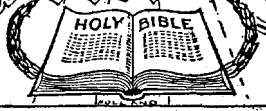


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Seeing Jesus Crowned

Elizabeth Sisson, New London, Conn.

In Hebrews 2:9 we are shown that the time to see Jesus *crowned* is now, when we see not yet all things put under man's feet, when the victory for earning which Jesus wears the crown, is not yet apparent!

Perceiving this in the Scripture has let me into scores and scores of victories. How it all came about? I was sitting back in a meeting one night, and the preacher was talking on this Heb. 2:5-9, speaking of the great salvation, the sadness of neglecting it, and that we did not yet see Jesus with all things put under His feet, etc. The preacher seemed to be going a little heavy, and I kept wondering when he would talk of seeing Jesus *crowned*, but he closed without *seeing* Jesus *crowned*.

The Spirit whispered to me, "That is what is the matter with lots of your life. You don't see Jesus crowned, and thus you prevent His victory." "Lord," I said in a passion of repentance, "the next time I go to that little dragging mission in that small town (where things had often vexed my soul), I am going to crown Jesus the whole way through."

A little later, in the providence of God, I was in that town over Sunday, and as I started for the meeting God reminded me of my resolution. "Yes," I said, "Lord, I will, whatever happens, just crown Jesus all the way through."

When I arrived, I found the little hall unusually crowded, and with people from the different churches; and, as the mission was in very bad repute, I was glad to find so many to listen to a Pentecostal testimony! But, as I looked to the platform, to my horror, I saw not the leader who always had this gathering in charge, but a man of questionable Christian character, who smoked and chewed tobacco, and always antagonized the Holy Ghost religion. To this day I do not know how that man got on the platform! Then I glanced around to see the people of good testimony. They too were all away that day. I knew I should never have an opportunity to sound a note, for such was that man's weakness that he would fill all the place with himself! I began to groan inwardly, "O dear! O, dear!"

A check in my spirit, "I thought you

said the next time you came here, *no matter what occurred*, you would see Jesus enthroned."

"Why yes, Lord—but *this* is terrible! *This* is scandalous! This man is a tobacco-chewer, and I don't know but he drinks; and then all these hungry church people here, and no one of your children to give a testimony; Oh! Oh! Oh! Dear, dear, dear!"

"Yes, but I thought you said *no matter what happened*, you would 'crown Jesus.'" Oh! Oh! Oh!—I was in a press! I dropped my poor, wicked, failing self into Jesus' hands, for the Blood to flow over me, and I cried, "Lord, *by your grace* I will; I will, I will crown Jesus Lord over this situation."

Did He help me? Indeed He did! He always does when we fall broken and helpless on Him. I closed my eyes, trusted Him to close my ears, and shut myself up to the one business (as if the salvation of the whole world depended on it). I simply kept the crown on Jesus' head. Bless Him! When we co-operate with Him, the crowned One, how He does co-operate with us! Glory! Glory! Glory! I was soon lost to everything but *seeing* Jesus crowned, everywhere, over all things. He wears the crown we see Him wearing. Hallelujah! Hallelujah! Hallelujah! I was lost to time and place, and feasting in my soul over a crowned Jesus.

Suddenly I was called back to earth by hearing the leader's voice, "Sister Sisson will now pronounce the benediction." So the meeting was over! I sprang to my feet to obey orders. (I always believe when you are in Christian work, in *hearty* co-operation.)

As I opened my mouth to "pronounce," to my astonishment, a hot altar call came forth! The most unwise, inappropriate move to make, for, though I had not heard any of the discourse—being so lost in God, crowning Jesus—I knew there could have been nothing in it to lead up to an altar-call. In my shame and astonishment, I tried to speak again and cover up my blunder but, to my amazement, a still hotter call came forth. And, oh, wonder of wonders, those church people were pressing to the

front! I saw God had me and them in His grip! While I had been crowning Jesus, He had taken and worn the crown over that situation! I kept on talking, now conscious that I was controlled by Another. "Neither premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost." Mark 13:11.

Yes, I was made to know that for the time being, both speaker and audience were controlled by the Holy Ghost. Workers at the altar were not needed; the Spirit pointed the way. There was weeping and low, mourning prayers. Soon there was gladness in the tones, as the Spirit lifted up Jesus. And a shout! Here was one I had known as once attendant on those meetings, but who had become disaffected, and whom I was surprised as I entered the hall that day to see coming also. But oh, so crippled! It took both hands of the one who was leading her to help her to each slowing, faltering step—a victim it seemed of the worst form of rheumatism. Now she was on glad feet, *dancing* in front of the kneeling company, shouting and praising the Lord, declaring, "Glory, He has healed me!" None who saw the glad dance and the happy flowing tears could doubt it. Yes:

"God came down our souls to meet,
And glory crowned the mercy-seat."

God began that altar-service, He continued and He finished it. Not a word did I say, except for the invitation He gave through me when I opened my mouth to "pronounce the benediction." The people all seemed to know when to rise and go away, and they did so with glad faces, as if they had been "benedicted,"—all without the help of man (i. e., the human).

As I left the empty hall that p. m., it was with the most solemn feelings. Deep in me was burning the thought, "What would happen if I were always crowning Jesus?" From this time forevermore, oh, to see Jesus crowned! It certainly blinds us to everything else. And every crown we place on His head He certainly wears.

One has written:

(Continued on Page Nine)

Raw Recruits a Last Resort

WANTED.—A man. Attractive proposition.—His Majesty the King.

Wouldn't you think a line of applicants miles long would be standing before the king's door waiting for a chance to leave name and address? King Saul found no such line in answer to his advertisement for a man to meet Goliath.

"Defend the name of the king, save the honor of Israel," said Saul, "and thou shalt be the king's son and share the wealth of his kingdom." No stipulation as to military or social position; a private had equal chance with an officer; a "non com" the same as a major general; the slave was offered the same opportunity as the aristocrat.

"And all the men of Israel were sore afraid." The men of war, the men whose duty it was to meet the giant, the men upon whom the king depended to defend the honor of the nation, "fled" from their responsibility, and could not be persuaded even by Saul's magnanimous offer, to meet it. And, though in the past when "Saul saw any strong man, or any valiant man, he took him unto him," he now finds himself without a man upon whom he can depend in the crisis.

Will nobody accept the enemy's challenge? The strong men have failed, the valiant men have failed. Is there no defense? "And David said to Saul, . . . thy servant will go and fight with this Philistine." Forthwith the big brothers, trained men of war, raised a big fuss, scolded, offered scathing criticism. "Where are your sheep? Begone to them. The nerve of you to come here among us!" David was unabashed. He remembered the God of the miraculous, who had delivered him from the king of the forest; for the honor of his God he was zealous, and upon His faithfulness and supernatural power he staked all.

Giant Unbelief stalks blatantly through Christendom to-day, challenging believers in the God of the supernatural, the miraculous. Behold lines upon lines of strong men, valiant men, men trained in the tactics of war, standing properly uniformed with every button in place; but they hold the Sword apologetically, doubting its power to "divide asunder soul and spirit, joints and marrow." Heb. 4:12.

A little company, seeing this state of affairs, are saying, "Lord, we will go and fight the giant." Whereupon a big fuss is raised by the men of war. "You are lacking in training; you are ignorant!" Granted. "You are not platform men and women!" Of course not. "You are a bunch of farmers, mechanics, and what-nots; you should get back to your own sphere!" Well, we should like to, but you see there's a giant, an enemy of the Cross, challenging the Flag, and the King has called for volunteers. Just as soon as you assume the responsibility (that belongs to you), we shall retire in order to the rear; but so long as the men of war stand paralyzed by doubt, void of faith in the God of Israel, swords hanging idly at their side, we shall have to do the best we can with primitive equip-

ment.—And after all, are not the five pebbles He has provided—the signs He promised to "them that believe"—enough?

—E. B. K.

THE NEXT GENERATION

As lofty mountain peaks can reveal the elevated plateau of an entire country, so youths of exceptional lawlessness betray the anarchy toward which the rising generation is drifting. A British youth said a few months ago: "I am a rebel. An appalling sense of futility assails me when I begin to think of how things are to be changed. Everything's wrong, and I don't know how to set about putting it right. I suppose it is this dissatisfaction and sense of futility which leads youth to follow the wildest creeds an most hare-brained of demagogues whose teachings seem to hold some promise of the fulfillment of its wonderful ideals. The doctrines of despair (you know the idea—'Human nature can never be changed,' 'there will always be wars,' and so on) have no place in the philosophy of youth. Of course the utopian world will come; it is as certain as that the day will follow the night, but our immediate concern is to bring our country out of the chaos in which its madmen have left it. For my own part I look for the coming of a man. A man who by his divine wisdom, by his divine love, by his divine humanity, by his divine understanding, will lead our people to the Elysium I sometimes see when I rebuild the world as I would have it be. Where am I to find him?"

This country, where education (which was to have been the panacea of all ill) is extraordinarily general, nevertheless

shows strong symptoms in the same direction. Recently a Kansas farm youth, aged seventeen, shot and killed his five brothers and sisters, also his father and mother, and then poured kerosene over the bodies, fired the house and went to a movie. He confessed as his reason for doing this that he had been refused the use of the family car that day. He therefore planned to annihilate his family, and he carried out his dreadful plans.

The "hords of the North," whose official creed is atheism, naturally lead the way. "Homeless children in Russia," says a Lettish daily, *Pedeja Briedi*, "Are the future bandits of Soviet Russia, who will be a great menace, for they number several hundred thousand. That these little vagabonds are very clever is shown by the following incident which took place recently in a town in Ukraina. In broad daylight they stopped a lady who was walking on the street, and several of the boys asked her for five roubles. If she refused to give them the money, they threatened to cover her from head to foot with body lice, and then one of these 'heroes' showed the lady a handful of live lice. There was nothing else to do but to give the five roubles. In the town of Armavir a lady was recently robbed by one of these young robbers. She followed the child, who disappeared into an uninhabited and half-ruined house, to recover her handbag and money. All this was noticed by a passer-by who, after some little delay, gathered the police, and went into the old house. They found that the robbed lady, who had so recently entered, was already killed and undressed. They found the bodies of three other dead women, for here boy and girl robbers had established their headquarters."

