

THE **P** NOT BY MIGHT, NOR BY POWER, BUT BY MY SPIRIT, SAITH THE LORD

PENTECOSTAL EVANGEL

THY TESTIMONIES ALSO ARE MY DELIGHT AND MY COUNSELLORS



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For Jonathan's Sake

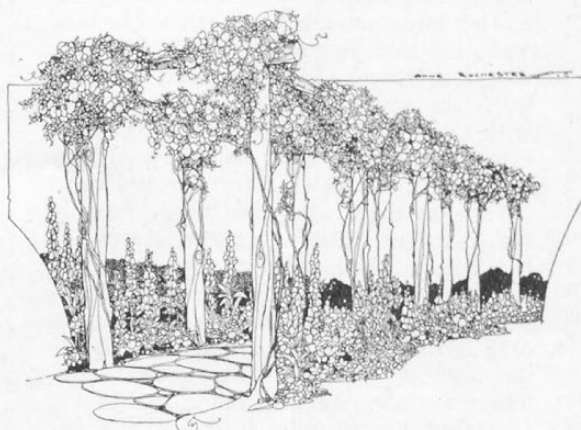
By Carrie Judd Montgomery

"And David said, Is there yet any that is left of the house of Saul, that I may show him kindness for Jonathan's sake?" 2 Sam. 9:1.

How sweet and tender is this loving inquiry of King David! The house of Saul was the house of his enemy. Yet for Jonathan's sake he desires to show kindness to any who are left of Saul's household. The love between David and Jonathan is one of the most beautiful things recorded in the Bible. Jonathan knew that David was ordained of God to sit upon the very throne which he naturally would have occupied, but the generous, loving heart of Jonathan had within it no jealousy. He accepted this as God's appointment and was delighted with it. We read in 1 Samuel 18:1, "The soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul."

Again we read in 1 Samuel 19:2, "Jonathan, Saul's son, delighted much in David." And after his death, David mourns for him in these words: "I am distressed for thee, my brother Jonathan; very pleasant hast thou been unto me; thy love to me was wonderful, passing the love of women." 2 Sam. 1:26. Not only had the covenant been between Jonathan and David, but Jonathan had said: "Thou shalt not only while yet I live show me the kindness of the Lord that I die not, but also thou shalt not cut off thy kindness from my house forever."

In accordance with this covenant David remembers to inquire concerning the seed of Jonathan, that he may show him kindness "for Jonathan's sake." As we read this beautiful story, how



"A Fragrant Garden"

God leaves no bitter place within thy life,
If there—'tis all because of thine own strife
And inward chafing 'gainst His holy will;
If thou hadst held thee yielded, still,
There would have been no galling sore,
Ere long no yoke to weight thee more;
But thine afflictions would a ballast proved
As heavenward thy barque serenely moved.

God leaves no bitter place within thy life—
Reproach Him not nor murmur at the knife
Which prunes the fruitless branches clean
and bare,
All ready for a fruitfulness most rare;
He gives the cross—a glory new to show
Within thee as thou fearlessly dost go;
Nothing He gives but from a loving heart,
Trust Him and yield—here ends all bitter
smart.

No bitter place within thy life God leaves,
'Tis self and unforgiving pride that grieves;
The wound God makes doth ever fully heal
Until no scar remains for man to feel.
If we submit to cleansing of His love,
We know the perfect healing from above;
And where there else would be a bitter
waste
God makes a fragrant garden by His
grace.

—Alice Reynolds Flower.

sweetly does it bring to us in type the love of God to us through His dear Son. Even while we were enemies, before we were reconciled, His heart was full of loving purposes for Jesus' sake, and now that we are reconciled by the death of His Son, "how much more being reconciled we shall be saved by His life." Rom. 5:10.

In answer to the king's call, a servant of the house of Saul named Ziba came before him, and the king said, "Is there not yet any of the house of Saul, that I may show the kindness of God unto him?" It was not merely the kindness of David, but "the kindness of God," infinitely more than the kindness which might spring from any human impulse, that he wanted to show unto the house of Saul. Ziba answered the king, "Jonathan hath yet a son which is lame on his feet." We read in 2 Sam. 4:4 how this lameness had been brought about; the little boy was about five years old "when the tidings came of Saul and Jonathan out of Jezreel, and his nurse took him up and fled; and it came to pass, as she made haste to flee, that he fell, and became lame. And his name was Mephibosheth."

It is interesting to notice the meaning of this name, "destroying shame." Poor Mephibosheth, bearing the reproach of Saul's sin and defeat, and with his poor crippled body he must have felt the shame which he expressed outwardly when called into David's presence. He bowed himself and said, "What is thy servant that thou shouldst look upon such a dead dog as I am?" How thoroughly David's loving kindness destroyed

(Continued on Page Eleven)

"Cast Into the Lake of Fire"

Virgil R. Jackson at the Central Assembly, Springfield, Missouri

"And whosoever was not found written in the book of life was cast into the lake of fire." Rev. 20:15.

Tonight as I attempt to speak upon the subject of Hell, I speak upon it with reluctance, and with pain. I never spoke upon the subject in my life but what I felt the subject, felt my message, felt the truth that there is a hell and that men are lost if they do not know Jesus.

I would rather speak on an unpleasant truth and please God and help mankind, than to preach a pleasant error and please humanity. Wouldn't you? If there were not a hell, we should not have had to have a Saviour to come and die. But there is a hell, and Jesus is the only remedy for sin, and the only One who can save fallen mankind and keep them from going there.

Open your heart and ask God to show you whether your name is written in heaven. I am much concerned about my own name's being written there. I meet a lot of folks who think it is so wonderful to get their name in the newspaper. If they can get it on the front page or the back page, and get their picture in once in awhile, they think they are social climbers. Oh, how good it is to have your name in the book of life; how good it is to have your name in heaven. Whosoever has not his name written in the book of life will find his portion in the lake of fire.

A lot of folks are saying, "I don't believe there is a hell." There is one anyhow. There is a hell. A man came to my home and was sitting and talking. He said, "All the old-fashioned preachers have passed on, and the new-fashioned preachers have about decided that there is no hell these days. They have learned better." I said, "Brother, even though some of the new-fashioned preachers are not preaching it, the Bible has not changed, heaven has not changed, God has not changed, and hell has not changed, only that 'hell has enlarged itself.'" Isa. 5:14. There is a hell.

I meet a lot of folk who say, "Well, if God is love, He will not send anybody to hell." Did you ever hear anybody say that? You have.

Let me tell you something. God is love, and it is because God is love that there is a hell tonight. If God should let every old sinner, every unbeliever, every liar, thief, and drunkard into heaven, heaven would be hell in five minutes.

I tell you there is a hell, and this proves to me that God is just.

There is the necessity of men and women's having the fear of God in their lives. I feel a little bit like Sam Jones did one time. Sam Jones said that if there were no hell, he would give twenty-five dollars to start one. I feel that way, too. Some men are so wicked, some women are so wicked, that there must be a place for them. May God stir us and help us to realize that Jesus Christ hung on the cross, that He bled and died that you and I might not have to go to this awful place, but that we might be saved from sin, enjoy a walk with God in this world, and at last, when eternity opens its arms to receive us, we can go to be with God forever and ever.

It is in the Book, and there are only two places in which to spend eternity—heaven and hell. There are only two classes of people in this tent tonight—saved people and lost people. There are only two roads spoken of in the Bible—the narrow road and the broad road. There is only one way home to heaven. It is not the church; it is not the denomination, but Jesus declared it when He said, "I am the way, I am the truth, I am the life."

Friends, Jesus never came into this world to show men and women how to get to heaven. He declared, "I am the way." Oh, He is not the way-shower; He is the life-giver. He is the Saviour from sin, blessed be His name forever! And so I beseech you in Jesus' name, lean toward Christ tonight and let Him save you by the power of His blood.

Hell—that's a terrible word, isn't it? It is an awful thing to think about a soul's being lost eternally, *eternally*. Eternally, forever, everlasting! Such words as that are enough to cause a hardened soul to turn away from sin and seek God. There is enough contained in the word eternity, if you look at it long enough, to make you desire to change your life.

I was preaching in a certain place and one night when the altar call was given I saw conviction all over a young lady's face. I went to her and said, "God is dealing with you." She said, "I know He is." She said, "I am not going." I said, "Sister, did you ever stop to think about what it means to be lost, lost, lost, lost . . . ?" She said, "No sir, I refuse to think on such a subject." I said, "How in the world do you get around it?" She said, "When

I begin to think about being lost and meeting God in my sins, I just push that out of my mind. I entertain some silly, frivolous foolishness."

Some people laugh off the convicting power of God. I have seen people get right up out of a Holy Ghost meeting, light a cigarette, and thus put away the voice of God.

If God shows you you are lost, that may be all the feeling you will have until you wake up in hell. In the day we are living in, the Holy Ghost is fulfilling His mission outside the church and in the church. People on the streets and people in the hamlets and people in the country everywhere are talking about something's going to happen, aren't they? There seems to be a voice speaking to humanity everywhere, and the poor lost man as he stands at his grind every day says, "I don't know what is going to happen, but something is going to happen." That knowledge which is stirring within you, which causes you to realize that something is going to happen, is of God. It is God's faithfulness to humanity today to keep them from being lost. And I say to you that something is about to happen to the old, wicked, tired, cursed world. *Something is about to happen.* But the mercy doors of Christ are still open, hallelujah. We can still come into the presence of God and be saved, be washed in His blood; we can have our names written in glory and get ready to escape the things that are coming upon the world.

One time I was preaching in Colorado. Some one asked me if I would like to drive over to Canon City, Colorado, and visit the penitentiary. I thought I should like to go and see the place.

When I was there the usher was showing me all through the penitentiary and telling me all about it. He said, "I judge you are a minister." I said, "Yes." He said, "I'm going to show you the worst thing we have today. Do you want to see it?" I said, "I'll look at it if you will let me see it." So we went all through the penitentiary and as we were just about to go through the last corridor, he said, "Now then, I am going to show you the lifers, the men and women that are in this penitentiary who can never, never, never be loosed." We walked up to a little cell and there was a nice-looking man about forty years old, bright of eye, stripes running around him, walking backwards and forwards like a lion in a cage. I thought I would just tell him about Jesus. When I spoke he would not listen. He just walked back and forth and the usher said to me, "That poor man walks that way by the hour. When he gets tired he falls over and rests on his little bed and then gets up and does the same thing over again."

I said in my heart, "O God, what is it? What is wrong with the man?" And a voice came to my soul, "This man's sins have caught up with him. This man's sins—he remembers them. Those sins that once he was tasting, thinking they were sweet, now he has nothing but the memory." That is what it is in a penitentiary. Men and women are filled with memory, memory, memory, and remorse.

But as I looked at the man I said, "God, some day he will fall over and die in that place, that will be the end of that man. He will be taken out and buried. That will be the end of his existence in this world." But oh, when we look at the other penitentiary of eternal damnation that never ends, and millions and millions and millions multiplied by billions of years roll on—that is why this Pentecostal boy is devoting his life to preaching this old, rugged gospel, to keep men and women from going to hell.

