted, disfigured, frightful bulk. In all my life I had never seen so dejected and horrible a piece of humanity. Crouching

there, with tears streaming down his poor, emaciated face, he said:

"Preacher, please stop! I want you to hear my story and tell it wherever you go, as a warning to others. I was not always the horrible creature you see tonight. Seven years ago, I was all-Southern fullback on ——— University eleven. I stood six feet one inch, and weighed a hundred and eighty pounds. I never exerted my full strength; in fact, I never discovered how strong I was. My muscles were like iron, and my nerves like steel. They said I was a perfect specimen of physical manhood. Picture me as I was then, and look at me now—a helpless, hideous, twisted, ossifying, creeping creature! O sir, when I walk down these streets, I feel as if I am stepping on sharp nails. Every square inch of my miserable body is racked with pain! O sir, I prayed that I might die! For seven years I have tried to die!—tried to die!—and I know that I am dying—slowly dying—turning to stone—but, O God, I cannot die! For God's sake tell young men about me! Tell them that this horrible transformation of a great athlete into a broken, suffering, dying man was the result of one wild night of sin and debauchery in the city of ——— after a great football game! Tell them about me! Tell them that God is not mocked; for whatsoever a man soweth, that shall he also reap!"—Thomas V. McCaul in Wings.

MISSISSIPPI DISTRICT COUNCIL MEETING

The meeting was held in Meridian, Miss., Aug. 8-11, and was one of the best meetings ever held by the Mississippi District Council. There was a large attendance of visiting brethren, delegates, and visitors. J. R. Evans of Springfield, Mo., and Miss Blanche Appleby, returned missionary from China, were present. An outstanding feature of the meeting was the delegation of Pentecostal Ambassadors of Christ from a number of assemblies. Under the supervision of Mrs. S. W. Noles they gave a very pleasing report of the work done. A very beautiful banner was presented to Brother Evans for the General Council.

Brother D. P. Holloway was re-elected as chairman of the district for another year; and A. T. Hickman, who is taking the pastorate at Whistler, Ala., was elected secretary. The saints of Meridian provided the entertainment. There was considerable rain during the meeting, but this was offset by the showers of Latter Rain at the night services. On Wednesday night 9 received the Baptism of the Holy Ghost. God has very graciously blessed in the Mississippi district in the past year. It was voted to meet in 1928 with the Crichton, Ala. assembly

God's Secret Service Agents

A True Story

Sister Abigail has a little home in the city of Buffalo into which she has received a few of the Lord's sorely afflicted ones to whom no other door was opened. Some of these are as helpless as new-born babes. They are also great sufferers and need the most loving and sympathetic care.

It was in the month of May in the year of the first great Prophetic Conference held in the Academy of Music in the city of Philadelphia that this incident which we are about to relate occurred. The sister had been invited to address a farewell missionary meeting at Fulton Street, New York, to be held on the day the Conference was to open. Several months previous to this a chain of circumstances transpired to deprive her of all but one of her helpers in the home. One can readily imagine the dilemma in which our sister found herself, for her needs were not those of an ordinary household. Love must accompany service in that home, for is it not God's home? So Sister Abigail wrote to friends in New York that if they expected to see her there, they must pray that God would send new helpers to replace those who were leaving. God had an important piece of detective work on hand and no obstacle is too great for Him to remove, for "God works in a mysterious way His wonders to perform."

* * * * *

The city of St. Louis is a long distance from New York and traveling expenses are an important item for most of God's children. God does not take these conditions into account in carrying out His purposes. There lives in that Western city a dear child of God who has learned to know Him, even as does Sister Abigail. This lady was invited to attend a Bible Conference in New York, her expenses being paid by the sister in Christ in whose home the Conference was to be held. The invitation was accepted and the St. Louis lady came.

In the city of Brooklyn, on each Tuesday afternoon during the winter, a small circle of Christian women gather to pray and give testimony to God's faithfulness in answer to prayer. Occasionally a message is given by some visitor.

Another Christian in Waterbury, Conn., wrote to a member of the circle, suggesting that the lady from St. Louis be invited to give a message at the prayer meeting while she was in New York. This suggestion was acted upon and on a Tuesday afternoon, two weeks before the date of the prospective meeting to be held at Fulton Street, the lady attended the prayer meeting and gave a message. The passage of Scripture chosen was the nineteenth chapter of the Gospel of Luke—verses 30 and 31: "Saying, Go ye into the village over against you; in the which

at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring him hither. And if any man ask you, Why do ye loose him? thus shall ye say unto him, Because the Lord hath need of him." When requests for prayer were asked for, a friend from New Jersey—who had received one of the letters from Sister Abigail in which her great need of helpers was mentioned—read the letter and asked for prayer in her behalf.

There was present a sister in Christ, whose home was in Canada. She had had large experience in supervising homes of wealthy people in Toronto and other cities of Canada. At this time she was serving the Lord in a Missionary Training School in Brooklyn. As this most impressive message was being given, the Spirit of God was moving the heart of this handmaiden of the Lord. He was saying, "Go to Sister Abigail, she needs you; go to Sister Abigail, she needs you." Returning to her home she communicated to those in charge of the Training School the message God had spoken to her and decided to go at once to Buffalo. Not waiting to communicate with Sister Abigail to make any business arrangements she wrote, "I am coming to you on Friday to help you and trust the Lord for my needs just as you do."

Upon arriving in Buffalo on that day, and other helpers being also supplied, Sister Abigail could write to the friend in New York that she would accept the invitation to address the meeting at Fulton Street a week from the following Monday. For one week Sister Abigail was permitted to initiate her new helpers into the work of the house. On the next Friday she said to her assistant, "I always pay my bills each week as I do not allow myself to run in debt. If I pay up all bills to-night I shall be two dollars short of my fare to-morrow morning and the train leaves at eight o'clock—before the mail arrives. However, I must pay my bills and trust the Lord for the fare."

So Sister Abigail started for the station on that memorable Saturday morning with two dollars short of the price of her ticket. "What!" I hear you exclaim. "How foolish, that is not common sense. God gave us brains and expects us to use them." Many other things the world, and even some Christians, say about people who are fools enough to trust God. Remember, dear reader, that God had something to do, and Sister Abigail had orders from above to go to New York that day. Sister Abigail boarded that train with a ticket and parlor car seat paid for with all the money she started with still in her pocket. A soldier boy she had led to Christ was at the de-

pot and insisted on paying her fare to New York.

Our sister arrived that Saturday night at the home of the friend in New Jersey, previously referred to as having read her letter at that prayer meeting. On Sunday morning together they attended a service in the city of Brooklyn. At the close of the service many friends came to welcome Sister Abigail, for she is greatly beloved wherever she is known. Gathered in this little group was a friend who remarked, "Miss —— has offered to pay my fare to the Philadelphia Conference. I suppose I can find a place to sleep when I get there."

Hearing this the sister from New Jersey added, "I am going to the Conference myself; what's the matter with your going too, Sister Abigail?" "What is it all about?" she asked. "I haven't heard anything about a Conference." Sufficient explanation was given on the subject. "But," she said, "I can't go. I am to speak at the Missionary Meeting to-morrow and at the prayer meeting Tuesday—so it is out of the question." "No, it is not," said the friend. "I am going to-morrow—I shall engage a room for both you and Mrs. M——," the lady who had first spoken said. "You can speak at the meeting to-morrow, also on Tuesday at 3 o'clock, close at 4:30, Mrs. M——, and you can take the 6 o'clock train and be present at the Tuesday evening meeting in Philadelphia. I will wire you where to come."

Arriving in Philadelphia Monday afternoon the lady from New Jersey found her boarding place very uncomfortable so that she was unwilling to secure accommodations there for her friends. Being a stranger in the city, she hardly knew how to arrange this matter. But God knew just where to send Sister Abigail. The next day the sister met Dr. Pettingill and asked for assistance in this dilemma, as location and expenses were important factors in the case. "Take your friends right across the street to the Hotel Walton. It is near and they will be very comfortable," said Dr. Pettingill. Rooms were engaged—a dispatch sent to Brooklyn. The ladies arrived in time for the Tuesday evening meeting.

That conference will never be forgotten by any one who was so fortunate to be present. It certainly will never be forgotten by Sister Abigail. The Academy of Music where the Conference was held was crowded at every session. The last night the friend from New Jersey remained in the street between meetings in order to get a seat, consequently had no dinner. After the evening service she joined her friends at the Walton, and suggested taking a little refreshment. The others declined but consented to accompany her to the roof garden where the dining room was located.