Modernism, taught in the colleges, is one of the fountains of Communism, in the opinion of Mr. Bouck White, a revolutionist. When such a man praises a theological school, it is a praise that damns. He says:

"I am a graduate of Union Theological Seminary. Some of my comrades of the revolution look coldly on the seminary up there. They regard the men engaged in modern Biblical scholarship as a set of academic owls, quite blind to and unconcerned with the economic upheaval of our time, but they are vastly in error. The professors at Union and whosoever teaches the 'higher criticism' are doing more than perhaps any other one group to advance the Social Revolution. And where got I these dynamic results? From Union Seminary, and from the superb scholars of her faculty. They are men who deserve no longer to be despised and boycotted by the proletarian workers. Rather they merit high place in our ranks. Let it be known to every forward looker: The schools and pulpits where the 'higher criticism' of the Scriptures is taught are seminaries of social revolution."

Man's sinful nature cannot receive the vision of the divine glory, and live; it needs the death of the natural life for the life of God in glory to enter in.—Andrew Murray.

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STANLEY H. FRODSHAM *Editor*

Editorial Staff: CHARLES E. ROBINSON,

ARTHUR H. GRAVES, CLARA

B. CLARK, MARJORIE A. HEAD,

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W. T. GASTON *General Supt.*

D. H. McDOWELL *Ass't Gen. Supt.*

J. R. EVANS *Secretary-Treasurer*

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"Waters to Baptize In"

A True Story by Grace Crawford
Luanza, Congo Belge

It is with a pen flourish of exultation that I write to assure you in the homeland that away here in the "long grass" God still makes bare His mighty arm, still works His wonders with unabated power. Just listen to this and I think you will be thrilled, as were those praying natives who had gathered for the first baptism in their distant district. "Next Sunday morning will be the time," they had told the whole countryside. But during the week the river dried up! Extraordinary this as the rainy season had started well. They prayed each day for rain, but no, not a drop! Saturday came. What were they to do? Not to be daunted, they spoke of the far off Lake Nweru, but they knew full well that no spectators would follow them such a distance. "So let us not stop praying—the sun is but overhead—think not that the time for help is past."

Thus they encouraged each other as they sat in the shade from the fierce noon-day heat. "While we yet prayed" (they told me afterwards) "God started to work." With what result? Away up the course of that dry riverbed a shout of alarm arose, "Run! ye builders of the bridge, run! or ye perish—a flood cometh!" Then helter-skelter of the workmen up the banks of the river. But above the roar of the oncoming water the voice of the chief rang out, "Run my son and tell the 'people of God,' for behold yonder they still pray for it." Before the villagers had finished rubbing their eyes with astonishment, the Christians were measuring gleefully their direct answer to prayer—waters up to their knees. By sunset, to their loins. And the night report was "waters to baptize in." Can't you hear the jubilant songs of praise in the moonlight? While around their fires, the people were saying, "This verily begetting awe. To-day we have 'come of age' for our eyes have beheld a chilengaleza—a 'wonder wrought by God.'" "Now know we of a truth that He answered prayer."

Crowded were the banks of that flowing river next morning, all agog to see this new spectacle of a baptism. But the solemn faced native pastor is out to teach and not to tickle his countrymen. "Give ear, O ye people. In these waters—brought of God—His baptistry, we baptize thirteen new men and women—new, because indwelt are they with a Spring perpetual, that never can dry up. And thou O river, think not that thy waters can wash away sin, but rejoice that for the first time in all the centuries we claim thee for thy Maker's service, O thou who hast but given thy waters heretofore for the brewing of the skull-splitting beer."

(Thank God for the simplicity that is in Christ Jesus, any rushing stream across the pilgrim path suffices, and is of the perfect apostolic pattern.)

As that crowd dispersed, many and varied were the remarks. "'Tis this that pleaseth us," said a big group each wearing a little

metal crucifix, "this out in the open baptism of people we know, whose life believeth not their belief." "In very truth," said others with longing in their voices, "these verily are 'new' people, see how happy they are!"

But it is not this first baptism alone that has so impressed them. Acts of neighborly kindness—just doing what they thought Christ would have done had He been present—have often set the natives all agaping with astonishment. For instance, and I delight to tell you about this black Timothy of ours: a poor R. C. woman formerly a reviler of the few believers in the next village, lay very sick, deserted by all. Thinking that she must be now near death, her native teacher paid her his first visit and wished to baptize her. "What!" she cried, "thou who hast left me to starve!" He insisted, but while bringing water to sprinkle her she fled, and arrived exhausted at our native pastor's hut. He at once took her in, and he and his wife cared for both body and soul, while all about wonderingly watched the daily kindness to a dying "enemy." But no, she slowly regained health, and with it, oh! joy, she began to testify to all around of God's forgiving love made so real to her by the compassion of His saints.

This pastor when but a tiny boy was snatched from his mother by a raiding party. Then dumped down on a heap of putrifying heads his own father's among them, before the great chief Mushidi. Mr. Crawford redeemed the little child from a life of slavery with his next to last shirt, and he grew up to early manhood in our home, where he gave his heart to the Lord. But it took a little milk tooth and a murder to make him out-and-out. Returning from a journey, he found that his chubby little first-born, just six months old, had been thrown to the crocodiles. Why? Oh, why? All because, during one night little baby boy's first tooth had "sprouted" on the wrong—that is the upper—gum. With the dawn had come a shriek from the terrified young mother. She had just discovered that what she had tended so lovingly was a thing of horror, a "lutala" a demon in baby form. "Woe! woe! to us," cried the whole hamlet. "Away with it ere it bring dire calamity upon us." So a fisherman, according to tribal custom, "delivered" his townsfolk there and then. A hurriedly paddled canoe, a toss and a splash, and the alarming menace to their peace was gone. The indignant father thereupon broke utterly with his tribe, publicly declaring himself to be on the side of the Saviour who said it was not His will that one of these little ones should perish. He at once sought to train up children in the love of God and abhorrence of these murderous practices. To-day his eldest son conducts the Bible school of his big parish. And his wife, now the proud mother of nine living children stood weeping for joy beside those baptismal waters as her first six women converts hastened to obey their Lord's command. Such a

dear old granny was one of them, with limbs all a-tottering, but wrinkled face all a-glow.

Another deed of the "What would Jesus do?" order which has stirred up that whole neighborhood, is this. A desperately sick traveler wearing a crucifix arrived at the hut of one of Rome's agents and begged for shelter, but he drove him off, saying, "Wouldst thou bring death into my house—begone—die elsewhere." The do-good-unto-all-men pastor, hearing of this, found the poor man late at night lying beside the winding trail semi-unconscious, in a lion-raided district. With the help of his son and a long bamboo basket they managed, with rests in between, to carry him to their home. Here they fed and tended him for three days. But as he didn't improve they decided to take him by canoe to Luanza. Alas! they hadn't gone far before he died. So they returned, and digging a grave, they buried him with prayer, while the villagers stood around taking talkative note, amazed at all this for an absolute stranger. "Truly these people believe in Christ," they said one to another, "Look how they imitate Him." (One for you, O observing Lubans! but marvel not, for faith *without works* is dead.) Real interest has been the happy result, and many bright conversions.

'Tis *doing* "those things that are pleasing in His sight" that tells.

In this heathen land where self-love alone is known, where "Nature is red in tooth and claw," where the leopard pulls down the antelope, and the lion the zebra, and the strong man his weaker brotler, 'tis here, oh! shout for joy! 'tis here that the Christ-love, the genuine thy-neighbor-as-thyself-love, is being manifested. And this, not by the big white missionary, but by the self-denying acts of the humble black followers away in lonely out-posts.

Still sounding down the corridors of time is the majestic bidding, "Go, and do thou likewise."

THE BLESSING OF THOSE WHO CLAIM INFALLIBILITY

It is curious how frequently the papal blessing seems to bring (or accompany) misfortune. The personnel on board the polar airship "Italia" included Father Gian Franchesi, by the request of the Pope. A cross, presented by the Pope, was carried, and General Nobile declared: "We shall plant the cross at the Pole, in the ice, or in solid ground, or drop it in the sea at the correct position." Mass was to be said by Father Franchesi, above the Pole. He took with him a small altar and the necessary vessels for the celebration. The cross was about five feet high, three feet six inches at the cross-piece, and hollow, containing a parchment record. The Pope celebrated Mass in his private chapel for the safety of the "Italia," but the airship became a total wreck, with the loss of many on board.

Old sins however old are not so old as God's everlasting mercy; and strong sins, however strong are not so strong as His omnipotent grace.

God is waiting; faith lets Him in; grace is waiting before faith is awake.

What God Says About the Future

E. L. Langston

One of the great reasons why a large number of Christians are not in favor of studying the second advent of Christ, is because they do not like what the Bible teaches concerning things that must happen upon this earth in connection with His coming. We read, for example, in Isaiah 13:6-11, "Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty. Therefore shall all hands be faint, and every man's heart shall melt: And they shall be afraid: . . . Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and He shall destroy the sinners thereof out of it. For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible." Or, we take passages like those in the Book of Joel, where we are told that with the advent of Christ

There Comes War,

and accompanied with war, horrors such as this world has not yet seen. Or, we turn to those passages in the New Testament, which describe the advent of the Christ to this world, and we find the kings of the earth and their leaders, and rich men and poor men crying with fear and anguish at the advent of the Lord; "for the great day of His wrath has come."

Now, all such doctrine is contrary to the modern ideas of the coming of the kingdom of God, and those of us who expound the Scriptures of the advent of Christ to this earth, and all that it means, are consequently considered to be narrow-minded, fanatical cranks, and our gospel, they say, is a gospel of despair. But what we are out for is to let the Word of God speak for itself. The question is for us to decide whether we are to follow the Word of God, or modern theology.

To-day we are considering the coming of Christ to this earth, and all that it will mean for the earth. Now, as we take up the Scriptures with regard to the advent, it seems as if the Holy Spirit tries to exhaust human vocabulary in the endeavor to proclaim it and to describe it. We are told that at Christ's advent the heavens shake, the earth trembles, the waves roar, the floods lift up their voices, the mountains bow down at His presence, the trees of the wood clap their hands, and cry, "Behold the King cometh." Yet this is not a popular idea of the coming of the kingdom of God, and we want to face what the Scripture teaches us

With Regard to His Coming

In the 19th chapter of the Book of Revelation we have brought before us a great warrior King at the head of a great campaign, and when He comes to this earth as King of kings, the Lord of

lords, to reign as the Christ, He is to find all mankind organized; nation after nation, people after people, as a great army against Him, and in effect saying, "We will not have this Man to reign over us." In Jeremiah 25:30, 31 we read these words, "The Lord shall roar from on high, and utter His voice from His holy habitation; He shall mightily roar upon His habitation; He shall give a shout, as they that tread the grapes, against all the inhabitants of the earth. A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations, He will plead with all flesh; He will give them that are wicked to the sword, saith the Lord." Why this fierce anger of the Lamb? Why this terrible scene that we see here brought before us? Who is the cause, and what is the cause of this outburst of divine wrath? There are to be

Two Great Wars

one in the heavenlies, and one on the earth. I am not going into the details of Revelation 12, but I would just remind you that "there was war in heaven; Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him." And, with the casting out of the devil from the heavenlies to this earth, there immediately comes upon this earth a terrific organization against God and His Christ. The devil himself appears on this earth as God. Do let us disabuse our minds of the modern idea of the devil. The devil has been depicted as vile and obscene, but the devil who is to appear in the last days is

Going to Appear as God.