You don't need to go, men; you don't need to be lost, women. You don't need to be a lost soul. Jesus lives tonight. Jesus is alive. Jesus has power to save, Jesus has power to liberate you. Jesus has power to wash you and to keep you clean.

Let me ask you, is your name written in heaven? Are you saved? Is it not serious when souls are going to eternity either saved or lost?

You say, "Preacher, I never expect to be lost." Of course you don't. Let me ask you a question. Do you know that every soul in hell tonight expected to be saved some day, but did not? While I am speaking I am holding a watch in my hand, and it is ticking away the moments. Records show that on an average seven or eight souls every second drop into eternity. I do not know who are saved of those seven or eight. But I have read this old Book and I have found out that unless their names are written in the book of life, they are lost.

Oh, you say, "Brother Jackson, I hope mine is. I trust it is. I have been trying to live so as to make . . ." Friends, I want to tell you, you do not get to heaven because you do certain deeds or leave certain things undone; you get to heaven because Jesus comes into your life and saves you from sin, fills your heart with victory, and His Spirit keeps you clean and washed and gloriously blessed. Salvation is not by works; it is through the blood of the Son of the living God.

The story is told of a little bird that came every 1,000 years and took a mouthful of earth and carried it away to a yonder world. Once every 1,000 years he came and took a mouthful from the big mountains and plains and the

cities and the oceans and the rivers, and it says that after the bird had carried away everything eternity had just begun. Eternity!

Some people who claim to be Christians are more concerned about their home on earth than they are about their home in heaven. Some people who claim to know God are more concerned about making money in this world than they are about laying up treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. May God stir us up, help us to realize that this is a day of reaping. The harvest is ripe, and there is a great oncoming judgment.

The same Jesus who told us of the beauties and the bliss of heaven told us of the awfulness of hell, did He not? That same Jesus who said, "Shall go into everlasting happiness," also said, "Shall go away into everlasting punishment." Let us come face to face with it.

You want power over a habit that binds you. Christ lives to give you victory over it. He lives to keep you and save you from awful sins that are prevailing everywhere. The blood of Jesus Christ can cleanse the vilest sinner, and the Holy Ghost is able to keep that person clean.

Hell—the penitentiary, the place of memory. People hear unpleasant things that they remember, don't they? You remember how you have had unpleasant things brought to your mind, and you have tried to get rid of them. In eternity tonight I believe that men and women remember the gospel story that they spurned and said, "Not tonight; some other time, some other day when I feel more like it. When the family is grown up and the children have been educated, then I will become a Christian." That is the remark that people make so often. Sinner, if your name is not written in heaven tonight, then you have but one heartbeat between you and eternal damnation. That is all. One heartbeat.

You say, "I am not afraid to go into eternity." I heard a woman say not long ago, "I am not saved, but I am not afraid to die." People have heard the gospel and have chosen the devilish things of the world, until I fear that God has just about left them. You had *better* fear eternity if your name is not written in heaven.

You say, "I don't feel anything about it." It does not make any difference whether you feel or not. The Bible says so. I believe the end of the age is about here. I believe with all my heart there are people in this service who will callos their heart, take the bit in their mouth like a stubborn mule, and go away from the presence of God and say, "I don't want God. Don't bother me," and

God will leave them alone until the judgment comes.

A young woman was in a Pentecostal meeting, and God was working in that meeting. She was proud of having always belonged to a church. Do not be proud that you just belong to a church and have your name on an old musty church record. In that meeting the preacher was speaking on the old text, "Ye must be born again." At the close of the service some one touched her on the shoulder and said, "Lady, don't you know that you have to be saved? You know, you must not go into eternity without being born again." She threw back her shoulders and stuck her nose in the air and said, "I'll show that preacher that I can go to heaven and never be born again." Two weeks from that night she had passed into eternity, and as far as men know, she received no more chance to be born again. The Bible says you positively must be born of the Spirit of God if you ever expect to escape the place I am preaching about.

In the book of Hebrews we are asked the question, "How shall we escape, if we neglect so great salvation?" The question answers itself. There is no escape. Positively no escape. Don't let the devil tell you any different, either. There is no escape for the individual who neglects the salvation of Jesus Christ in the soul.

"And whosoever was not found written in the book of life was cast into the lake of fire." Whosoever. The preacher, the one who sits in the pew, the worker in the church, the moral man who says, "I don't smoke, I don't swear, I don't drink, I live respectably"—but whose name is not written in heaven. Oh, whosoever, whosoever—you, and you, and you, and you—everybody whose name is not written in the book of life. Moneyed man, you cannot squeeze into heaven with thousands of dollars. Heaven is bought with blood, bought with the Saviour's blood, paid for, glory to God, with the heart's blood of the Son of God. And He stands tonight and says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls."

Sufficient

Do not look forward to what may happen tomorrow; the same everlasting Father who cares for you today, will take care of you tomorrow, and every day.—Francis de Sales.

Sin may be sugar-coated, but there's a lot of bitterness under the thin coat.

"Not By . . . But By"

F. M. Bellsmith

Twenty-five years ago the writer came in contact with Pentecost for the first time. He was then a Methodist pastor in Winnipeg, Canada, and a Fundamentalist. He had sometimes wondered why the power of the Spirit as recorded in Acts was not in evidence in these days. Thus he had an open mind, and when for the first time he heard people speak in tongues, it did not occur to him to doubt the reality of the experience. The same was true regarding Divine Healing; in fact, about that time his wife had a serious illness, and he believed that prayer had much to do with her recovery. However in 1914, he removed to Toronto and later became a chaplain in the army, and did not come in touch with Pentecost again for a number of years.

In those early years of the movement and later, some ten years ago, when he himself received the Baptism in the Holy Spirit, one thing that greatly impressed him was the spontaneous movement of the Spirit in the meetings, both in singing and in praise and in prayer. There was nothing cut and dried; there were no set programs; and there was no attempt on the part of leaders to work up the feelings of the people.

During recent years in some places, the writer has been conscious of a falling away in this regard. Formerly the people knelt to pray before a meeting, or else spontaneous singing would break out, whereas now the people gossip. Their talk may be innocent enough, but it seems a poor substitute for the deep spirit of worship which formerly prevailed. It has been observed in some large assemblies that before the pastor or evangelist ascends the platform to begin the meeting, a hum of conversation can be heard throughout the building.

The writer has desired to see recovered that touch of spontaneity which has departed. On one occasion when conducting the communion in a large church, while the elements were being distributed by the elders he said: "If any one feels led to start a chorus—" when instantly one of the elders turned and pointed to the pianist indicating that all singing must be under her direction. The writer may be wrong, and if so, would gladly be set right, but he feels that something very fine and truly of the Spirit has been lost.

Our brother Donald Gee, in one of his books, says the leader of a Pentecostal

meeting ought to impress his personality on the congregation as lightly as possible. But it has been observed that the most popular and apparently successful evangelists and pastors are the ones who impress their personalities most upon the people. What is wrong here? The answer to the question is not far to seek. It is that for utter dependence on the Holy Spirit, men are substituting human power. The key verse in this regard is Zechariah 4:6, "Not by might, nor by power, but by my spirit, saith the Lord of hosts." The contrast in this verse between "not by" and "but by" is to be noted. Our true source of power is not man and his money and his methods, but the Holy Spirit of God.

The effort to win outsiders and to draw them into our assemblies by the attractiveness of big programs in which the entertainment element is prominent may be outwardly successful, but it hampers rather than helps the Spirit in His work. Success in drawing large crowds and winning converts is not the true criterion. Romanists are making converts to their church, so are Mormons, so are Christian Scientists, so are Spiritualists; and if a cultured Mohammedan missionary came along with a choir of Arab singers and players, he would attract large crowds and doubtless win converts. It is not difficult to gather crowds by purely human methods, and success in doing so is not sufficient proof that God is in the midst. Some evangelists have been seemingly successful who were found to be living double lives. This high-pressure-salesmanship method is a

poor substitute for the Spirit, and the writer feels it ought to be abandoned as not being Pentecostal.

Moreover, the constant effort by many evangelists and pastors to work up the feelings of the people seems to the writer to be un-Pentecostal. It cannot be denied that fleshly feelings can be stirred by purely human influences, and that many people will join in and become happy in doing so. It often happens that people, good people, will go away from a meeting where the atmosphere has been manufactured and say what a wonderful time they have had and how the power fell, when the truth is, it was a fleshly meeting from beginning to end.

The Romanists and high Anglicans design their churches and services to produce a sense of reverence and awe in people. They succeed. The æsthetic is akin to the artistic. Men and women who regularly attend such highly ritualistic services are moved by them as by listening to beautiful music or looking at a beautiful picture. But this does not bring about a moral and spiritual transformation. The same people go out from such services as worldly minded as they went in.

The fleshly meeting in Pentecost has no more effect on the moral life or the spiritual life than the ritualistic services. People go out from such meetings feeling happy but no better than they went in. If they are selfish, they continue to be so; if they are given to talebearing, they keep on being talebearers; if they are worldly or semi-worldly, they go out unchanged except to be more confirmed in their ways. Why should they separate completely from the world? Did not God bless them in the meeting? Whereas God did not bless them at all. They were simply stirred in their fleshly feelings by the strong personality of the evangelist or pastor and the "hip-hurrah" style of the meeting. Moreover let it be said that this stirring of the feelings by other means than by the Spirit is dangerous and has led to moral disasters.

In the mind of the writer, there is one true way and only one, and that is as Zechariah said, "By my spirit, saith the Lord of hosts."

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THE WONDERFUL WORD

A SERMON IN MINIATURE

"HENCEFORTH"

1. *Henceforth we reckon ourselves dead to sin.* "Our old man (was, R. V.) crucified with Him . . . that henceforth we should not serve sin." Rom. 6:6.

2. *Henceforth we live a new life.* "He died for all, that they which live should not henceforth live unto themselves, but unto Him." 2 Cor. 5:15.

3. *Henceforth we forget our former self.* "Henceforth know we no man after the flesh . . . old things are passed away." 2 Cor. 5:16, 17.

4. *Henceforth we are established in the*

truth. "We henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine." Eph. 4:14.

5. *Henceforth we have fellowship with Christ.* "Henceforth I call you . . . friends." John 15:5.

6. *Henceforth we are called to soul-winning.* "From henceforth thou shalt catch men unto life. Luke 5:10, Syriac.

7. *Henceforth we are assured of heavenly reward.* "Henceforth there is laid up for me a crown." 2 Tim. 4:8.

THE FAMILY ALTAR

PRISONERS

When I saw one day a printed prayer to be handed to converted men and women confined in jails and penitentiaries, I thought of the multitudes of God's children who are unhappily situated. Perhaps they are unequally yoked together in marriage, engaged in some calling hateful to them, or compelled to live in a place or in a style that they find unpleasant. Like the men behind steel bars they do not know how to get free.

As I thought sadly of these suffering brethren of mine, it seemed to me the prayer written for persons behind bars would be a fine prayer for them to pray also. This is the "Prisoner's Prayer":

"Lord, make and keep me free from every evil habit. I will do all I can to break their power over me. Make me to hate impure thoughts and unclean words. Enable me to really love everybody. Let me see the great beauty there is in everything God made. Make my face shine with the great peace and joy in my heart. Through my gentle ways and kind words make the sinners about me want the peace You give me. Put into my mouth wise words to guide inquiring sinners, to Jesus. Make me the light of life to many in this place. Use me this day and every day to do what You want done.

