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Soul-Winning Methods

Chas. E. Robinson

THE Lord Jesus commended the church at Ephesus because they hated the deeds of the Nicolaitanes, adding, "which I also hate." One of the indictments

He brought against the church in Pergamos was that there were some among them who held the doctrines of the Nicolaitanes, and again He added, "which thing I hate."

It is said that the doctrine of the Nicolaitanes (a doctrine now almost universally recognized as sound) is that there are two kinds of saints, the ministry and the laity—the priests and the people. Accepting that as the truth, it is not to be wondered at that Jesus expressed His disapproval of the teaching in such strong language. In the beginning, when the church was just starting out, every one in it made it his business to witness to the sinners of his acquaintance what a wonderful Saviour he had. Therefore when they were scattered abroad they went everywhere preaching the word. Acts 8:4. Doing this way, although the progress of the church was opposed by the utmost power of a great government, the cause of the Lord went forward by leaps and bounds, until it seemed it was actually going to take the world. It was an exemplification of the old adage that many hands make light work, as well as of the truth that God's ways are best.

Now when it began to be said, and the church finally announced, that the laity

was an inferior branch of the church, subject to the ministry or priesthood who were superior, it was only a step to the further belief that the ministry were ordained of God to lead men to Christ and

the laity were to come to them for spiritual food, and each one try to make his way, by the assistance of the ministry, to heaven. So the feeling of responsibility that in the beginning actuated the laity as well as the ministry to go into all the world, witnessing, and preaching the gospel, that is, telling the good news that Jesus saves from the power of sin and evil habits and heals from disease, diminished until it well nigh vanished.

Can any one wonder that Jesus, who could foresee just what that doctrine of the Nicolaitanes would lead to, should say, "Which thing I hate"? It has palsied the arm of the church, and is probably the most masterly stroke ever landed by Satan upon Christ's body, which is the church.

Before passing on however from this immediate part of the subject I want to safeguard my remarks against misconstruction by saying that while it is the plan and purpose of God that every saint is to go preaching, or proclaiming the good news, yet God has set in the church apostles, prophets, evangelists, pastors and teachers. These are preachers chosen from among the preaching saints and given places of power and authority in the church. They are to be honored, obeyed and financially supported by the saints whom God has permitted to go on in their usual vocations while they publish the glad tidings.

We are preaching in our pulpits, telling the good (Continued on Page 13)

...When He Comes...

He is coming soon, they say; oh, 'twill be a glorious day;
And He'll find me preaching Jesus when He comes!
From the woes of tribulation He will bear our souls away,
And He'll find me preaching Jesus when He comes!
When He comes! When He comes!
Oh, the joy of seeing Jesus when He comes!
His disciples, scorned, neglected, will receive from Him their pay.
And will mount on angel pinions when He comes!

Oh, I'm sure 'twill not be long; help me sing the joyous song;
And He'll find me preaching Jesus when He comes!
Saints and angels will be with Him; it will be a happy throng;
And He'll find me preaching Jesus when He comes!
When He comes! When He comes!
'Twould be blessed could we only eat the crumbs,
But we'll sit down at the wedding with the great and mighty King,
And we'll feast at Jesus' table when He comes!

All the saved shall see His face, ransomed through His matchless grace;
And He'll find me preaching Jesus when He comes!
Home, like Enoch went, He'll take us, where of sin there's not a trace,
And He'll find me preaching Jesus when He comes!
When He comes! When He comes!
Bridehood saints will shout His welcome when He comes;
We shall then have passed in triumph the last milestone of the race,
And shall sit down with the Bridegroom when He comes!

Earth for Him shall then make room, Satan meet a fateful doom;
And He'll find me preaching Jesus when He comes!
From this world of tears and anguish He will take away the gloom;
And He'll find me preaching Jesus when He comes!
When He comes! When He comes!
Crowns in glory will be ours when He comes!
He will make the barren desert like the fruitful garden bloom,
And on earth He'll reign in triumph when He comes!

Come and join us here below; come and Christ the Saviour know;
Let Him find you serving Jesus when He comes!
Have your name in heaven written; then in grace and knowledge grow;
Let Him find you ready for Him when He comes!
When He comes! When He comes!
May you not be left in sadness when He comes!
Come, and now accept your Saviour! See the living waters flow!
And with joy you'll meet the Bridegroom when He comes!

—J. Narver Gortner

From the Pentecostal Viewpoint

The Falling Away

In March of this year there appeared in the Atlantic Monthly an article entitled "The Decay of Protestantism." It was written by a minister of obviously Modernistic views. Although the author does not recognize that we are living in the days of the "falling away" (2 Thess. 2:3), his article might well be re-named "The Great Apostasy." He says plainly: "Protestantism as an organized religious force shows signs of rapid disintegration. For Protestantism, which was the progressive party of the Catholic church in the sixteenth century, with a sense of unity of all truth and a patient and even stupid literalism, must go on to complete the program it then began. Having broken fearlessly with any authority that conflicted with its conscientious conception of truth, it is logically forced to continue the process. It must complete its work. No antiquated hokus-pokus, no prescriptive documentation, no hallowed tradition, may hold it back from the truth and freedom. It remained for the German higher critics to reduce the stronghold of a superstitious reverence for the printed word. Protestantism, which had substituted a printed book for a living pope, was aghast. But its passion for truth has compelled it to admit the facts. It is evident to every scholarly observer that Fundamentalism is a lost cause."

Highly Esteemed Infidelity

In the paragraph quoted above, the writer shows us exactly what it is that has been gnawing at the roots of Protestant faith during the last half century, and obviously at the poor fellow's own faith, if he had any, that very destructive rodent that is always referred to with such veneration—"the assured results of modern scholarship." And because men have accepted these so-called "assured results" they have thrown away the Word of God—God's ordained way by which they might obtain faith. In writing his introduction to Robert Dick Wilson's "Is the Higher Criticism Scholarly?" Philip Howard says: "It is made very evident by a study of any of Professor Wilson's keen critiques of the destructive critics' work, that much of the material so often called by the critics 'the assured results of modern scholarship' is nothing more than the quicksand footsteps of a really inexcusable downright ignorance." Dr. Arthur Pierson was not far wrong when he called these so-called higher critics "lower infidels." But alas, the professors that teach in theological seminaries have for the most part accepted the prejudiced writings of these critics (despite the constant ruthless exposure of their inexcusable ignorance of evidence that is constantly being made by such men as Dr. Wilson and others); and as a result, for

the past fifty years they have thoroughly undermined the faith of a large number of the seminary-galvanized preachers who fill our Protestant pulpits to-day. With what results? We quote further from the article in the Atlantic Monthly:

An Admission of Defeat

"As the cracks in the foundation appeared and their significance began to be grasped, Protestant enthusiasm waned. The first evidence of this was in Sunday School attendance. Up to the eighties the statistical curve had shown a steady increase. In the late eighties it began steadily to decline. It has fallen rapidly ever since. And quite reasonably. The Protestant Sunday School has no systematized religion to teach. Our Protestant grandparents had at least some definite religion as children. The present generation has none." What an admission! Yes, our grandparents had something definite to teach. They believed God's Word. But the destructive critics have undermined men's faith in that Word, and as a result thousands of men in pulpit and pew believe it no longer. How true are the words of Jeremiah concerning this present generation: "Lo, they have rejected the word of the Lord; and what wisdom is in them?"

Further Admissions

This writer further says, "The whole disciplinary systems by which the lay members of the Protestant churches were bound to profess certain beliefs, to maintain certain rules of conduct, and to sustain certain obligations to the church on pain of loss of member-

ship, have become as obsolete as the old formulae, the confessions of faith. Where they still remain on the books they are practically dead letters. The decline in the numbers of the church membership, the desperate need of money, the intense rivalry of sectarianism, combined with the liberal spirit of the age, have swept them into the discard. Most churches will do anything for anybody—receive anybody, marry anybody, bury anybody. They hawk their sacred wares about the streets. They cry aloud for people to fill their large and empty buildings. They offer inducements for those connected with other churches to leave their accustomed pastures and try new ones. The organizations are without confidence and without dignity. They are breaking up. There is a general tendency to resort to popular lectures, moving pictures, Rotarian methods, church suppers, wild advertising, programs of sensational sermon courses, cartoonists, whistlers, comedians, Indians, Negro Jubilee singers, freaks of all sorts, free ginger ale, services conducted exclusively by children, and a thousand other devices, in the hope of drawing a crowd—a crowd that pays nothing."

Unaroused Interest

This article closes with these words: "The fact is that the old feeling of an obligation to attend service on the part of the laity has almost vanished from the earth. The members of churches feel no obligation whatever. They go or stay away as they like. The average Protestant church is like a club in which there are no conditions of membership, no dues, no responsibilities. It has become a voluntary association of individuals who determine for themselves the articles of their belief, and whose motive for church attendance is not much higher in many instances than their motive for attending a theater, a popular lecture, a concert, or a motion picture. Recognition of authority or religious obligation has almost disappeared. Pressure of any sort to compel such recognition would instantly be resisted and usually result in withdrawal from the church. Under these circumstances what likelihood is there that the organization can long continue to exist? Protestantism is disintegrating and is doomed."

Admitted Losses

What this writer says concerning the disintegrating of the churches is confirmed by an article written by Dr. H. Carroll in the Methodist Advocate of July 7 last. Dr. Carroll writes, "The churches are sustaining losses of membership that are appalling in extent. . . . Amusements and recreations seem to draw more strongly than the church now. And another fact has an influence in this connection—the churches themselves are becoming careless and indifferent, finding it easier to drop members from the roll than to keep them on or restore them to it. The churches . . . are not yet fully awake to the appalling extent to which their losses are tending." He tells us that the Congregationalists are losing 30,000 members every year. In the Methodist Episcopal church they hardly like to admit their loss, but in their column

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on "non-resident-inactive" members there are nearly 406,000. He especially mentions twelve churches in the Cincinnati area in which the "inactive" list forms over forty per cent of the total membership. The United Lutheran church has had a loss of membership in the last seven years of 64,459. The Protestant Episcopal church estimates the loss in that church from "disappearing communicants" at about 22,000 a year. In the Northern Baptist convention Dr. Chas. A. Walker, editor of the American Year Book, states that the losses from "erasure" are "appalling." Some who have dropped from the rolls are subsequently restored "but all too many are lost from the church forever." Other figures are quoted, but we have given enough. Dr. Carroll sums up his article by saying, "The church, the body of Christ, is apparently running down hill. . . . If we are losing thousands of valuable members, with a possibility of larger losses in the near future, it is certainly not too late to call upon God in repentance for our negligence and indifference and to 'repent and do the first works.'"

Diagnosing the Disease Roger W. Babson, the well known statistician, puts all the blame on the churches themselves for the drift away from the churches. He writes, "There is more interest in pure religion to-day than ever before. People would go to church more if they were sure of getting the help and inspiration which comes from true religion instead of getting a dissertation on the League of Nations, prohibition, or upon some other subject which is much better presented in some of the magazines on the library table. A great mistake is made in supposing that thinking people must be coaxed to be religious. People are naturally religious, and hunger for spiritual food as naturally as for physical food. Successful business men know Jesus was absolutely right in the principles which He expounded in the sermon on the mount, while preachers are making excuses for this sermon, saying Jesus was speaking only in parables. There is no more difficulty in interesting young people in pure religion than there is in interesting a thirsty man in water, only the religion must be pure and not salty. The trouble with the churches is that they are trying to quench thirsty souls with salty water."

God's Answer to Modernism We believe this statement is right, and that in a great many churches to-day they have ceased to give forth the pure water of the Word of Life for which the people are thirsting. But God is equal to the occasion, and when the verities of His eternal Word are denied in thousands of pulpits throughout this and other lands to-day, He has raised up a people who stand for the absolute verbal inspiration of the Bible, and who accept that Book as the all-sufficient rule for faith and practice. When ungodly critics are denying all the miracles recorded in His Word, God is once more confirming His Word with signs following as at the beginning, witnessing to the truth of the Scriptures with both

signs and wonders, and divers miracles and gifts of the Holy Ghost.

The Only Way Out

The thing most needed in this day of ever increasing apostasy is the preaching of the gospel with the Holy Ghost sent down from heaven. As Andrew Murray used to put it, "We need the power of God for the work of God." Most of us are feeble folk and we are not capable of answering the arid arguments of the Modernist, with counter arguments. The apostle Paul's preaching was not with enticing words of man's wisdom, "but in demonstration of the Spirit and of power." 1 Cor. 2:4. His ministry was accompanied with "signs and wonders and mighty deeds." 2 Cor. 12:12. Our answer to the spreading agnosticism of the pulpit must be the preaching of the same gospel that the apostles preached in the beginning, accompanied with the signs that our Lord promised should follow them that believe. Mark 16:17. God has graciously visited us with a wonderful outpouring of His Spirit in the past twenty years. Ten thousand praises be to Thee, O Lord, for "Pentecost restored"! But we have by no means exhausted the measureless supply of the infinite resources of our God. We need to cry mightily to Him to grant unto His servants that with all boldness they may speak His Word, by stretching forth His hands to heal, and that signs and wonders may be done by the name of His holy child Jesus.