Hence the subtlety of it. He is going to appear to be Christ, to deceive the whole world, and to get the whole world to worship him as God. Hence the cry in Revelation 12, "Woe to the inhabitants of the earth and of the sea: for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time."

Now, we are in the midst of the preparation for the final climax. In our churches, and among the religions of the world to-day, there is a great organization under the control of Satan; and he is guarding and guiding public opinion. He is inspiring people to write books on things theological and ecclesiastical. And every man and woman who is out of Christ, and every unsundered Christian who is not led by the Holy Ghost, in some form or other, is being used by this supernatural power for the great climax that is brought before us in this chapter. As we study prophecy we recognize this fact, that the devil's methods are here unmasked.

The Devil's Purposes

are being wrapped up in one personality, a kind of superman, who will appear among men as the ideal man, and who will have a twofold policy, one political, the other ecclesiastical. And in both of those policies there is one word, *unification*. The political policy is to unite all nations into one common brotherhood with a view to preventing war, with a view to mutual prosperity, with a view to overcoming race prejudice, with a view to bringing peace on earth. The program is magnificent. Then there is an ecclesiastical policy, and that is, to unite all religions into one common brotherhood of religion, and one common creed, in which terms are ever to the front—the Fatherhood of God and the brotherhood of man. In this creed, both political and ecclesiastical, the Man Christ Jesus is upheld as a great Example, and the Bible is looked upon as a good, ethical Book, an honored Book, a unique Book—but it is not the Word of God. There is no place for hell, or punishment, or sin in that creed.

This Mystery of Iniquity

is now at work. And when once the church has been caught up the climax begins to develop very speedily. This great unifying policy is to-day at the back of everything, political and ecclesiastical; you see it everywhere, and it is heading up to the final conflict described here in the 19th chapter, and in many another chapter, in this organized effort against God and His Christ; and, humanly speaking, the effort sounds good from the human standpoint. How is this great climax to be met from heaven's standpoint? How is the devil's great plan to be overcome? And through whom?

There are five things to note in our study. We see heaven's army against earth's organization. We notice, first of all, the general in command. Second, the army He leads. Third, the foes they encounter. Fourth, the glorious victory of good over evil. And lastly, the doom of the leaders of earth's army.

Let us look for a few moments at

The Heavenly General

Who is He? What is His name? From whence does He come? Our hearts are thrilled, for we see at the head of heaven's army a glorified Man, bone of our bone, and flesh of our flesh. The divine Man coming to men's rescue, and His title is King of kings, and Lord of lords, and His name—the Word of God, the Divine Logos. We notice He comes from heaven. He has ascended, and is now our great High Priest at the right hand of the Father, but here we find Him leaving that high priestly office, and coming as King David's greater Son. And notice that He rides upon a white horse. When our Lord came as the Jewish Messiah, the world's Saviour, the Son of David, as He was proclaimed, He rode then on a colt, the foal of an ass, humble, lowly. Now He is coming as earth's potentate, the King of kings, to dethrone the prince of this world, the god of this age; and we find Him riding on a martial charger, and there is a name and title about Him in contradistinction to earth's king. He is

the faithful One and the true; in contradistinction to the

Leaders of Earth's Army,

who are the false and deceitful ones. His eyes are as a flame of fire. Nothing escapes His attention. Is it any wonder that the kings and the military leaders, when they see Him, fall on their faces and cry to the rocks, "Fall on us, and hide us from the face of Him that sitteth upon the throne?" On His head are many diadems, for He is not only the mighty general, but He is the all-conquering monarch, the King of kings, and Lord of lords. Notice, too, His name—"The Word of God." Now, this is one of the prominent designations of our blessed Lord, "In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by Him; and without Him was not anything made that was made. . . . And the Word was made flesh and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father) full of grace and truth." Notice the 15th verse: "And out of His mouth goeth a sharp sword, that with it He should smite the nations."

Now, I am not going to deal with the great climax, the Armageddon. I rather want to turn your attention to the closing verses, passages that should be written upon our hearts, that should be expounded in our pulpits, and our young people should get to know them—the doom of the beast and the false prophet. "The beast was taken, and with him the false prophet. . . . These both were cast alive into a lake of fire burning with brimstone." This is the first time that phrase is used—"the lake of fire." What is it? I know I am treading on difficult ground. When we are making such a reverent investigation, we do need the guidance of God the Holy Spirit, to lead us into the truth on these matters.

Is It True, or Is It Allegorical?

Many clergymen and ministers to-day are afraid of preaching on this "lake of fire." It is most important in the light of the issues at stake that we know the mind of God with regard to the great eventuality of the under-world and the after-life. There is a tremendous confusion of thought, mainly owing to our faulty interpretation of the Hebrew and Greek words in our Authorized and Revised Versions. We read of hell, Hades, Sheol, Abaddon, the grave, the bottomless pit, Apollyon, Tophet. What do these things mean to the ordinary Christian? Hell literally means an unseen place. This is one of the most misunderstood terms in modern theology. In the Apostles' Creed, we say, "He descended into hell," but did He? What are the real facts with regard to the under-world and the after-life? There is a word in the Old Testament translated thirty-one times—hell; translated again another thirty-one times—the grave; and translated three times—the dead. Yet there is only one word in the Hebrew, the word *Sheol*. And its equivalent has only one word in the Greek in the New Testament—Hades—eleven times referred to. What is *Sheol*? What is *Hades*? Neither *Sheol* nor *Hades* is

ever used in the Scriptures to denote hell as

The Final Place of Punishment

for sin. Neither *Sheol* nor *Hades* ever refers to Gehenna or Tophet. What then does *Sheol* or *Hades* refer to?

If our interpretation is correct, *Sheol* and *Hades* refer to a certain place, or a certain condition, in the unseen world to which the departed spirits go. Up to the Resurrection of the Lord Jesus Christ, *Sheol* or *Hades* had two divisions, an upper division called Paradise, where the good departed spirits went—Lazarus, for example; and the other, the lower part—*Hades*—where Dives went. And between these two great divisions there was a gulf fixed, and none could depart from the one, or go to the other, but it seemed as though the lower part were conscious of what was going on in Paradise. Dives could see Abraham in the upper part, and could speak to him. Our Lord, after His crucifixion, we are told, descended into *Hades*, into Paradise, and was seen, in all probability, by those in the lower portion of *Hades*.

Why Did He Descend into Hades?

We read in 1 Peter 3:18, 19, "For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit; by which also He went and preached unto the spirits in prison." Psalm 68:18 also refers to it. "Thou hast ascended on high, Thou hast led captivity captive; Thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them." And the Master said, "The hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation."

What happens to the saints that die in Christ Jesus now in this age? St. Paul cries out in exultation in the First Epistle to the Corinthians, "O death, where is thy sting? O grave, where is thy victory?" St. Paul also says, "For me to live is Christ, and to die is gain." When our Lord went down into *Hades*, the fullness of the glory of His sacrifice on Calvary was revealed, and the gates of hell were shattered, and from that moment He led captivity captive. And

The Saints Are With Christ To-day.

But the departed spirits in the lower portion of *Hades* are still waiting for the judgment of the Great White Throne.

But there is another place still—*Abaddon*, the abyss, the bottomless pit. What does this refer to? It is referred to many times in the Books of Job and Proverbs. In Revelation 9, we have an unfolding of the awful condition of the bottomless pit, from which came the plague of the spirit locusts, and there we learn it was a prison of evil spirits who had a king over them, "which is the angel of the bottomless pit, whose name in the Hebrew tongue is *Abaddon*, but in the Greek tongue hath his name *Apollyon*," or destruction. In Romans 10:7 we read, "Who shall descend into the deep?" (that is, to bring up Christ again from the dead). The beast of Revelation (Rev. 11:7

and 17:8) came up out of the abyss, therefore, *Abaddon* and the abyss is the abode of demons, a deeper pit than that of *Hades*, where demons are held prisoners. There are two places of prison in the under-world—*Hades* and the abyss.

The last one is referred to in the closing verses of our passage, called in the Old Testament, *Tophet*, and in the New Testament, *Gehenna*, or the real hell, which is just

The Lake of Fire.

It is referred to nine times in the New Testament, and the One who refers to it most is none other than the Lord Jesus Himself, and He speaks of hell, *Gehenna*, in the most vivid, and solemn, and awful way. Again we ask the question, Is it literal, or is it allegorical? Don't criticize the Lord. We may have certain views about this matter, but don't add to what the Lord has said, or take away from what the Lord has said. It is our duty just to let the Word speak. *Tophet* in the Old Testament is typical of *Gehenna* in the New Testament, and refers to the valley of *Hinnom*, where human sacrifices were offered. It was a literal place. In Isaiah 66:24 we read, "And they shall go forth, and look upon the carcasses of the men that have transgressed against Me; for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh."

Our Lord Speaks of Gehenna

He says it is much better to sacrifice an eye or a limb than that the whole body should be cast into hell-fire. It is a place prepared for the devil and his angels, but the devil is not there yet, nor his angels; it is not inhabited yet. The first persons to be consigned to hell-fire are the beast and the false prophet, who deceive the whole world, and lead the world into this great warfare against God and His Christ, the two world leaders—the political leader and the ecclesiastical leader. The next to be consigned there is Satan. And then, the wicked dead of past generations, and of this age, and the age to come.

Why are these tremendously solemn things not more widely known among Christians? Why are they scarcely ever preached upon, or written about? The reason is not far to seek. It is only some of us who are beginning to realize something of the terrific conflict in which we are engaged.