Dear reader, do you ask why this long drawn out narrative of insignificant details? It requires many small pieces of a puzzle to produce the full picture—so in this story. The dining room was nearly empty but seated quite near the table which our party selected were a gentleman, middle-aged lady and a very pretty

young girl. The girl faced Sister Abigail and was smoking a cigarette. The man had his back turned to her. After a few moments in conversation, I noticed that Sister Abigail suddenly fixed her eyes steadily on the party—especially on the face of the young girl and asked a question as to her possible character, then said, "I am studying life—I am studying life." This she repeated, never for a minute removing her eyes which were strained in her gaze upon that face; not another word did she say. With her friends Sister Abigail left the dining room and they parted for the night.

Three months later Sister Abigail and her hostess at Philadelphia met at a Bible Conference held in Port Huron, Michigan. Seated at a table around which was gathered a large company of Christians and some noted Bible teachers, Sister Abigail told her story: Some time previous to the visit at Philadelphia a boy and girl—18 and 20 years—children of a widow in Chicago, had forged their mother's name, taken her money and had run away from home. This mother, knowing that God answered Sister Abigail's prayers, wrote her to ask for help in finding these children. For the six months following, the little prayer circle which met at her home had been praying that this pair of runaways might be found. Sitting at the table that night in Philadelphia Sister Abigail was startled to hear the gentleman ask, "By the way, what do you know about Douglas and Florence?" (the names by which they were known). Do you wonder that Sister Abigail was startled and glued her eyes upon the face of the girl to catch the answer? Most of us would have jumped up and done some foolish thing which might have closed their lips as to further reference to these children. No, Sister Abigail sits quietly before God—waits to hear His answer to her prayer. What did she hear? "Oh, they are in Buffalo. You know these are not their real names. They spent all their mother's money. They go to ——— (mentioning the name of a dance hall known by name to Sister Abigail). Douglas is sick in a hospital and Florence is going to the dogs as fast as she can." In Buffalo—her own city? Is it possible!

The ladies left the dining room but not a word did Sister Abigail reveal to them of what she had heard. Did she sleep that night? Not many minutes, for had she not a work to complete? As soon as possible she returned to Buffalo and went immediately to the proprietor of this dance hall. Yes, the proprietor knew them, but he had not seen them recently. The boy was sick in the Tubercular City Hospital, but of the girl's whereabouts he was ignorant. To the City Hospital hurried our sister. She inquired for the patient named Douglas. One can imagine her surprise, when upon being shown to his bed to recognize a young man she had been visiting for a month past, but had never known his name. As she approached him, she said "Good morning, Mr. ———," addressing him by his own name. One can well understand his astonishment and fear as he heard his own name and realized what his discovery

might mean, for he was a forger. Our sister knows how in great wisdom to deal with such delicate situations and was ready to meet the young man's need.

"How did you know my name?" Sister A—— continued, "Where is your sister?" Again with a frightened look he cried, "How did you know I had a sister?" A great fear seized his heart as he thought Sister Abigail was a detective. Sister A—— replied, "I am your mother's friend and she has asked me to help to find you." She told him of his mother's love and her long and persistent search to find them, that she loved them and was ready to forgive them and take care of them.

He asked, "How can she take care of us, for we have spent all of her money?" She told of the mother's willingness to work for them—all she wanted was to have her children back to her. Returning to the question about the sister he told her that he did not know where she was, but that she would come to see him the next day. Before leaving him she told him of God's love for him, a sinner, and of the blood of Jesus Christ which could put away all his sins. He did not accept the message at that time. The next morning Sister Abigail was on hand early to receive the sister. The sister was fully as much surprised and alarmed when she heard that they had been discovered. Sister A—— questioned the girl and was rejoiced to know that in answer to the prayers of the mother and of that little circle in Buffalo, God had kept this wayward child from a life of sin.

After assuring them that the mother's only desire was to have her children home and would forgive all, they consented to have a telegram sent to her that they were willing to go home. The mother started that night from Chicago for Buffalo. It would be hard to imagine the reunion of that family. We can only say, "Praise God! He is faithful and able."

The mother took her children at once to a mountain resort. On the train the boy had a serious hemorrhage. Being greatly alarmed and believing he would die, both the boy and the girl cried to God for salvation and received Jesus Christ as their Saviour. The boy recovered and so far as known the family is united in Christ, living for Him.

To gather up the fragments of this long story, let us call to mind those whom God used as His agents in this remarkable piece of detective work. From Buffalo, St. Louis, New Jersey, Brooklyn, New York, Waterbury, Conn., and Philadelphia He sought them out. He used some who had of His bounty to provide means; others who had little or none; some who could pray; some who could speak in public, and even a man and woman of the world.

The picture is perfect. All the parts of this puzzle have been accurately fitted into their place by a divine hand. Prayer is answered, a mother made happy—but best of all we read, "There is joy in the presence of the angels over one sinner that repenteth." But there must have been a double portion of joy in the Father's house for there were two prodigals

returned.—From "Does God Answer Prayer?"

(The full story of Sister Abigail and her wonderful answers to prayer can be had in book form from the Gospel Publishing House, Springfield, Mo. Price \$1.50.)

SEPARATION

As in tones of thunder the Lord insists upon separation from the world. Roman soldiers, after a night of riotous revelry, at day dawn, become sober, and put on the soldier's armor. So, from the moment of conversion soldiers of Christ are to "cast off the works of darkness and put on the armor of light," never again to take it off: the course of this world being accounted forever a thing of the past! Like Daniel, in Babylon, they are to present a perpetual contrast to their surroundings, and be spiritually isolated and insulated, in order to be filled and charged with the life of God. By their fruits disciples must be known; and, as the chestnut oak, though having bark and leaf like the chestnut, is still an oak, because it bears acorns, so the true disciple is to be distinguished as such, not by outward resemblances but by fruit.

Throughout the whole Bible God puts the most weighty emphasis upon an unworldly life. Yet, in the churches, there are but few decided lovers of God, while there are thousands of decided lovers of the world, and thousands more, who vainly seek to serve both God and mammon, to compromise between two principles and courses of life, as utterly at war as light and darkness. The bulk of professing Christians are not thoroughly consecrated; they belong to the "worldly holy," or the "wholly worldly." Out of the hundred and sixty-six millions of so called "Protestants" vast numbers are mere ritualists, or formalists. Out of all nominal Christians on earth to-day, Mr. George Mueller, after wide travel in forty countries, thought there might be ten millions, who give evidence of actual regeneration. Millions are vainly depending on dead works, or a dead faith, a lifeless creed—instead of the righteousness of God, by faith in the Lord Jesus, wrought in them by the Holy Spirit.

CANCER HEALED

Pastor H. E. Waddle writes: "The Lord has visited Cape Girardeau, Mo., this year in a marked way in two meetings; one in the spring by the boy evangelist, James Waits, and the mid-summer revival conducted by the Spencer Evangelistic Party. There were 18 saved in the first meeting, 55 in the last; and a number filled with the Holy Spirit. A large number of names have been added to our assembly roll. There have also been a number of remarkable healings; among them a sister healed of cancer of 28 years' standing. There is no scar left about her head and face where the cancer was. This sister is now a member of our church and is seeking for the Baptism of the Spirit."

Do good with what thou hast or it will do thee no good.—Wm. Penn.

Graveclothes

By Irvin E. Smith

"Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." John 5:25.

Our Lord is here speaking of those who are spiritually dead. There is much talk these days about the "millions now living that shall never die." But I declare unto you there are millions now living who are dead already. True, they are running hither and thither seeking after pleasures, but nevertheless they are dead, "dead in trespasses and sins." Eph. 2:1. "She that liveth in pleasure is dead while she liveth." 1 Tim. 5:6. Most people who are "dead in trespasses and sins" don't know they are dead. But the stench of their ungodly deeds is full proof of their dead condition.

But praise God forever that He has made possible a resurrection for all those who are in this condition. He says that the dead shall hear the voice of the Son of God; and they that hear SHALL LIVE. "You hath He quickened who were dead in trespasses and sins." Eph. 2:1. And many of us can well remember that wonderful hour when we heard the voice of the Son of God and were raised from spiritual death to newness of life.

Some time ago God spoke to me and said that when our Lord Jesus arose from the grave He left His graveclothes behind. For some time I could not grasp the significance. I pondered it a good deal, and as I continued to meditate upon the matter the Lord began to reveal the great lesson He had in store for me. He began to show me that graveclothes are what dead people wear; and that we who are living the resurrected life must leave behind all things pertaining to the dead man. Then my thoughts turned back to a scene near the little town of Bethany where Jesus raised Lazarus from the grave. "And he that was dead came forth, bound hand and foot with graveclothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go."

Graveclothes are the apparel of the dead. They are a very grievous hindrance to those who have been resurrected to life. And what the graveclothes are to the physically resurrected, so are the deeds and lusts of the flesh to the spiritually resurrected. "If ye then be risen with Christ . . . put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds." Col. 3:1, 8, 9. All the uprisings of our fleshly, carnal nature are as graveclothes, binding us hand and foot, from which we have not yet been loosed.