Testing Kingdom Material

Our Lord once asked a very significant question: "When the Son of man cometh, shall he find faith on the earth?" This is a solemn word and each one of us should seek His face, asking Him to search us and try us and see whether or not we are contaminated with germs of faithlessness, dwelling as we do in the midst of a perverse and faithless generation. There was a time when "many of his disciples went back and walked no more with him." John 6:66. Church history gives us the story of declension after declension. We do not have to go outside the Bible to see this. We see this in the Acts. The epistles are filled with red-light signals. The seven letters to the churches in Asia, dictated by our Lord Himself to the Apostle John and recorded in Rev. 2 and 3, contain the most pungent indictments against the fast failing churches. We need to pray that we become not lukewarm. The Lord would have us to be flames of fire, and in response to our petitions He will cause the wind of the blessed Holy Spirit to blow upon the smoking flax until we become burning and shining lights for Him. "He bringeth the wind out of His treasures." Psalm 135:7.

Pray for Revival

We believe that earth-wide conditions should call us to importunate prayer. To quote Andrew Murray once more, "The low feeble life of the church, the lack of the power of the Holy Spirit for conversion and holiness, is all owing to lack of prayer. How different would be

the state of the church and of heathendom, if God's people were to take no rest in calling upon Him! Children of God, God counts upon you to take your place before His throne as intercessors. Waken, I pray you, to the consciousness of your holy calling as a royal priesthood. Begin to live a new life in the assurance that intercession, in the likeness and fellowship of the Lord Jesus in heaven interceding, is the highest privilege a man can desire. In this spirit take up the word with large expectations: 'Call unto me, and I will answer thee, and show thee great and mighty things which thou knowest not.' Shall we do it?—S. H. F.

"HE CARETH"

"He shall give his angels charge over thee." This was literally proven true in the life of Edna Gillespie, Brookfield, Mo., during a revival meeting that I was conducting there.

She and her sister went out in the garden to gather some vegetables and when she stooped over to pull some of the vegetables the power of God struck her and knocked her about two yards by actual measurement. She and her sister both wondered about the strange act, so went back to examine the place where she was standing and there to their horror was a poisonous snake about three-fourths of a yard long that Miss Gillespie had nearly reached down upon when God saved her from the impending danger by this peculiar way.

This is the second time that this sister has been preserved from danger, as formerly she was in a certain mission near a door praying and felt strangely impressed to move. After she obeyed, some one shot through the door.

The God of Daniel still lives to-day to protect us from the power of evil, as actually happened during this meeting.—Evangelist Glenn Renick.

GOD'S PHOTOGRAPHY

In our day the science of photographing moving objects has become very wonderful. By a kind of microscopic cinematography, even blood corpuscles are being pictured. Twelve distinct photographs have been taken of a bullet in its passage through a bubble. The splashing of a drop is recorded. And they succeeded in taking two thousand photographs in a second. If then, through the crude inventions of men these swift and subtle movements of matter are discovered and fixed, there is certainly little difficulty in believing that God has subtle processes of his own by which all the movements of our intellectual and moral life are infallibly recorded.—W. L. Watkinson.

WHAT DO YOU MEASURE BY?

It tickles me to see an old sinner come in and pull out an old lame and dwarfed member of the Church, lay him down and measure by him, and say, "Look here, boys, I am as long, as broad, and as good as this member of the Church!" Why don't you go and pick out one of those grand old Christians? Because you would look like a rat-terrier lying by an elephant.—Sam P. Jones.

Thanksgiving inflames and strengthens love for God in our souls.

What Hinders Your Healing?

By Carrie Judd Montgomery

There are many different things that might hinder people from receiving healing from the Lord. The promises in God's Word are rich and abundant and glorious on the subject of healing for the body. Many listen often to testimonies of those who have proven these promises true, and yet some people fail to receive healing. We have such texts as the one found in Exodus 15:26, "I am the Lord that healeth thee." In Psa. 103 He tells us that He forgives all our iniquities, and heals all our diseases, and He tells us also that He renews our youth like the eagle's. Again He says that those who wait upon the Lord shall mount up on wings as eagles, and they shall run and not be weary, and walk and not faint. There are also many other texts on this subject.

Many people know these wonderful promises and yet are not healed. There is some difficulty, but they do not seem to know what it is. People sometimes say to me, "I have such wonderful faith but I am not healed." I know that this cannot be true, for when we have faith something happens. God's Word says, "If ye have faith as a grain of mustard seed . . . nothing shall be impossible unto you."

This morning I was thinking of some of the difficulties in the way of healing. In the fourth chapter of James, verse 3, it says, "Ye ask and receive not because ye ask amiss." The following verse shows that people ask amiss because they wish to receive things from God not for His glory alone, but to consume it upon their fleshly desires. When we are abiding in Christ and want everything for His glory, He will give us all things. He says "Every one that asketh receiveth." God says "Yes," in Christ, to every one who asks in His name. "For all the promises of God in Him are yea and in Him Amen, unto the glory of God by us." He gives when you ask, but you do not always receive.

People come to our meetings to be prayed with for healing and it is so easy to pray for some of them for we feel that they take the healing as we pray "the prayer of faith" for them. It is like the rain that comes down and soaks into the thirsty earth. But other people do not seem to take the healing at all. They have but little room in their hearts for the Word of God, but the things of the world have a large place in their affections. God says that if those who believe lay hands on the sick in Jesus' Name, recovery will follow.

Beloved, you come to the altar to be prayed with. You are sick and suffering, but what is your motive in coming to be healed? You answer, "Oh, I want to be well, and free from pain and be able to go back into the world, and meet my worldly friends, and have a good time, as I had before." Now, do you think that God is going to give such a sacred thing as the life of Jesus Christ Himself in your body

to be spent on the things of the world? So people who want healing with a wrong motive are asking amiss, and God says they do not receive. The next verse in James 4, says, "Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God." This does not mean that we are not to love the people of the world with the love of God, and seek to bless them. But we cannot have fellowship with them in their worldliness. We must seek to draw them out of the world, that their souls may be saved. God tells us that we cannot serve Him and the world too, for no man can serve two masters. He says, "Come out from among them and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you." Everything that belongs to the world and that opposes the kingdom of Christ is unclean, and we must be separated from it. If we are true to Christ, and separated unto Him, we shall be able to help others to come up unto the Mount of Vision.

Beloved, God wants to heal every one of you, and give you that marvelous health which comes from the indwelling Christ. He says, "Except ye eat the flesh of the Son of man, and drink his blood ye have no life in you." You say, "This is a great mystery." Yes, it is a great mystery, but it is a blessed reality. When Jesus said these words many of His disciples walked no more with Him. He said to the twelve, "Will ye also go away?" but Peter said "To whom else should we go?"

The people thought it was a hard saying. It is a hard saying to the natural mind, but not when it is revealed to us by the Spirit. In the Lord's Supper we receive the bread and wine, and if by faith we receive Him then His life springs up in us. It is not enough for Jesus to be near you; He must be in you. It is "Christ in you the hope of glory." As you press on to receive Him, the Living One you will find that He will quicken your whole being. Even your flesh will become permeated with Divine life. Some people say that it feels like electricity, but it is not that; it is life, the resurrection life of Jesus. "I am come that they might have life and that they might have it more abundantly."

Do not try to reason out these things with your minds; you cannot do it. The truths that Christ brought must come by direct revelation. You open your heart and tell the Lord that you cannot reason these things out, but trust Him to reveal them to you. God refuses the wisdom of this world as a factor in man's salvation, and since He refuses it, you must let it go and become like a little child and then He will be able to reveal the deep things of God to you. What is revelation? Well

it is like this; you go into a dark room, you cannot see where anything is, and finally you press the electric light button and the room is flooded with light that is like revelation. Jesus said, "I am the light of the world." You come to Him and get filled with the light (Jesus) and His truth will be revealed to you. Then too it is so sweet to have that blessed fellowship and communion with Him which comes by walking in His light. Are you willing to give up the world and be separated from it in order to get this wonderful and glorious communion with Him?

One of the great hindrances to getting God's best is often some form of pride. The Bible says, "God resisteth the proud." There are many forms of pride; some people are proud of their dress and appearance and others of their opinions. We must ask God to deliver us from every form of pride and make us humble, for the very next words are, "but giveth grace unto the HUMBLE." We may think there is no pride in us, but we do not know our own hearts. God says, "I, the Lord search the heart and try the reins." Ask Him to search you out with that wonderful light from heaven that we have been talking about. Ask Him to search out everything that hinders your having all the blessing promised in His Word.

In the seventh verse we read, "Submit yourselves therefore to God. Resist the devil, and he will flee from you." Before you can resist the devil, you must submit to God. You cannot successfully resist the enemy unless you are humble and submissive. The devil will not flee unless you take that attitude of being separated unto God and giving up all forms of worldliness and pride, and get down low before Him and then in the Name of Jesus you can resist the devil and he will flee. What do I mean? I mean this, that if you have a pain or an ache in your body you can resist that pain in the Name of Him who has conquered Satan and who said He came to destroy the works of the devil. But when you resist the devil you must believe that he goes, not because you feel different but on the Word of God alone. If it seems that the devil does not flee, remember that God says he is a liar. In these days he is coming as an angel of light; he is so subtle and how he deceives people, but O, dear ones, God's Word is true, and when He says the devil will flee, you must believe that he does. The precious blood of Jesus bought us away from all the power of the enemy.

One other thing I want to speak of that hinders many people from getting healing for their bodies. In the First Epistle of John, 2:9, we read these words, "He that saith he is in the light, and hateth his brother, is in darkness even until now." Some people say they are in the light and they really think they are, but God says they are in darkness; why? because they have not forgiven some child of God who has done them wrong. They are blind to their own condition because the 11th verse tells us, "He that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, BECAUSE THAT DARKNESS hath blinded his eyes." I often wonder why people cannot see what wonderful blessing God has

for them in Christ; but here we are given a reason: hatred is darkness and "that darkness hath blinded his eyes." Oh, dear ones, that darkness of hating one's brother keeps many of God's children out of much blessing for body as well as spirit.

I am sure none of us want to be in darkness, but if we allow in our hearts a grudge or critical spirit against one of God's children, it will surely blind our eyes. No matter what others do or how they act, God wants to deliver us from all lack of love and compassion, and then He says, "He that loveth his brother abideth in the light, and there is none occasion of stumbling in him." God says, "Faith worketh by love." Do you want a mighty faith? It will come when you have a mighty love. Let us all ask Him for this. We want to have great faith in God that He may be glorified. I know some-

times we have people around us that are not lovable but rather are disagreeable and hard to get along with; then it is so sweet to say, "Jesus, you gave yourself for me; therefore I can take your heart toward that one. I do not know just how you feel toward that one but I know I shall feel as you do now"; then I find myself making excuses for them; as a mother makes excuses for her child. We must pray to be filled with Christ's love, then the devil has no soil in which to sow wickedness and disease. He cannot plant his seeds in the soil of perfect love, but if you have a feeling of criticism or grudge against any one, the devil will begin to plant seed in that soil and it will grow very fast. Let us all seek today to be filled with Christ so that His light and love will permeate our spirit, soul, and body.

he hammered on for so long! The ark was his hope of salvation. Day by day it grew larger in his eyes.

Do not be occupied so much with impending judgment. Gaze more on the hope. Is Christ growing larger, more precious to you? Is He your security and safety? Is He more precious? Come, hide in the Rock, till the indignation is past!

There was a further warning, a preliminary seven days (Gen. 7:5), and then God shut Noah and His family in. First came the invitation to enter the ark, and then in seven days God shut him in! So the Word says of the days before us, "When they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child." There is a period of travail before birth, a **warning of coming events**. God is putting intuition into the hearts of His people as to the coming of Christ. But they must have the attitude of Simeon and the attitude of Anna in order to get this revelation. The scribes knew the letter, but Simeon had the Spirit revealing.

Woe came to those who had only the letter, but the Spirit caused Simeon to say with joy, "Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation." Seeing the salvation of the Lord will promote the cry, "Lord, now let thy servant depart." Earth will lose its holding power. The thought of this same Jesus coming in like manner, will inspire the cry, "Let thy servant depart." The holding power of earth more than matched by the drawing power of heaven!

"Now let thy servant depart." John supplemented it with "Even so, come, Lord Jesus!" The crying to depart, the cry for Him to come! Both are necessary. Meantime, be faithful Noahs. He was a faithful preacher of righteousness. If you cannot preach, use the hammer; and if you can't use the hammer use the pencil. Keep under the Blood, working and looking for Him!

Noah had to make the ark true to measurements. He used his pencil and every kind of necessary tool. So in the spiritual, God "gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the building up of the body of Christ." Noah's tools never quarreled. They were in the hands of the master builder. This unity among Noah's tools is a lesson to us all. With God's saints to-day every tool is necessary and every tool is important. Every man, every servant needs to be in his place.