The Prince of this World,

the god of this age, is becoming a more living reality than ever before. We are not fighting against flesh and blood. Alas, many of God's servants who are not filled with the Holy Ghost, are implicated in the campaign organized by Satan. That old deceiver, who caused our first parents to be cast out of Eden, who beguiled the early world so that it was destroyed by the Flood, is organizing a great campaign against God, and this supernatural fraud ought to be exposed to-day by all Christians. In the light of these solemn words, let us take to heart St. Peter's message, "Your adversary the devil goeth about as a roaring lion, seeking whom he may devour." He is blinding men's eyes to the glory of the gospel. He is blinding men's eyes to the enormity of

(Continued on Page 11)

"This Is the Gate of Heaven"

A Dedication Sermon by P. C. Nelson, Coffeyville, Kans.

"And Jacob awakened out of his sleep, and he said, Surely the Lord is in this place; and I knew it not. How dreadful is this place: this is none other but the house of God and this is THE GATE OF HEAVEN." Genesis 26:16, 17.

By deceiving his father, Jacob had obtained the birthright which Isaac intended for Esau. The hatred in the heart of Esau caused Rebekah, the watchful mother, to send her favorite son, Jacob, back to Padan-aram, a long, tedious, dangerous journey on foot. We see the brave lad, Jacob, trudging along the stony trail till nightfall found him in a solitary place where he found a smooth stone for a pillow, and weary from his long journey, he lay down and was soon in sound sleep.

Who is so inexperienced and unsympathetic that he cannot with some degree of accuracy reproduce in his own breast the feelings of sadness and sorrow and the alternating hopes and fears with which the lad had traveled along that trail? It must have been a time of heart searching and repentance and earnest supplication as he trudged along.

At such times the Lord who watches over His own with a great loving heart shielded Jacob from all harm through the dark night, and revealed Himself in a vision. There stood the shining ladder with its feet on the earth and its top in heaven, and angels ascending and descending, and then came the sweet re-assuring message of the Lord, who stood at the top of the ladder. Oh, the mercy of life! When the disciples were in danger of perishing on Lake Galilee, the same Lord came to them through the storm and on the waters. Time and again He appeared to Paul and to the other apostles to strengthen them in times of deep distress. Did He ever come to you at such a time?

When Jacob awoke he was overawed by the presence and majesty of the Lord, and by the vision and the divine promise. "How dreadful is this place!" he said. "This is none other but the house of God." To his troubled soul, it was "the gate of heaven." The stone which had been his pillow he set up for a memorial, and poured oil upon it and called the place, BETHEL, HOUSE OF GOD.

Wherever the Lord meets our souls, whether we are alone or with a multitude, whether in a magnificent temple overlaid with gold and adorned with precious gems as was Solomon's temple, or in a tent or a tabernacle or out under the blue sky, that to us is a house of God and a gate of heaven.

There Jacob vowed to God to serve Him and to give Him a tithe of all he might acquire. Did you ever make a vow to God under similar circumstances? Did you fulfill your vow? "When thou vowest a vow unto God, defer not to pay it; for He hath no pleasure in fools; pay that which thou hast vowed. Better is it that thou shouldst not vow, than thou shouldst vow and not pay." Eccl. 5:4. God kept His covenant

with Jacob, and was with him in all his wanderings, and cared for him, and brought him back to his father's house in peace, and Jacob apparently kept the vow he made at Bethel.

Jacob never forgot that night at Bethel, which marked a distinct advance in his knowledge of God and God never forgot it, for in Padan-aram some twenty years later, the Lord spoke to him, saying, "I am the God of Bethel, where thou anointedst the pillar, and where thou vowedst a vow unto Me." Gen. 31:13. Let us slip the clock of Jacob's life forward thirty-two years from the time he first met the Lord at Bethel. He acquired great wealth in Padan-aram and returned with his large family and his cattle to the land of promise. One night he spent alone with the Lord on the bank of the river Jabbok, and was promoted to be a Prince of God and he called the place, "Peniel" (face of God). Gen. 32:24-31.

Were you ever there? Did you get your promotion or did you go down in defeat? Jacob was maimed for life at Peniel. Were you? But ten or twelve years passed away after this great night at Peniel, and still there was idolatry in Jacob's family. Had Jacob been true to his vow to serve the Lord, or had he become slack in his devotion? If not what would you make out of this record?

"And God said unto Jacob, Arise, go up to Bethel, and dwell there: and make there an altar unto God that appeared unto thee when thou fleddest from the face of Esau thy brother. Then Jacob said unto his household and to all that were with him, Put away the strange gods that are among you, and be clean, and change your garments, and let us arise and go up to Bethel, and I will make there an altar unto God, who answered in the day of my distress, and was with me in the way which I went. And they gave unto Jacob all the strange gods which were in their hand and all their earrings which were in their ears; and Jacob hid them under the oak which was by Shechen." Gen. 35:1-4.

"Back to Bethel," my Brother, my Sister, if you have been slack in performing all your vows unto God. Let the memories of God's grace and help vouchsafed to you in time of deep distress rebuke your coldness and your slackness. Build there an altar to the Lord, and renew your holy vows, and make a new beginning in your Christian life.

To-day we are dedicating this splendid house of worship to the Lord as a place in which He may meet poor lost sinners in their distress, and His people in their constant and varied needs. Nearly six years have passed since our party came to Coffeyville with this glorious four-fold message. Many are present who attended the services we held in the First Baptist Church, and then in the Jefferson Theater for ten days, and back to the Baptist Church for a week or two, till it became evident that the Lord wanted us to build a large tabernacle, and remain for many weeks in this city. How the Lord poured out His Spirit upon us!

What mighty miracles of healing which brought to Coffeyville people from ten states in the union to be healed by the Lord! Then followed years of alternating victories and defeats, but in spite of all your discouragements, scores and maybe hundreds have stood firm for this gospel, and now the Lord has brought you to this hour of your triumph. Praise His adorable name!

Many here present cannot pass the spot on West Ninth Street where we built the first tabernacle without feelings akin to those which stirred the heart of Jacob when he came back to Bethel. To many of us, this was in very truth "the gate of heaven." Three hundreds found Christ as their Saviour from sin, other hundreds found Him as their Healer, and many as the one who alone can baptize in the Holy Spirit. There you heard the glad news that He is coming again.

As the first tabernacle was filled with the glory of the Lord, and people flocked there from every quarter to meet Him, and to receive from Him what their souls needed, so may this house built with consecrated money, and by the labor of willing hands, become to multitudes "the gate of heaven."

Here comes the poor slave of vile habits, bound with chains which he cannot break. See him kneeling there at this altar. Tears flowing, heart crying out to God for deliverance. He finds the foot of the ladder of SALVATION stands right here at this humble altar. Jesus stands at the top of the ladder whispering words of comfort and encouragement. The poor sinner thought that all hope was gone and nothing remained but sin and shame and misery. Now he sees the shining way out of the mire of sin into the glory of God. His tears of sorrow and anguish give way to floods of tears of joy and victory. The light of heaven is falling on his upturned face. The captive is now free. The convict of a moment ago, is now acquitted before the courts of heaven, and has passed out of death into life. John 5:24. To him, this is "the gate of heaven."

Here comes the poor lost daughter, laden with sins. Some mother's darling! Some father's joy! Bright, happy, innocent childhood passed into beautiful maidenhood—but a maidenhood tintured with the prevailing worldliness of this present evil age. Before she passed out of her teens she was enticed to go to the dance, and became enamored of some vile wretch who never rested till he had accomplished her ruin, and then he cast her aside. Her virtue gone, an object of contempt to those who helped her slide down the slippery ways of sin, she sinks deeper and deeper till despair and terror prey upon her. Nothing but the blackness of a ruined life behind her, and the deeper blackness of death and destruction before her. Her very body tortured with an unnameable disease, the result of her sinning. Whither shall she go for help and healing and deliverance? The enemy whispers, "Better end it all in that swirling river, or slip out by the poison route." Some kind-hearted mother finds her and pours into her ears the story of God and His unflinching love, and points her to the door of this house of God. Here she finds people full of sympathy and beautified with the Spirit of Jesus. Despairing still, she hears

a ringing message of comfort and cheer and FULL SALVATION. The chorus, supported by the orchestra, strikes up the refrain,

"Come ye disconsolate, where e'er ye languish,

Come to the mercy seat, fervently kneel,
Here bring your wounded heart, here tell
your anguish,

Earth has no sorrow, that heaven cannot heal."

See her moving down the aisle, and flinging herself on this plain altar. She weeps and sobs out her grief over her sins and her wasted life. Jesus is always near the truly penitent. He takes her into His arms of love and mercy. Then she leaps up with a shout of joy and victory, which springs spontaneously from the soul just now set free.

For Jesus was anointed to preach the gospel to the poor and to proclaim liberty to the captives of Satan. Luke 4:18. Her feet are firmly planted on the first rung of the ladder of salvation. Quietly she mounts another rung of this same ladder, and is healed by the same gentle Jesus. Then up another rung and she is filled with the Spirit. Oh, how this redeemed and liberated Mary Magdalene loves and praises her Lord! Let us ask her what she thinks of this holy place. She will tell you, to her it is THE GATE OF HEAVEN.

See that mother with three little children clinging to her skirts coming into this house of God and finding a seat there. Look at her face half eaten with a deadly cancer. All she once had is now in the possession of earthly physicians who tortured her but failed to heal her. "Is it true?" she ventures to ask one of the kind-hearted ushers, "that you heal people in this church? I was never here before, but my neighbor who was paralyzed and had to go on crutches for years, says she was healed here, and she told me to come to this church." "No, sister, we do not heal anybody here, but Jesus does," says the usher. Then the sweet singing, the blessed message of salvation for soul and body. Sister comes to the altar. The man of God anoints her in the name of the Lord. The saints of God with the pastor pray the Lord of all mercy and power to touch and wither that cancer from the roots. The sufferer lifts her hands high in praise to her Christ. "All pain is gone now, and I am sure the Lord touched me," she says. Soon the cancer withers and the scab falls off. The unbelieving husband is soon seen by the side of his wife who is now healed and well, at the altar for salvation. Then they both seek the Baptism in the Holy Spirit, and their home becomes a little heaven on earth. Let us ask this family what they think of this place, and they will tell you, "It is none other than the House of God and THE GATE OF HEAVEN."

Not only to the man who is "down and out" and the woman of the street, and not alone to the sick and suffering, but likewise to the prosperous, and the well and moral, may this house become the very gate of heaven. There are many who are highly respected, refined and cultured, who would not stoop to gross immorality whose

hearts still are hungry for God and for truly Christian fellowship. Here they can hear the gospel as it was preached in the early days of Christianity, in its purity and power, a gospel which will meet the need and satisfy the longing of every human heart. Here they can become personally acquainted with our adorable Saviour. Here they can receive the Baptism in the Holy Spirit, exactly as in New Testament times. May this house of God prove a very gate of heaven to scores and hundreds of men and women who have never known what it is to be born again, and to hundreds more who have never known the joy, the victory, and the power which the Holy Spirit brings into the lives which He fully possesses.