Our beloved Paul in writing to the Corinthians makes so bold as to accuse them of being yet carnal. 1 Cor. 3:3. "Ye are

yet carnal," comes the firm accusation. Why, brother Paul, do you thus so boldly accuse the brethren? He replies, "For whereas there is among you envying, and strife, and divisions, are ye not carnal?" Those things belong to the unregenerate, they were a part of our clothing when we were dead in trespasses and sins. All such deeds of the flesh must be destroyed or we will utterly fail in our Christian life. Put off the old man with his deeds—pride, hatred, covetousness, dirty habits, lusts, ugly tempers.

What a miserable failure Lazarus' life would have been had he not been loosed from those graveclothes! Just so is every one a failure in his Christian life who is still bound by his old carnal nature. But praise the Lord! Jesus said "Loose him," and he was loosed! Glory to His matchless name forever! And the Lord Jesus has made the same provision for us. Have you heard the voice of the Son of God, and come forth to newness of life? Then you can confidently expect Him to loose you from all the graveclothes of your old carnal nature—from that vile temper, that criticizing spirit, that stinginess, that bad habit, etc., etc.

I believe it is possible for us to be bound and not really be aware of it. I can imagine it was almost like a thunderbolt from the clear blue to those Corinthian brethren when they received their letter from Paul, stating their horrible condition in such uncompromising (yet loving) terms. I can imagine they had begun to realize they were not receiving the blessings they should, but they could not understand just why. I sincerely believe that is the trouble with many of us to-day—we are bound, and don't realize it. May God send the searchlight of the Holy Spirit upon our hearts and lives, to see if we have yet any of the old graveclothes hanging to us.

BROKEN BONE HEALED

I feel much impressed to testify through the Evangel to God's mighty, healing power. Praise the Lord. It is as real as salvation, and both are more real to me than anything else. It will soon be two years since God so wonderfully baptized me in the Holy Ghost with the Bible evidence of speaking in other tongues. On February 26, 1927, our 17-year-old girl was thrown from the back of a runaway horse. She suffered a dislocated shoulder, a broken collar bone and severe bruises. Being in a serious condition I asked her if she wanted the saints to come and pray. She said she did. Others wanted to rush her to the hospital but I could not, but felt we must obey the Word. In less than 30 minutes the saints were here. We prayed, over her anointing her with oil in the name of the Lord and the Lord raised her up in bed, praising the Lord, as we prayed. She said she felt the collar bone go back together. Praise the Lord! Many people came to see her, some from a distance and they thought it so strange or foolish that we did not have a doctor. Some even tried to get her to go and have the bone broken and reset. She went to town about two weeks later. Different ones tried to frighten her

as her shoulder was still somewhat stiff, and they talked her into seeing the doctor. But when he looked at it he said it was all right, and it is. The stiffness is all gone and she can use her arm again, and God gets the glory. Going to the doctor was not without benefit, however, as he knows it was broken, and with his statement we can silence those doubters who say it was not broken.—Mrs. Myrtle Davis, San Jon, N. Mex.

ELECTION—WHAT IT INVOLVES

(Continued from Page One.)

stowed upon us more grace than on any other people in the world. May God help us that we do not fail Him in His plan.

1 Peter 2:9 tells us, "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light."

Do you see what we are called unto? A chosen generation; a royal priesthood; a holy nation; a peculiar people, which does not mean that we act peculiar, although we do sometimes, but it means a peculiar treasure unto the Lord. Why, then, are we a special people for God? Why are we chosen? Why are we so highly exalted by Him? What is God's purpose? Not that we should walk around and put up our heads and do anything and be as mean as the next fellow, stay down in sin, sit around and boast, "I am chosen, I am a fine fellow, God has chosen me." No. He says that we should "show forth the praises of him who hath called us out of darkness into His marvelous light." Now God gives us a reason why He has called us to fulfill that very thing, and if we do not fulfill that thing, we are not called to it.

It is easy to take one-half of the Scriptures and let the conditions go; but you will find that with every promise in the Bible there is a condition laid down for it. We are going to read 2 Thess. 2:13-15. You see, I like to take the high places in the Bible; I can't take part of the Bible and as some, who wrest the Scriptures to their own destruction and say, "We are foreordained, we can't be lost, we are saved forever, we are absolutely secure, there is nothing that can come up against us any more that can take us away from God, for haven't we been born of the Spirit? We sin not, it is only the flesh that sins, and so the spirit is all right, and we can't be lost anymore."

"But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth; whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ. Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle." 2 Thess. 2:13-15.

"Chosen you." That is precious. Chosen you from before the foundation of the world. And what is the purpose? We are chosen to salvation, through sanctification (not through a dirty life)—through

sanctification of the spirit and belief of the truth (not a lie); whereunto He called you by our gospel. To what? "To the obtaining of the glory of our Lord Jesus Christ. Therefore, brethren, stand fast." That is what the Word says. He has from the beginning chosen you to salvation. Salvation means freedom from sin. Jesus, our Saviour, who came to take away our sins, will keep us from sinning. He has chosen you to salvation through sanctification of the spirit, through a clean spirit, a holy spirit, not a lying spirit; and He has chosen us to the obtaining of the glory of God. How will you ever obtain the glory of God if you backslide or go into sin? But you say you are chosen. Take all of the scriptures, not just a part of them. See those words, "chosen, . . . through, . . . by." Therefore, stand fast. I wonder why it says that? Let us read John 17:22-24:

"And the glory which thou gavest me I have given them: that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory which thou hast given me: for thou lovedst me before the foundation of the world."

Many people get mixed up in these things, and I like to give them the scripture. Jesus says He has given them the glory which the Father gave to Him. What for? That they may be one even as He and the Father are one. Again there is another reason, another purpose to be obtained, "that they may be made perfect in one"—not going into sin, but perfectly united. Now you see, there are several things, "That—that—that." God has given this glory, that we may love one another, that we may be all united in one another, that the Holy Spirit may come forth through our life and show forth to the world the Lord Jesus Christ, that His glory may be revealed in and through us to the perfecting of His body—not to the tearing down or standing still, but going on continually.

Now He says, "I will that they be with me, that they may behold my glory." I would like to see anybody with the Lord Jesus Christ and living in sin. If you live in sin you are not secure, no matter how much you have been born of the Spirit, no matter how you were baptized in the Spirit; if you live in sin now, God has turned away and you have to repent and come back. You can speak in tongues and be in sin. The gifts and callings of God are without repentance, but you can go to hell with it all. Jesus said, "Why call ye me Lord, Lord, and do not the things that I say?"

We come to another stronghold that tells us about predestination. Ephesians 1:4,5. I am not afraid to tackle any of those scriptures, no matter where I meet them. When you see the real plan and love of God you will always be ready to take all the Word of God and put it on, and not take one half and say that is for

you, and overlook the rest of it.

"According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. To the praise of the glory of his grace, wherein he hath made us accepted in the beloved."

Here we see again that we are chosen. The first thing that I want to call your attention to is that we are chosen "in Him." Realizing we are chosen in Christ, not outside of Him, but in Him, our election, our choosing, as you will see from this scripture, is entirely in Christ. God has seen our plan from before the foundation of the world, he has laid it all out; but the vessels that he chooses here are chosen as they come along. But from before the foundation of the world, He knew He was going to have a vessel. What for? That we should be holy and without blame before Him in love. Glory to God, that is a wonderful election, a wonderful choosing. Hallelujah.

He has chosen us to a certain purpose—that we should be holy. The emphasis is not of the "chosen," but on the "holiness." Having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will. God had a pleasure in His will, in bringing this forth, predestinating us unto the adoption of children of God, not children of the devil. "He that is born of the Spirit doth not sin, he that sinneth is of the devil." But now He has chosen us to be children, not the devil's children, but God's children. Hallelujah! I like this wonderful gospel, I like this holy standard, I like this banner of love over me, these heavenly places where we can sit with Jesus Christ, high above everything else, where no unclean thing can touch us, where we are sitting in His presence.

Having predestinated us, in Jesus Christ, to the praise of the glory of His grace, He hath made us accepted in the Beloved. Glory to God. Here we see He has again predestinated us. What for? To the praise of the glory of His grace. I cannot picture anyone praising the Lord or showing forth His glory if he, as a child of God, goes on walking in sin. It is impossible. God has chosen us, predestinated us, from the foundation of the world, that we should show forth His praise, and He has made us accepted in the Beloved, in the Lord Jesus Christ, He is us, we in Him, His word abiding in us, we doing His will. Jesus said, "If ye love me, keep my commandments. I will give you the Comforter, the Spirit of Truth, and will reveal myself unto you." Judas, not Iscariot, asked Jesus how it was that He would reveal himself unto them and not unto the world. And Jesus told him that if a man loved Him, he would keep His commandments and He and the Father would come unto him and reveal themselves unto him. He will not reveal Himself unto anyone who does not live a clean, holy life.