"I give You my self, my mind, my body, and all I have. Keep me here as long as You need me here. When I am so completely free from my bad habits and evil thoughts that they can never again overcome me, and when I can do more for You outside than in here, open the prison doors and let me out. I love You and You love me. Fill me full of Thyself, and make me happy and contented here or anywhere You may put me. I come to You by the direction of Jesus who gave His life for me on the Cross, because He loves me so."

The prisoners are urged to pray this prayer three times every day, morning, noon, and night. It seems to me if the reader would cut out this "Prisoner's Prayer" and paste it on a card so it could be preserved, and

pray it every day as a part of the prayer to be offered at family worship, it would help those who are in hard places to be therein content.—C. E. R.

THE BIBLE ON THE GRAMAPHONE

In commemoration of the fourth centenary of the Reformation a "talking Bible for the Blind" is being prepared on gramophone records, Mr. Stuart Hibbard, the British Broadcasting Company announcer, being the reader. The Gospels, the Acts of the Apostles, and the Epistle to the Ephesians have already been recorded, but the whole Bible will take a year or two to complete. The special records, playing for twenty-five minutes on each side, give a whole Gospel on three records.

THE WAY OF SALVATION

THE TESTIMONY OF A GREAT AFRICAN MISSIONARY

I am thinking of a quiet Sunday night in the month of May. The scene is the Scotch village of Gourrock, on the Clyde, and a humble little meeting-place with whitewashed walls all covered over with gospel texts.

The meeting that night was a small one, and I was there for the first time. I was indeed anxious to be saved. For two long weeks God had been convicting me of sin, and oh! my misery was intense. Eternity in all its horror to me a Christless soul was looming ahead—a terrible reality. My sore distress was at the thought of meeting God. During those two weeks I had got a glimpse of what a sinner I was, and this Sunday night found me at my very worst.

A working man that night told the simple story of a Saviour's love, but the close of his address found me, as at the beginning, still dreading the wrath of God. I seemed riveted to my seat and could not rise when the meeting dismissed. I waited on, until someone came to point me Christwards. For a long time we talked together, but I seemed chained with doubts. Never did I realize before how thoroughly I was Satan's captive. Great volumes of doubt rushed into my soul.

We had talked for nearly an hour when

one dear man of God, taking a lead pencil from his pocket, stooped down and drew on the floor a thick black line between the door and where I stood. Then rising, he deliberately said, "Dan, you won't step over that line until you have trusted Christ."

Everything seemed too terribly real to me that moment: heaven and hell; Christ and the world. I must make a choice. It pressed upon me that by my doubts I was making God a liar, and that if I crossed that line a Christ-rejector perhaps God might call me to judgment that hour. For several moments we lingered, I in the balances between life and death, they pressing me to accept Christ. At twenty minutes past ten o'clock, by grace, I crossed the line—a saved man.—Dan Crawford.

THE PRAYER LIFE

PROMOTING MISSIONS

A certain Chinese was an earnest Christian. He longed that the people of his town should learn of Jesus, but he, a small, stooped man with teeth out, partly deaf and of stammering speech, was not able to reach them.

However, he did what he could—he prayed. For almost a year he cried, "God, send a foreign missionary and Bible teachers to this town." Tempted to be discouraged, yet he continued to pray and did not faint. And the Lord answered. The workers came.

Then he prayed, "Lord, bring the townsfolk out to hear the message of Jesus." God answered, and the people came in crowds. In fact, the meeting-place proved too small, and no building could be found large enough.

So the Chinese brother once more prayed to the all-sufficient One. And He who had sent the workers and had brought the crowds also provided a meeting-place. The townspeople themselves bought a tent, seats, lights, and all that was needed.

Likewise in our own land saints have become burdened for their town, have prayed for God to open a Full Gospel work, and in answer have seen a home missionary effort launched. In other cases they have interceded for foreign lands and in answer the gospel message has penetrated many a new tribe and darkened heart.

Think you that such ministry goes unrewarded, that the faithful prayer-warrior will be one whit behind the pioneer missionary? Our Chinese brother, as an earnest of his reward, saw among the many converts his own aged mother.

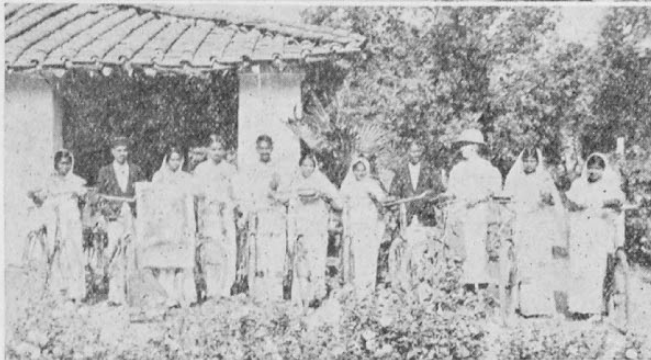
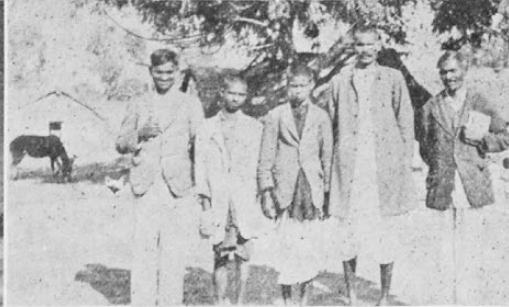
It is true that men, money and methods are important considerations in missionary progress. But prayer ranks first. Jesus prayed for those that God would give Him out of every nation. And He says to us, "Pray ye therefore the Lord of the harvest, that He would send forth laborers into His harvest." Are you doing all you can? You can pray—are you praying? Let us not fail to touch the Throne of Grace every day on behalf of home and foreign missions.

WORLDLY PROGRAMS MOST POPULAR

Revelation reports a census of ten million women to determine the six favorite radio programs. Not one of the six chosen was a religious program.

THE GOSPEL IN FOREIGN LANDS

SEND ALL OFFERINGS TO NOEL PERKIN—336 WEST PACIFIC ST.—SPRINGFIELD—MISSOURI



Glimpses of our Workers at Sharannagar Mission, North India

Upper left—Mrs. E. B. Harvey with the Bible women and the lady teachers of the school. About one hundred and fifty children, mostly boys, are receiving education with Christian training in this mission school. Right—First converts from among the sweepers caste at Colonelganj. Gideon and

Girja Dayal (at each end) are being wonderfully used of the Lord in preaching the gospel. Lower left—Miss Mollie Baird with the evangelists and Bible women of Sharannagar Mission, about to leave on their bicycles with picture rolls and other gospel literature, for a day of witnessing and teaching in the villages. Lower right—Nanku, the leader of the depressed classes of Colonelganj who took his stand for Christ. He is now working for the Lord and receiving instruction daily to prepare for further service.

and boys were able to bring back enough to last a few days.

Will Christians in America Help?

"We are in a desperate situation with not one cent of money to help ourselves or any one else. Houses will have to be repaired as soon as the water goes down or they will fall."

The above paragraphs have been quoted from Mrs. Harvey's letter to give our Evangel family the facts of this great crisis time at one of our largest mission stations in North India. We are confident that our friends who have given so generously in the past when special needs have arisen, will respond to this emergency and will help our missionaries in this time of special need as the Lord enables them.

Offerings for this purpose should be clearly designated "To help Mrs. Harvey rebuild the mission" and sent to The Foreign Missions Department, 336 West Pacific Street, Springfield, Missouri. We trust that together we shall all pray that the Lord will provide for the mission materially and also protect the Indian Christians and the missionaries from harm and illness during these trying days.

A NARROW ESCAPE

The following incident is related by Mrs. John M. Lewis, confirming once more the watchful care of the Father over those who are laboring for Him in foreign lands:

"A short time ago I was sitting alone typing till quite late, trying to get a little work done at night since the days are too warm to get much done. While I am alone at the station I have one of the Indian lady teachers sleep near me. We sleep outdoors because of the extreme heat at this

Calamity Strikes Sharannagar Mission

Record Floods Damage Buildings; Lives Endangered
Immediate Help Needed

An S. O. S. letter has just come to us by air mail from Mrs. E. B. Harvey, superintendent of our mission at Nawabganj, North India, bringing the news of their awful plight as Sharannagar Mission stands surrounded by rising flood waters, and the missionaries seek to provide safety and a measure of comfort for their two hundred Christians and school children. Mrs. Harvey writes:

"The lake and the river have joined, surrounding us completely, and extending for many miles. The water is flowing over one section of our cemetery and is knee-deep in some of the houses. We have had to bring a number of our Christian families here to the mission compound because their houses were falling in. We have people crowded into every available space here and now some of the buildings on the compound are falling in and have to be vacated.

Boys Moved to Safety

"Last night we were called out to look at some of the buildings which were becoming unsafe and found that walls of the boarding school were cracked and the roof was sagging. Late in the night we had to clear all the boys out and find room for them in another building; even this one may not stand long as it is beginning to crack. Another building may fall any time. Our own living quarters are still safe, although leaking badly.

Concern Felt for Villages

"The flood started near Colonelganj, where the Lord has been so wonderfully working recently, and in a little while some of the Christians were entirely cut off from the town by a rushing river. We sent two workers from here with an offering which had been gathered for them. Nanku is there to look after them, and we trust they will be protected. The town of Colonelganj is practically all destroyed—houses, fields, and everything. The Christians have taken shelter in box cars and have been given a little grain to sustain them for a few days. Girja Dayal and other workers we sent to help Colonelganj returned home with great difficulty and are ill from exposure, being in the rain for several days and having to wade in water waist deep to get through at all.

"To add to their trials, last night as they were lying on a station platform a cobra crawled under their bedding and wrapped itself around Mrs. Dayal's leg. She cried out to God to protect her and shook the thing off without being bitten by it. This is nothing short of a miracle.

"For miles every village has been washed away. There will be no rice in these parts, corn is gone, and what we will be able to get will be too high to buy. I borrowed some money and sent to the bazar for grain just before the bridge went out. The men

time. I went to the door to see if she had come over and gone to bed. As I opened the door a big, fat snake fell on my head. Fortunately, I had my head tilted to the side which caused the snake to slide off, falling on the tips of my shoes. When it fell on my head it could have wrapped itself around my neck, or it could have slipped inside my clothing. If it had bitten me on the head (which only the Lord kept it from doing) the poison would have gone to my brain immediately, rendering me unconscious.

"I remembered that a snake will not move if a light is placed beside it, so I quickly put my lantern by the screen door and took my flashlight and ran out the back door calling for help. Two natives came with big clubs and killed it. They said it was one of the most deadly poisonous snakes.

"You may understand the peculiar feeling I have when I open a door now. Each night when I go out to bed I open an umbrella in the house and hold it over me as I go through that door—but first I look inside the umbrella.

"No doubt that evening some one was praying for me, and I am sure that it was a very narrow escape and proof of divine protection."

NO WATER?