Would it not be wonderful, if some fine day while you are all gathered here and singing the songs of redeeming love, and telling the good news of our Lord's soon coming for His bride, you should hear the trump of God and the voice of the Lord? Immediately your bodies and souls would be transformed, and you would rise from this very place drawn by the gravitation of HIS GREAT LOVE, caught up together to meet the Lord in the air! As you rise into the clouds you may look back to this humble building and say, with a new meaning,

"THIS IS NONE OTHER BUT THE HOUSE OF GOD, AND THIS IS THE GATE OF HEAVEN."

In conclusion may I urge those who call this HOUSE OF GOD their church home to enter it reverently, knowing that God is in this place. When Jacob awoke, he was almost overawed with the sacredness of the place where he had met God. "Surely the Lord is in this place, and I knew it not," he said. "And he was afraid and said, How dreadful is this place! This is none other but the house of God and the gate of heaven." May the Lord deliver us from a spirit of irreverence, such as is sometimes seen in assemblies like this. Liberty may go to seed and bear license, fleshly loudness, and irreverent conduct.

May I urge you also "not to neglect the assembling of yourselves together as the manner of some is." Heb. 10:25. Whenever your pastor has an appointment in this house, the members of the flock likewise have an appointment. It is no small privilege to meet the Lord here, and to hear His precious gospel. Let us not lightly esteem our birthright.

"Bring ye all the tithes into the storehouse, that there may be meat in mine house," is another scriptural admonition that should not be forgotten, if we would claim the promise which follows—"And prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." Mal. 3:10.

As we dedicate this house to God, may we not fail first of all in the fullest measure to give ourselves to the Lord. 2 Cor. 8:5. Let us renew all of our holy vows to Him, and by His grace make this house a place where the lost are saved, the sick are healed, the weak are strengthened, and filled with the Holy Spirit. A place where God's children dwell together in beautiful unity (Psa. 133), and draw water out of

the wells of salvation. Isa. 12:3. A place where the Bride of Christ puts on her beautiful garments (Isa. 52:1), and prepares herself for His coming to snatch away His beloved. May the Mercy Seat of the Lord be in this house of God, and may His glory be upon it, and to all whose feet turn in hither, may this in very truth be THE GATE OF HEAVEN.

COMMUNISTS AND PROPHECY

It is of extraordinary interest to note that the judgments of the Book of Revelation will fall—and are already falling—on the enemies of Christ. The *Pravda*, the Soviet's official organ, says that the recently issued program of the Communist International "has enabled us to whet our knife to the sharpest possible edge against belief in Capitalism and belief in the *Book of Revelation*; and all natives must be incited to free themselves from the oppression of missionaries."

A MILLIONAIRE'S CONFESSION

Coming home in the train from Hadleigh, Cecil Rhodes and I were left alone. My father was in the next compartment. Struck by the depression and gloom which seemed to surround the man, and hopeful for him because of his evident interest in our work, I leaned across and said: "Mr. Rhodes, are you a happy man?" I shall never forget how he threw himself back against the cushions of that compartment, gripped the arm of the seat, and in this tense attitude looked at me with that extraordinary stare of his and exclaimed: "Happy? I—happy? Good God, no!" "There is only one place, Mr. Rhodes," I said, "where we can find real happiness, and that is down at the feet of the crucified Saviour, because it is only there that we can be freed from our sins." "Yes," he said; and then he added, "I would give all I possess to believe what that old man in the next compartment believes."—General Bramwell Booth.

A FINAL REFUSAL

One day in Pittsburg I was standing at a hotel counter registering when a man walked up and said: "Moody, do you know me?" "No." "Do you remember the place where you and I met?" "No." "Do you remember a man saying, 'I will decide what I will do with God and Christ'?" "Yes, are you the man?" "Yes. I went into my room that night, sat at a table, took out a piece of paper, and put down on one side of it every reason for serving God; on the other side, every reason for not doing it,—such arguments as pleasure and riches; and on the first side the plea that you made for God. I decided the cost was too great and I would not give God my life. I hated God then and I hate Him now. I have never heard a man preach since and I have come to tell you that I hate the God you preach."—D. L. Moody.

The steps of faith fall on the seeming void
And find a Rock beneath.—Whittier.

We cannot call up faith at our bidding;
It needs close intercourse with God.



Graduating Class of Glad Tidings Bible Institute, San Francisco, Calif.

GOOD NEWS OF GLAD TIDINGS BIBLE INSTITUTE

Chas. G. Weston

As the time draws near for the opening of the Glad Tidings Bible Institute for another school year, we quite naturally recall the event of the last opening. Certainly it was a great day in Zion for us. Many students had come early so as to be all ready on the opening day, but the most arrived on the day set, happy and praising God with all the rest. Glad Tidings was as busy as a beehive. On the opening day the number of registrants reached one hundred and ten and soon after pushed far beyond that mark. Young men and young women came from far and near, many from California and the western states, a number from the eastern states, from Canada, and some from the Orient.

In the opening days of school it seemed to be God's purpose to melt us together with a veritable rainfall of heaven-sent blessings, and this He did. Oh, praise His Name! In shower after shower came the blessed Latter Rain, in the prayer meetings, in the classes, in the evening meetings. Hearts were stirred and melted afresh and brought lower to the feet of Jesus. We thank God for these times which refresh and revive our souls and tender our hearts. May God continue to send them richly as He has in the past.

From the very start of the school year every student was busy. All who arrived on that registration Saturday found themselves already assigned to a definite field of practical work for Sunday, either in one of the four street meetings, or the jail work, or the Alms House and Hospital

work, as well as to help in the great Sunday meetings in the temple. Class work began at once also, for the time of more than one hundred of God's children is too precious to waste. With a good start the term went through successfully and fervently to its end. We give God the glory.

Now, the school year which began so beautifully is over and its close was more glorious and blessed than its opening; for much experience, much study and training, much prayer and practical work intervened between those two great events, and the Lord reserved the best till the last. God alone can measure the work done in that school year; for He alone knows every heart.

We look forward now to the year before us. We expect great things from God, and we are preparing for them. God has promised to send fire if we will make the sacrifice. He has promised to fill all the ditches we may dig (2 Kings 3:16-20). He has promised to give the Latter Rain if we will break up our ground (Hos. 10:12; Zech. 10:1). Last year's preparing will not do for this year. We must plow again. We are expecting Rain. Prayer is the first thing and we are praying, and we invite whoever shall read this to pray with us for a real and continued visitation of God's presence and power, a real and continued outpouring of the Spirit of God from on high.

In the general course of study improvements have been made for the coming year, while a number of special course teachers have been added to the faculty, among whom are the Northern California District Superintendent, Elder M. T. Draper; the ex-

chairman of the General Council, Elder J. W. Welch; one of the General Council Presbyters, Elder J. Narver Gortner; a widely known and successful evangelist, Elder J. N. Hoover; and another well known evangelist whom God has especially used in Australia, Elder A. C. Valdez. These with the regular faculty present a capable, Spirit-filled group of teachers for the coming session of the Glad Tidings Bible Institute. The plan and program of the practical work in the Institute is undergoing a thorough revision and improvement in line with, but in advance of, last year's improvements in this branch.

You can find out all about Glad Tidings Bible Institute in the beautiful new catalog just published for the session 1928-1929. Simply drop a business card or letter, requesting the Catalog to Principal R. J. Craig, 1441 Ellis St., San Francisco, Calif.

THIRTY SAVED

Mrs. T. H. Gilmore writes: "The meeting at Slay, Texas, closed Sunday night with shouts of victory. About 30 saved or reclaimed, and one received the Baptism in the Holy Spirit. The church was set in order with 17 members. Every one enjoyed the messages of Brother Jerry Smith, his wife and Sister Slaton. The various denominations co-operated in this meeting."

Consider what faith is. It is that strong buoy and confidence in God and His love which give energy and spirit to do right without doubt or despondency.—F. W. Robertson.

SEEING JESUS CROWNED

(Continued from Page One)

"Satan trembles when he sees
The weakest saint upon his knees."

But oh, when saints will see but a crowned Jesus on the way, Satan gathers up his traps and flees. His power is gone; the devil has no power before Christ's throne. "Forever, O Lord, Thy word is settled in heaven." *Jesus is crowned*; He has fought the fight; He has finished the victory in this human race conflict; but it is everywhere made apparent that as we humans see Him crowned. We give Jesus the victory. The saints take the kingdom, as long before in that sacrificial life and that sacrificial death, He made the kingdom His and ours.

As He has taken the kingdom for us, we must now see Him crowned, and take it for Him—Love's reciprocity—He gives, we take; we give, He takes. John Knox saw that in Jesus crowned, Scotland was His, and John Knox cried, "Give me Scotland or I die," and God gave him what he took. In things little and big, all day long, Jesus is crowned, as we put the crown on His head. It may be things financial as we have not a penny in the house. You do not need the money in the bank if you own the Banker. "As having nothing, and yet possessing all things."

In a time of great strait, when I stopped praying God for money and began to shout in His ears that I did not want the contents of the bank—I had the Banker—I got a letter enclosing a check for one hundred dollars from a man I did not know was living. Some thirty years before, I had received the hospitality of his mother's house while holding meetings in that town. He was a traveling business man, and came and went. All the rest of the family received blessings through God's working in those meetings. He seemed to be too much engrossed in business to stop and think and pay the price for God's blessings. Years after, one after another of the resident family all passed away, leaving this one whom I scarcely knew, and who had become an immensely prosperous man of the world, who broke the silence of thirty years and more with a check for one hundred dollars. My Banker made him His clerk after he had got the shout of triumph in my heart and on my lips.

"It pays to crown Jesus; I speak from my heart;
With Him I have ever the beloved one's part.
'Accepted' in Him, with Him I am crowned,
King and priest unto God now on this hostile ground!"

But, it is living in the invisible to keep the crown on Jesus' head. "As having nothing, YET possessing all things."

By constitution a fearful old asthmatic, I had, in answer to my sister's prayers, been delivered from an acute attack, when a night or two after, I awoke at midnight unable to breathe reclining. As I arose to sit in an easy chair and struggle and gasp, Satan stuck close to my side with his devilish sneers, "You thought you were healed . . .

but this is a worse form than you have had for years," etc., etc. But "the weapons of our warfare are mighty through God," and as I lifted my heart to have *this thought* "brought into captivity to Jesus," it came to me, "How do you know but God has allowed the devil to wake you up, that you may just sit and crown Jesus over some to you unknown, but most important, event somewhere in His kingdom?" "Oh, yes, that is so! Thank you, Lord, for the privilege."