I read in this same chapter, the 11th

and 12th verses, "In whom also we have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of His own will: That we should be to the praise of His glory, who first trusted in Christ." Here we see again that we are predestinated, according to the purpose (even God says there is a purpose) of Him who worketh all things after the counsel of His will. What for, Lord? That we should be to the praise of His glory, who first trusted in Christ. I want you to see that plainly. We have no other object but to show forth His praise in the world, living a holy life, to be perfect even as our Father is perfect, loving one another fervently.

I will give you a little demonstration of predestination as I see it and as the Word of God bears me out. Election or predestination is for a certain purpose. I have a glass here, a water glass, to hold water. What purpose was there in making this glass? To hold water, you say. This glass was predestinated to hold water. I want you to see that. You also have a vase here to hold flowers. What is that predestinated for? It is to hold flowers. You need a soup plate to hold soup. Now then, suppose this glass gets filled with jelly and it dances around and says, "I am predestinated, I can never get lost." But all of a sudden somebody drops the glass and it breaks, and you pick up another jelly glass and put the jelly in there and you don't bother about that glass that was broken any more. Everything that does not fulfill the purpose for which it is ordained is put out of sight or broken to pieces and put away. If you are predestinated to show forth the praise and glory of God and you do not do it, you will be put away and you will be of no use. It is just that simple. Any one can see that. You don't, as a rule, use a soup plate to put flowers in. No, you have more sense than that. And you don't preserve your jelly in a soup plate. It is predestinated, it is chosen, created, for another purpose. I want you to get your eyes on the fact that God has a purpose in all He does.

(To be continued)

WHY CHRISTIANITY IS DIFFERENT

No founder of any other religion dreamed of dying for his followers. Buddha shunned death until he was eighty. Confucius and Zoroaster did not conceive of the idea of sacrificing themselves for the good of others. Mohammed established his religion by killing rather than by being killed. Heathen religions may contain some admirable precepts, but not one of them has a redeemer. Jesus gave His life to save a lost world.—From "Evangelism Old and New," by A. C. Dixon.

LEBANON REVIVAL

Pastor E. F. Sanders writes from Lebanon, Mo.: "A 5 weeks' meeting just closed, Brother G. F. Coover and wife being the evangelists and singers. There were 6 conversions and a number of remarkable healings."



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 Noel Perkin, Missionary Secretary, 336 West Pacific St., Springfield, Mo. U. S. A.

REVIVAL FIRES BURNING IN SOUTH CHINA

Geo. M. Kelley

Theosophists of Australia have completed a huge amphitheatre costing over \$35,000 for the purpose of receiving the coming great teacher for whom they are looking. The Holy Ghost baptized Christians in the Canton Assembly believe that to prepare for the coming of the Lord they should help carry the Latter Rain Message to the remotest parts of the earth.

The Holy Spirit sent four of our young people from the Assembly to San Tau district, of this province, a territory worked by the German Lutheran Mission. On arriving there they found every door shut against them. But believing in the leading of the Spirit they quietly waited on the Lord, and after about three days were invited to one of the churches. The blessing of the Lord so greatly attended their efforts that it was not long till more than a dozen of these churches were calling for them to come with Pentecostal teaching. The sick were healed in such numbers that country wide attention was attracted, especially did the unbelievers become amazed at the healing of a dumb person.

As an after result of these meetings, which were conducted by YOUNG PEOPLE EXCLUSIVELY, fifteen young Christian people arrived here on July 10 for Canton, where they are to study the Bible, and get training for future service as Pentecostal workers. This company of young people are making tremendous sacrifices. Some of them have brothers who are taking high degrees in American institutions of learning, and they too might have had the same opportunity had they not accepted Pentecost. They are now billeted in this small chapel in Canton, sleeping on the seats at night, without even the comfort of a mosquito-bar. They have formed a chain of prayer, so that every hour of the night some of them are praying. They have been disowned, some of them, by their well-to-do parents in America, but a happier company of people you can not find!

On June 17, we were surprised to see four of the workers from Canton Assembly come in at our dining-room door. We heard some one say "Hallelujah!" "Praise the Lord" suddenly breaking the silence and causing me to look up. There I saw the workers happy and jubilant, characteristic of the Spirit-baptized Christians, and they told me the Lord had sent them to Hong Kong. No one had invited them.

I was inclined to be skeptical at first,

for we become so wise (?) we get away from the simplicity of the Spirit-led life. The next day a Baptist church was opened to them, but the preacher expressed himself as being very doubtful about getting any one to attend, for the people of this street seemed so unconcerned, he said. The little church was too small the second night and extra chairs had to be brought to give the people seats.

These workers went from church to church with the message of Pentecost, even the Episcopal church welcomed them. Nearly twenty churches and schools threw open their doors to hear the Latter Rain message. From ten to sixty were prayed for in the night services and many "incurables" are now completely well.

One school girl went from the meetings asking the Lord to baptize her. He baptized her in her home. Now all of her family are either baptized or are seeking to be baptized with the Spirit. She has spread the fire in her school and many are seeking. We have been visiting some of the Chinese who heard the message and they are disgusted with formalism. Now is the day for a real revival in Hong Kong. We have secured a tent and have permission from the Government to carry on our work in British territory, and we plan very soon to commence an evangelistic campaign here. Surely the Lord is giving Hong Kong a visitation.

THE EARTHQUAKE IN PALESTINE

By Yumna G. Malick, Shweifat, Syria

Since I last wrote you, we have had a terrible earthquake in this country. It had been unusually hot for a few days prior. I was resting my tired head on my pillow for awhile, as I have been through a touch of sunstroke. It was 3 p. m., when the mission house rocked twice; felt as though the ceiling was coming down, but there was no damage. The earthquake lasted about six seconds only along the coast, here, and in Palestine, but in the interior such as Houran and District, Nablus and Transjordan, it lasted 90 seconds, causing much damage and loss of life; 1500 were reported killed, and many wounded, whole families buried under the ruins. The Dead Sea was very much troubled and at certain points was throwing water up in the air about three meters high. Yesterday, it was reported that at Ezzarka, east of the Dead Sea, an old volcano opening is now throwing up smoke and steam. It is 25 miles from Jerusalem. There has not been much damage done here. At last night's meeting three young women consecrated their

lives to the Lord. And a dear little girlie not quite seven was very hungry for Jesus. When I came near her at the altar service she was praying with all her might, and how happy she was when she knew Jesus came into her heart. This little girl has been for a long time begging her older sister to let her come to meetings, but her sister did not wish to be bothered; yet she brought her along occasionally. She would sit marvelously quiet during the meeting, never taking her eyes off the speaker. The Holy Spirit has been working in the little heart to the salvation of her precious soul. God be praised!

NEWS FROM THE TIBETAN BORDER

W. E. Simpson

Since I last wrote you I made a hurried trip to Tangar to see Brother Plymire before he left. As you no doubt know, he is now on his long trip across the northern part of Tibet. We are trusting the Lord to protect him and bring him safely to the other side.

There has been another exodus of Protestant missionaries from the province, so that now there are only five of us left in the whole of northwest China: Dr. Rand of the C. I. M.; Mr. MacGillavray, an independent missionary; my father, step-mother, and myself. On the China-Tibetan border I am probably the only missionary left, as I hear that the missionaries on the Szechwan and Yunnan borders have also left. It is now a more difficult task than ever with this intense loneliness added; but trusting in the Lord I intend to remain as long as it is safe; and try to do my best to spread the Gospel among those that have never heard before. It is an immense burden, and unless you in the homeland hold the ropes for me it seems it will be impossible to bear it.

There is now much more opposition to the Gospel than formerly; but praise the Lord He has so far protected us. He is able to keep us through everything, and we commit ourselves and all that we are into His almighty hands.

During the summer months I intend to go out again among some Nomad tribes that have never heard the Gospel before. I have been delayed considerably, but hope to get started in about two weeks time, the Lord willing. I desire your earnest prayers that the Lord Himself will be with me and my Chinese coworkers as we visit these wild tribes where white men have never been before. He is able to guide and protect us and use us for the spread of His Gospel.

A BAPTIST MINISTER'S EXPERIENCE

Dawson MacCullough

How well I remember while pastor of the splendid Second Baptist Church in Seattle, Washington, with a fine congregation and a large library of law, medical and theological books, I became suddenly seized with the wonderfulness of the second coming of Jesus. I knew nothing about visions and was not acquainted with the Pentecostal work. I never had attended a Pentecostal service. I knew nothing about the latter rain. But this certain afternoon I had a vision of Jesus coming again.