The pitching time will soon come, the final touches to the ark. Fire is required to melt the pitch and spread it over. Fire is required when you come to the final stage. See that the fire does not go out.

On the one hand violence is multiplied on the earth; on the other hand, the ark is growing and developing. **By faith Noah prepared an ark.** Faith is the main preparation. Hast thou faith? Have it to thyself.

Do not lose the blessing that lies hidden in your trials.

Impending World Judgment

And the Only Place of Shelter

Jehovah had a controversy with Israel, but His controversy with Israel was nothing to be compared with His controversy with the Gentiles. Israel was a separated people, a people blessed with many privileges. Read history and learn the story of sin, repentance, judgment and mercy. But last of all, the nation was so corrupt that mercy was swallowed up in judgment. A scattered and peeled people! This is also the history of reprobate Christianity. Blessing, revival, declension; but as in the days of Israel God reserved His seven thousand who had not bowed the knee to Baal, so to-day God has His remnant according to grace.

In the days before the flood, there was a time when iniquity had reached its zenith. Do you not think it has reached its zenith again? Take things as God saw them then and compare them with things as they are now, and how more corrupt will the present be seen to be! And if God Himself has not changed, then His estimate of sin and His abhorrence of sin has not changed, and His judgment on sin must be correspondingly greater for greater sin. Necessity compelled Him to interfere and will do so again.

Analyze the state of heart and mind of the people in Noah's time and see the parallel to-day. "The earth also was corrupt before God, and the earth was filled with violence." What violence has been in the earth the past few years? Do we not see the same still in Russia and other lands? What a sight we have seen in this age of education and culture, a score of nations at war! And other nations would have taken part in the violence only they feared the consequences. Their hearts were in it. So our day has been "filled with violence" more than before the flood. Both so-called Christian nations and the heathen have alike been fighting each other. Many are fighting one another at home even! There is a premium on vio-

lence to-day and the man who can invent the most violent gun and the most violent explosive is looked up to. Men give their names to guns. The earth is filled with violence! God must arise soon in judgment. Knowing the exact state of Noah's times Christ said, "As it was in the days of Noah, so shall it be also in the days of the Son of man." When is He coming? When the parallel is complete between Noah's time and ours. Then His day will come!

Men would question Noah, and would question his revelation, and his severest critics would be those who ought to have known better. And the Holy Ghost reveals the result, saying, "Few, that is, eight souls were saved!" Only eight!

The world is in doubt and is calling upon Christian leaders for light. Instead of enlightening them, they are too often prophesying smooth things unto them, and saying, as Peter said they would, "Where is the promise of His coming?" They are prophesying a long period of peace and safety. But many are rejecting the Prince of Peace and His words. The world looks for light and lo, it is darkness! Blind leaders of the blind!

But to those who look to Him, light shall arise; and those who are seeking after the truth of the Lord's coming will have added light given from time to time. And God is getting His people to see various aspects of His coming. Even different schools of thought on prophecy are not antagonistic. Some have a ray of light, others have rays of light and some have more brilliant rays. It takes all of these to make the whole truth. Take the true light and let go the chaff.

How precious was that ark to Noah! As he worked and labored, the edifice grew. He was working out his own salvation, but God was working in him to will and to do His own good pleasure, Noah's muscles never played out though

Election--What It Involves

By Pastor Max Freimark, San Jose, Calif.

(Concluded from last Evangel)

We read in John 10:27-29: "My sheep hear my voice and I know them and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My father, which gave them me, is greater than all; and no man is able to pluck them out of my father's hand."

That sounds as though nobody who is a sheep of the Lord, could be lost, it reads so. "Nobody can pluck them out of my hand, and nobody can pluck them out of my Father's hand." But first, the Lord Jesus says, "My sheep hear my voice and I know them." Does the Lord know you? Are you afraid He will know you, what you are doing, or where you are running around? Are you afraid He will find you in things that are not holy? If we know that the Lord knows us, we can say, "Thou, God, seest me." Praise the Lord. "And they follow me." The Lord's sheep follow His steps, and I tell you they are branded with the "ear-marks." They will never be lost if they hear the voice of God and the voice of God does not lead them astray. Step by step they follow the Lord; never turn around or loiter along, keep close to God.

I can see where people say, "Why, nobody can get me out of my Father's hand; how can I ever be lost?" You can't if you follow the Lord, it is impossible. But get away from the Lord and you will be lost. Jesus told His disciples, "Go only to the lost and strayed sheep of the house of Israel." They were lost, without a shepherd; they would not follow God and had lost their way. But the kind of sheep who follow the Good Shepherd will never, never, never listen to anybody else but their Lord. The Bible is sweet to them, they eat it, they live it. Amen.

John 10:4,5, says, "And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers."

Oh, glory to God. You see what kind of sheep the Lord has. They don't follow every voice they hear, they follow the Lord, they know His voice, and will not follow a stranger but will flee from him, for he is not their master.

In the Orient the shepherds come together a certain time of the day to water their flocks; their sheep get all mixed up, for they haven't the sheep pastures like we have. But when each shepherd goes away he calls his sheep, plays a tune on his shepherd pipe, and the sheep separate and follow their own shepherd. Every sheep knows the voice of its own shepherd. That is a picture of the Lord's sheep, and when the Lord calls them, they

follow right along, they follow their Good Shepherd. A stranger will they not follow, and they will not listen to another voice, but get scared and run.

In Romans 8:28,29, we read: "And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren."

This is another one of the strong places that would show that we cannot be lost. Isn't it wonderful, that He predestinated all whom He foreknew? But he first says, "those who are the called according to his purpose." According to his purpose—God must have a purpose. All things don't work to the good for everybody, but it says it does to those who are called, according to his purpose. What is his purpose? That we might be conformed to the image of His Son. Don't you see? God has foreknown us, predestinated us, called us, to be conformed to the image of His Son, that we should be like Jesus. You can't leave the last part of it off, it is there. It is in your Bible, but some like to overlook that because they like to cover their sins. You are predestinated to be conformed to the image of the Lord Jesus Christ. The Holy Spirit will always reveal to the child of God what he or she has not attained yet. As you walk on you will find many things to be attained, new heights to be reached, new purposes in your life, other souls to be reached, your own life will be more perfect, like unto the Lord Jesus, and you groan in this flesh that you might attain thereunto. If anyone had anything to glory in, or any reason to glory in this flesh, I believe it is I, as a Jew, because I could glory that all the promises of the Old Testament and the New Testament are mine. I get all things in Jesus Christ, everything is mine, if I fulfill the conditions.

Listen to the Word of God: "But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." Phil. 3:7-9.

Now the words that I want to particularly emphasize are, "To be found in Him." I count all things dung, all things loss, it amounts to nothing, all my Jewish traditions, Jewish election or predestination, all my learning, or anything whatever it may be, I count it all dung, that

I may be "found in Him." That does not mean, outside of Him. Listen, that I be FOUND. Where does the Lord find you? Paul says he does all that is in his power that he may be found in Him. From the revelation that God gave Paul, the wonderful man that he was, Paul, the anointed one, the preacher of the gospel to the Gentiles, chiefest of apostles, chief of sinners, could not he say, "I know the Lord would never let me be cast away"? It never came into his head. He says, "I will run that I may obtain, that I may be found in Him, that I may attain unto the resurrection."

In 2 Peter 3:14, it says, "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot and blameless."

Be diligent, says Peter, that we should be found of Him, in peace, and without spot and blameless. There is nothing there that hints that you can just go away for a while, do anything you want, and go into all the follies of the world.

In Matthew 10:22, Jesus says, "He that holdeth out to the end, the same shall be saved." There is no stopping place, it is for the overcomer, those who go on from glory to glory, from perfection to perfection, unto the knowledge of our Lord Jesus Christ, putting on His righteousness. I want every Christian to know that if you want to make the goal you have to go on. Now is our salvation nearer than when we believed. We call our conversion salvation, but our salvation is never sure until we get there. It is sure in that sense that it is laid up for us, and the grace of God is sufficient; but if we turn back on the wonderful things of God, it is not only not sure, but we lose it, we are found without it, found naked.

God spoke to the children of Israel and told them that He had separated them to be a holy people unto Himself, taken them from all nations, brought them forth out of the land of Egypt, called them unto Himself, severed them from all nations around about, that they should be a holy people unto Him—for no other purpose than to show forth the praise of the Lord.

Paul writing in 2 Cor. 7:1, says, "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." God wants us to go on from holiness to a greater standard of holiness, and to a still greater standard of holiness, for "without holiness, no man shall see the Lord." And again in Titus 2:11, 12, "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world."

Does the grace of God cover our sins? It does. But the grace of God that bringeth salvation, does something to us. It does not keep us in our sins, it does not make allowance for our sins, but it does something else; "teaching us, that denying ungodliness." What is God's grace teaching you? The grace of God which

bringeth salvation, is teaching us something. Is it teaching us that it is all right to go on in sins? No. Teaching us that it is all right to get a divorce? No. To be married again if you have eight or nine living wives? No. It does not teach any such thing. It teaches us that we should deny all ungodliness and worldly lusts.

(Tongues and interpretation) "There is no unrighteousness in God, and all that see Him must be like Him. You must be drawn by His mighty power of Love, and come out of all worldly things, be drawn into Me, that I may establish you and lead you on, that you might be My people, a peculiar treasure, that I may not be ashamed of you in that day, and you need not be ashamed of Me."

John says, "Behold, what manner of love God hath bestowed upon us that we should be called the sons of God; Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him, for we shall see him as he is," in His glory. "And every man that hath this hope in him, purifieth himself, even as he is pure." If you do not, you have no vision, you have no salvation, you do not know the Lord Jesus Christ, and I assure you that if you do not fulfill the purpose of God, it is a sure thing that God never has chosen you, never has called you, never has predestinated you, because He never called you into sin, never called you unto uncleanness, but He has called you unto righteousness, truth and a holy life, and you may dance around like that jelly glass I spoke of, saying you are chosen, and you are deceiving yourself and on your way to hell if you live in sin. Read for yourself 1 Pet. 2:21,22; 2 Pet. 2:19-22; Heb. 10:28-31.

He has chosen us to show forth His praise and glory on the earth, to be a peculiar people to the Lord, a holy people, a royal priesthood, a nation that should show forth His glory in the world, that you should live a life without sin.

I remember when I first came across this doctrine, "Once in grace, always in grace." It was down in Los Angeles, at old Victoria Hall. My wife and I were working there and a beautiful young girl got wonderfully saved. She had been a girl of the underworld, a girl of the streets, but she got saved, filled with the glory of God, and lived a clean, honest life, and gave a glorious testimony, preaching on the streets, until she got in contact with the doctrine of "Once in grace, always in grace." We had missed her for some time and were wondering where she was. Then one day, while going up the steps of Victoria Hall, we saw her, drunk, smoking a cigarette, and we felt so sad, tears came into our eyes, and we asked her what was the matter, where had she been. But she said, "Oh, don't talk like that to me, I'm all right. I heard a preacher down some place say that if we were once saved, we were all right, and so forth. I can't be lost, I was saved once." Ever since that time I despise that teaching. I did not know before this that there was any such

teaching around. But you can tell yourself those things all you want, pat yourself on the back and say you are all right, but you have to stand before the judgment seat of God and give an account for every deed done in the body. Can you stand before Him and say you have not known, when you have the light? When you have this glorious gospel and salvation that teaches better things than that? You can't do it. Brother, sister, we want to go on with the Lord, that we may be ready to meet Him when He shall appear. Once we were the off-scouring of the earth, but now we are called to be priests unto God, serving Him with godly fear and holy reverence. Never say you can be in the world, of the world, and serve the Lord. Don't start out half-heartedly, don't be a hypocrite, but come out from the world, and serve the Lord in righteousness and a clean, holy life.

"PRAISE YE THE LORD"

Pastor Ernest S. Williams

"Praise ye the Lord." Israel forsook their praise in the wilderness and progress stopped. They did not seem to realize the importance of making melody in their hearts to the Lord. They murmured instead, grieving His Spirit who had been sent to lead them into the Promised Land, and perished in the wilderness.

Has praise ceased from our hearts? "Praise is comely for the upright." It was as they were praising and thanking the Lord, saying, "For He is good; for His mercy endureth forever: then the house was filled with a cloud, even the house of the Lord, for the Glory of the Lord had filled the house of the Lord." —2 Chron. 5:13,14.

The early disciples "continually praising and blessing God," became the happy recipients of the Holy Ghost at Pentecost. And so long as they continued "with gladness and singleness of heart," the apostolic power rested upon them.

Praise honors God. Praise drives doubt and gloom away; and praise wins victories over Satan. "Ye that fear the Lord, praise Him." "They shall praise the Lord that seek Him."

Praise Him in the congregation of the righteous, and praise Him in your own quiet home. The spirit of praise in the daily life adds grace and vigor. Does it sometimes seem not easy? Do care and sorrow oppress? Have faith, cultivate praise. "Whoso offereth praise glorifieth Me." "The dead praise not the Lord—but we will praise the Lord from this time forth and for evermore. Praise the Lord."