So, gasping and struggling for breath, I just sat there and crowned Jesus with all my might (His might in me, for do we not trust Him to be everything in us?). Soon my whole being was filled with glory; I knew Jesus was getting fresh victories somewhere! And behold! I found myself breathing naturally, very drowsy, and inclined to bed. I "turned in," and knew no more until morning, but oh, the glory when I awoke!

"We trust Him where we cannot trace
And soon we see the glory of His face.
Life merges from the dark to light;
We share His crown, and all is right."

HALLELUJAH!

PRESENT DAY MIRACLES

By Agnes Adams

"Present Day Miracles," by Agnes Adams, is the latest book off our presses, and we want to highly recommend it as a stimulant to faith, especially faith for healing. Miss Adams, the authoress, is an English literary woman who was wonderfully healed of the Lord, and "Present Day Miracles" is reprinted by us from the book published in England under the title, "Stephen Jeffreys, God's Chosen Vessel." We perhaps cannot do better in the way of introducing the book to our readers than to copy a review of this English book published in the *Lichfield Times*, June 30, 1928. *The Times* review says:

Those who have never had the good fortune to come into personal contact with Pastor Stephen Jeffreys may have often wondered, or even asked the question, "Who is Pastor Jeffreys?" The answer has now been supplied in the form of an excellent biography by that well-known authoress, Miss Agnes Adams, daughter of the Rev. J. W. Adams, Vicar of Wall, near Lichfield, who has fitted her subject into a most instructive volume detailing from personal experience the modern miracles performed by Faith Healing.

"After having perused a copy of 'Stephen Jeffreys,' received this week from the Covenant Publishing Company, Ltd., we have no hesitation in saying that Miss Adams has accomplished a most difficult task with a literary ability which any journalist in the highest ranks of his profession might vie with envy. From a biographer's standpoint, Pastor Jeffreys is not a Dr. Johnson, for, while the great lexicographer went out of his way to provide Boswell with material for his renowned work, Pastor Jeffreys, Miss Adams tells us, 'rarely finds himself sufficiently interesting to talk about.' Nevertheless, Miss Adams has, by hook or by

crook, gleaned sufficient of the personality of this wonderful man to give every reader a vivid picture of the human side of his character, but what undoubtedly, makes the most interesting part of the story is her faithful portrayal of what she describes as Pastor Jeffreys' 'one motive for action,' together with the remarkable results she gives of his revival missions in various parts of the country.

Miracles of Healing

"After reading 'Stephen Jeffreys' and knowing the sincerity, to say the least, of its writer, it is impossible to deny that miracles have been performed through the medium of this great Evangelist. Why we have not heard more about them is very adroitly explained by Miss Adams in her preface to the volume. 'People often say,' she writes, 'but if it is true that these wonderful things have been happening up and down the country for the past sixteen years, why have we not heard of them? Surely they can't be true, or they would have been reported in the newspapers.' The answer is that they have been reported in very many newspapers, but have not, generally, been given those startling big headlines which alone suggest to many of us that news is important. It rarely occurs to us to suspect that a short paragraph may contain more important news than that which the editor has chosen to elaborate: 'But,' people say, 'if these things are true, they ought to be given prominence.' Certainly. But it takes immense pluck on the part of the staff of an ordinary newspaper to give prominence to what must seem to the majority of its readers to be controversial religious matter—or even uncontroversial religious matter—unless it has to do with some greatly established community such as the Church of England, in which the country is already interested. The newspapermen need first to be convinced. I remember in humility how the first news of these meetings struck me—I thought the man who told me had gone mad."

Success of Faith Healing.

Miss Adams, we hope, will excuse us for saying so, but it is not so much the want of pluck on the part of a modern newspaperman to deal with such subjects as the lack of time at his disposal owing to his multifarious duties, and the increasing calls upon the columns of his paper from every society, institution, and organization in the country.

Send in your order to-day for your copy of "Present Day Miracles," 50c postpaid. Gospel Publishing House, 336 West Pacific Street, Springfield, Mo.

STIRRED UP BY SIGNS

Sister Ella Passmore writes from Thola, Ark.: "At my appointment at Round Mountain recently in the praise service some one saw a sign in the heavens and many left the house to see it. A young woman returned and asked for prayer. As we prayed the power fell and the girl got saved and almost every one was either rejoicing or crying for mercy. I was told that six were saved and many others were mightily under the power of God. Two girls about eight and nine years old, prayed the Lord and danced in the Spirit for over two hours."

The Gospel in Foreign Lands

A PEEP INTO THE BETTIAH WORK

Sister M. Flint writes from Bettiah, India: "School opens again July 4th, and you will be glad to know we are at this time admitting eighteen new girls. We are climbing,—and praying too, for the new dormitory (and a church) will soon be even a more pressing need than it is now! But He has proved Himself faithful in the past and we know He is the same, yesterday, to-day, and forever. Hallelujah!

You will rejoice with us too, when I tell you we will soon have the gospel car for which we have prayed so long,—one of the Lord's own has just sent us a check for it, and now just a couple hundred dollars more and Bettiah will have the car! We will have to put up a garage for it, and what a day of rejoicing it will be when the car drives in, and begins its good work for the Lord and souls.

And the special burden of our hearts just now, that we would ask you to help us pray through, is the salvation of dear Bahudud's people. I have written you of him before, and God has heard prayer and kept him very faithful, through the severest of trials; but we feel he cannot be his best for God and the lost of India until his wife joins him,—and God is able to break down all her prejudices and fears and bring her out, and into Himself. When Bahadur completed his training in Mr. Blakeney's Bible School in Dehra Dun and came to Bettiah to begin his ministry, he went at once to see his wife, then staying in his father's home. He took a gift of fruit for his brother's children, and went praying, with heart full of love and expectancy, but he came home again broken-hearted; his brother took the fruit and threw it to the oxen. Bahadur was refused admittance to the house, and his wife snatched up his little son and carried him into the house, and told her husband she didn't care ever to see his face until he was ready to leave the way of the Christians and become a Hindu again. But a week later Bahadur learned that this same little wife was grieving for him by night and day, had refused to eat, and that she had been sent to her parents in Motihari. So last week, as the Lord would have it, he made a special trip to Motihari, to his father-in-law's house, the very day all the men folk had been called away, and he found his wife, her sister, and her mother alone. Praise God for that much! His wife treated him far differently this time,—brought him water to wash his hands and feet, took him right into the house, cooked food for him, although she is a high caste Hindu girl and he a Christian! She pleaded with him in all tenderness this time, appealing to his love for her and their little son,—referring to all he would lose of their family wealth and lands,—repeated everything she had ever heard evil of the Christians,—until she and Bahadur were weeping together! He was sorely tried,

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



Bahadur, a converted Hindu

and at last, when it had gone on late in the night, he took his little son in his arms and went out on the veranda, where he lay down and sobbed! It swept over him then, how much he was losing—how much of sorrow he was bringing to those he loved best, and he decided to telegraph his brother in the morning that he would come back! But oh, thank God, there was One very near His sorely tried little one in that dark hour,—and suddenly, miles away in Bettiah, our dear Jiva was wakened out of a sound sleep by the Lord. He heard Bahadur calling him,—in a clear loud voice, and springing up he went outside to see if Bahadur could have returned. No Bahadur was there, his door was locked, and a great burden for the young convert was laid on the older man. He prayed, but got no rest, so he awoke dear Diamond, his wife, and together they wrestled in prayer for two hours for the soul of the one in danger. Oh,—Hallelujah! Will we ever, ever know the power of prayer? Their burden lifted, they fell asleep, and in Motihari dear Bahadur felt the peace of God and a supernatural

strength steal over him,—the temptation passed, and his love and faith in his Lord upheld him. In the morning the mother-in-law called him,—he had never seen her face before, but the high caste woman laid aside caste rules that had bound her all her life, to plead with her son-in-law to return,—but it was too late, thank God! The battle had been fought and the victory won in the hours of the night, and Bahadur "preached unto them Jesus!" Before he left, the sister-in-law showed him two beautiful copies of the Bible that she owned herself,—one in English and one in Hindi, and confessed that she found much peace in reading the Book. Oh, won't you join us in the fervent, effectual prayer that shall bring these splendid young high caste Hindu women out from all that binds them,—to find in Jesus true peace and liberty? And pray for dear Bahadur, as the Lord leads. And that the Spirit of God may indeed make this young man another flame for God, even as Paul, who suffered the loss of all things that he might win Christ!

RESTORATION AFTER APOSTASY

One of the Chinese pastors in Shantung Province reports that when he was preaching in a certain village, "an old man seemed unusually friendly. He followed me about all day and in the afternoon insisted that I go with him to his home and have tea. He seemed to have something in his heart which he wanted to tell me, so I went along to his home. We talked a long time, and finally he said: 'Pastor, you must not think of me as just an ordinary non-Christian countryman. I am a church member.' 'How is that?' I said. 'I have been about here all these years and have never heard of a Christian in this village.'

Then he told me his story. He had been a Christian before the Boxer uprising, and during the persecution he was not able to stand, so burned his Bible and publicly renounced his religion, and had never shown any public interest since. He had learned the worthlessness of heathen rites, and could not make himself return to them; so for these twenty-three years had made no profession of religion of any sort. That day in the market the promises of his old faith were laid before him again, and his heart was touched. He truly repented and is now 'hot-heartedly' preaching in his village.'—*Missionary Review of the World.*

NOTICE KANSAS ASSEMBLIES

Miss Blanche Appleby, who had arranged to do deputational work for the Missionary Department in Kansas, has had to return to her home in Atlanta, Ga., owing to the serious illness of her mother.

This has made it impossible for her, for the time being, to carry out the itinerary as arranged with the Kansas assemblies.

Our faith in Christ will be the measure of our fullness of the Spirit.

SHANSI PROVINCE

Marie Stephany

At the present time we have only one station, but we are using this as a base from which to work out to the surrounding villages. From my experience I have found that on account of the limited number of workers, instead of opening stations, it is better to have tent meetings and wherever the people accept the Lord, we hold meetings in the Christian's homes. As the work develops and the numbers increase, our hope is that with a little of our help a station may be opened allowing them to take the responsibility of carrying it on. At the present we hold meetings weekly in seven different villages. Our aim is to follow up the tent meeting and help the Christians to get established so that they will be able to help others. The tent is usually out seven months in the year.