During this hot summer weather especially we are all very grateful for frequent refreshing drinks of water. But were our one source of water to fail (like the one old well at the Latin American Bible Institute where the need is multiplied by the number of students in the school) we

RETURNING TO SOUTH AFRICA

We are glad to announce that Ada Reitz has been appointed by our Missions Committee to return to South Africa where she has already labored for a number of years in missionary work.

Those desiring to send farewell messages to Miss Reitz may address them in care of the S. S. Washington of the United States Lines, sailing September 21, Pier 59, North River, foot of West 19th Street, New York City.



Ada Reitz

should realize keenly how much we depend on water. The river is a mile away, and besides it is not fit for drinking. Then, too, water is needed for washing, for the chickens, and for the crops which are burning up through lack of water. And what in case of fire?

It is doubtful that the school can get through another year with just the one old well, yet it will take about \$400.00 for the two new wells which are needed, and only a few dollars are on hand for this purpose.

Help us pray! And what would God have you do for the new wells? When sending in your contribution kindly state that it is for the wells at the Latin American Bible Institute, Saspamco, Texas.

ARE WE BLIND ALSO?

John L. Franklin, Nicaragua

It was during the time of a pilgrimage to an idol sanctuary, when thousands were traveling from afar, that we mingled among the crowds, observing them and studying their sad faces. It was then that we saw a strange sight—two men, poorly dressed, making their way slowly along the road with much difficulty, feeling the way with long sticks. **They Were Blind!** Each was carrying a large, heavy pack on his back, containing food, water, a blanket and a few other possessions.

"From whence cometh and whither goest?" we asked. Turning to us their sightless eyes they replied, "Our town lies about 200 miles to the west. We are going to see El Senor De Esquipulas," (which being translated means, The Lord of Esquipulas.) "We have been several days on the road and there is still a hundred miles to go."

"The Lord," as they called their idol god, awaited them at the end of the painful journey, but upon arriving at last, they would not be able to see their god, for they were blind. They were making the journey as thousands of others as an atonement for their sins. Poor blind souls!

"And Jesus said, . . . I am come into this world that they which see not, might see . . . And some of the Pharisees . . . said unto him, Are we blind also?" John 9:39, 40.

These two men were physically blind to the light of day. Many people are blind to the light of God, "having their understanding darkened because of the blindness of their heart," and some are blind to duty and opportunity. It is the blindness of these last—those who profess to be Christians, who sit idly by with closed eyes while multitudes are perishing in a Christless night that is such a tragedy.

Is Our Vision Clear?

"Are we blind also?" Do we see souls as Jesus saw them? The sight of lost souls must have been very painful to our Lord. He saw them as sheep without a shepherd, and had compassion on them. He was touched by the feeling of our infirmities. He carried continually the burden of souls upon Him. Then, finally the night came when the burden was crushing Him. There was no place for needed rest. He must move away from the sleeping city and pray. Deep anguish weighed down His heart.



Blind! feeling their way along the weary road to the shrine "to see" their idol god.

"And coming to a place which was named Gethsemane he saith to his disciples, Sit ye here while I shall pray. And he taketh with him Peter, James and John, and began to be sore amazed, and to be very heavy; and saith unto them, My soul is exceeding sorrowful unto death: tarry ye here and watch. And he went forward a little and fell on the ground and being in agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down on the ground."

Do we ask, "Why this agony in the Garden? Why a bleeding heart?" Ah! it was all because He saw eternal souls under Satan's power—souls in sin, lost to Him—**Perishing!** Yes, it was the vision of souls that moved Him that night! He had come to "give his life a ransom for many."

But our Master was disappointed! Another sorrow was added to His already too heavy burden. He had asked His disciples to pray with Him, and had said, "Tarry ye here and watch," but, "when He rose up from prayer, and was come to His disciples, He found them sleeping, and said unto them, Why sleep ye, could ye not watch with me one hour?" He looked for the tear-stained face of an intercessor, but found only heavy eyes instead. It would seem that Jesus is still saying to His disciples, His beloved children, "Why sleep ye?" "Stir ye, my children, awaken to prayer. Watch and pray lest ye enter into temptation."

"Are we blind also?" Is this the reason for our prayerlessness? Is this the reason for the Church's little giving to the work of the Lord? Is this the reason that millions are still lost? And can we go along unmindful of these things and without any burden? God forbid! May God stir our hearts and anoint our eyes to see!

THE SUNDAY SCHOOL LESSON

The Death of Saul

Lesson for September 25. Lesson Text:
1 Samuel 31.

The *Adult Quarterly* gives a little review of the life of King Saul. We quote: "The record of the beginning of Saul's reign reveals a noble and lovable character. Humility, modesty, self-restraint, courage, and generosity mark his attitude and actions. The first year of his reign was the happiest. Saul's beginnings suggest the following lessons: that a man may experience divine influence and yet fling it away; that much goodness may exist side by side with deep-seated evil; that seeds of evil may lurk in the fairest character; that not the possession of, but continuance in, goodness makes a man good."

Self-Indulgence Leads to Self-Destruction. By this we do not mean that all self-indulgent people commit suicide, although suicide is a real mark of selfishness, for the person committing the act, selfishly disregards the great suffering, the harm, the many evil consequences, which fall upon others from his action. But self-will and self-indulgence lead to the eternal destruction of the individual. How clearly the life of Saul demonstrates this. He disregarded the Lord's advice; he disregarded Samuel's advice; he slew the priests who could have advised him and counseled him; he asserted his self-will all along the line of his stormy career. To the last, he asserted *self* rather than die at the hands of another, and so he killed himself.

Others. "For none of us liveth to himself, and no man dieth to himself." Rom. 14:7. Our living and our dying always involves *others*. Saul's self-will caused the triumph of the enemy on this field of battle. Providence used the enemy as the instrument for Saul's punishment. But how many others had to suffer along with Saul! All of Israel had to suffer the ignominy of defeat. Thousands of men had to lose their lives, and their families had to suffer their loss. The noble Jonathan, and two of his brothers, all had to die, along with their rebellious father. Truly, "none dieth unto himself." If, when we are tempted to sin, to indulge self, we could only realize how many others our act would harm, what a powerful deterrent this realization would be. First of all it would grieve the heart of the Saviour; next it would bring grief and suffering to our families, our loved ones, our Jonathans; next it would pain our friends; and, since our example and influence counts, our self-indulgence would tend to infect others in a similar way. Truly sin is *selfish*.

Suicide. There is a false idea, implanted by Satan, that suicide is a courageous act.

Nothing could be more untrue. Suicide is cowardly, and utterly selfish. Let the person who is tempted to commit suicide remember the foremost example of self-destruction—Judas Iscariot—and then let him ask himself the question, "Do I wish to put myself in Judas Iscariot's class? Do I wish to join him in the place of the ever lastingly condemned?" Read Matt. 27:3-10. Reading this passage, we discover that poor Judas sought refuge in death to escape the pangs of a remorseful conscience,

man's sensitive spirit, disembodied, unsheathed of the enamel of his body, is exposed for all eternity, to the pangs of conscience, the winds of condemnation, and "there shall be weeping and wailing and gnashing of teeth."

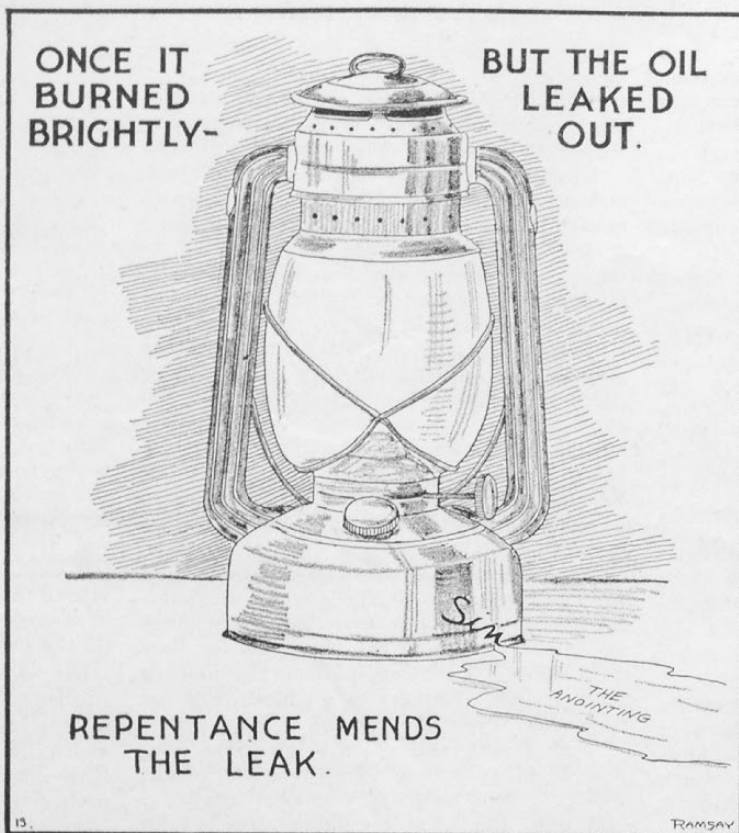
Pilate's Fate. Pilate, made the same mistake as did Judas. Some years after condemning Christ to death, an act which he did selfishly, to save his official position, and prevent his recall by Cæsar, he was recalled none the less, and demoted. Unhappy, inconsolable, tradition declares, he walked the mountains of his native Italy, his accusing conscience giving him no rest. Finally he committed the last cowardly, selfish, desperate act by flinging himself over a precipice in the Alps—to keep Judas, and the unrepentant thief company for all eternity! Suicide is no escape from the consequence of a misspent life; rather it hastens and make inevitable punishment for the life misspent.

Suicide is no escape, no refuge, from the frown of an outraged God; rather it thrusts us impudently, uninvited, before our appointed time, into His awful presence. "It is a fearful thing to fall into the hands of the living God." David knew this, when the enemy whispered to him to "end it all." What did David say? "Whither shall I go from Thy spirit? or whither shall I flee from Thy presence? If I ascend up into heaven, Thou art there: if I make my bed in hell (commit suicide), behold Thou art there. . . . If I say, Surely the darkness shall cover me; even the night shall be light about me." Psalm 139:7-12.

Loss That Is Irretrievable. Suicide does dreadful harm to the perpetrator. It harms the body, yes, but infinitely more, it harms the soul for eternity. "Do thyself no harm," cried Paul (Acts 16:27, 28) to the jailor, who was about to commit suicide in the manner of King Saul. Paul meant that more than the jailor's physical self would be harmed by the misdeed. He meant that

he, i. e., his spirit, would suffer for all eternity for such a rash act. What should you think of a person who would deliberately set a bomb under the beautiful temple of the Supreme Court Building at Washington, D. C., or the Lincoln Memorial? An unforgivable act of vandalism, you would say, to destroy these priceless temples! But our body is a far more wonderful temple than these. "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, *and ye are not your own?* For ye are bought with a price: therefore glorify God *in your body*, and in your spirit, which are God's." 1 Cor. 6:19, 20. Again: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." 1 Cor. 3:16, 17.