As I looked, the Lord Jesus descended upon a great white cloud. He was beautiful to see. His hands were outstretched toward me and He spoke to me. Such gracious words. I could not understand Him. He smiled. He was happy. I was sad. I could not understand His speech. An angel was kneeling at the feet of Jesus and this angel interpreted into English the words of Jesus, "Surely I come quickly, therefore your heart should rejoice." At the hearing of these words, my heart began to rejoice and swell within me until I felt caught up to meet the Lord. This vision changed my life for God.

I cannot tell why, only that it was God's positive leading, I felt a compelling power that I must find a Pentecostal place of worship. I had heard of "Tongues" people but I did not know their name, so with much trembling I set out to find a "Tongues" place. Finally I mustered up enough courage to ask the janitor of a near-by church whether he knew anything about what was called "Tongues" people. He said, "Yes, but Mister, keep away from them." I answered, "I've never seen any, where do they meet and what do they do?" He said, "There is a bunch up on Pine Street." So, thanking him, I walked away.

One night I found the mission hall, the music sounded good, they were singing the same hymns that my church members sang. So alone and fearing God and scared beyond measure, I entered and sank into the very last seat. Presently a young man rose to testify, but his hands shot up into the air and he spoke in "another tongue." I did not understand the procedure, I did not have time to understand. Something struck into my soul like a ton of glory. I did not understand it then. I looked about to see what it was that struck me so. I hurried out and home only to come back again.

I would dismiss the Sunday evening services in my church just as early as possible so that I could slip away to the Pentecostal mission and hear a part of the service and seek God.

I knew no one in the assembly and no one knew me, but one Sunday night my overcoat opened too much. I was trying to hide my Prince Albert minister's coat. Some of the people saw that a preacher was seeking the Baptism in the Holy Spirit.

The next thing I knew, my overcoat was

off and I was praising God with the rest. I fell under the power of God, preacher's long coat, light trousers and all. I had been praying that none of my church members would ever come in and see me, but now I did not care—it was too wonderful.

The Lord sent me an assistant pastor, who was unknown to me and who had been a missionary in India. He had just received the Baptism in the Holy Spirit. Unknown to me, he began praying that I should receive the Baptism in the Holy Spirit. One afternoon he came to my study and told me that he had prayed for me all night and that he felt sure that God would fill me with the Holy Spirit that day if I would only tarry. We fell down before God on my study floor and prayed for a long time. My knees became sore and I was ready to quit when my wife's brother entered my study. He had just received the Baptism in the Holy Spirit. So we prayed again. I remember saying, "O Lord, I can't mean any more than I've prayed before. I've prayed the best I know. I've used the best words I know, Lord, if I pray any more, it will be the same old words all over again, only in different sentences, but, Lord, if you want me to pray some more and you're not tired listening, here goes again—." That's as far as I got. The next moment I was slain under the power of God on my study floor and speaking in a language I had never learned. My assistant pastor had been a missionary in the Cashmere District of India and there I was speaking for over an hour in the dialect of Cashmere and he understood every word that I spoke. I remember well some of the interpretation, "Look not to men but to God. Where you go I will go. Where you teach I will teach. Whether at home among your neighbors or in foreign lands preach my word for it is all true."

When the Lord Jesus baptized me in the Holy Spirit, it was the most wonderful experience. My breast was filled with the moving glory of God. My whole inside was lit with the glory of God—one mass of illumination, one extended brightness from head to foot. I was filled with light.

The Lord sent us a Holy Spirit revival. People saw the big brick church on fire, and running in found preachers and workers from all points in Seattle, seeking the Baptism in the Holy Spirit. This church congregation is now called the Bethany Baptist Church, and many members have the Baptism in the Holy Spirit.

THE WORK GROWING

Brother H. Wilson writes from Willowbrook, Calif.: "I am now pastor of a little assembly here where I found a few sheep without a place of worship and without a pastor. The Lord moved on my heart and I am glad to report that we started meetings on June 12 and have been blessed of the Lord. Three have been baptized in the Holy Spirit according to Acts 2:4; the saints are encouraged, new faces are seen right along."

A NEW WORK

Sisters W. E. Donaldson and Sibyl Fisher write from Winfield, Kans.: "The Lord has laid it on our hearts to open a work here. As yet we have only been able to have cottage prayer meetings, assisted by the saints and pastor of the Full Gospel Mission at Arkansas City. The Lord is blessing. One young lady prayed through to salvation. We are in full fellowship with the Council. If any Evangel readers know of those in this city who would be interested, please notify them or us."

THIRTY SAVED AND FILLED

Word comes that the camp meeting in Artesia, N. Mex., which began July 15 with Brother Jacob Miller as evangelist and his son Joe in charge of the day services, had to be closed the fifth day because of infantile paralysis. The Lord was present and souls were being saved and filled each day. "The Miller party came to Portales and finished their time, preaching until the 29th. God gave a wonderful harvest of souls, about 30 were saved and baptized with the Holy Spirit at both places."

A GOOD YEAR IN ALVORD

Pastor Sallie Whitsides writes from Alvord, Tex.: "Evangelist S. G. Shields and wife of Childress, Texas, with Corbett Musgraves and wife of Houston as musicians, who came to Alvord a year ago and began preaching here in this then new field, have just closed a meeting on a return visit in which 30 were baptized in the Spirit, 16 were saved and 21 baptized in water. I took the work a year ago and we have built a church and have a good Sunday school and a band of Christ's Ambassadors of 34 members."

MANY REVIVALS

Evangelist A. F. Gardiner writes: "God has been very good to us during the year. We have conducted revivals in Cuero, Yoakum, Yorktown, Huntsville, Pinedale, and Fastrill, Texas, and God met with us in each of these meetings. Just closed a meeting with Brother Montgomery in Houston, Tex., which was a success in every way, every department of the Assembly took on new life, and the Christ's Ambassadors went over the top. There were about 12 who left the path of sin to follow Jesus, of which 7 were young men."

PANAMA, OKLA.

Pastor Ed. Williamson writes from Panama, Okla.: "We have just closed a meeting which lasted about 5 weeks. Sister Gertrude Daniel of Blue Mountain, Ark., was in charge; 34 were saved and reclaimed, 10 received the Holy Ghost, and 19 followed the Lord in water baptism. The revival spirit is still on. I took the work here a year ago and God has blessed all the year, some getting saved and receiving the Holy Ghost. We have started a young people's meeting, and they are on fire for God. I have accepted the work for another year. All Council preachers are invited to visit us."

In the Whitened Harvest Fields

REAPING IN A HARD FIELD

Brother C. A. Davis writes: "We had Brother and Sister J. E. Coombs with us here at Blackgum, Okla., for 3 weeks. This is the hardest place in Oklahoma but God was with us and saved and baptized with the Holy Spirit about 30 souls. When they came there were 3 of us, now there are 33."

GOOD MEETING AT PENN YAN

Evangelist R. A. Babcock of Warren, Ohio, writes: "Just closed a 2 weeks' tent meeting at Penn Yan, N. Y., in which God blessed in a very special way, 11 praying through to real salvation. The same number were buried with Christ in water baptism. There were some very remarkable healings. To God be the glory."

ELEVEN RECEIVE PENTECOST

Sister E. Johnson writes: "We had the joy of seeing 11 baptized in the Holy Ghost according to Acts 2:4; others were saved and healed. Pastor E. D. Waters of Wapato, Wash., and Evangelist W. Wm. E. Greene of Portland, Ore., preached. People came miles to hear the Word. The meeting was in a tent at Union Gap, Wash., from July 10 to Aug. 17."

THE COMMUNITY STIRRED

Brother C. H. Cornelius writes from Liberty Hill, Texas: "Brother Fred Lohmann of St. Louis, Mo., has just closed a four weeks' meeting here in which there were about 30 professed salvation and 22 baptized in water. People came from a radius of 50 miles and we had the largest crowds ever known to attend a religious meeting in our town."

GOOD CAMP AT PRINCETON

Brother Chas E. Long writes, "The Iowa and No. Missouri District camp meeting closed at Princeton, Mo., Aug. 14. God certainly gave us a wonderful camp. Elder D. H. McDowell was the evangelist and Bible teacher. A wonderful spirit of unity prevailed. Quite a number were saved and received the Holy Ghost. Large crowds; the last night the crowd was estimated at 3,000."

HOLDING THE FORT

Brother G. W. Monk writes: "I want to sound a note of praise for what God is doing at Pine Oak, Tex., near Gause. Another brother and myself began meetings there the 1st of March. Then we invited Brother J. B. Smith of Quinlan and Brother J. B. Hedricks of Yorktown to come Aug. 1. The Lord blessed in every service; several were saved and some re-filled. A good interest still prevails. We are still having services twice a month. Any Council preacher passing this way has a hearty welcome."