We have the privilege of preaching the gospel to hundreds, but it is not the crowds that are getting saved. There have been some remarkable conversions and healings. We might mention two cases. For four years one woman was possessed of a dumb spirit and was unable to converse with people. She also suffered from a tumor. The Lord not only saved her soul, but also freed her from the dumb spirit and healed her of the tumor. She is a marvel to all those who know her, and now she is happy serving the Lord.

A widow 62 years old was dying with consumption. She was so weak she could only walk a few feet at a time when she would have to rest. She heard about the love of Jesus, that He "came to seek and to save that which was lost," so she came one day and asked the Bible women if Jesus would want such a miserable creature as she. She was told that He not only wanted her, but He loved her and was able to save her and give her eternal life and also to heal her body. From that time she began to call upon the Lord Jesus to have mercy upon her, and in less than a week there was a marvelous change in her spirit, soul, and body. Before, she was stooped over and coughing and spitting all the time, but now she stands erect and her face just shines with the glory of God. She didn't have to be told to pull down her idols, and to give up morphine, opium, and tobacco, but she destroyed them all. She walked over three miles the other day to where the tent was at that time to give her testimony.

May the Lord give us many more like these two women, so that the heathen will be convinced that our God is the living God.

TOKYO-FU, JAPAN

C. F. Juergensen

The past month has found us busy in several special campaigns held in our two stations with only a short rest between. The first campaigns were entirely evangelistic and God blessed in a wonderful way. God sent us a dear Japanese brother who has been used of God in evangelistic work throughout Japan for twenty-five years. This proved a real blessing to the work. Both places were filled night after night and the people listened spellbound.

God's wonderful love and great plan of salvation were presented in a beautiful and simple way. The presence of the Holy Spirit was also very manifest in convicting men and women of their sins till the altar was filled time after time with earnest, seeking souls. The response to the altar call the first night of the meetings here took us completely by surprise when twenty-eight came forward. Oh, the joy of pointing them to Christ! This task is not an easy one, for their hearts and minds have so long been darkened by sin and the custom of years that the simplest facts seem hard to grasp. Here is a dear mother weeping and praying, and as we speak to her she tells us she has just lost her dear little girl; her heart is sad and torn and she has not known all this time of a living, loving "Father God!" "Oh, I need Him! I am a sinner," she cries. Then here kneels a dear old woman about sixty; as we speak to her she nods her head repeatedly, "Thank you, thank you." There is a man who says, "I have studied so much I feel I cannot simply believe!" There is another earnestly praying, etc.

God continued to bless to the end. Never have we seen greater blessing, nor such weeping, and brokenness. Never before have we heard such singing in Japan. "Redeemed! Redeemed!" How it rang out into the darkness from the lips of a larger company of redeemed ones than we have ever seen gathered before. What blessings we have already experienced within the walls of our first little church building in Japan! Between forty and fifty names were taken of those desiring to become Christians. About twenty-five or thirty were more definite in their desire than the others.

POLAND

F. Ewald

Not long ago, we were called to Lodz where the Lord richly blessed. After the message in one of the meetings, a girl fourteen years old, came and asked if she could give her testimony. In the course of her testimony she told how the Lord, a short time ago, saved her and baptized her in the Holy Spirit, and that then she was given a vision of Jesus. She had suffered a long time with lung trouble, so did not get along very well at school, but in the vision she saw the Lord put His hand on her head and He told her He had healed her, and after this she had no more pain and improved so with her lesson that she was at the head of the class. At the close of her testimony, which was quite long and delivered with the eloquence of an orator, she gave a message in tongues and interpreted it. It was an exhortation to the assembled people to draw nigh unto God.

SATIN BOOKMARKS

We are glad to call attention to the artistic bookmarks made by Miss Susie M. Scott, 3066 W. Ave., 35, Los Angeles, Calif.

Miss Scott has been a cripple for more than twenty years, and this work is her main support. She is glad to fill orders by return mail, at the above address.

WHAT GOD SAYS ABOUT THE FUTURE

(Continued from page five)

sin. In the light of our study, we know in our own hearts that our blessed Lord is here,

The Coming King,

that He is on the throne of our hearts.

We know that when He comes, when we hear that trumpet sound, that we are to be caught up to meet Him, and to share His kingship and glory. We know that we are to be part of that triumphant army in the days to come. But our blessed Lord has so arranged it that you and I should be just here now, in the height of this terrific conflict, and to be at His disposal for Him to have His way with us. The call of these last hours, these last moments, before the coming into the air of our Saviour, is for absolute submission to God the Holy Ghost. He is the Vicar of Christ. He is our wisdom. He is our Lord. Every avenue of our being must be under His control, every moment of our time must be spent for the glory of the Lord Jesus—absolute separation from everything that is called worldly, or of the world; dead unto sin, and alive unto God.

The Warfare is Thickening

This is not a time to be at rest, resting on our oars. Remember that the great Christian explosive to overcome evil and win round our friends who do not understand it, is not denunciation, but love. And that is the mark of those who are filled with the Holy Ghost.

"BEHOLD, I COME AS A THIEF"

There are peculiarities about this thief. (1) Other thieves steal what is not theirs, this thief takes his own. (2) Other thieves steal goods, this thief steals men, yet he is blameless. (3) Other thieves come to kill and destroy; but this one steals that the stolen one may have life more abundantly. (4) Human thieves come without notice of their intention given. Jesus first gives the householder notice of His design. (5) Human thieves purloin earthly things on earth, this thief steals heavenly things from earth to set them in heaven. (6) The human thief prefers the night, the heavenly one steals in broad noon. (7) Thieves in general avoid the presence of witnesses as fatal to their design; the thief from heaven bears away his prey before witnesses, and is not seen. (8) For this thief is invisible, and makes his booty invisible too. No sooner is his hand laid on it, than it is out of sight. (9) Nor is the abode to which He takes His captive a robber's den, but the Presence of glory and of God. *May we be so stolen from earth!*—R. G.

In the pursuit of the power which a life of faith can give, there is often a faith that seeks and strives, but cannot grasp. This followed by a faith that begins to see that waiting on God is needed, and that quiet rests in the hope of what God will do. This should lead on to an act of decision, in which the soul takes God at His word, and claims the fulfillment of the promise, and then looks to Him, even in utter darkness, to perform what He has spoken.—Andrew Murray.

In the Whitened Harvest Fields

OKLAHOMA REVIVAL

Evangelist Nellie Hedgpeh writes: "Just closed a meeting at Lindsey Chapel, Texarkana, Okla. Thirteen saved, 4 baptized in the Holy Spirit, 8 baptized in water."

NEW FIELD

Evangelist Leslie Gee writes: "Just closed a 2 weeks' meeting at Fairview school, 6 miles south of Versailles, Mo. Fifteen were saved and 10 baptized in water. This is a new field."

KANSAS MEETING

Evangelist C. H. Austin writes from Wichita, Kansas: "Just closed a meeting here. Eight reclaimed, 5 saved, 2 filled with the Holy Spirit. Also had a beautiful baptismal service."

OLD-TIME POWER FALLS

Pastor T. S. Miles, Collinsville, Okla., writes: "Just closed a 3 weeks' meeting, Brother Marion Haney, of Tulsa, doing the preaching. The old-time power fell as in the early days; about 40 saved, and 20 or more baptized in the Holy Spirit, 31 baptized in water. The saints are encouraged to press on."

TEXAS CAMPAIGNS

Evangelistic party, Buster and Babe Smith and Viola Nettrott, write: "After leaving Amarillo, Texas, we went to Pampa again and held a 2 weeks' meeting. Twelve received the Holy Spirit, 15 saved, 17 baptized in water. We are now in Borger. So far, 25 have received the Holy Spirit and 49 saved. Services are held in the Assembly of God, Mrs. L. C. Cornelius, pastor."

VICTORY AT ODELL

Pastor D. S. Lack, Odell, Texas, writes: "Just closed a meeting here and we rejoice to report victory. We had with us Brother E. H. Heneger, of Tennessee. The Lord is blessing his labor. Nine souls were saved and 3 baptized in the Holy Spirit. We welcome into our midst all Council brethren."

REVIVAL CONTINUES

Pastor Fannie McCall, Webb City, Okla., writes: "God gave us a blessed meeting in the month of June. We had with us Brother and Sister Jess McGuire. The message reached hearts and 30 found their way to Calvary; 27 were baptized with Holy Spirit and 22 baptized in water. God is still saving souls; 3 were saved and one received the Holy Spirit last Sunday. When I came here last November there were only 9 members and the doors were closed, having no pastor. The Lord has baptized 49 since that time and the mission is in good condition. Feeling that the Lord is through with me here, I am resigning, and Brother and Sister McLinn will take charge of the work. I feel that Webb City is very fortunate in having the services of Brother and Sister McLinn. I am open for calls."

BLESSING IN TOLEDO, OHIO

Pastor Herman L. Harvey writes: "We have had a good campaign at Bethel Tabernacle, Toledo, Ohio. God was present to save, heal and baptize in the Holy Spirit. Brother Loren B. Staats of Blue Rock, Ohio, was our evangelist. He is one of the best evangelists we have ever employed, and I heartily recommend him to any pastor seeking an evangelist who will bring the gospel message for lasting results. He will leave the assembly in excellent condition."

VICTORY IN MONTREAL

Mae Eleanor Frey writes: "We want to sound a note of praise for the way the Lord is working in this great city of Montreal; souls are being saved and baptized in every meeting. We are giving God all the glory for the outpouring of His Spirit, and the healing of the sick. Many are testifying to the mighty touch of Jesus on their bodies in the meetings. Truly our God is a God that never fails those who put their trust in Him. The days of miracles are not past, neither are the days of revivals over."

PROGRESSIVE WORK

Pastor J. D. Long writes: "The Lord is blessing at North Little Rock, Ark. The altar is being filled with hungry seekers and some are praying through in almost every service. Members are being added all along. God has given us a new assembly at Jacksonville, about 15 miles from North Little Rock. We began a revival there May 28, continuing 4 weeks. We called Brother P. F. Ramsey to set the church in order; 32 were enrolled, 14 baptized in the Holy Spirit, 19 followed the Lord in water baptism."