Buoyant Hope for Discouragement. These are days, when without the hope of a per-



but such action is a dreadful mistake. Conscience, which men can harden, deaden, dull, in this life by such narcotics as pleasure, alcohol, and other sins, is never more sensitive and fully awake than it is after death. Judas thrust himself from a moderately painful state of conscience, in this life, into an intensely painful state of conscience in the life after death. There the soul, unsheathed from its coarse, insensitive flesh is exposed, like the nerve of a broken tooth, to the consequences of a life of sin. When a tooth is sound, the delicate, sensitive nerve, is sheathed in an outer coating of strong enamel. The enamel we may liken to the body; the nerve we may liken to the spirit. Take the nerve out of the tooth, and the tooth will die. "The spirit giveth life." Death comes to the body when the spirit departs. Break that outer enamel, expose the living nerve, to even a mild breath of air, and we feel intense agony. That nerve, *disembodied*, is tremendously sensitive. In the same manner,

(Continued on Page Ten)

THE OUTLOOK AND THE UPLOOK

PRESENT DAY EVENTS IN THE LIGHT OF SCRIPTURE

A PUPIL OF SAMSON (Judges 15:4, 5)

A letter received from Palestine (quoted in *Prophecy*) said: "An Arab with the ingenuity of Biblical times tied a torch to a jackal's tail. Freed, it ran wildly through a Jew's ripe, quick-burning field of grain."

COUNTRIES OF REFUGE

Comments *Prophecy*: "Recently Secretary Hull invited the civilized nations to open their doors to the persecuted people of Europe. In Biblical times there were cities of refuge for victims where they could be given a fair trial. What an indictment of our civilization that 3,000 years later we should require *countries* of refuge!"

CHILDREN SENT TO PALESTINE

Hadassah, the Women's Zionist Organization of America, has been financing the expenses incurred in sending German Jewish children to Palestine for permanent residence there. This work began February 15, four years ago. Since then over 2,000 German children have been sent to Palestine by Hadassah, involving an expense of \$268,000.

WHEN GOD IS LEFT OUT

Said Dr. John F. O'Hara, of Notre Dame University: "The world suffers today from philosophies that leave out God. When God has no place in the family, the basic unity of society crumbles. When God is ruled out of business, justice and charity between men suffer, and our economic structure is undermined. When God is ignored in government, the Omnipotence of God is transferred to the State."

THE VALLEY OF DRY BONES

Writes Dr. Arnold Frank, President of the International Hebrew-Christian Alliance: "According to a Jewish statement, 80 per cent of the American Jews are out of touch with the synagogue; and in Prague, 90 per cent of the local Jews are said to be without religion, and therefore without hope: even the orthodox Jews are no better off. One of their prominent leaders described orthodox Judaism as 'a venerable mummy.' It is without life, without hope, and therefore without comfort."

HERESY

Herald of Holiness reports that the Evangelical Lutheran Synod of the Midwest, meeting in Hastings, Nebraska, deposed one of its ministers, A. T. Mikkelsen, because he rejected historic Christianity in favor of the new Germanic paganism. In a letter to one of the Lutheran leaders, he stated: "The German race is the oldest on earth. They knew and worshiped the true God before any single Jew or Hebrew was born. Jesus Christ was not a Jew but a German. There is a higher source, standard and authority of the truth than the Bible, the Augsburg Confession, or any other church documents. With them (the Germans) lies the higher truth and the higher and more perfect kind of kingdom of God."

FASCISM

Writes Donald Grey Barnhouse: "The menace of Fascism is more real in the United States today than is the menace of Communism. We may be in the same position as Pastor Niemoeller before many years have passed. The development of the dictator spirit sweeps the world. It already exists within the denominational organizations, and men with the outlook of the bishops and would-be bishops would be ready collaborators with a dictator mind in politics."

THE COMING ALLIANCE

Princess Radzwill is a member of the old Russian nobility and a well known writer. She recently had personal interviews with Stalin, an old acquaintance. She writes: "The Joseph Stalin of today is no Bolshevik. He is a man who intends to abandon Communism in Russia. He is a man who plans to restore capitalism, set up a form of Fascism in the country of which he is dictator. He is a man who soon will publicly join hands in an amazing alliance with a leader commonly supposed to be his most bitter enemy—Adolf Hitler."

Prophetic students see in this coming alliance a fulfillment of the prophecies of Ezekiel 38 and 39.

OTHERS

A DIGEST OF CHRISTIAN THOUGHT

SMILE—Of all the things you wear, your expression is the most important.—*Janet Lane.*

BY PRAYER—God acts when His people pray. "A whisper may start an avalanche." Impotence can set Omnipotence in motion.—*W. Graham Scroggie.*

EVANGELIZE—We do not need so much the merging of churches as we do the making of churches. More than 10,000 communities in the United States have no church at all.—*Earle V. Pierce.*

CAMOUFLAGE—It is a paradox that we find every dictator who has ascended to power has climbed on the ladder of free speech and free press. Immediately on attaining power each dictator has suppressed all free speech except his own.—*Herbert Hoover.*

THE DRINK DEMON—We are killing now on our highways and streets about one hundred persons a day, and injuring one hundred every hour. In proportion to traffic volume the period from midnight to 6 A. M. is the most dangerous. In this period occurred 17.3 per cent of all the accidents, although only 5.1 per cent of the day's traffic was using the streets. There is only one thing which explains the high percentage of accidents from midnight to 6 A. M., and that is Drink.—*Clarence E. Macartney.*

THE BISHOP AND THE RABBI

"Rabbi, what do you think of Jesus?" asked Bishop W. L. Rogers, of his Jewish friend. Replied the Rabbi: "Jesus is the world's greatest mystic." The bishop said: "A mystic is a man who lives near God. A mystic is a man who interprets God. Shall we agree, Rabbi?" He answered, "Yes." "Good, Rabbi; you and I, a Jewish rabbi and a Christian bishop, shall walk a long way together hand in hand. I shall go further, because to me Jesus lives so near to God, that I cannot see God for Him: God must be like Jesus. To me Jesus interprets God so well, I ask for no other. You won't agree with me in all that, Rabbi?" "No," he said. "I cannot go that far. But I will start with you on the way."

REVIVAL IN CHINA

Prophecy quotes a report from a missionary in French Indo-China: "God is working in China marvelously, establishing His Word by signs and miracles as in the apostles' days. Children prophesy as has been seen in great revival days. Everywhere Dr. Sung goes, people come from long distances and he never has an audience of less than a thousand. The sick are being healed, demons cast out, the blind see, and the deaf hear. He says there is not a country in the world where people are so hungry and ready for the gospel as in China. The gospel revival flames are burning brightly in many portions of the country."

"Dr. Sung tells that not long ago a Bible woman coming back from a meeting saw a great cross in the heavens with the words, 'He is coming soon.' Many saw it."

BY GRACE WE CAN CONQUER—Neither heredity nor environment have bound any chains upon us which divine grace cannot enable us to cast off. There are unresisted temptations, but no irresistible ones. "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."—*E. M. Kerlin.*

DEFECTIVE EDUCATION—If parents are not willing to teach their children about Christ and righteousness, about sin and punishment, about law and obedience to law, we may have more intelligent citizens so far as the intellect is concerned, but they will be dangerous citizens, fit material for the Bolshevik propaganda. "In God we trust" is on our money. Without God our country and our credit will be worthless. Education without God is anarchy.—*A. T. Robertson.*

GOD FIRST—Face the work of every day with the influence of a few thoughtful, quiet moments with your own heart and God. Do not meet other people, even those of your own home, until you have first met the great Guest and honored Companion of your life—Jesus Christ. Meet Him alone. Meet Him regularly. Meet Him with His open Book of counsel before you; and face the regular and irregular duties of each day with the influence of His Personality definitely controlling your every act.—*John Timothy Stone.*

IN THE WHITENED HARVEST FIELD

VIAN, OKLA.—Just closed a 5 weeks' revival, and the Lord wonderfully blessed. Thirty-four were saved, 33 were filled with the Holy Ghost, and 39 were baptized in water. Tom Ingle was the evangelist.—E. L. Vessell, Pastor.

GENEVA, O.—God's blessings have been continually resting upon the Full Gospel work here since the close of the "back to the Bible and God" revival conducted by Thomas Kerfoot, of Burton. Brother Kerfoot brought to us a genuine Holy Ghost ministry. With many hearts yielding to the Spirit, the revival was begun, and is burning on.—Carl F. Usher, Pastor.

FRANKCLAY, MO.—Just closed a successful revival at the Big River Assembly of God, Blanch Virgin and Geneva McKenzie, Evangelists. The Lord blessed from night to night. Ten souls found the Lord, 2 received the Baptism in the Holy Ghost, 13 were baptized in water, and a number were added to the church. We invite Council brethren to visit us when passing by.—Paul Brand, Pastor.

McCOMB, MISS.—Just closed a revival with J. M. Cockerell, Miami, Okla., as the evangelist. Several were saved during the meeting, one received the Baptism in the Holy Ghost, and 3 joined the church. Our church has been greatly uplifted. Brother Cockerell's Bible teaching before services each evening proved a marked blessing to all who attended. The revival fires are still burning.—Pastor and Mrs. F. L. Cook.

HICKOX, PA.—We praise God for the way He has been working in this new field during the recent meetings which were held by the Allen Evangelistic Party, Niagara Falls, N. Y. A number were saved and healed. The young people and children consecrated themselves sincerely to the Lord Jesus Christ and His service. The meetings were very well attended and we are most thankful for the ministry of our brother and sister and their family.—Adah Owens Graham, Pastor, Ulysses, Pa.

WILLOW SPRINGS, MO.—We recently closed a meeting with the Benson Trio, of Kennett, as the evangelists. On the closing Sunday our Sunday School attendance was 178, the largest in the history of this church. Just a short while before this meeting, T. B. Chronister, of Flat River, preached a series of messages to the church. His ministry was a blessing to us. I was recently re-elected as pastor, this being my third year as pastor of this assembly. The Lord has made it possible for us to repair, remodel, and repaint our church building, and has also given us a better parsonage. The church property has been improved to the extent of \$550.00 in the last 12 months, and we only lack \$38.00 of having this paid for. The tide keeps rising slowly but surely.—Raymond B. Noland, Pastor.

SHARP, OKLA. (near Okmulgee)—We are grateful to the Lord for the good revival which He has given us. Evangelist Ben H. Lewis and sister, Naomi, were with us for two weeks. The Word went forth each night in power and purity and God honored it. Several were saved and received the Baptism in the Holy Ghost. A beautiful baptismal service was held the last Sunday of the meeting. The nearness of God was felt. One man knelt and gave his heart to the Lord and was baptized. The revival strengthened the church. Our Sunday School attendance has grown to an average of 125. The C. A.'s are an asset to our work, as many of them have active places to fill.

This work is now two years old, and God's blessing and approval has been upon it. Last week in our annual business meeting the pastor was re-elected for an indefinite time. We are looking forward to great things from God in the coming months.—Hattie Coffee, Pastor.

ST. LOUIS, MO.—We are thanking God for a successful revival held here at the Wellston Full Gospel Church. Robert Swanson, the boy preacher, proved a blessing to the church in the 3 weeks he was with us. The Sunday School experienced a record attendance with a good margin over the old record during the campaign. Over 20 were saved, and 13 received the Holy Spirit Baptism. The usual seating capacity was inadequate several times, and the last two nights of the campaign additional folding chairs proved insufficient and some people had to stand in the aisles. The illustrated sermons presented each Saturday and Sunday night by Brother Swanson and co-workers were enjoyed by all. Also the songs composed publicly by the boy preacher proved a blessing.