ANOTHER NEW FIELD

Evangelist M. E. Edmunson and wife write: "Just closed a successful campaign at Pe Ell, Wash. A number were saved and some healed, and the whole church revived and blessed. We started a campaign here at Yamhill, Ore., Aug. 18. Interest is increasing. This is a new field."

ALMOST A DOWNPOUR

Evangelist R. E. Gilliam writes from Wesson, Ark.: "The Lord is blessing here at Bethel Chapel. We started a revival with Pastor W. M. Harrison, and while the meeting is only a week and a half old there have been 24 saved and 17 baptized in the Spirit. We hold meetings day and night; 6 were saved to-day. We have some more meetings here in Arkansas and then are off to Louisiana for meetings."

PENTECOSTAL SHOWERS

Pastor L. M. Vaughn writes from Kennedy, Ala.: "Just closed a 9 days' meeting four miles from Aberdeen, Miss. The dear Lord blessed in the old-time way; 20 were saved and reclaimed, 6 received the Baptism according to Acts 2:4, and 3 were baptized in water; others are to follow. There were several remarkable healings. The church was set in order with 35 members. I am called as pastor until Jan. 1. We intend to build in the near future."

ABUNDANCE OF RAIN

Mrs. Claud Dorris, Miami, Fla., writes: "Truly the showers are falling here in the First Pentecostal Church. We have been enjoying a 3 weeks' revival with Brother Richmond Holcomb assisting our pastor, Brother A. G. Voight. There were 27 filled with the Spirit according to Acts 2:4 and about 18 saved. Much prayer has been made for Miami, and God is faithful. The revival started among our young people, and the result is we have a thriving band of Christ's Ambassadors."

GOD'S SECRET SERVICE AGENTS OUT FOR THE LORD

Brother F. H. Bell writes: "We left home in Zephyrhills, Fla., and had a week's meeting in Gainesville; 1 or 2 claimed to be saved and the saints were built up. We were in many other meetings along the way. I preached in a brush arbor to about 200 people, and in various other places. We went on to Athens, Ala., where we had a wonderful time in the Lord. Some were saved and others encouraged. We left a weekly cottage meeting where there was none before. We helped in a big revival at Kramer, Ind., where there is no church of any kind. Fifteen or more were saved in those meetings."

CHURCH SET IN ORDER

Sister Flora Henderson writes from Minturn, Ark.: "Pastor W. J. Osborn has just closed a 3 weeks' revival at Sneed schoolhouse, with from 25 to 30 either saved or baptized in the Spirit as in Acts 2:4. The fire fell from the beginning of the meeting, great conviction rested on the people. The saints were blessed and strengthened. The church was set in order during the revival with 45 charter members; 17 obeyed the Lord in water baptism. To God we give all the glory and praise."

ON THE FIRING LINE

Brother W. H. Lutgen writes: "We closed the meeting at Delta Brush Arbor on Aug. 7, where God gave us 19 souls, 12 received the Baptism in the Spirit with the Bible evidence and 10 were baptized in water. We went to Galena for 7 days, and then came to Grand Saline, Tex., where we shall stay as long as the Lord leads, then go to Bascom tabernacle, 9 miles southeast of Tyler. We hold papers with the District Council of Tex. and N. Mexico. I hold papers with the So. Missouri Council. Wife and I both preach, and wife plays the piano. We have two girls. Any one wishing our services can write us at Grand Saline, Tex."

WETUMKA REVIVAL CLOSED

Pastor A. P. Bryan writes from Wetumka, Okla.: "An old-fashioned revival closed July 31 with Elder C. E. Shields of Tulsa, Okla., as evangelist. Several were saved and several received the Baptism in the Holy Ghost. At the close of the meetings we had a wonderful fellowship meeting. Brother Shields brought the morning message, Brother J. F. Miller, pastor at Weleetka, Okla., delivered a message and Fred Eiting, pastor of Okmulgee, Okla., delivered a fellowship message. We had a big dinner on the ground. Later the assembly met for a business meeting, electing new officers and pastor. The present pastor of the church was unanimously voted in for another year. We extend an invitation to our brethren, the Council preachers, to stop and preach for us."

BUSY FOR THE LORD

Sister Lottie Wilcox writes: "Just recently I was in a meeting in Okmulgee, Okla., with Pastor Fred Eiting, for 18 days, which resulted in 30 or 35 souls weeping their way to God, and 9 Baptisms in the Spirit. What was so noticeable in this meeting was that several young couples accepted Him and were baptized in water and added their names to the church roll in heaven, and also in Okmulgee. The people are still coming in as a result of the meeting. From there I went to Seminole for 10 days with Pastor Mose Willis. We had 16 saved and reclaimed, with 2 filled with the Spirit. God's presence was very precious during the meeting. From there I went to the wonderful camp meeting at Woodward, Okla. The meeting has been in progress 4 nights now with good interest."

REVIVAL IN HORNELL

Pastor W. F. Voodre writes from Hornell, N. Y.: "Our 3 weeks' revival conducted by Evangelist Harvey McAllister and assisted by Delbert Brignall, song leader, has just closed. We want to praise God for the mighty moving of His Spirit in our midst. The Lord used our brother in a wonderful way; many of the church people co-operated and we had representatives from practically every church in the city, including Catholics. Prejudice was broken down and a kindly feeling toward the meetings prevailed throughout the city. A goodly number were converted, among them one man who had seemed a hopeless case. He had been a drunkard and tobacco user for nearly forty years. The second night he was in the meeting he came to the altar, knelt down, and was wonderfully saved. He only regrets he had not started serving the Lord years ago.

"Many remarkable cases of healing were wrought by the Lord in the meetings, among them a boy eight years old who had suffered with rupture since birth, and worn a truss since he was two months old. His mother said if she took off the truss for a half hour the rupture would come down and all turn black. When prayer was offered he said he felt a drawing in his side, and then his truss began to feel loose. He went home, took it off, and now can run and play with the other children and is perfectly healed. A sister who had leakage of the heart for years, and at times was not able to sweep a floor or go upstairs, was healed. Now she can run, and has helped her husband in the hay field. We want to ask the prayers of the Evangel readers that God will enable us to build a permanent tabernacle, as the place we now have is far too small."

AWAKENING AT JACKSONVILLE

Brother E. Peerson writes from Jacksonville, Fla.: "Many here are rejoicing for the great awakening and wonderful revival conducted by Brother and Sister W. F. McDade, which closed Sunday. The altar was full night after night. Five were baptized with the Holy Ghost the last night, making 39 in all during the 3 weeks revival. A number were prayed for, and testified to the healing of various diseases. Several were saved, some reclaimed, and 8 baptized in water. The power was upon many at the altar who are on their way to God's fullness. Brother and Sister W. F. McDade may be reached by Gen'l Del'y, Jacksonville, Fla. They are both ministers and singing evangelists, having been in Full Gospel work since 1906."

TIMELY HELP

C. W. Flippo writes, "We wish to sound a note of praise for the way God has blessed the Christ's Ambassadors, during the last month.

"Brother William Bert McCafferty of So. Fort Worth, Texas, came in our midst about the 15th of July, right at the time interest was decreasing in quite a number of our young Christ's Ambassadors, although every effort was being

put forth by our president and a few faithful workers to keep interest and enthusiasm in the band. His messages directed to the young people caused them to see that Christ had a place for them to fill. The attendance and interest immediately began to grow, until we now have quite a number of regular workers that are on fire for God."

SUCCESSFUL CAMP MEETING

Brother Thos. K. Leonard writes: "The Findlay, Ohio, Camp Meeting, held at the Gospel school this season, was one of success and general good to both the assembly and school. It was the best camp meeting we have had for several years. Evangelist Loren B. Staats of Blue Rock, Ohio, was the special worker. Many sought the Lord for salvation, healing and the Baptism of the Holy Spirit; 11 were baptized in water and 7 baptized in the Holy Spirit; 23 were at the altar the closing service. Liberal offerings were made for the school and foreign missions."

MANY SAVED

Evangelist J. D. Roselle writes: "Brother George Deskin of Dallas, singer, and I, held a meeting for Brother Doyle, pastor of Wichita, Kans., assembly. The Lord blessed with large crowds, filled 9 souls with the Holy Spirit, and saved 9. The entire assembly was strengthened. From there we went to Grand Prairie, Tex., to assist Brother Markum of Ft. Worth, where 29 received the Holy Spirit, 40 were saved. I baptized 18 in water. Many backsliders returned to the fold.

"I am still pastor at Grand Prairie; shall resign Sept. 1, to go to Houston, Tex., for a meeting in Sister Hayes' assembly."