HALF YEAR SUBSCRIPTIONS

An evangelist writes, "Have we the privilege of sending 6-months subscriptions at 50c at any time?" Yes, we are always glad to receive new subscriptions. Of course we prefer to receive full year subscriptions, but where it is possible to introduce the paper to new readers we are willing to let them have the paper on trial for six months for 50c.

CHRONIC HEADACHE HEALED

I was sick for two years or more with headaches and stomach trouble. I could never enjoy a day without taking medicine, aspirin, A. K. headache tablets, Bromo-Seltzer, strychnine and so on. One doctor said it was my eyes, another said it was my stomach. I went to the best we have in the city, chiropractors, surgeons, physicians, head specialists, and had three X-ray pictures taken, as one doctor said I had sinus trouble. But they found I didn't have this trouble. Finally the doctors agreed I had a tumor on the brain. They said if I lived I would be blind or crazy in 6 months.

I was a member of a church and supposed I was saved but I was not. At last a friend took me to a Pentecost mission here in the city. They called for sinners but I didn't go. Then they gave a call for anyone wanting to be healed to come forward. My head was bursting and I went forward. There I was saved and the Lord healed my head and delivered me from every ailment. I had been compelled to take salts four or five times a week, but God healed me throughout. Two weeks later He baptized me in the Holy Ghost. He also took away my glasses which I had worn for over a year. He has brought nearly all my loved ones to Himself by saving and healing me. I am a living testimony for Jesus. I have not taken a drop of any kind of medicine since Jesus saved and healed me. I shall be glad to answer any questions anyone may ask me about my healing.—Miss Pearl DeFrakes, 1103 Dubuque St., Sioux City, Iowa.

THE HOUSE BEAUTIFUL

Several months ago the Lord miraculously healed me of a skin disease with which I had been afflicted for about 10 years. I had used all remedies patent and prescribed that I thought would do any good, without getting deliverance. Finally I took my case to the Lord under the promise of James 5:14,15, whereupon the Lord took away every blemish and wonderfully cleared my complexion.—Mrs. Flora Sequeira, Box 87, Atwater, Calif.

GOOD COUNSEL

There is an old saying of Samuel Rutherford's "Believe God's love and power more than you believe your own feelings and experiences. Your Rock is Christ, and it is not the Rock which ebbs and flows, but your sea."

TRACT REPORT

August, 1927

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| Number of tracts sent out..... | 165,493 |
| Cost of tracts sent out..... | \$ 321.68 |
| Cost of other literature sent out free | .50 |
| Total cost of literature sent out free | \$ 322.18 |
| Amount received..... | 500.73 |
| Excess of Aug. receipts over cost..... | \$ 178.55 |
| Less previous deficit..... | 216.17 |
| Present deficit..... | \$ 37.62 |

Children's Corner

THE SOLDIER'S CHILD A Story of the Crimean War

It was the night before the battle. The red glare of the watch-fire fell on the bronzed faces of a group of French soldiers, who had gathered round it to enjoy the kindly warmth, for the air of the Crimea at that season was sharp and chilling. The sound of laughter and jesting, the light song or the careless oath, were not heard in that group; all were listening, with more or less attention, to Pierre, one of the party, who was reading aloud from that Book which is the Word of God. To most Frenchmen the Scriptures were new; they had never before listened to them, and curiosity was the cause of their interest. With others, there was a deeper feeling; they knew that on the morrow some of them might be laid low in death, and that this might be the last opportunity of receiving the message from heaven.

As Pierre was finishing a chapter the sound of the bugle rang clear on the air, and the group of soldiers dispersed to their various quarters; Pierre alone remained with Jacques Bonet, his comrade, who, seated upon a cannon, had been one of his most attentive hearers.

"I say, my friend," observed Jacques, "how came you by that book? Did you buy it from one of those colporteurs, who have been so diligently carrying Bibles and Testaments in our camp?"

"No," replied Pierre; "I brought my copy from France. Nor did I buy it; I own with shame that I robbed my own child of it."

"How could that be?" asked Jacques.

"When last I was at home on leave, before coming to this fatal country," said Pierre, "I spent some days in Brittany in my own little cottage, with my children and my wife. Ah!" continued the Frenchman with a sigh, "those were bright days!—shall I ever see the like of them again? Annette—she's my wife—was all smiles and tears; smiles at having me with her again, tears because we so soon must part. Aimee, my eldest girl, young as she was, took half of the work of the cottage upon her, to leave her mother more free; she kept the little ones quiet, she nursed the baby, cooked the soup, and cleaned the rooms. She was ever ready to make or mend, was never in the way, yet never out of the way when wanted. Now, when I had been at home before, Aimee had been a little heedless thing, leading a butterfly's life. We could no more have trusted the baby to her than have made it over to the Russians.

"Aimee is wondrously changed," said I one evening to my wife.

"Yes," she answered gravely; "I am quite uneasy about it."

"I could not just see what there was to make her uneasy. 'But,' says I, 'what can have caused the change?'"

"'It all comes,' said Annette, 'from an English lady, who was traveling in our country, giving a Bible to Aimee. Now thou knowest that our priest tells us that is not a safe book for poor folk like us to read.'

"Does the girl read it?" I asked.

"She reads it, and prays over it, and learns it by heart," said Annette, with an anxious shake of the head, "and it has changed her altogether! Aimee cares no more for the play, or the Sunday fetes and the dancing; she has become quite another child. I wish that thou wouldst speak to her, Pierre. I'm mightily afraid that the priest will be angry if he hears that we keep such a book in our cottage."

"I did not myself care much for the priest's anger, but I'd no mind to having my child go one way while I was going the other. 'I'm master here,' says I, 'and I'll make Aimee see that I am so!' Accordingly, on the next day I roughly bade the child bring me her Bible at once, as if she had been doing something wrong in daring to keep one. Aimee obeyed, though sadly, poor child! A few years before she had been as willful as she was thoughtless; but now, with tears in her eyes, she brought me her greatest treasure.

"This is no book for thee! I cried, rudely turning over the pages.

"It grieves me now," continued the soldier, "to remember how I played the tyrant that day; how I cared neither for my child's pleading nor her tears, but took away from her what she valued so greatly. I thought that Aimee would sulk—that was her old habit when anything vexed her; but, no, she was willing and obedient as ever, and never did I hear her complain. I repented, then, of my harsh words and my unkind deeds; but, perhaps, from a feeling of pride, I did not return the Bible. Not that I read it myself at that time; I kept it in my knapsack, thinking that some day or other I might just glance over its pages.

"The night before I left home—'twas a sad night for us all—I had been out to bid adieu to my old father, as I was to start at daybreak. When I came back to my cottage. I stood still on the threshold, for I heard a voice within engaged in prayer. Aimee, poor lamb! had been trying to comfort her mother, and when she found that words could not do it she had knelt by her knee; and there was, praying, with heart and soul, that the great God would watch over her father, and bless him, and bring him again to his home. I could not interrupt her; my heart seemed to rise to my throat. I thought that God would hear her, and that if I were spared to return it would be through the prayers of my child. And often now," continued Pierre, resting his brow on his hand, "when I am in trouble or danger a thought comes over me, with a strange

power to comfort and cheer—Aimee is praying for me."

"But what of the Bible?" asked Jacques.

"I took it with me," answered Pierre, "though I had no serious intention of studying it. I heard others speak of and praise it—that went for something, perhaps; but," continued the soldier, with vehemence, "to hear a thousand people praise the Bible does not go so far as to see one who lives up to its precepts. I remembered not what Aimee said, but what she was; and I turned to her Book to learn from it the secret of the life which she led."

"And found what you sought?" observed Jacques.

"Aye, and much more," said Pierre, reverently laying his hand on the Bible. "My eyes were opened to the truth as I read; I saw my own sins in its light, and the grace which can blot them all out. I was led step by step, towards hope and peace—Aimee's prayers were heard for her father!"

* * * *

The morning dawned on a field of strife. The regiment to which Pierre belonged was one of the first engaged in the conflict. I will not describe all the horrors of the scene. How those in the little cottage in Brittany—the tender wife, the loving daughter—would have trembled could they have beheld one dear to them in the midst of the roar and rattle, the smoke and fire, the gleaming bayonets, the ringing shot, on the field of carnage and blood!

Yet, at the close of that terrible day, Pierre stood unhurt! His epaulette had been torn from his shoulder, a ball had struck the earth almost close to his feet, yet he had sustained no harm. "Ah!" said he, with a smile, when he met Jacques after the fight, "in a cottage far beyond the blue waves wife and child were praying for me!"

Pierre lived to return to his country, with a medal on his breast, and to receive a delighted welcome from those who had mourned his absence. After the first joyful greetings were over, and all—from Annette to her youngest born—had been pressed to the soldier's heart, he opened his knapsack and took from it a well-worn Bible, which had been his companion and comfort through the long, terrible campaign.

"Aimee," said the father, with a smile which sent a thrill of joy to the young girl's heart, "dost thou remember this? I have learned to prize it dearly, even as thou dost, my child. I have prayed for thee, thou hast prayed for me, when we were far apart; now let us kneel down in this dear home to which mercy has restored me, and, with humble, thankful hearts, let us pray and praise together!"—Good News.

MOVING ON IN WESSON

Evangelist R. E. Gilliam writes from Wesson, Ark.: "Have been here 3 weeks; 36 saved, 27 baptized with Holy Ghost, 33 baptized in water, 14 at the altar last night and the meeting still going on."

A great proportion of our prayer should be praise to God.—Pepper.

GENERAL COUNCIL FELLOWSHIP

The following names were added to our ministerial list in the month of August, 1927.

Adams, Mrs. Mabel Clare, Red Fork, Okla.
 Ahern, Frank Nelson, Boone, Iowa
 Alber, Albert M., Chappell, Nebr.
 Bacon, George S., Portland, Ore.
 Baker, E. E., Haskell, Okla.
 Beckman, Ewald G., Truesdale, Iowa
 Beecham, David E., Lansing, Mich.
 Bethany, Edgar W., Mobile, Ala.
 Carter, Sydney V., Inglewood, Calif.
 Christmas, Walter W., Zion, Ill.
 Cloud, Jacob H., Bainbridge, Ga.
 Coates, Miss Ida I., Sharon, Okla.
 Corbin, Codie B., Chipley, Fla.
 Dunlap, Wm. Guy, Duncan, Okla.
 Garland, Joseph G., McCurtain, Okla.
 Green, J. C., Huntington Beach, Calif.
 Harvey, Samuel V., Raven, Va.
 Hill, W. A. D., New Brockton, Ala.
 Hoffman, George W., Youngstown, Ohio
 Jacobson, Mia, Bellingham, Wash.
 Jenkins, Rufus E., Needham, Ala.
 Johnson, Sadie L., Enterprise, Ala.
 Judah, Ramsey M., Ozark, Ala.
 Kenedy, Early G., Savanna, Okla.
 Ketner, Harlie J., Big Springs, Nebr.
 Kinnington, John P., New Brockton, Ala.
 Kruse, Peter F., Muscatine, Iowa
 Lewis, Charles H., Tulsa, Okla.
 Middleton, Paul R., Des Moines, Iowa
 Miller, Joshua F., Weleetka, Okla.
 Nichols, Gladwyn N., Los Angeles, Calif.
 Nowak, Fred L. A., Russell, Ky.
 Raroha, Dezso (David) F., Philadelphia, Pa.
 Shedd, Gordon C., Bridgeport, Conn.
 Smith, Mrs. Oscar L., Oklahoma City, Okla.
 Thompson, Chas E., Albany, Ga.
 Walters, Lyman R., Mobile, Ala.

The following names were removed from our ministerial list in the month of August, 1927:

Brown, Miss Johnnie G. (Deceased) Ft. Smith, Ark.
 Lankston, W. F. (Withdrawn) Perks, Ill.
 Matthews, Wm. C. (Deceased), Wilkes-Barre, Pa.
 Owen, Dewey H. (Dropped) Vici, Okla.

NEW BIBLE SCHOOL IN TEXAS

The Texas and New Mexico District Council in session at Dallas, Texas, June 7 to 10, voted unanimously to start a new Bible school to meet the pressing need of training evangelists, pastors, missionaries and Christian workers for effective service for God. The District Council authorized the Executive Committee of the District to work out all details necessary in connection with the undertaking and report at the earliest possible date. The details have been worked out and such a school as was planned, is possible and will start Nov. 1, 1927. Some of the details are as follows:

Name.—Texico Bible School of the Texas and New Mexico District Council of the Assemblies of God.

Establishment.—This school is authorized by the District Council but is not exclusively a District school. It is for all men and women everywhere who feel the call to the ministry and feel that they can-

not afford to go to other Bible schools that are higher in price, farther away and longer in school terms than this will be. The school is not an individual experiment but is backed by the states of Texas and New Mexico and by many individuals and assemblies.

Board of trustees.—Hugh H. Cadwalder, president; C. M. Ward, secretary; H. E. Bowley, treasurer; Finis Jennings Dake, principal; J. C. Wilder; Hugh H. Wray.