Our church is not yet two years old, but God has blessed us graciously and we have 212 members on the roll. Of this number all but 3 have received the Baptism in the Holy Spirit. Eleanor Swanson is the Pastor.—William Eades, Church Secretary.

ROCKY MOUNTAIN CAMP MEETINGS

We concluded our Denver Camp Meeting on August 7, with our 60x150 ft. tent crowded to capacity and many standing outside unable to get in. Several sought the Lord for pardon during the camp, and souls were filled with the Spirit. Prayer was heard until the wee hours of the morning. Despite the economic condition God enabled us to meet all our obligations, and we feel another camp with the special blessings of God has passed into history. Ben Hardin was especially blessed of the Lord in giving out the message of life, assisted by visiting ministers from other districts, among whom were P. C. Nelson, Enid, Okla., District Superintendent J. P. Thommen, of California, C. J. Utey, Secretary-Treasurer of Kansas District.

Our Camp on the Western Slope held at Paonia was a real blessing. Joseph Terlizzi

was the main speaker. God anointed him, and his ministry was a blessing to that part of the country. A goodly number found the Lord, and the saints were much built up in the faith.—F. C. Woodworth, District Superintendent.

FORT WORTH, TEXAS—Clyde C. Goree, began a 4 weeks' campaign here July 17, during which a goodly number were won for Christ. Morning prayer meetings were held at which time the evangelist gave Bible lessons which stirred the saints to a deeper consecration. The evening services under the large tent were well attended. The messages were Holy Ghost inspired and very heart searching and soul stirring. The evangelist labored faithfully and pleaded earnestly with souls during this campaign, and souls wept their way to salvation and the glorious experience of the Baptism in the Holy Ghost.

The last Sunday morning service was a blessing to all, the power and presence of God were so real. Sunday night the evangelist brought a message from Rev. 22:11-21, subject "Looking onward and upward," and as the Christians' thoughts went heavenward it seemed as if heaven itself came down. The Lord blessed with a time of rejoicing and shouting. Several were saved at the close of this service.

The Monday night meeting was a very impressive one. After the preliminaries Brother Goree read and commented on John 14:15, speaking on "If you love me." One hundred sixty-two partook of the Lord's Supper. This was a very sacred scene. Brother Goree then gave a brief explanation of the meaning of water baptism, and Pastor C. L. Stewart ministered to 14 young converts in water baptism.—Mrs. Vera Young, Church Reporter.

THE SUNDAY SCHOOL LESSON

(Continued from Page Eight)

sional Saviour, a coming Deliverer, all the world seems dark and full of despair. Men are "without hope and without God in the world." Each year in the United States 20,000 to 25,000 persons commit suicide, in their hopelessness and despair. In Europe in a recent year fifty thousand persons committed the unforgivable act of self-murder, as they saw nothing but wars, rumors of wars, and the bloody tyranny of hysterical dictators, pressing in upon them. All these poor souls sought refuge in Death, instead of seeking refuge in Christ—the Resurrection and the Life. It is to be expected that men and women who are strangers to the saving grace of Christ, may in increasing numbers be tempted to this rash act, as these last days grow darker and darker with world strife and struggle. Therefore let us as Christians show to tempted, discouraged souls their true Light and Hope, and cry with Paul, "Do thyself no harm. . . . Believe on the Lord Jesus Christ, and thou shalt be saved." Years ago as a man lay upon his deathbed, a faithful Christian friend sat beside him, and endeavored to make his last moments comfortable. The dying man had once been a Christian, but had completely "fallen from grace." He had delirium tremens, and was dying of alcoholism. Repeatedly he thrust out with the foot, and his friend would remonstrate, asking him

not to do it. "But I must," cried the dying man; "I'm driving my car, down a long steep hill—it's all dark, no ray of light—I'm going faster and faster and faster—I can't stop—I can't find the brake!" The poor fellow was entering the "outer darkness" with no power, no brakes to hold him back. Poor Saul had stripped his life of its "four-wheel brakes." (1) The voice of conscience, (2) the warnings of Samuel, (3) the guidance of the priests whom he murdered, and (4) the voice of the Spirit of God, and the vehicle of his willful, self-indulgent life went careening with ever increasing momentum down into the pit—unrestrained, uncontrolled—to inevitable destruction. May we learn the lesson!—Harry J. Steil.

For Jonathan's Sake

(Continued from Page One)

the shame of that poor life. We read that he called him by name. There is so much in this one short sentence, "and David said, Mephibosheth." He had fallen prostrate on his face before David, but David speaks his name, and with the memories of Jonathan's love rushing over him we may imagine how tenderly the king spoke the name of Jonathan's son.

It reminds us of the sweet assurance, "Fear not, for I have redeemed thee, *I have called thee by thy name*; thou art mine." Isa. 43:1. And again we are reminded of that supreme moment of ecstasy when Mary recognized her risen Saviour when He said unto her, "Mary."

Mephibosheth answered with a submission which we know must have proceeded from responsive love, "Behold thy servant." It is so sweet to know the kindness of the king, to have Him call us by our name, and be ready to yield to Him the service of love continually. Yet even while we submit ourselves as bond-servants to Jesus for love's sake, we hear Him say, "Henceforth I call you not servants, for the servant knoweth not what his Lord doeth, but I have called you friends, for all things that I have heard of my Father I have made known unto you."

David said unto him: "Fear not, for I will surely show thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father; and thou shalt eat bread at my table continually." How difficult it must have been for poor Mephibosheth to realize that he was to have such privilege and honor. He was to be one of the king's household, to eat and drink with the king, and his poor lame feet would be forever out of sight, hid under the table at which he had been so graciously called to be a guest.

Later on the king says to Ziba, "Thy master's son shall eat bread al-

way at my table." And once again the thought is repeated in this chapter. "He shall eat at my table as one of the king's sons." The repetition seems to bring before us the delight that it gave the king to extend this hospitality and honor to the son of Jonathan. Surely we do not sufficiently realize what joy it gives our King to have us sup with Him. We think much about the joy His presence gives to us, but not enough about the pleasure that the Lord taketh in His children.

This is blessedly brought out in Zephaniah 3:15-17: "The King of Israel, even the Lord, is in the midst of thee. He will save, he will rejoice over thee with joy, he will rest in his love, he will joy over thee with singing." What an incomparable picture of the King's joy over His redeemed ones. May we learn more fully how to yield to Him, that He may see of the travail of His soul and be satisfied. Isa. 53:11.

Mephibosheth's love for David is shown forth very touchingly in the 19th chapter of 2 Samuel. Upon David's return to Jerusalem after the conspiracy and revolt of Absalom, Mephibosheth comes down to meet the king. During the time of David's absence the son of Jonathan had borne the signs of deepest mourning; he had "neither dressed his feet nor trimmed

his beard, nor washed his clothes, from the day the king departed until the day he came back in peace." 2 Sam. 19:24.

It is evident that David had borne him upon his heart, and that he felt deeply grieved at the news which Ziba in his falsity had brought him, namely that Mephibosheth had been disloyal in the hope of being restored to the kingdom of his father. David asks the question reproachfully, "Wherefore wentest thou not with me, Mephibosheth?" Mephibosheth immediately embraces this opportunity to explain to the king that he had called for his ass to be saddled, that he might ride thereon to go to the king, because of his lameness, and that Ziba had deceived him and slandered him before the king. His loving confidence in David is, however, expressed in the words, "but my lord, the king, is as an angel of God; do therefore what is good in thine eyes." When Ziba's false story about Mephibosheth's disloyalty had been brought to the king, David had given Mephibosheth's land to Ziba. The king now compromises the matter by telling Mephibosheth and his servant to divide the land between them. The answer which Mephibosheth then gives is expressive of the sweetest and deepest loyalty: "And Mephibosheth said unto the king, Yea, let him take all, forasmuch as my lord, the king, has come again in peace unto his own house."

What was land or houses to the faithful heart of the son of Jonathan compared with the king's personal safety and honor? This will always be the language of a fully consecrated soul. Since I have the King Himself, what matters it whether I have anything else besides? He is my portion, He is my all in all. Since He has come to reign within me "unto His own house" His presence makes all my joy. I am ready to "abound" or to "be abased" for His dear sake. Let the Zibas of this ungodly world take what they will, they cannot take from me my King, my Lord and my God. And the tender and unfailing love which was bestowed upon me "for Jonathan's sake" for the sake of that Friend that sticketh closer than a brother, shall be continually lavished upon me for He has said, "The Father Himself loveth you, because ye have loved me, and have believed that I came out from God." John 16:27.

How near we are to each other when we are all united to Christ.—*Fenelon*.

QUESTIONS AND ANSWERS

ERNEST S. WILLIAMS

Please tell me how long the Church will be in the air?

The Scripture says it "shall be caught up together with the Lord in the air." It then says "So shall we be for ever with the Lord." All we know is that where Jesus is, there the Church will be.

Will the Pope be the Antichrist?

The Bible indicates that the Antichrist will be an unbeliever in God, who will set himself up as God. 2 Thess. 2:4. The Pope is a believer in both God and Christ therefore he cannot be the Antichrist.

Why was Jesus presented in the temple as "the first-born" when the tribe of Levi had been chosen in place of the first-born?

The tribe of Levi was chosen in the place of the first-born of all Israel for service in the temple service. After separating this tribe for this service (Num. 18:2) God gave the first-born of all clean animals for sacrificial purposes. After offering the blood the flesh of these animals could then be eaten by the Levites. vv. 17, 18. It seems that others of the Israelites also might eat of the flesh of the clean animals as a part of worship before the Lord at Jerusalem. Deut. 15:19, 20. The first-born of man, however, and the first-born of unclean beasts were not to be sacrificed, but were to be redeemed. Num. 18:15.

FORTHCOMING MEETINGS

Due to the fact that the Evangel is made up 14 days before the date which appears upon it, all notices should reach us 16 days before that date.

REEDLEY, CALIF.—Sept. 18—; Theodore E. Ness, Evangelist. A. H. Drake is Pastor.

BREMERTON, WASH.—Sept. 11-Oct. 2; The Fox Evangelistic Party.—Karl Leonard, Pastor.

CHANUTE, KANSAS—Sept. 11, for 2 weeks or longer; F. Pepper, Evangelist. Avi Gaddis is Pastor.

JOPLIN, MO.—1508 Virginia Ave., Sept. 4-30; The Sanders Trio, of Jefferson City.—S. K. Biffle, Pastor.

WACO, TEXAS—City Wide tent revival, 17th and Franklin Sts., Aug. 28—; conducted by Albert Ott, of Dallas.

GRANITE CITY, ILL.—Community Heights Assembly of God, Sept. 4—; Joe Sharp, Tulsa, Okla., Evangelist.—Glen Utley, Pastor.

RENO, NEV.—Glad Tidings Church, 524 Bell St.; Aug. 31, for 3 weeks or longer; Clyde and Alpha Hensen, Evangelists.—S. H. Robertson, Pastor.

CORSICANA, TEXAS—Full Gospel Church, Sept. 18—; James McKeenan, of Houston, Evangelist.—H. G. Weathers, Pastor.