GOOD NEWS

During the Potomac District camp meeting at People's Park, Cumberland, Md., special services were held for the young people, under the leadership of Miss Dorothy Buckingham of Washington, D. C., and Miss Sylvia Rodkey of Pittsburgh, Pa. Many young people of the district took part in the meetings. One remarkable instance of the Lord's working, was when several of the young people gathered in one of the tents for prayer. The power of God fell in a blessed way, 4 were saved and 3 received the Baptism.

A special business meeting for the young people was held Aug. 6, to which the various assemblies sent delegates. A permanent district organization was formed and the name Christ's Ambassadors was unanimously adopted. It was advised that special attention be given to developing the young people's work in the local assemblies, by means of proper local organization and young people's conventions. Young people's workers for these meetings will be available upon application to the district president, Miss Dorothy Buckingham, 3401-16th St., N. W., Washington, D. C. The president is also open to receive invitations from assemblies for Christ's Ambassadors rallies to be held during the coming winter.—Sec.-Treas., Louise M. Chenoweth.

FOURTEEN SAVED, TEN BAPTIZED

Pastor C. C. Helvey and wife write from Iberia, Mo.: "Just closed a successful 7 weeks' campaign with Evangelist L. E. King as preacher. Sister Neva Reynolds of Monett, Mo., came to us in the latter part of the meeting. There were 14 saved and 10 baptized in the Spirit as in Acts 2:4. Many testified to being healed by the power of God. A girl with tuberculosis was carried in a cot. When she was anointed and prayed for she arose from the cot and danced in the Spirit, praising God for His power to heal. Fear came on all the people and many who had opposed Pentecost said, 'Turly this is the way.' The meeting closed with good interest and the tabernacle filled to capacity. We are planning to build a new church."

OKLAHOMA DISTRICT CAMP AND COUNCIL, WOODWARD, OKLA.

The Lord truly poured out His Spirit on the camp. There were many inspiring messages given by the different brethren. Brother L. L. Riley of Russellville, Ark., had charge of the service nightly. There were several saved and a number received the Baptism. The District Council went off with great smoothness and harmony. Brother Jas. Hutsell, former secretary, was elected chairman; and Glenn Millard elected secretary. There was a great spirit of love and loyalty shown by the western part of the district in nearly providing for the financial part of the meeting. They extended a hearty invitation for the meeting next year, with an offer of \$500.00 to start it off.—Glenn Millard, Sec'y.

AN EVANGEL BOOSTER

Brother C. L. Musgrove writes: "Brother S. G. Shields and myself have just closed our campaign in Alvord, Texas. The dear Lord blessed in a great way, 30 received the Holy Spirit as in Acts 2:4, and a goodly number were saved. There were 24 added to the church roster. Brother Shields and wife, myself and wife, went there last year and held a revival and established an assembly, and they have built a nice church which is prospering.

"Last year as we were closing the meeting I made a special appeal to the converts to subscribe for the Pentecostal Evangel and have it come to their homes each week. We received 17 subscriptions at that time and as we returned we found most of them still taking the Evangel. I feel that through the help those saints obtained from the Evangel, they were better able to stand the wiles of the enemy and press onward. The work was in splendid condition when we returned this summer. The Evangel is just like a pastor preaching several sermons to them each week.

"We are in a camp meeting here now at Bowie, Texas. God is blessing in a marvelous way. We expect to make a special drive at the end of the campaign to get subscriptions for the Evangel here. When I was in sin I put forth all my efforts for the advancement of the cause of the wicked one and now I feel I must put forth all my efforts for Jesus.

Know Your Bible



IF you would get things from God you must have faith for them.

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Forthcoming Meetings

AMARILLO, TEXAS.—Evangelists Gideon O. DeMerchant and Ralph Foster will conduct a tent campaign Aug. 25 to Sept. 18.

ARKANSAS CITY, KANS.—Beginning Aug. 30 and continuing as the Lord directs, Evangelist P. C. Nelson and party will conduct Full Gospel Campaign.—Pastor W. R. Cooper.

FREDONIA, KANS.—Aug 28 to Sept. 11, in the Assembly of God church; Brother Sam C. Perry of Miami, Fla., will be the speaker.—Paul C. Perry.

SALEM, ORE.—State-wide camp meeting July 17 to Sept. 17 at River Side Camp Grounds. Tents and cabins to be had on grounds. Several noted evangelists have been secured. For information write H. Hansen, 1809 Ferry St., Salem, Ore.

WEST PLAINS, N. Y.—Revival Meetings at Full Gospel Church on Maple Ave., between Davis and South Lexington Ave., Aug. 21 to Sept. 4, except Monday and Saturday nights. Brother Evans will be the evangelist.—W. A. Brown, pastor.

SPARENBERG, TEXAS, at Flower Grove school house, 23 miles southeast of Lamesa, 2 miles off No. 9 highway, South Plains camp meeting, Sept. 1-18, Lonnie Whitworth and party in charge, assisted by several other speakers. Musicians invited to bring instruments and help in orchestra. Services: 10:00 seeking, 2:30 Bible study, 7:45 evangelistic. For further information write Pastor Watson Harris, Lamesa, or W. A. Burdine, Sparenberg, Texas.

SEVENTEENTH ANNUAL CAMP MEETING OF THE SOUTHEASTERN DISTRICT COUNCIL will be held this year at Florala, Ala., Sept. 25 to Oct. 3. We will have with us for evangelist, Dr. Chas. A. Shreve, former pastor of McKendree St., M. E. Church, Washington, D. C., also other active ministers of this district. There will be grounds for camping, but we will serve no meals. For further particulars write K. D. Johns, Dothan, Ala., chairman; C. H. Johnson, Enterprise, Ala., sec.; J. O. Savell, Lockhart, Ala., pastor at Florala.

BOWIE, TEXAS.—Aug. 17 to Sept. 11, a real old-time Pentecostal camp meeting. Evangelist Guy Shields and party will have charge. Bowie is in a central location on E. W. & D. R. R. but has no Pentecostal work. All ministers and assemblies nearby are expected to co-operate that this meeting will result in a good church established in Bowie. Campers come prepared to take care of themselves. Anything sent in for the meeting will be appreciated. Bring your musical instruments. For further information write M. M. Huskey, Bowie, Texas, or evangelist S. G. Shields, Childress, Texas, Box 771.

WESTERN W. VA. CAMP MEETING will be held at Mt. Hope, Sept. 1-11. Evangelist Chas. A. Shreve and party of Washington, D. C., have been engaged as preacher and workers. There will be three services daily—10:30, 2:30 and 7. The services will be held under a big tent of 2,000 seating capacity. Camping tents, 10x12, will rent at \$5.50 and canvas cots at \$1.25. Orders for tents and cots may be sent to the secretary and must be received not later than Aug. 15. A dining tent will be on the ground at which meals will be served to the campers, and meal tickets for two meals a day for the entire camp will sell at \$5.00. For further information, write J. H. Stroud, 137 Court St., Charleston, W. Va., chairman or C. W. L. Payne, Box 592, Mt. Hope, W. Va., secretary.

GOSPEL SCHOOL, FINDLAY, OHIO, begins Oct. 10, 1927 and closes May 22, 1928. This school has been in operation for years and has efficient workers in both home and foreign lands. It is officially recognized and recommended by the Central District Council of the Assemblies of God. We are prepared to lodge and board 50 students. For further information, application blanks, and prospectus, write Thos. K. Leonard, Supt., 865 Park St.

OPEN FOR CALLS—Either for Bible teaching campaigns or evangelistic meetings. Write now for meetings. Will have all I can do later in the fall.—Wm. Burton McCafferty, 1212 Denver Ave., Fort Worth, Tex.

OPEN FOR CALLS:—As pastor. In fellowship with General Council. Just arrived from Winnipeg, Canada.—W. W. Chrismas, 2800 Enoch Ave., Zion, Ill.

OPEN FOR CALLS—Young man, pianist and singer, will go anywhere the Lord leads.—Archie L. Pickering, Box 411, Leon, Iowa.

OPEN FOR CALLS—I am in full fellowship with the Council and have been in gospel work for ten years.—J. L. Westbrooks, R. R. 10, Humboldt, Tenn., care of A. F. Brasfield

WANTED: A teacher that can teach public school branches, and printer. Must be a consecrated Christian, either man or woman.—A. B. Herndon, Orphanage Broom Works, Springville, Tenn.

WANTED—At once, Tent, cheap. Must be in good condition, not smaller in size than 25x50, also folding organ for Evangelist W. A. Miller, 9 Lincoln St., Hagerstown, Md.