Purpose of the school.—The purpose of the school is not to compete with other good, established schools but to fill up a gap in our Council fellowship. Everywhere there are young people who are desirous of going to Bible school but who are hindered because of finances. Many of these students have been one year and some two years to school somewhere but were not able to finish because of the short time in summer months to earn sufficient with which to go back to school. It is these young people we want to help, giving them the same opportunities as are given to them who finish in other schools. Our plan to help these, will by no means exclude anyone whom God leads to come to this school.

We plan on having a three year course of good, solid, Scriptural teachings given by capable teachers who have been through all the ups and downs of student life. The course will be given in three years of six

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.

months each. Other schools have about 7½ months to 8 months to the year. We are to have six days a week for classes during the six months which will make us get in seven school months in six months, thus leaving the student six months to earn the small amount necessary to enable him to come back to school. The school will open Nov. 1 and close about May 1.

Cost.—There will be a registration fee of \$50.00 to be paid as soon as possible so as to get the buildings rented and everything arranged for school. The charge for board and room will be \$4.00 a week. The school year will cost \$146.00 besides a few dollars for laundry and notes. If you cannot get this amount before school opens write us and we will see what can be done.

Location.—The school will be located at Dallas, Texas, a city of nearly 300,000 inhabitants. There are scores of shops, factories, schoolhouses and churches, which will afford excellent opportunity for the practical work of the school and also be beneficial to students who wish to work part time. Two large dormitories will be rented this year, one for men and one for women. The class room and dining room will be in the buildings. The Dallas assembly has a gospel truck which will be turned over to the school to hold street meetings with and to use in the practical life of the school.

Let all the saints pray that God will supply every need of the school this year till it gets on its feet. Any furniture for rooms, class room and dining room, etc., will certainly be appreciated by the school. You can furnish a room or part of a room as you can afford.

Please write for a catalog which will tell you all necessary details concerning the school. Any question concerning this school will be answered promptly. Send for catalogs and application blanks to Finis Jennings Dake, principal, 900 N. Pierce St., till Sept. 13th and after that 4910 Gurley Ave., Dallas, Texas.

COMMITTEES APPOINTED FOR THE GENERAL COUNCIL MEETING

Springfield, Mo., Sept. 16-22

Roster Committee: J. C. Wilder, Chairman; John F. Bryant, Glenn Millard.

Resolutions Committee: J. Narver Gortner, Chairman; J. W. Welch, Joseph Tunmore; George E. Smith; H. W. Cline; A. G. Osterberg; C. A. McKinney.

Rules and Order Committee: H. H. Moss, Chairman, Frank Gray, H. M. Cadwalder.

Foreign Missions Committee: E. S. Williams, Chairman, Noel Perkin, L. F. Turnbull, H. A. Ulrich, Lloyd G. Creamer.

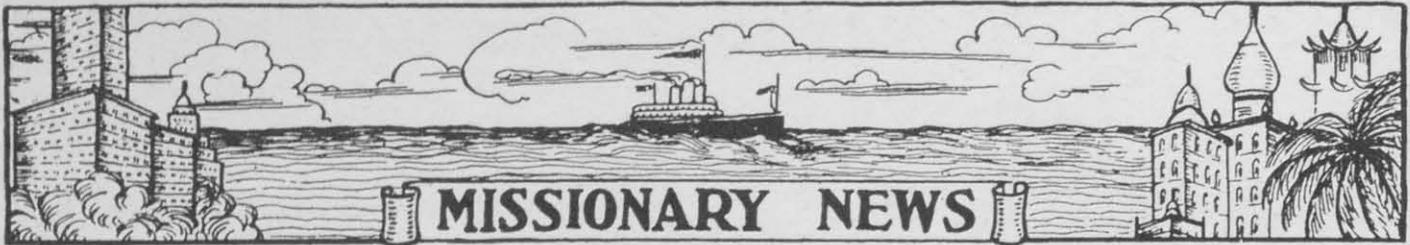
Home Missions Committee: P. C. Nelson, Chairman, M. T. Draper, E. R. Fitzgerald, D. P. Holloway, Earl Opie.

Program Committee: A. G. Ward, Chairman, Fred Vogler, A. A. Wilson.

Bible School Committee: Harold K. Needham, Chairman, A. W. Kortkamp, F. M. Boyd, R. J. Craig, S. A. Jamieson.

Publications Committee: S. H. Frodsham, Chairman, F. J. Lindquist, T. Arthur Lewis, C. M. O'Guin, H. C. Ball.

The King's highway to the New Jerusalem passes through Gethsemane.—Christian Standard.



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.

REPORTED KILLED

Word has been received through the press that it is rumored that our Brother, V. G. Plymire, in company with W. Watkinson of the China Inland Mission and Dr. Wilhelm Filchner, a well known explorer, were slain by bandits near the Tibetan Border. The party is said to have chosen the shorter route through interior China, deeming the coastwise trip too dangerous, although there were reports of anti-foreign sentiment in central China.

The last word that we received from Brother Plymire was written from the Kokonor Lake District and was dated June 5th. In that letter he stated that this letter would probably be the last that we should receive until he reached India or glory. The probability seems to be strong that our dear brother reached glory, and is now once more united with his dear wife and little boy, rejoicing together in the presence of Him who shall wipe away all tears from their eyes.

THANKSGIVING IN MEXICO CITY

David Ruesga

Even though we are living so far from the rest of the Christian family who are enjoying the fullness of the powerful gospel of Jesus Christ our Lord, we thank God for having the same privileges. It is remarkable what the Lord is doing in our midst.

After spending much time in earnest prayer for a revival, He heard our cry and on May 1, 1927, sent a precious refreshing shower from heaven. That morning we began our Sunday school as usual, but from the first we felt the Lord wanted to let us experience a little of the joys of His banqueting house, and that brought a hunger to our hearts to seek God the more. While the preaching was going on, very few in the congregation could keep from saying "Amen" and "Glory, Hallelujah" to our wonderful God for filling us with the joy of the Lord. So after the meeting, about 1:30 o'clock, no one wanted to go home. Only one thought seemed to fill all hearts, and that was to have more of God. They flocked to the altar, including those who once had received the Holy Spirit. They were crying for a refilling, and those who never had received sought with all their hearts. It seemed as though they were all in tears, tears that spoke of deep conviction in their hearts. It surely was a glorious sight to witness both old and young as well as children, their faces shining with joy and their tears flowing like sparkling gems, offering thanks to their Lord and Redeemer. Oh, what a marvelous privilege to see men whose hearts have been unmoved

before, even when they saw the blood of their own people poured out before their eyes, men whose hearts have remained callous in the face of all kinds of pain, sorrow and starvation all around them, men filled with crime, so hardened that you would think they would never be brought to repentance, yet in the presence of the Almighty God they were brought low. And now, marvel of marvels, the tiger, wolf and hyena have turned into tender lambs of the Lord dancing in the presence of their great Shepherd.

This would be too long an article if I were to tell all that the Lord has done for us since that wonderful day, but I can truthfully say that many souls have come to the feet of Jesus and found salvation through His precious blood, and up to date six brethren have received the Holy Spirit according to Acts 2:4. I have no doubt this is an answer to the prayer of our dear brethren in the United States, for I feel that they, with us, have lifted up their voices to the throne of God for dark Mexico. Not only has God commenced to pour out His Holy Spirit, but some precious healings have also taken place. I shall only tell about two of them.

One was Brother Villa Franco (a faithful child of God) who was run over by a street car and according to the reports of the doctor had fractured his skull and crushed several ribs against his lung. But the Lord wonderfully healed him so that he could walk alone, and within twelve days he was perfectly restored and testified in the mission. The other was a baby girl of eight months who had fallen and struck her head so that convulsions resulted one after another until it seemed as though she would die. But the Lord healed her. All glory to His holy name. Praise be unto Him, our wonderful Lord and God, that has all power.

Please pray for the young workers in Mexico, that they may be fashioned in the mold of God and formed into faithful servants of His and for His glory.

Now, we praise God for what He has done but in order to keep on having services we must have a building that complies with Government regulations, for we cannot have services in any other place than our own. If we violate the law, we are under the penalty of the law and will have to serve a term of imprisonment and be fined \$500.00.

We have bought a lot and built a temple, but as has been said before, we must have a building that complies with Government regulations and as yet this building has only a provisional roof and the greater part of the floor is just earth, and this does not comply with the law, for whenever it rains it leaks through and leaves the temple in a terrible condition. It is only as you brethren

in the United States pray earnestly for us that we will be able to add a roof and a floor to our temple and thus be able to keep the work going. For if the Government sees that we haven't it up to standard they will take it and this would mean that we have no place to worship, and thus a loss of thousands of souls. But we trust in our mighty God who has begun the work and surely will finish it. To Him alone be all the glory.

Please join us in prayer for a great revival all over Mexico so that the gospel of Jesus shall be known among our dear people who are now in heathen darkness.

Sister Anna Sanders adds:

"This is our native pastor's report from Mexico City and we are truly glad for such a wonderful prayer answering God and Saviour. Praise His name! Our mission in Constanca was closed, together with all others who did not comply with the Government's orders, and as the new hall was not even half done for lack of funds, Brother Ruesga was afraid to present the building to the government as it was, but after much prayer he offered the property to the Nation. God gave the victory and the Government gave them a permit to open the new mission (only partly done) on the condition that they finish it as soon as possible, but we must obey the government or they will close it up for good. With all our hearts we thank all the brethren for what has been done. Please continue to pray for us that the work may be established in Mexico City. Dear ones, your reward for standing with us will be given in that glorious morning when Jesus comes to gather up His own. I also covet your prayers that I may be faithful unto the end."

RESPONSE TO GOSPEL IN INDIA

Sister Hacker of the Girl's Industrial School and Widow's Home at Partabgarh writes:

"I do praise the Lord for His blessing on the outside work. The people everywhere are listening to the gospel. When Panchoo, a convert, with others, first started work in the bazar (market), the people didn't listen so well and wanted to argue, but now they have quit arguing, and some who used to go away are listening now. He has opened a couple of Sunday schools in villages, besides the one here at the bungatow which started with thirty but has grown to seventy. While there are several babies, most of them are old enough to understand and are interested. There are fifteen women and several girls almost grown, for which I do praise the Lord for I have never seen the women willing to come to the bungalow before."

DISTRIBUTION OF AUGUST 1927 MISSIONARY CONTRIBUTIONS

An asterisk (*) indicates entire amount has been designated. A dagger (†) indicates part of the amount has been designated, and the balance made up by the Treasurer from undesignated funds.

It will be noted that a large percentage of the money sent to the missionaries is designated for them and accordingly is forwarded exactly in accordance with the wishes of the donors. The balance of undesignated money is divided according to the individual needs of each missionary, taking into consideration Mission Station expenses as well as the number in the family, if married.

AFRICA

| | |
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| †J. A. Barney & family, Congo | \$ 90.00 |
| *Ruth L. Bender, Liberia | 50.00 |
| *Grace Bowie, Sierra Leone | 87.50 |
| *Florence Brisbin, Liberia | 60.00 |
| *Jeanie Carlson, Sierra Leone | 50.00 |
| *Carrie Chawner, Transvaal | 35.00 |
| †Edna Dobbins, Liberia | 30.00 |
| *Bertha Dommermuth, Liberia | 50.00 |
| C. W. Doney, (furlough, Mis. Sta. Exp. 110.00) | 150.00 |
| †Philip Elsa, Liberia | 34.00 |
| †Jessie Eustace, Liberia | 116.00 |
| †Ada Gollan, Liberia (Native workers 10.00) | 50.00 |
| *John R. Hardt, Egypt | 90.00 |
| †Hannah James, Transvaal | 40.00 |
| *Eric M. Johnson, Congo | 76.50 |
| Katherine Kirsch, furlough | 20.00 |
| Mrs. Edith Knoll, Liberia | 40.00 |
| Mr. Fred G. Leader, furlough | 40.00 |
| *Anna Maier, Congo | 50.00 |
| †Mary Martin, Liberia (Mis. Sta. Exp. \$25.00, N. workers \$50.00) | 115.00 |
| Martha Neclay, Liberia | 25.00 |
| *J. M. Perkins, furlough | 50.00 |
| A. H. Post, furlough | 40.00 |
| H. E. Randall, Egypt | 100.00 |
| †Mrs. Anna Richards, Transvaal | 50.00 |
| †Mr. John Richards, Transvaal (N. workers \$15.00) | 110.18 |
| †Roy E. Scott, Egypt | 150.00 |
| Egyptian work and workers | 200.00 |
| Egyptian paper | 20.00 |
| Ira G. Shakley, furlough | 40.00 |
| *Lloyd Shirer, French Sudan (Mis. Sta. Exp. \$30.00) | 130.00 |
| *Wycliffe Smith, furlough | 11.00 |
| †Lillian Trasher, Egypt (orphanage \$58.00) | 170.00 |
| †Anna E. Turney, Transvaal | 70.00 |
| *Grace Van Scot, Liberia | 45.00 |
| Agnes Walker, Liberia | 30.00 |
| †Alva Walker, Congo (Mis. Sta. Exp. \$20.00, N. workers \$4.00) | 124.00 |
| †Arthur E. Wilson, French Sudan (Mis. Sta. Exp. \$10.00, car \$1.00) | 91.00 |