AKRON, O.—The Pentecostal Church, N. Howard and York St.; Sept. 11—; George Hays, Evangelist.—C. A. McKinney.

DALLAS, TEXAS—Bethel Temple, 210 E. Jefferson Ave.; Sept. 11-13; Donald Gee of England, Speaker.—Albert Ott, Pastor.

IRVINGTON, N. J.—First Church, 60 Paine Ave.; Sept. 11-Oct. 2; L. Wesley Jaeger, Evangelist.—Jos. R. Potter, Pastor.

STORM LAKE, IOWA—Sept. 6—; Salvatore R. Noferi, Concert Violinist and Evangelist.—W. L. Andrews, Pastor.

DALLAS, TEXAS—Full Gospel Church, Peak and Garland Sts., Sept. 18—; V. R. Jackson, Evangelist. L. B. Staats is Pastor.

SABULA, IOWA—Sept. 6, for 2 weeks or longer; V. Ernest Shores, of Creston, Evangelist.—Edna Washburn and Myrtle Nelson in charge.

CHICAGO, ILL.—Calvary Tabernacle, 2715 North Ave.; Sept. 11-Oct. 2; Jack and Esther Martz, Reading, Pa., Singing Evangelists.—Robert Ashcroft is Pastor.

ORTONVILLE, MINN.—Full Gospel Tabernacle; Sept. 11, for 2 weeks or longer; Johnson Sisters Evangelistic Trio, Barwick, Ont., Canada.—A. V. Gustafson, Pastor.

KANSAS CITY, MO.—Gospel Center, 34th St. at Michigan; Sept. 18, for 3 weeks or longer; Doreen E. Justus and Lorraine Oliver, Huntington, Ark., Evangelists.—L. R. Sturgis, Pastor.

BAKERSFIELD, CALIF.—Weed Patch Full Gospel Church; Sept. 11, for 2 weeks or longer; L. J. Fitzhugh, C. A. Divisional Officer, Evangelist.—E. G. Kennedy, Pastor.

WILMINGTON, DEL.—Pentecostal Tabernacle, 23rd and Pine Sts., Sept. 25-Oct. 16; Roland and Mary Hummel, Philadelphia, Pa., Revivalists, Singers, and Musicians. M. W. Richards is Pastor.

VANCOUVER, B. C.—Sixth Ave. Pentecostal Tabernacle; Sept. 6-25; Carl and Edna Goodwin, Los Angeles, Calif., Evangelists. Tom Johnstone is Pastor.

JAMAICA, L. I., N. Y.—Calvary Gospel Tabernacle 168th St., just north of Jamaica Ave.; Oct. 2-23; William and Virginia Gunderson, Evangelists.—Vernon G. Gortner, Pastor.

BATH, N. Y.—Dedication of New Tabernacle, Oct. 2. Services: 10:00, 2:30, and 7:30. District Superintendent Flem Van Meter, Main Speaker.—Rudolf W. Metzger, Pastor.

EAST ST. LOUIS, ILL.—Full Gospel Tabernacle, North 26th St., near State St., Oct. 2-23; John E. Kabisch, Cincinnati, O., Evangelist.—Adolph Petersen, Pastor.

MOBILE, ALA.—Crichton Assembly of God, Sept. 11—; Martin-Shaugher Evangelistic Party. Nearby assemblies asked to co-operate. Broadcast, WALA, 1380 kilos., 8:30-9:00 every Sunday morning, sponsored by Pastor and Mrs. Marvin L. Smith.

SHIELD OF FAITH BIBLE INSTITUTE

Shield of Faith Bible Institute, Fort Worth, Texas, opens for the eighth time September 12. Largest enrollment yet is expected. Services over 13th. For information write Guy Shields.

OKLAHOMA CITY, OKLA.—600 S. E. 30th; Sept. 11-25; Clyde C. Goree, Ft. Worth, Texas, Evangelist.—R. E. Lister, Pastor.

TOLEDO, O.—Glad Tidings Tabernacle, Dorr St. at Lawrence Ave.; Sept. 11, for 2 weeks or longer; Evangelist and Mrs. E. T. Quasabush.—Wesley J. Domm, Pastor.

WASHINGTON, D. C.—Bethel Tabernacle, North Capital and K Sts.; Sept. 21—; Evangelist and Mrs. Isaac T. Bolton, Tampa, Fla.—Harry V. Schaeffer, Pastor.

DONALD GEE'S TEXAS ITINERARY

Tyler, Sept. 14-16; Austin, Sept. 18-19; Waco, Sept. 20; Wichita Falls, Sept. 21-22; Ft. Worth, Sept. 23-25. Services: 10:00 a. m. and 7:45 p. m. each day. For further information write District Superintendent F. D. Davis, 1626 Lipscomb St., Ft. Worth, Texas.

SOUTHWESTERN BIBLE SCHOOL

For sufficient reasons the opening of twelfth annual session of Southwestern Bible School, Enid, Okla., has been postponed to Oct. 7. For bulletins and application blanks write P. C. Nelson, President, 316 E. Cherokee, Enid, Okla.

TENNESSEE DISTRICT CAMP MEETING

OLD HICKORY (near Nashville), TENN.—Tennessee District Camp Meeting, Sept. 10-20. P. C. Nelson, Enid, Okla., Day and Night Speaker.—I. A. Smith, District Superintendent, 1405 Aste St., Memphis, Tenn.

CAMP MEETING

HARLINGEN, TEXAS—Rio Grande Valley Sectional Camp Meeting, Sept. 16-25. Evangelist Guy Shields, Main Speaker. Bring your camping outfit and spend 10 days with us. For information write R. E. Parten, Sectional Presbyter, 1021 East Madison St., Harlingen.

"DEEPER LIFE" CONVENTION

CINCINNATI, O.—"Deeper Life" Convention for Christians and Christian Workers; Christian Assembly, 1224 Race St.; Sept. 23-Oct. 2. Evangelist Hattie Hammond in charge. Invited Speakers: Harry E. Bowley, R. M. Jeffrey. Three meetings daily. Restaurants and hotels near church. Write for reservations. Send all correspondence to 2525 Gilbert Ave., Cincinnati, O.—O. E. Nash, Pastor.

OKLAHOMA DISTRICT COUNCIL

ADA, OKLA.—The 23rd annual session of the Oklahoma District Council will convene Oct. 3-6, in the City Auditorium. First service night of 3rd. General Superintendent Ernest S. Williams will be present. For further information write James Hutsell, District Superintendent, Slick, Okla., or B. L. Greene, Local Pastor, 416 N. Hope, W. S. Bragg, District Secretary-Treasurer, Box 128, Okmulgee, Okla.

ALABAMA DISTRICT COUNCIL

CLANTON, ALA.—The 28th annual session of Alabama District Council will convene Oct. 11-13, at Clanton Gospel Tabernacle. General Superintendent Ernest S. Williams is expected to be with us. All committees meet Monday, 2:00 p. m. Those desiring license or ordination must meet Credentials Committee then. Rooms free to ministers and delegates. Meals at reasonable rates.—J. C. Thames, District Superintendent, Route 4, Elba, Ala.

STATE C. A. CONVENTION

OLD HICKORY, TENN.—State Christ's Ambassadors Convention in connection with Tennessee District Council and Camp Meeting, Sept. 10-22. Camp meeting dates Sept. 10-20. Council dates Sept. 20-22. C. A.'s in charge of day services Sept. 16-19, with P. C. Nelson, of Southwestern Bible School, giving special lectures to the C. A.'s. Free entertainment as far as possible; meals on freewill offering plan.—Josephine Martin, District C. A. Secretary-Treasurer, 2164 York Ave., Memphis, Tenn.

SOUTHERN MISSOURI DISTRICT

KANSAS CITY, MO.—Divisional Convention, Southern Missouri District, Gospel Center Assembly of God, 34th and Michigan, Sept. 20-21. L. R. Sturgis is the Pastor. W. I. Evans, of Central Bible Institute, Bible Teacher. Those living in Sedalia and Kansas City Sections and desiring to meet credentials committee for District recognition may do so at this meeting. For further information write S. L. Johnson, District Superintendent, Dexter, Mo.—K. H. Lawson, Secretary.

SOUTH FLORIDA DISTRICT COUNCIL AND CAMP MEETING

South Florida District Council and Camp Meeting. Pleasant Grove Camp Ground, Durant, Fla.; Council Oct. 4-6; Camp Meeting Oct. 6-16. Annual C. A. Rally and Business Session, evening, Oct. 3. Credentials Committee meets Oct. 3, 2:30 p. m. Will receive all applicants before adjourning. Room for Council \$1.00; for Camp \$3.00; \$4.00 for Council and Camp Meeting. Meals 20c each for Council and Camp Meeting. Rooms limited, make reservation early. Camp Ground located 11 miles south of Plant City, 1 mile east of Durant Station. For further information write H. F. Snow, District Superintendent, 812 Genessee Ave., Tampa; W. H. Couch, Camp President, 1220 16th St. N., St. Petersburg; or N. A. Bell, District and Camp Secretary-Treasurer, 1907 N. B. St., Tampa, Fla.

SEED THOUGHTS

ALICE E. LUCE

There is untold comfort for a struggling pioneer in the vision of Zechariah 4. Despire not the day of small things.

"The steady light of the candlestick is a small thing, but it has power to dispel the darkness.

"Zerubbabel the governor and Joshua the high priest felt themselves very small and feeble, but God showed them how they could be like the two olive trees supplying oil to His persecuted people.

"The vision also points forward to the Coming Saviour of whom it was promised that He should be a priest upon His throne (6: 12, 13), thus uniting in Himself the functions of the two olive trees.

"In His First Coming, He was the Priest, offering His own body as a sacrifice for sin. In His Second Coming, He will be the King, reigning and ruling till He has put all enemies under his feet.

"Both of these aspects of His work should be manifested in every worker today: the sacrifice and the overcoming power."

Dear tested young pastor, Jesus can be both of these olive trees in your life and ministry. He can and will supply the needed oil *through you*.

Let us see to it that the golden pipes are never clogged with sin, unbelief, or discouragement; for it is not by human might or power that the small things will grow, but only *through God's Spirit*.

ARKANSAS DISTRICT COUNCIL

The 25th annual session of the Arkansas District Council will convene Oct. 17-21, at Camden, Ark., where A. W. Tanner is Pastor. General Superintendent Ernest S. Williams is expected to be with us. We are also expecting Superintendents of neighboring Districts to speak as well as some of our leading brethren. Oct. 17, District C. A. Rally; Agnes Stokes, State C. A. President, in charge. Rooms furnished to ministers and delegates; meals on freewill offering plan.—Robert C. Sellers, District Secretary, Box 310, Russellville, Ark.

DONALD GEE'S KANSAS WEEK

Donald Gee of England will conduct a series of meetings in the following Kansas Assemblies:

PARSONS, night of Sept. 26, all day Sept. 27. WICHITA, night of Sept. 28, all day Sept. 29. (Dedication and laying of corner stone of new Tabernacle, Main and Lincoln, afternoon Sept. 29.)

TOPEKA, 6th and Lime St. Stone Church; night of Sept. 30, all day Oct. 1.