FOREIGN MISSIONS CONTRIBUTIONS

Aug. 19-25th, inclusive

All personal offerings amount to \$1,260.43.	
1.00	Assembly of God & S S Ilmo Mo
1.00	Gospel Tab Pasadena Calif
2.04	Assembly of God Portales, New Mexico
3.00	Assembly Russellville Ark
3.06	Pent'l Church Roanoke Ohio
4.00	Passover S S Greenbrier Mo
4.00	Assembly of God S S Oakwood Okla
4.00	Calvary Mission Los Angeles Calif
4.52	Assembly of God Coleman Texas
5.00	East Side Gospel Mission Davenport Ia
5.00	Glad Tidings Assembly Hanford Calif
5.00	Ladies' Home Missionary workers of the Full Gospel Tab Granite City Ill
5.00	Sunday School Fremont Ind
5.00	Spanish-Portuguese Mission San Jose Calif
5.00	Assembly Bellwood Ala
5.17	Full Gospel Mission Fillmore Calif
5.30	Melinda Pent'l S S Canaan Center N H
5.33	Assembly of God New Castle Texas
5.40	Assembly of God Brimson Mo
5.75	Full Gospel Assembly Lancaster Calif
5.75	Assembly Birmingham Ala
6.00	Mexican Women's Missionary Council San Antonio Texas
6.25	Assembly Sunday School Burlingame Kans
6.50	Sunday School Conneaut Ohio
6.75	Assembly of God Ft Collins Colo
6.98	Assembly S S 5th & Broad St., Wichita Falls Texas
7.00	Desert Rose Assembly Woodrow Colo
7.25	Full Gospel Tab Delano Calif
7.60	Sunday School of Full Gospel Mission Corcoran Calif
7.95	Assembly of God Rohnerville Calif
8.00	Young Peoples' S S Class Wasco Calif
8.00	Women's Christian Union Rama Canada
8.24	Assembly of God S S Mattoon Ill
9.10	Assembly of God Indian Valley Idaho
9.58	Assembly Great Falls Mont
10.00	Ebenezer Church and German Branch Elizabeth N J
10.35	Pent'l S S Pasadena Texas
12.42	Assembly of God Collinsville Okla
12.45	Girard Assembly Buffalo Okla
13.20	37th St Assembly Austin Texas
13.65	Assembly of God Sioux City Ia
15.00	Oak Park Holiness Church Tampa Fla
15.00	Gospel Tab Muskegon Mich
15.00	First Pent'l Church of Mercersburg Pa
15.59	Assembly of God Porterville Calif
16.00	Gospel Light Pent'l Church Harrisburg Pa
16.00	Full Gospel Mission Palo Alto Calif
18.00	Assembly of God S S Rush Springs Okla
19.00	Trinity Tab St Louis Mo
19.75	Full Gospel Mission Muskegon Mich
20.00	Ripperdan Sunday School Madera Calif
20.80	Disciples' Assembly Walla Walla Wash
20.00	Assembly of God Belle Fourche S Dak
24.00	First Pent'l Church Miami Fla
25.00	South Side Assembly of God & Christ's Ambassadors Ft Worth Texas
26.00	A Group of Friends Bradford Pa
27.00	Fourfold Gospel Assembly Wasco Calif
33.25	Christ's Ambassadors of Oklahoma
35.33	Assembly Granite City Ill
36.00	Bethel Tab Assembly & S S Watsonville Calif
36.00	Pent'l Mission Bellingham Wash
40.00	Young Peoples' Prayer Band Tulsa Okla
54.47	S W Va W W Va & E Ky District Council
70.00	Bethel Temple San Bernardino Calif
120.00	Gospel Tabernacle Pasadena Calif
120.00	First Pent'l Mission New Castle Pa
125.85	Pent'l Assemblies of Canada
205.00	The Pent'l Church Akron Ohio
216.00	Pent'l Assembly of God Scranton Pa
312.59	Potomac District Council
497.00	Glad Tidings Tab New York N Y
Total amount reported minus \$60.67 amount given direct and designated for expenses \$3,680.38	
Amount previously reported \$10,394.09	
Total amount to date \$14,075.47	

HOME MISSIONS CONTRIBUTIONS

Aug. 19-25th, inclusive

.87	Assembly of God & S S Ilmo Mo; 2.00 S N R Eskridge Kans; 25.00 S N H S Pasadena Calif
Total amount reported \$27.87	
Amount previously reported 15.00	
Total amount to date \$42.87	

MARCHING ON

Pastor A. J. Loveless writes from North Platte, Neb.: "Our assembly is growing steadily and there is a general good feeling. There have been 2 saved and 2 have received the Baptism. We have practically paid the old debt that was left us."

THE WORK GOES ON

Brother L. L. Riley writes from Russellville, Ark.: "Just closed a revival a few weeks ago with Brother E. J. Bruton of Eureka Springs, Ark., in charge. The Lord wonderfully blessed; several were saved and filled with the Spirit, 13 baptized in water, and several added to the assembly roll."

LAKWOOD, N. J.

Mrs. Nettie Wood writes from Lakewood, N. J.: "It is a year since we came to take charge of this assembly. The work is steadily growing, the altar is being filled nightly with seekers, some are being saved and others baptized in the Holy Spirit. At a baptismal service 21 were buried with Christ. Inez Wood is pastor."

FINE OPENING

Mrs. Gurtie Massey writes, "Just home from Galen, Tex., and want to praise God for a wonderful opening in that new field. We held 2 weeks meeting; 3 were saved and others received light on the Baptism and are seeking. They had never heard of Pentecost before. There is a fine opening there for some one who feels led to go."

SPLENDID RESULTS

Sister Lula Peters writes from Ellsinore, Mo.: "We closed Tuesday night; 38 saved, 25 baptized in water, and 5 baptized in the Holy Spirit. There were several healings and a general refreshing and stirring up for miles and miles around. People came in wagons from a distance of 10 to 12 miles; some walked 4 and 5 miles."

STEADILY GROWING

Brother Albert J. Turner writes from Clinton, Ky.: "We have just closed a wonderful 4 weeks' revival with our regular pastor, W. N. Mills and wife. God wonderfully blessed, 3 were saved and 4 or 5 healed, and 1 baptized in water. We are few in number but our assembly is steadily growing; we have a membership of 19. We expect to start building the 1st of Sept."

UNITY PREVAILING

Pastor John A. McPhail writes from Wynne, Ark.: "I just came home from a 3 weeks' meeting at Hoxie, Ark., and we had the old-time power of God in our midst. A sweet spirit of unity prevailed all through the meeting. It closed with a fifth Sunday fellowship meeting. In spite of heavy rains 17 preachers were in attendance and there were over 100 visitors. The last night of the meeting the altar was full of those seeking God. Brother John Dunn is pastor at Hoxie."

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4. The phases of the moon are shown on the day they occur.

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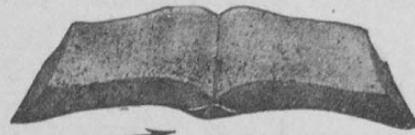
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LES, 22. *His loathsome death.*

there was never a son left him, save Je-hó'a-ház, the youngest of his sons.

18 And after all this the LORD smote¹¹ him in his bowels with an incurable disease.

19 And it came to pass, that in process of time, after the end of two years, his bowels fell out by reason of his sickness; so he died of sore diseases: and his people

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GENESIS 10, 11

27 And Hã-dór-ãm, and Ó-zál, and Dik-láh,

28 And Ó-bál, and A-bim'-ã-ël, and Shë'-bã,

29 And Ó-phlr, and Hãv'-l-láh, and Jô'-bãb: all these were the sons of Jök'-tãn.

30 And their dwelling was from Më'-shã, as thou goest unto Së'-phãr a mount of the east.

31 These are the sons of Shem, after their families, after their

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The words of our Lord, while upon earth are printed in Red.

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19 These were the orderings of them in their service, to come into the house of the LORD, according to their manner, under Aâr'on their father, as the LORD God of Is'ra-el had commanded him.

20 And the rest of the sons of Lë'vî were these: Of the sons of ãm'ram: 'Shu'ba-el: of the sons of Shu'ba-el; Jeh-dë'iah.

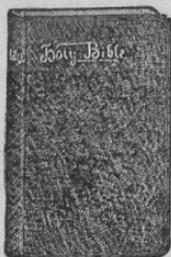
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Specimen of type.

NS, 13. *mystical body.*

That there should be no ism in the body; but that members should have the ne care one for another.

And whether one member

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19 These were the orderings of them in their service, to come into the house of the LORD, according to their manner, under Aâr'on their father, as the LORD God of Is'ra-el had commanded him.

20 And the rest of the sons of Lë'vî were these: Of the sons of ãm'ram: 'Shu'ba-el: of the sons of Shu'ba-el; Jeh-dë'iah.

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19 These were the orderings of them in their service, to come into the house of the LORD, according to their manner, under Aâr'on their father, as the LORD God of Is'ra-el had commanded him.

20 And the rest of the sons of Lë'vî were these: Of the sons of ãm'ram: 'Shu'ba-el: of the sons of Shu'ba-el; Jeh-dë'iah.

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