CHINA

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|--|--------|
| Gerda Adolison, furlough | 20.00 |
| †Grace Agar, furlough | 30.00 |
| *L. M. Anglia (orphanage \$350.55) | 675.00 |
| Blanche R. Appleby, furlough | 50.00 |
| †B. T. Bard | 100.60 |
| J. C. Beruldsen, furlough | 40.00 |
| †Percy Bristow (Mis. Sta. Exp. \$14.00, N. workers \$16.00) | 130.00 |
| *Katheri e Clause | 60.00 |
| Mrs. Ruth D. Cook, furlough | 20.00 |
| †Lloyd G. Creamer, furlough (Mis. Sta. Exp. \$50.00) | 75.82 |
| *Emma Daechert | 50.00 |
| Edwin Elliott, furlough | 50.00 |
| *Pauline G. Ferm, furlough | 50.00 |
| †H. E. Hansen, furlough (Mis. Sta. Exp. \$50.00) | 90.00 |
| Thomas Hindle, furlough | 40.00 |
| †Cecil M. Jackson | 75.00 |
| †Geo. M. Kelley (Mis. Sta. Exp. \$73.00) | 183.00 |
| †Martin Kvamme | 100.00 |
| Mattie Ledbetter, furlough | 20.00 |
| †Willia B. Lowther, furlough (N. worker \$25.00) | 45.00 |
| Herman Mader, furlough | 40.00 |
| Lillian B. Marston | 40.00 |
| *Mae F. Mayo, furlough | 50.00 |
| †Bella Miltscher, furlough | 30.00 |
| †Nettie D. Nichols (Mis. Sta. Exp. \$5.00) | 55.00 |
| Grace P. Nicholson | 40.00 |
| *J. E. Perdue (Mis. Sta. Exp. \$15.00) | 15.00 |
| †Ralph L. Phillips | 100.00 |
| *Mary K. Rasmussen | 59.87 |
| *Augusta Remacle, furlough | 15.00 |
| †W. E. Simpson (Mis. Sta. Exp. \$7.00, N. workers \$18.00) | 65.00 |
| †W. W. Simpson (Mis. Sta. Exp. \$115.00, N. workers \$55.00) | 250.00 |
| George Slager, furlough (Mis. Sta. Exp. \$15.00, N. workers \$20.00) | 75.00 |
| †Marie Stepha'y (Mis. Sta. Exp. \$26.00) | 124.00 |
| †Alice Stewart | 30.00 |
| *Anna Weber | 50.00 |
| *Elizabeth Weidman | 50.00 |
| *Ruth Weidman | 50.00 |
| Clara Wynn (Mis. Sta. Exp. \$25.00) | 65.00 |
| Anna Ziese, furlough | 20.00 |
| †South China work & workers | 360.00 |

INDIA

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|---|--------|
| Anna Anderson | 40.00 |
| †Almyra Aston (Mis. Sta. Exp. \$15.00, N. workers \$3.00) | 58.00 |
| †Aston orphanage | 94.00 |
| Olga Asto', furlough | 20.00 |
| †Mollie Baird | 65.00 |
| J. E. Barrick, furlough (Mis. Sta. Exp. \$60.00) | 120.00 |

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| Christian Beckdahl | 100.00 |
| †J. H. Boyce (Mis. Sta. Exp. \$15.93) | 150.00 |
| *Thomas Brooke | 50.00 |
| †John H. Burgess (N. workers \$35.00) | 75.00 |
| †Walter Clifford | 100.00 |
| Mary Chapman | 40.00 |
| Blossom Cook | 30.00 |
| †Robert Cook (Mis. Sta. Exp. \$30.00) | 130.00 |
| Barbara Cox | 50.00 |
| *Sara Cox, furlough | 195.50 |
| Lillian Denney | 40.00 |
| *Edith Dutton | 45.00 |
| †Andrew Erickson | 90.00 |
| †Marguerite Flint (Mis. Sta. Exp. \$95.00, N. worker \$5.00) | 165.00 |
| Bessie Gager, furlough | 20.00 |
| †Laura Gardner | 50.00 |
| †Hattie Hacker | 45.00 |
| *Hedvig Hansen | 45.00 |
| †Esther Harvey (Mis. Sta. Exp. \$64.57) | 150.00 |
| †Anna Helmbrecht, furlough (Mis. Sta. Exp. \$30.00) | 50.00 |
| Maynard Ketcham | 40.00 |
| Ethel M. King | 10.00 |
| *Robert McClay | 100.00 |
| †Christi a McLeod (Car \$50.00) | 80.00 |
| †Dick Mahaffey | 21.00 |
| *Herbert Maltby | 140.00 |
| *Fred Merian (N. workers \$15.00) | 140.00 |
| †J. J. Mueller, furlough (Mis. Sta. Exp. \$90.00, N. workers \$10.00) | 140.00 |
| *Kathery J. Nethery | 50.00 |
| †Frank Nicodem (Mis. Sta. Exp. \$30.00) | 150.00 |
| Leonor H. Parker, furlough | 20.00 |
| Mattie Personous | 40.00 |
| Lydia M. Rediger, furlough | 10.00 |
| †Violetta S. Schoonmaker (Mis. Sta. Exp. \$40.00, N. workers \$10.00) | 200.60 |
| *Hettie Steffens | 59.34 |
| Thomas Stoddart (Mis. Sta. Exp. \$20.00) | 70.00 |
| Joseph Sugar | 100.00 |
| †Joseph Sugar (N. workers \$16.00) | 116.00 |
| †K. A. Timrud (N. workers \$10.00) | 120.00 |
| *Edna Wagenknecht | 40.00 |
| *Hilda Wagenknecht | 40.00 |
| *George Waggoner | 50.00 |
| *Harry Waggoner (Leper work \$99.00) | 152.00 |
| *Grace Walthers | 35.00 |

JAPAN

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| †Gordon R. Bender (Mis. Sta. Exp. \$75.00) | 165.00 |
| †Harriett Dithridge (Mis. Sta. Exp. \$50.00) | 100.00 |
| Agnes Juergensen | 35.00 |
| C. F. Juergensen (Mis. Sta. Exp. 20.00) | 100.00 |
| †J. W. Juergensen (N. workers \$50.00) | 100.00 |
| †Marie Juergensen | 67.00 |
| *Mae Straub | 200.00 |
| Mary Taylor | 45.00 |
| Jessie Wengler | 45.00 |

SOUTH AMERICA

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| *Forrest G. Barker | 117.00 |
| *H. W. Cragin (N. workers \$29) | 134.00 |
| *Lief Erickson | 85.47 |
| †J. R. Hurlburt (Mis. Sta. Exp. \$35.00) | 115.00 |
| †Alice Wood | 40.00 |

MEXICAN MISSIONS

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|-------------------------|--------|
| H. C. Ball | 100.00 |
| Geo. E. Blaisdell | 90.00 |
| H. May Kely | 25.00 |
| †Alice Luce | 44.66 |
| Richard J. Williams | 55.00 |
| Ralph D. Williams | 55.00 |
| La Luz | 20.00 |
| *Co-laborers | 10.00 |
| *Tracts | 1.00 |
| †Mexican workers—Border | 125.00 |
| Mexican workers—Mexico | 200.00 |
| *Mexican truck | 2.00 |
| California work | 75.00 |

MISCELLANEOUS

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|---|--------|
| †Anna Adams, Palestine | 50.00 |
| †Eliz. Brown, Palestine (Mis. Sta. Exp. \$55.00) | 95.00 |
| *Anna Bukczynska, Poland (Mis. Sta. Exp. \$7.00) | 57.00 |
| †B. H. Caudle, Philippine Islands | 140.00 |
| *Ferd. Ewald, Poland (N. workers \$5.00) | 194.00 |
| †Frank Finkenbinder, furlough | 33.00 |
| *William Fuchs, Palestine (Mis. Sta. Exp. \$30.00) | 120.00 |
| *James Grevin, Latvia | 105.00 |
| *A. M. Heeteby, Fiji Islands | 97.50 |
| †Pearl Hewitt, furlough | 30.00 |
| †John Howe, Porto Rico | 33.35 |
| Lena S. Howe, Porto Rico (Mis. Sta. Exp. \$14.00) | 60.00 |
| †John L. Lugo, Porto Rico | 100.00 |
| Porto Rican work & workers | 160.00 |
| †Yum'a Malik, Syria (Mis. Sta. Exp. \$43.00) | 150.00 |
| †Harry Mamalis, Greece | 40.00 |
| *Nicholas Nikoloff, Bulgaria | 65.00 |
| †Ruth Pemberton, British West Indies (sent through Canada) | 50.00 |
| *Chas. Personous, Alaska | 15.00 |
| *Laura Radford, Palestine (Mis. Sta. Exp. \$192.00) | 236.00 |
| *Paul Peterson, for Russian work | 50.00 |
| *David Rarola, Hungary | 171.00 |
| *G. H. Schmidt, furlough (Sent through Russian & E. European Mission) | 5.00 |
| †B. A. Schoeneich, Nicaragua (Mis. Sta. Exp. \$105.00) | 205.00 |
| †Clara Siemens, British West Indies (Sent through Canada) | 50.00 |
| †J. E. Varonaeff, Russia | 100.00 |
| *John G. Warton, Persia (N. workers \$14.00) | 279.00 |
| *Herman Winkelman, Samoa Islands | 30.00 |

OFFERINGS FOR NON-COUNCIL MISSIONARIES

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| Ivan Kauffman 5.00; Cyril Chase 25.00; Spencer May 115.00; Herman Becker 42.00; J. W. Boyver 3.60; J. E. Norton 20.00; W. K. Norton 64.15; Josephine Planter 15.00; Fanny Simpson 16.00; W. M. Turner 157.50; Emma Wick 10.00; F. Burke 10.00; G. Bender 5.00; E. Kennedy 1.00; L. Coates 5.00; A. Peretti 5.00; A. Romanelli 4.00; A. L. Slocum 10.00; M. Doornbos 30.00; H. McCue 20.00; O. C. Smith 17.00; W. Erickson 10.00; M. Schillgallis 20.00; G. S. Lundgren 5.60; J. F. Carscadden 21.60; G. F. Bender 50.00. | |
| Total amount missionaries' allowances | \$15,673.14 |
| Missionary Rest Home | 25.00 |
| Fares, Buildings, etc., | 2,028.00 |

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| TOTAL AMOUNT DISBURSED FOR AUGUST | \$17,726.14 |
| Shortage in July funds | 3,912.07 |

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| Special accounts of missionaries | 21,638.21 |
| | 124.87 |

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| Minus amount borrowed from September funds | 21,763.08 |
| | 1,531.43 |

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| Refund Telegraphic Transfers | \$19,831.65 |
| | 178.01 |

TOTAL RECEIPTS FOR AUGUST \$20,009.66

PRAY FOR NATIVE CONVERTS

Jennie Carlson

It is heartbreaking to see the girls who have been saved and baptized in the Holy Spirit and are taking their stand for God, so bitterly abused as they are. At present we have in the mission (Freetown, West Africa) one girl about nineteen years old. Her mother agreed with a certain man two years ago that she was to be his wife; he, of course, put down a pledge of money for her to her people, then went down the coast and just returned a week ago. Then the girl was to be given over into his hands. This girl was preciously baptized in the Holy Spirit about two months ago and has gone on with the Lord since. The man, of course, is an unbeliever and does not want to come to our missions. The mother is angrily declaring she will never allow her daughter to marry according to the Christian way. We have taken the girl into the mission and expect to stand with her as long as she walks in the light of the Holy Spirit.

The presence and power of God is still in our midst. Last Sunday morning a young man (who has for a long time been seeking for his Baptism) yielded to God, and in two or three minutes after, spoke fluently in other tongues. He was overjoyed and so were the rest of us.

A NOTE OF PRAISE

Brother C. W. Doney writes that he and Mrs. Doney have been visiting various assemblies in the States and Canada and in all these places finds a keen missionary spirit, and the saints praying for another outpouring of the Spirit that the gospel message may go forth to the ends of the earth, and God's great whitened harvest may be gathered in before the coming of the Lord.

"We are also hearing most encouraging reports of our Cairo mission work from dear Brother and Sister Hardt, and our native pastor. They write as follows, 'The meetings in our assembly are good, the blessing of the Lord is falling, the church is strong and getting along fine, and the women are coming out well.'

"Beloved, in the Spirit we sense signs of abundance of rain, a general outpouring of the Spirit that will not only reach Egypt but every foreign land, and the masses will be swept into the fold and family of God. We also feel the revival should begin in the homeland. May God send it soon is the cry of our hearts in Jesus' name."

In the Whitenened Harvest Fields

HUSKY NEW ASSEMBLY

Brother Ed. M. Bice and wife write: "Just closed a wonderful meeting at Farris, Okla., 60 saved, 49 received the Holy Ghost, 34 baptized in water. Chairman Oscar Jones set the assembly in order with 43 charter members."