KANSAS CITY, 7th and Riverview; all day Oct. 2.—V. G. Greisen, District Superintendent, 1017 S. Market St., Wichita, Kansas.

EASTERN DISTRICT PRAYER CONFERENCE

MOUNT UNION, PA.—Eastern District Prayer Conference, First Pentecostal Church, Grant and Shaver Sts., Sept. 28-30; Eugene W. Benjamin, Pastor. A call to prayer for revival. Services: 9:30, 2:30, and 7:30. Many able ministers expected to be present to bring a helpful ministry from the Word. Open to all God's dear people. Accommodations specially provided for ministers, missionaries, and their wives. Write ahead for accommodations to Pastor E. W. Benjamin, Route 21, Mount Union, Pa. Meals on freewill offering plan.—Fred D. Drake, Prayer League Leader, 825 Greenridge St., Scranton, Pa.

FALL CONVENTIONS, TEXAS DISTRICT

San Angelo Section, Sept. 29-30, at Winters. Wichita Falls Section, Oct. 6-7, at Haskell. Greenville Section, Oct. 11-12, at Talco. Dallas Section, Oct. 13-14, in Irvin Assembly. Tyler Section, Oct. 20-21, in Arp Assembly. Fort Worth Section, Oct. 25-26, in Ft. Worth Polytechnic Assembly, Vaughn Blvd. and Hanger St. Waco Section, Oct. 27-28, in Temple Assembly. Lufkin Section, Nov. 1-2, in Lufkin Assembly. Beaumont Section, Nov. 3-4, in North End Assembly. Port Arthur, Houston Section, Nov. 8-9, in Denver Assembly. Zoe Ave. and West L. Houston. Yoakum Section, Nov. 10-11, in Yoakum. San Antonio Section, Nov. 15-16, in Corpus Christi. Rio

Grande Valley Section, Nov. 17, at McAllen. Austin Section, Nov. 22-23, in Luling.

All conventions begin at 10:30 the first morning, and 2:00 and 7:30 p. m. We urge each minister to meet with us for these two days of fellowship and Bible teaching. For information write F. D. Davis, District Superintendent, 1626 Lipscomb St., Ft. Worth, Texas.

FELLOWSHIP MEETINGS, S. S. AND C. A. RALLIES

LEASBURG, MO.—Sectional Fellowship Meeting and C. A. Rally, Sept. 17. Services 10:00 and 2:00. Bring basket dinner.—Earl J. Hance, Presbyter, Sullivan, Mo.

BARNSDALL, OKLA.—S. S. Rally, Sept. 26. All-day services. Basket lunch. C. A. Rally in evening.—Albert Ogle, C. A. President and S. S. Supt., Chickasha, Okla.

MILLER, MO.—Fellowship Meeting and C. A. Rally, Sept. 19. First service 10:30. C. A.'s of Northside Assembly in Springfield in charge of 6:30 service. K. H. Lawson, Sectional Presbyter, in charge.—J. L. Whittaker, Secretary, Bolivar, Mo.

MISCELLANEOUS NOTICES

NEW ADDRESS—700 Walnut St., Hattiesburg, Miss.—Evangelist and Mrs. James E. Hamill.

NEW ADDRESS—3020 Marburg St., Dallas, Texas—James M. Medley.

NEW ADDRESS—606 Louisiana, Amarillo, Texas. "I have accepted the pastorate at Trinity Tabernacle."—B. H. Caudle.

NEW ADDRESS—General Delivery, San Fernando, Calif. "My services may be had as heretofore."—Arius Atkinson.

NOTICE—Old Evangels and S. S. papers would be appreciated and distributed if sent to Ernest E. Bauer, Route 3, Box 231, Dayton, O.

NEW ADDRESS—117 W. 10th St., Tracy, Calif. "We have accepted the pastorate of the Full Gospel Church here."—Fred Carrington.

WANTED—S. S. Papers: Gospel Gleaners, Intermediates, and Pentecostal Boys and Girls.—Anthony D. Nichol, 11 N. White St., Poughkeepsie, N. Y.

WANTED—Bibles, tracts, picture rolls, other religious literature, for free distribution to gospel hungry. Send postpaid.—E. McLain, Dardanelle, Ark.

NOTICE—From Chicago, Ill., comes the plea for a large supply of old Pentecostal Evangels and Gospel Gleaners. There Brothers Stenbro and Mager distribute each month hundreds of gospel papers and tracts. Postage will be paid by Brother Mager. Send to Frank Mager, 3610 Sunnyside Ave., Chicago, Ill.

OPEN FOR CALLS Evangelistic or Pastoral

John F. Campbell, Mounds, Okla.

Frank J. Young, 722 11th St., Rock Island, Ill.—"Experienced in both classes of work. Three in family: wife, 16 year old son, and myself."

WORLD MISSIONS CONTRIBUTIONS August 24-31 Inclusive

ALABAMA	Clanton Temple Assem of God Ch	\$ 16.00
	Midland City Mt Carmel Assembly of God	2.53
	Prichard Assembly of God SS	2.30
	Repton Oakdale Assembly	1.00
ARIZONA	Cornville Rock Church SS	2.37
	Sedona Assembly of God	8.00
ARKANSAS	Personal Offerings	5.00
	Conway Sunday School	3.00
	Lepanto Assembly & SS	4.02
	N Little Rock 1st A of G SS	10.00
	Van Buren Assembly of God	7.44
CALIFORNIA	Personal Offerings	200.30
	Berkeley Ch of the Full Gospel	3.65
	Coalinga F Gospel Mission SS & Childrens Ch	10.00
	Covelo Assembly of God	6.50
	East Bakersfield Gospel Gleaners CA	2.00
	El Cerrito Full Gospel Pent Mission	10.00
	Fontana Pent Church	14.50
	Fresno Bethel Temple	25.00
	Fullerton Christ Ambassadors	1.00
	Gilroy Glad Tidings Tabernacle	7.00
	Glendale Bethel Chapel Ch CA & Miss Cou	13.00
	Harlam Springs Full Gospel Church	5.67
	Hermosa Beach Gospel Tabernacle	17.00
	Kingsbury Full Gospel Assembly & SS	12.50
	La Crescenta Assembly of God Church & CA	25.26
	Lincoln Full Gospel Ch CA & Jr Church	3.93
	Los Angeles Graham Station Ch of the F Gos	5.00
	Mt Shasta Full Gospel Assembly	4.00
	Oakland Bethel Tabernacle	54.62
	Oakland First Pent Church	156.02
	Oakland Full Gospel Church of Christ	30.70
	Ocean Beach Elim Pent Tab & SS	15.00
	Oroville Assembly of God	9.20
	Pasadena Trinity Full Gospel Church	48.61
	Patterson Bethel Church	4.50
	Redwood City Full Gospel Church	15.04
	Redwood City Full Gospel Church SS Willing Workers Class	5.00

A Gift of Love



Jesus said the way to escape going into the Great Tribulation, is to "watch and pray always." Luke 21:36. I am seventy-one, but even at my age, if I do not live as Jesus said to live so that I may be accounted worthy to escape these things that are coming upon the earth, it is highly probable that I will go into the Great Tribulation, it is so near.

Is there any one you love who is not watching and praying always? If there is such an one and he is in reasonably good health, and no older than I am, he will probably go into that dreadful, dreadful time. Jesus said it is to be more dreadful than any time the world ever has known or ever will know. God from the skies will be launching woe upon woe, and at the same time the Antichrist will be exhausting all his resources of punishment to compel men to take upon them his mark. If they do take his mark they will be cast into the lake of fire forever and forever, if not they will be beheaded.

If you will send four such people the **Pentecostal Evangel** for the balance of the year, and pray for them faithfully, it is likely you can save them from the Great Tribulation now just ahead of us. Would that be a good way to spend a dollar? Think it over. Pray about it, and then send us a dollar and the form below filled in with four names and addresses. We will send the **Evangel**, and as you pray, God will work.—C. E. R.

Gospel Publishing House,
Springfield, Missouri
Gentlemen:

Please send the Evangel at the new low rate of 25c from now till the end of December to the following names. (For Canada and other lands please add 15 cents extra for postage.)

Name _____

Street _____

City _____ State _____

Name _____

Street _____

City _____ State _____

Name _____

Street _____

City _____ State _____

Sent in by _____

Street _____

City _____ State _____

Richmond Full Gospel Assembly	5.22	DELAWARE Wilmington Calvary Pent Ch.	209.71
San Diego Pent Full Gospel Tabernacle	126.80	Wilmington Calvary Sunday School	50.00
San Jose Upper Room Pent Mission	46.35	DIST. COLUMBIA Personal Offerings	21.00
Selma Full Gospel Tabernacle	5.00	Washington Trinity Church & SS	10.00
Torrance Assembly of God	5.16	FLORIDA Personal Offerings	17.50
Turlock Bethel Temple	50.00	Kissimmee Pent Assembly of God CA	1.00
Ukiah Gospel Tabernacle	5.50	Miami Pent Church Friday Night Class	8.00
Watsonville Bethel Tabernacle	50.92	Pensacola Daily Vacation Bible School	1.11
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Yreka Full Gospel Assembly SS	5.00	GEORGIA Personal Offerings	2.00
Yuba City and Marysville Full Gos Assem CA	2.00	Augusta Full Gospel Assembly SS	5.00
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Olive Branch Assembly of God	1.55
Pioria Full Gospel Church	66.00
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Robinson Christ Ambassadors	3.70
Wood River Assembly of God Church	28.21
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Chesterton Full Gospel Tabernacle	3.00
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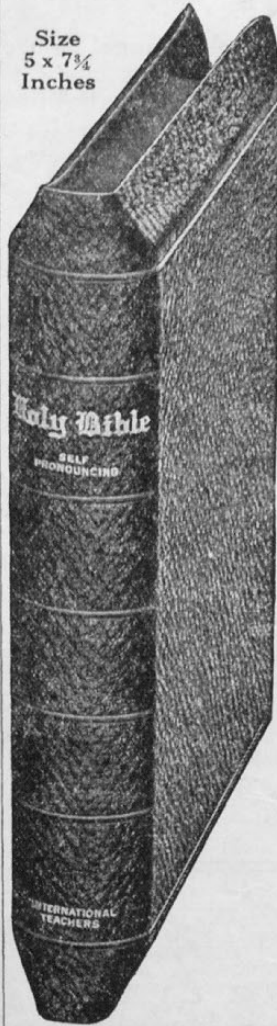
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the hand, and answered for himself: Isa. 4. 2. a
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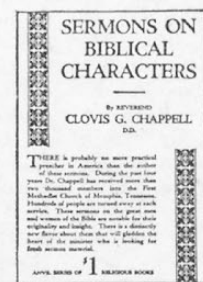
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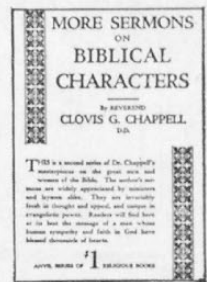
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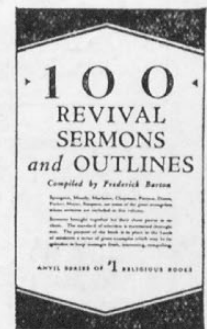
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