LONG MEETING IN ROSWELL

Pastor Daniel Lewis writes from Roswell, N. M.: "Just closed a 7 weeks meeting here in which we were assisted successively by Brethren T. O. Thompson and W. C. Maupin; 2 saved and 1 filled with Holy Ghost. We invite all Council ministers passing through to stop."

FINE ARKANSAS REVIVAL

Pastor Tom Gotcher writes from Hector, Ark.: "We thank the Lord for a great revival at New Hope assembly in which 42 wept their way to salvation, 24 were baptized in the Holy Ghost according to the pattern, 28 baptized in water and 41 names added to the assembly roll. Brother Burris did most of the preaching."

EVANGELIST STIRRING AROUND

Evangelist E. F. Cunningham writes from Mt. Carmel, Ill.: "We have never made it a practice to report our meetings for publication but will say we have been in the states of Indiana, Michigan, Wisconsin, Kansas and Illinois this season and have found the fields very needy. We begin a meeting in Flint, Mich., September 4."

BLIND EYE OPENED

Evangelist C. M. Riggs of Jenny Lind, Ark., writes as follows: "We have just closed a 3 weeks meeting at Zincville, Okla., in which 12 were saved or reclaimed, 22 received the Holy Ghost as in Acts 2:4, 9 were baptized in water, and 20 signed the roster. A woman who had been blind in one eye for 38 years testified to being healed."

PASTOR'S ITINERARY

Pastor R. W. Griffin writes from Ft. Worth, Texas: "Closing a meeting here on July 17 in which several were saved and one filled with the Spirit, we left the next day for Paducah, Ky., where we had the privilege of preaching twice in the Presbyterian church and once in the railroad shops. We began a meeting last night on the church lawn; altar full of seekers and 2 saved."

GOOD TEXAS MEETING

Pastor Robert F. Baker, Rt. 2., Overton, Texas, writes: "Have just closed a 4 weeks' meeting at Bascom, Texas, one of my pastoral charges the past 2 years. Thirty-four saved, 10 baptized in Holy Spirit as in Acts 2:4, 23 baptized in water. Sister L. E. Brewer conducted the evangelistic services. I am going out in evangelistic work and am open for calls."

REVIVAL FOLLOWS DEDICATION

Brother F. C. Moreno writes from Oak Grove, Calif.: "After State Chairman M. T. Draper dedicated our new tabernacle on Aug. 14, Brother and Sister Floyd R. Hoole of Los Angeles began a 2 weeks' meeting in which over 20 were saved, several reclaimed and many healed. This is the first work of its kind in Oak Grove and is made up for the most part of one-time Catholics, and is set down in the center of a dark and needy community."

SALEM, OREGON, CAMP MEETING

Pastor H. Hansen writes from Salem, Ore.: "Evangelist Mamie B. Keel of Olympia, Wash., has just closed a 4 weeks' campaign for us in which between 25 and 30 were saved, 31 were baptized in the river, and a number were filled with the Spirit. Sister J. W. Brown, wife of the pastor at Yakima, Wash., was the song leader. At the close of the camp meeting services will be held every night (except Monday) at the big tabernacle at Thirteenth and Ferry Sts. Any of the saints passing this way are invited to visit us."

THRIFTY YOUNG CHURCH

The assembly here at International Falls, Minn., was organized Sept. 1926. Sixty-three have been gloriously saved, and 8 baptized as in Acts 2:4. A church and 2 lots have been purchased. We have just closed a very successful revival conducted by Evangelist R. S. Peterson and party, in which 8 were well saved, the newly bought church dedicated, 15 children dedicated to the Lord and 20 baptized in water. Many were healed, including a young man who came on crutches but went home rejoicing without them.—E. and S. Boothman.

A FINE NEW WORK

Evangelist J. A. Cathey and Brother Theo. Kupsick, write: "We have just closed a meeting at McClure, Okla., near Tahlequah, lasting 4 weeks, in which the country round about was stirred as never before, resulting in 100 conversions and about 30 Holy Ghost baptisms. Acts 2:4. The number attending and the interest manifested exceeded anything ever known before in our section of the state. Denominational lines were swept aside and with one accord the people sought the Lord. The work is to be permanently established at McClure."

"WITH SIGNS FOLLOWING"

I want to express my sincere appreciation of the book "With Signs Following," which has created such a hunger for the Baptism of the Holy Spirit and a deeper knowledge of God's Word. It has given me a desire for a closer walk with Christ our Redeemer and Saviour.—J. C. Wright, 578 Eddy Rd., Cleveland, Ohio. Suite 9.

PASTOR LOHMANN'S LETTER

July 18 we left St. Louis for Texas to carry the full gospel to old-time kinsfolk and friends. Our first stop was Liberty Hill, Texas, July 23 to Aug. 14. The attendance at this place surpassed anything ever known there. Old settlers say that no revival or religious gathering has ever attracted such crowds. For 100 miles around the people were stirred up and came from many towns and communities to hear the Word of God. The meeting was held, except for the first few nights, on a vacant lot with the blue canopy of heaven as a roof. Twenty-six years ago this same lot was the scene of a great revival, conducted by Mrs. Cagle, under a tent. Prejudice against the Pentecostal testimony seemed to be completely broken down, and the members of different congregations mingled together in the meeting in most beautiful fellowship and harmony, while some who had been very much opposed to "this way" for long years, declared themselves very hungry for the Holy Spirit. Thirty-six made profession at the altar. Some of the brethren who attended the meeting estimated that fully 100 people had either been converted or reclaimed. Among those who knelt at the altar and gave themselves to Christ in a public way was my own dear father, and also a sister-in-law. On the closing Sunday afternoon a crowd estimated to be 1,200 to 1,500 people gathered on the banks of the South Gabriel River to witness the burial in baptism of a score of men and women, and among them was my dear mother. Many wept as announcement was made who it was the evangelist was baptizing. Others will be baptized later. The Monday morning we left will never be forgotten; hungry souls came to the cottage where we stayed, weeping, and twice before we left we had prayer on the lawn, and committed hungry souls to God.

From Liberty Hill, we went to Austin for two nights with the assembly at West 37th St. From Austin to Katy, Texas, near Houston. While in Katy the pastor of the Methodist church invited me to speak to his people on Saturday night.

In Houston on Thursday and Sunday evenings we had the privilege of speaking to large audiences at the "Richey Tabernacle," and many souls knelt at the altar and gave themselves to Christ. On Sunday morning we spoke to a large audience at the Gospel Tabernacle in Brunner, in the absence of the pastor, E. N. (Dad) Richey.—Pastor Fred Lohmann.

BLESSING IN BULGARIA

Nicholas Nikoloff

Since we last wrote you, the Lord has manifested Himself in the assembly here in baptizing in the Holy Spirit a number of the young converts, and in saving others. We are expecting very shortly to have a baptismal service in the Black Sea; a goodly number have expressed their desire to be baptized.

SOUL-WINNING METHODS

(Continued from Page One)

news; but whom are we telling? The sinners to whom we would preach are not there. True, a few of them are there, but the vast majority of them have not come. They have gone to the show, the dance, the party, the joy ride, the picnic, the ball game or somewhere, at least they have not come to hear us tell them about Jesus. Sinners can be found almost anywhere who have not heard for years any one witnessing that Jesus is a real Saviour. Sinners by the hundreds of thousands are being allowed to go absolutely unhindered down to hell. When I was twenty-seven years old I made an effort to get my old father saved. At that time he said to me, "You are the first man who ever tried to induce me to repent of my sins." He was not peculiar in that. My experience teaches me that there are men almost anywhere who have had a similar experience with the people called Christians. Whether they are Christians, when they let sinners drift past them into hell without lifting a finger to prevent it, is another question.

God expects every saint to be a soul-winner. A man who is saved loves Jesus, and, knowing how Jesus yearns over every sinner and wants him saved, the Christian who loves Him will show that love by doing what he can to induce that sinner to lay down his arms of rebellion and surrender to Christ. Jesus said to His Father, "As thou hast sent me into the world even so have I also sent them into the world." "Ye are my witnesses," and you are to witness in the power of the Spirit both to those near at hand and afar off. You (plural pronoun) are to go into all the world and preach the gospel, i.e., proclaim or publish the good news, to every creature. Not every one is to go into the uttermost parts of the world and not every one is to proclaim the good news to every creature, but every one is to continuously publish the tidings to every one in his own world. God calls some specially to go forth spending all their time publishing the good news. They witness to all they can reach, far and near. Possibly there are not just now more than thirty or forty sinners in my world, and so it is in your world. But God's plan is for me to witness to those thirty or forty, and for you to witness to your thirty or forty, and then as fast as they are saved let them each witness to their thirty or forty.

If the saints of your assembly, dear reader, would begin right now going forth, each one hunting up every sinner in his list of acquaintances and faithfully witnessing to him, trying to get him to come to Jesus, what would be the result? Any one can see that the mightiest revival that ever visited your community would break out. Many hands make light work. Let the pastor take the place to which he is really called, that of overseer or supervisor of the workers who are seeking the lost, encouraging, guiding, inspiring, assisting the workers in getting people saved. A vast ingathering of souls would be the result.

Before we start however let us think of some necessary things. You will re-

member our Lord Jesus told them to first tarry in Jerusalem. Not the preachers alone, mark you, but all the saints, preachers and people just alike, because they were all alike to go forth witnessing and exhorting people to give up to God and so they all needed power.

When you go to a sinner and begin witnessing to him, that is, begin telling him what Jesus does for you, be simple and straightforward. Tell him that Jesus has taken away your feeling of guilt, has made you happy, has delivered you from the desire for wealth, for shows, for tobacco, for the praise of men, and so on and on. Your daily life must be such that the sinner shall not be able, from his knowledge of your life, to give the lie to your words. If he could do that it were better for both you and him if you kept your mouth shut. So if there is anything left in your life which is out of harmony with the kind of a testimony you would like to give to the sinner, tarry before God in earnest self-abasement and deep consecration until that thing is gotten rid of.

By the way, that same thing that would hinder your going to the sinner successfully, would throw you off when you tried to enter the pearly gates. Don't you remember how He said to those professors who wanted to come in, "Depart from me all ye workers of iniquity." Practical holiness is of course essential to successful soul-winning, but then it is essential to being saved from hell too, so that is no argument against your going forth as a soul-winner. If you are not fit to go forth, in Jesus' name I plead with you, get fit, and do it now and quickly.

A good way to test your holiness of life is to meditate on speaking to your wife about something you see in her life contrary to holiness, and see if there comes up in your mind something that you do which she could mention to you which would confuse you. If there is such a thing, confess it to your home folks, confess it to God, get it out of your life, and then speak to them and all of you start for heaven.

Another thing to be settled beforehand is that you cannot do anything. That you are smart, or wise, or influential is wholly beside the question. God is the only one who can break hearts and save souls. He will use you if you will be humble enough to keep going, and He can use you even if you are of no reputation and have no experience and no education. In fact such folks are more often used of God to get men saved than are the wise and grand, since it is easier for them to be sufficiently humble and fully enough dependent upon God. This also answers the objection made by some honest souls who say, "I would like to be a soul-winner but I do not know how and I fear I might do harm." No one else knew how till he started, and then God took His humble child who was out on love's mission to the lost, and just crowned his efforts with success.

Another word of comfort to the most lowly and inexperienced one who would like to save souls is that God expects you simply to witness. He has not called you to make and deliver sermons. Any one

can witness. A witness tells what he knows. You can tell what you know about Jesus. You as a witness are not to try to tell what the Bible says about Him or what any one says about Him, but just what you know about Him yourself. You know He gives you joy and peace instead of sadness and vexation as before; that He has given you power to resist temptations to sin which before you could not resist; that He has taken away that terrible temper you had, or that overpowering lust, or that mighty love for the praise of men, or the desire to cut your hair and be like the world, or just whatever it is. You know what He does for you, and all you are called to do is to tell this to the sinner. You pray for him and love him and speak softly to him, and God will do the part you cannot do.

That brings me to another thing to think of beforehand. Cover the sinner you are thinking of calling on—bathe him in prayer. Can you not meditate on his sad state and the awfulness of his being a rebel against God, and under eternal condemnation, and of how he is rejecting the loving mercies of God, until, as you pray your tears will flow down, out of your pity for him. Pray that God will enable you to witness the right thing to touch his heart, and pray that God will prepare him to receive your message; and when you have prayed, arise and go in search of him. When you find him, do not beat around the bush and try to lead up to the subject gradually, but tell him at once that you would like to see him alone. And when you are alone, tell him immediately that you are greatly interested in his soul and that you want to talk to him of what a wonderful Saviour you have. Tell him what Jesus is to you and what He does for you, and beg him to forsake his sins and give his heart to God. As you talk, pray in your heart all the time and confidently expect God to break the hard heart of the sinner before you. You will be astonished, if you are new at such work, how frequently God will soften men with the hardest hearts when you talk to them that way.

Just one other thing along this line. The Scripture says that he that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing bringing his sheaves with him. God will help you and give you a tender compassion such as Jesus had for the lost, if you will definitely seek Him for that tender love and compassion. Then as you go witnessing, God will give you sometimes tears, and when God gives tears if you will trust in God and not get trusting in the tears or anything of self, He will give you fruit for your labors.

If any pastor will patiently bring this truth, that God calls every one to be a soul-winner, before the minds of the saints and urge them to the consecration of all their powers to this blessed work of God, presenting their bodies as living sacrifices, which is their reasonable service, he can soon have a group who will go forth as personal workers seeking the lost. By keeping right on with this teaching and with these exhortations and these calls to consecration to soul-winning efforts, he can add from week to week to

the soul-winning group until the church will be actually on fire for the salvation of the lost, and a mighty revival will be on.

Such saints will reconsecrate their lives, cleanse their hands and purify their hearts that they may go without fear to the sinner, and without the possibility of bringing reproach on the work. Thus it will fall out, after a few weeks, that the saints will hardly know themselves, their lives will be so much richer and sweeter.

Of course everything should be superintended and regulated by the pastor or some one else to be placed in charge of these practical soul-winning activities. A list should be made of all the confessed sinners in the church territory, with their church preference, if any. This could be done by a considerable number of the saints spending a Sunday afternoon in calling on all the people in the church territory. Let the effort be to see every one in each house personally, and let him answer for himself whether he is living a real Christian life. A bad, rainy Sunday afternoon is the best because fewer people will be from home when you call. One thing that could be said profitably in interviewing the people would be, "We are planning a special series of prayer meetings for the lost of the territory, and we want to know who the lost are so we can pray for them by name."

Having this complete list of the sinners, with their church preferences, the leader of the soul-winners can separate out the cards of those who have no church preference or whose preference is for the church making the campaign. These then are the prospects, and they are to be intensively worked on, with much prayer and love. The details of the campaign would be worked out differently by different pastors, but, keeping in mind that every one must be brought to Christ if possible, an astonishing amount of good will result.

The saints will need meetings where they can pray together and make reports of their work, on blanks prepared for the purpose, and where the pastor can encourage and guide them in their great undertaking. Sunday nights they should bring their prospects with them to the church and get them to make public confession if they have been saved at home, or get them to go to the altar and get saved there.

I could have made this article far more interesting, and, to minds constituted as mine is, far more helpful, by putting in a liberal amount of stories of actual occurrences illustrating how others have made a success of such a plan as is here outlined, but the space demanded for such a treatment of the subject would have been prohibitive.

There I will meet with thee, and I will commune with thee from above the mercy seat. Ex. 25:22.

ARRIVED IN HONGKONG

A cable has been received from Hongkong stating that our brother and sister Clifford Morrison have arrived at Hongkong, and will be sailing for the States on October 5th.

Forthcoming Meetings

ST. LOUIS, MO.—Evangelist J. S. McConnell will begin a revival in Trinity Tabernacle Sept. 7, to continue indefinitely. Neighboring assemblies and pastors are invited to attend.—Fred Lohmann, pastor.

MINNEAPOLIS, MINN.—City-wide campaign with Gull Gospel Assembly just opened—Pastor F. J. Lindquist. House packed out so we expect to continue through September and October in rink, seating 3000.—Evangelist C. E. Roberts.

CHICAGO, ILL.—Evangelist Meyer Tan Ditter, the converted Jew, and wife, singing evangelists, will hold a campaign Sept. 8-25 in Full Gospel Tabernacle, 1665 N. Mozart, Cor. of Wabensia.—H. C. McKinney, pastor, 2438 N. New Castle Ave.

SEVENTEENTH ANNUAL CAMP MEETING OF THE SOUTHEASTERN DISTRICT COUNCIL will be held this year at Florala, Ala., Sept. 23 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.

WASHINGTON, D. C.—Evangelistic campaign and healing mission, conducted by Evangelist Harvey McAlister of Canada, at the Tabernacle, corner of North Capitol & K. Sts., from Sept. 16 to Oct. 9. Services: Sundays 10:45 a. m., 3:00 & 7:30 p. m. Evenings except Saturdays at 7:30 p. m. Afternoons Tuesdays & Fridays at 2:30. Pastors and friends from other states welcomed. A limited number of free rooms for ministers and reasonable rates for all will be ready. For further information address the pastor, Harry L. Collier, Vienna, Va.

TENTH ANNUAL CONVENTION OF THE ROCKY MOUNTAIN DISTRICT COUNCIL, embracing Colorado, Wyoming, and Utah, will convene in Denver, Colo., Oct. 11-14 inc. Ministers in this district are urged to be present, with two delegates from each church. The ministers and delegates will be furnished lodging in the homes of the saints. Meals will be served on the free-will offering plan. Assemblies should take an offering for the Council expenses and send same to secretary F. C. Woodworth, 1220 Orman Ave., Pueblo, Colo. The Christ's Ambassadors will have the afternoons of the 13th and 14th. Young people of the district should plan to be present for the young people's work. Location and speakers will be announced later. Any one desiring credentials send in at once for application form. For further information write, Pastor G. F. Fink, 1162 So. Race St., Denver, Colo., or J. Logan Stuart, 813 Laporte Ave., Ft. Collins, Colo.

FOREIGN MISSIONS CONTRIBUTIONS August 26 to 31, Inclusive

All personal offerings amount to \$3,079.78.

| | |
|-------|---|
| 1.00 | Assembly of God Savanna Okla |
| 1.10 | Sunday School Layove Wyo |
| 1.50 | Assembly Philadelphia Mo |
| 2.13 | Sunday School Fanshawe Okla |
| 2.20 | Pent'l Assembly Lincoln Mo |
| 3.00 | Assembly of God Apperson Okla |
| 3.00 | Bethel Tab Girls S S Class Lodi Calif |
| 3.01 | Assembly of God S S Picher Okla |
| 3.22 | Pent'l Assembly Lansing Mich |
| 3.39 | Assembly of God S S Scottsbluff Nebr |
| 3.75 | Pent'l S S St Petersburg Fla |
| 4.00 | Assembly of God West Eminence Mo |
| 4.75 | Birthday offering from Tillamook & Bay City S S in Oregon |
| 5.00 | Assembly Peniel Ohio |
| 5.00 | Pent'l Church Fallentimber Pa |
| 5.00 | Pent'l Assembly of God Highspire Pa |
| 6.00 | Assembly of God & S S Berger Texas |
| 6.91 | Full Gospel Assembly Minot N Dak |
| 7.00 | Brightmoor Pent'l Mission Detroit Mich |
| 8.00 | Sunday School Sunnyside Wash |
| 8.05 | Assembly of God Brookfield Mo |
| 8.50 | Sigsbee Assembly Emden Mo |
| 8.60 | Thompson Evangelistic Party Tampa Fla |
| 8.63 | Glad Tidings Tab St Charles Mo |
| 9.00 | Bethel Children Church West New York N Y |
| 10.00 | Full Gospel Assembly Glendora Calif |
| 10.00 | Assembly of God & S S Dorrance Kans |
| 10.00 | Full Gospel Tab Akron Ohio |
| 11.00 | Assembly of God S S Robinson Ill |
| 11.50 | Farmers' Mills Mission Carmel N Y |
| 11.89 | Assembly Granite City Ill |
| 14.55 | Bethel Tabernacle S S Modesto Calif |
| 15.16 | Young Peoples' Union Granite City Ill |
| 15.75 | Church of God Sayles Pa |
| 17.48 | First Pent'l Church York Pa |
| 18.00 | Mehida Pent'l Assembly Canaan N H |
| 22.65 | Assembly Live Oak Calif |
| 24.00 | United Pent'l Church Bridgeport Conn |
| 25.00 | Pent'l Assembly Witherbee N Y |

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| 25.00 | Four Square Gospel Tab Tampa Fla |
| 25.06 | Assembly Memphis Tenn |
| 30.00 | Glad Tidings Assembly Santa Cruz Calif |
| 34.61 | Rosen Hgts Assem of God Ch & S S Ft Worth Tex |
| 35.00 | Full Gospel Tab Tulsa Okla |
| 44.10 | Bethel Pent'l Assembly Juneau Alaska |
| 45.00 | Full Gospel Assembly Michigan City Ind |
| 46.85 | Full Gospel Assembly Margate N J |
| 47.00 | Pent'l Gospel Mission Millvale Pa |
| 50.00 | Bethesda Mission Richmond Va |
| 50.00 | Pent'l Bible Class Avoca Pa |
| 56.27 | Glad Tidings Assembly Sacramento Calif |
| 69.90 | Pent'l Tabernacle Tacoma Wash |
| 75.00 | Assembly of God Tulsa Okla |
| 81.60 | Christ Covenant Glad Tidings Assembly Chicago Ill |
| 100.00 | Assembly Jeannette Pa |
| 109.04 | Gospel Tabernacle San Diego Calif |
| 128.23 | Kansas Camp Meeting at Woodston Kans |
| 150.00 | Eastern District Council Camp Meeting |
| 156.38 | Interstate Camp Meeting at Eureka Springs Ark |
| 317.50 | Bethel Temple Los Angeles Calif |
| 980.30 | The Pent'l Church Cleveland Ohio |
| Total amount reported minus \$140.15 amount designated for expenses and given direct \$ 5,935.19 | |
| Amount previously reported 14,075.47 | |

| | |
|--|-------------|
| Total | \$20,010.66 |
| Minus adjustment in last week's report | 1.00 |
| Total for August | \$20,009.66 |

HOME MISSIONS CONTRIBUTIONS August 26 to 31, Inclusive

| | |
|----------------------------------|-----------------------------------|
| 3.00 | Pent'l Gospel Mission Millvale Pa |
| Total amount reported \$ 3.00 | |
| Amount previously reported 42.87 | |
| Total amount to date \$45.87 | |

OPEN FOR CALLS.—As evangelist or pastor. Have had experience in pastoral work.—Daniel C. Plake, Kime Mo.

OPEN FOR CALLS.—As evangelist. In fellowship with District Council.—Mrs. Nealie Feige, Rt. 2, Avinger, Texas, care A. J. Tyler.

OPEN FOR CALLS.—After 2½ years' pastorate at Ft. Collins, Colo., I am entering the evangelistic field, and am open for calls. I have been 12 years in this ministry, 3 of which I was district chairman.—J. Logan Stuart, 813 Laporte Ave., Fort Collins, Colo.

OPEN FOR CALLS.—As pastor. We have 2 boys 9 and 14, been in the work 14 years as evangelist and pastor. In fellowship with General Council.—Evangelists James and Nellie Cox, 304 Farnham St., Shenandoah, Ia.

TENT FOR SALE.—Good 30x60 tent with good side walls, 3 center poles, for \$125.—Mary L. Freas, 826 N. Wallace St., Indianapolis, Ind.

WORK WANTED.—In small Christian family near Assembly of God church through the winter months.—Ida M. Stebbins, Pardeeville, Wis.

LOST: Aug. 20, somewhere between Monett, Mo., and Cassville, Mo., a Bible case with my initials "H. N." on it. It contained my Bible and credentials, tracts and song books, also photo and name. Any one finding it, please return it to Haynie Nichols, Clarksville, Ark.

MIZE, KENTUCKY CAMP MEETING

Brother Hobart M. Halsey writes from Mize, Ky.: "Brother Lloyd Sappington and wife did the preaching, at our recently closed camp meeting in which souls were convicted and brought to the altar weeping their way through to God, while many others pressed forward in eager desire for prayer. This is a fine community to work in, as there are many hungry souls who want to find Jesus. We welcome any good minister in fellowship with the Council."

"The harvest truly is great but the laborers are few. Pray ye, therefore, the Lord of the harvest that he will send forth laborers into his harvest."

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 Specimen of type.

LES, 22. *His loaihsome death.*

there was never a son left him, save 'Je-hō'a-hāz, 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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Specimen of type.

GENESIS 10, 11

| | |
|--|----|
| 27 And Hā-dōr'-ām, and Ū-zāl, and Dik'-lāh, | th |
| 28 And Ō-bāl, and A-bim'-ā-ēl, and Shē'-bā, | on |
| 29 And Ō'-phir, and Hāv'-i-lāh, and Jō'-bāb; all these were the sons of Jōk'-tān. | 8 |
| 30 And their dwelling was from Mē'-shā, as thou goest unto Sē'-phār a mount of the east. | ab |
| 31 These are the sons of Shem, after their families, after their | fa |
| | le |
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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 Aār'on their father, as the LORD God of Is'ra-el had commanded him.

20 And the rest of the sons of Lē'vī were these: Of the sons of Ām'ram: 'Shū'ba-el: of the sons of Shū'ba-el; Jeh-dē'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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20 And the rest of the sons of Lē'vī were these: Of the sons of Ām'ram: 'Shū'ba-el: of the sons of Shū'ba-el; Jeh-dē'iah.

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20 And the rest of the sons of Lē'vī were these: Of the sons of Ām'ram: 'Shū'ba-el: of the sons of Shū'ba-el; Jeh-dē'iah.

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