ALTAR FILLED

Pastor R. B. Johnston, Kenedy, Texas, writes: "Last September wife and I left Oklahoma; the Lord directed us to Kenedy, and has proved Himself to us by blessing our labor in the midst of discouragement. On July 1, we opened a meeting with Pastor J. C. Anthony, of Gonzales, in charge. The altar was filled the first night. Sinners were saved, believers baptized in the Holy Spirit every night except the night we were 'rained out.' The meeting continued 2 weeks; 21 saved, 14 filled with the Spirit, 16 baptized in water, and 21 were added to the roster. Kenedy was stirred; people were wakened from their sleep and they came saying, 'What meaneth this?' Brother Barney Anthony and wife of San Antonio were with us and their songs were uplifting. Any Council brethren will be welcome in Kenedy."

The eye of true faith is so quick sighted that it can see through all the mists and fogs of difficulties.—Adams.

You do not test the resources of God, till you try the impossible.—F. B. Meyer.

REVIVAL—TALK OF THE TOWN

Pastor J. S. Elswick, Port Lavaca, Tex., writes: "We praise God for His blessings upon us here. Just closed a meeting with Brother C. A. Lasater, of Fort Smith, Ark., as evangelist. It was one of the best meetings Port Lavaca has ever had. Night after night the large crowds sat or stood spellbound as the Word of God went forth. Many were saved and baptized in the Holy Spirit, 16 were baptized in water. The fire is still burning, people are being saved and filled with the Holy Spirit. The revival is still the talk of the town."

SPIRITUAL RAINFALL

Evangelist Glenn Reneck writes: "The tent meeting in Edina, Mo., came to a glorious close after many trials and passing through a tornado which wrecked the tent almost beyond repair; but we took courage and, with the Apostle Paul, began the trade of tent-making. After about 2 weeks the tent was up again and spiritual rain began to fall. Thirty-seven came forward for salvation, mostly young married couples, and the same number united with the Assembly of God. Forty-one were baptized in water. The Baptist Church was leased, where services will be conducted twice a month."

Evangelist Hans Hansen writes: "I came to Salem, Ore., about two years ago and found a few scattered saints, without a certain place to worship, as there was no Council work here at the time. I opened a tent meeting which lasted for 3 weeks; then continued in the old Y. M. C. A. building, where many were brought to the Lord, and filled with the Spirit. We purchased a lot on Thirteenth and Ferry and soon the tabernacle, 50 x 120 feet, was erected accommodating 1,000 people. All the labor was donated and the building was dedicated March 27, 1927. The Lord gave us a continuous revival, and souls found their way to Calvary. I have resigned as pastor, and feel led to again enter the evangelistic work. My home address is now, P. O. Box 255, Salem, Oregon."

BLESSED VISITATION AT ASHLAND

Pastor Oliver P. Brann, Ashland, Ohio, writes: "Evangelist Loren B. Staats of Blue Rock, Ohio, came here the latter part of February and held a three weeks' campaign. The Lord blessed our brother in giving forth the Word. The assembly was revived and quite a number bowed at the altar for salvation. Many sick were prayed for and a little 13-year-old girl who had never been able to talk, after prayer received her speech and is still talking. On March 12th we took charge of the work and the Lord continued to bless and some precious souls have been added to the assembly. In a recent campaign conducted by the Moreland evangelistic party, the Lord worked in the old-time Pentecostal way. From the very first night the glory of

God filled the house and continued night after night. Our brother was blessed in giving the Word along real Pentecostal lines and the special music proved to be a real uplift in the service. There were about 15 saved and 11 received the Baptism in the Holy Spirit according to Acts 2:4. This campaign has been very profitable and far reaching in its influence. There were people who came as far as 25 miles night after night to attend meetings. The Lord sent a man by the name of A. L. Starkey (a Pentecostal brother) all the way from Sacramento, Calif., to Willard, Ohio, to visit his relatives and then put him in touch with this meeting, and he succeeded in bringing numbers of his people to the services. There were several of them saved and brought into the light of Pentecost for the first time. Then through this campaign the party was invited to hold a meeting in the Methodist church at Delhi, Ohio, about 22 miles northwest of Ashland. In a two weeks' meeting several more were saved, many more of this same family. We have never seen God sweep any one family as He did this one. There were between 20 and 25 of them at the altar at one time seeking the Baptism. On July 4th we buried 6 with our Lord in the liquid grave and then Sunday, July 15th, Brother Moreland baptized 17 more. This was truly a very profitable campaign and it will take eternity to reveal the extent of the influence of the same. We saw and felt the glory of God as we have not for many a day. We are invited by the pastor to bring our people and hold a service in the Methodist Church at Newville, Ohio, this Thursday night.

The party were with us in the Mansfield assembly a part of last week and over Sunday and on Sunday two fine young men from the Christian Missionary Tabernacle received the Baptism. There were 23 at the altar on Sunday night all seeking the Baptism. Three from the Alliance have received the Baptism and four or five more seeking."

A CALL TO ADVANCE

Thos. Cochran

It is a very solemn responsibility that rests upon the Church—to evangelize the world in this generation; because if we do not evangelize this generation, this generation can never be evangelized. This is our responsibility, and we have to face it.

The world is not being evangelized in this generation for three reasons:

1. *The Church Is not Seeking to Do it*

In how many of the churches in our own land do we hear ministers Sunday by Sunday speaking as ambassadors for God? Are they pleading with men to be reconciled to Him? Are they explaining the way of salvation? That is why the world is not being evangelized in this generation. We have a secret that would save the world, but we are not telling it. How many are bursting with joy and longing to tell others about Christ?

2. *The Church Has no Adequate Intelligence Department to Direct Its Efforts.*

What would we think of an army that had no intelligence department? In a sur-

vey of a certain country we found the population to be three millions, and the missionaries numbered four hundred. One section in China, with a population of three millions, had twenty missionaries. The Church is not sufficiently interested in God's love for the world, to study the situation and find out where the need is greatest. That is the second reason why the world cannot be evangelized in this generation.

3. *The Church Is not Studying the New Testament Principles of Expansion.*

The existing missionary methods are largely wrong. They are not the methods of St. Paul, the greatest missionary. He did not build great buildings and institutions to last many years. No, he went out to do something that would last much longer; he went out to plant churches. We build great institutions, putting a huge amount of money in them. They become prisons and prevent our going forward. Here we are confined in bricks and mortar, and more than half the world is unevangelized.

A dear friend of mine, a business man who has written a book on "The Indigent Church," started out to see for himself what the missionaries were doing, in China he came to an area where the missionaries showed him their buildings, their hospital, their schools, etc. He said, "This is very interesting but I want to see the unfinished task." He studied the situation, and mapped out the district in which there were hundreds and hundreds of villages. He said to those missionaries, "Do you think by your present methods—renting a place here and putting a preacher in it, and renting another place and putting a preacher down there, etc., you will ever evangelize this region?" They said, "We never realized it before; it would be impossible." "When I was in business," he said, "I could not have gone out and established branches and subsidized them." They sat down and studied this book, "Missionary Methods; Paul's or Ours?" and they decided that thereafter they would have an indigenous church, self-governing, self-propagating, from the start, not depending upon material things. We do not need material things to support our spiritual life. You never find Paul consulting his bankers or depending upon them for an advance. We need to alter our missionary methods and adopt the methods of the Apostle Paul.

Our missionary methods in the past have so largely meant that the expense of the work we established grew greater as the years went on, with the result that we have become immobilized. Missionaries are being cut. A crisis has come upon us, and more than half the world—and that the most difficult part—is unevangelized.

Take a bird's eye view of the situation. In Japan there are more non-Christians today than when Christian missions commenced. Central Asia, larger than all of China, is practically unoccupied. In China itself there are 333 districts, having a population of nearly 40,000,000, in which there is not a single evangelistic center and not a Christian. In India there are 385 native states with no Christians at all. Arabia is practically untouched. Afghanistan has not been properly entered. In twelve of the countries of Africa more than ninety per cent are Moslems. Take Latin America—four-

fifths of Latin America, right at our doors, practically unevangelized.

A few of us have been studying the situation and are trying to do three things, namely:

1. To think in terms of the whole world.
2. To find by survey the countries of deepest need, and to create an interest in them.
3. To attempt to broadcast the methods of the Apostle Paul.

We believe that Paul's methods are the only methods which will enable us to evangelize the world in this generation.

Then, too, we are being met all the time by the rising spirit of nationalism; not only China but other countries want everything indigenous. And they are perfectly right. In the past the missionary has too much considered himself as the authority, as the one in control; but when the Apostle Paul planted a church, that church was left to the care of the Holy Ghost. We trust the Holy Spirit too little. When men are gathered out and formed into a church, God says, "He that toucheth you toucheth the apple of His eye." By using Scriptural methods the task may be accomplished.

And prayer changes things. God has answered our prayers far above our thinking, far beyond our asking. If He does that when our faith is like a grain of mustard seed, what would He not do if our faith were greater? Through prayer God can open countries and cities. Through prayer God can raise up evangelists so that one of these days there will go forth a great army to occupy the unoccupied fields of the world. Pray for the evangelization of the world in this generation.—Alliance Weekly.

If the spring in a watch be stopped it will hinder the motion of the wheels; if faith be down all the other graces are at a standstill.—Watson.

Forthcoming Meetings

Spent your vacation at a camp meeting. Write ahead for tent or rooms, and cot accommodations. Take bedding and toilet articles with you. Pray for all forthcoming meetings. Notices of meetings should be received by us three full weeks before the meeting is to start.

GLENDALE, CALIF.—Beginning September 9 a meeting will be conducted by Evangelist Stephen Jeffreys and party from Wales.—Pastor A. W. Frodsham, 721 Wing St.

DUNCAN, OKLA.—Camp meeting, Aug. 10-26, Evangelist Oscar Berryhill, of Los Angeles, Calif., speaker. Everybody invited, especially the missionaries. Tables will be run on free will offering plan.—Pastor W. L. Fortenberry, 807 Cherry Ave.

EAST ST. LOUIS, ILL.—City-wide tent campaign, July 29, to September 1. Dr. Charles S. Price and party in charge. Special healing and tarrying services. The services will be conducted in a large tent, seating some thirty-five hundred people. Sixteenth and Summit Avenue.—John F. Bryan, pastor.

LOS ANGELES, CALIF.—Stephen Jeffreys' campaign Aug. 5, to Sept. 2, in large tent on Washington Street between Orchard and Westmoreland. Sunday services, 2:30 and 7:30 p. m.; week days 10:00 a. m., 3:00 and 7:30 p. m.—A. G. Osterberg, 243 W. 59th Place, Los Angeles, Calif.

ROSEAU, MINN.—Campaign July 29, to Aug. 13, or longer. Evangelist R. S. Percus of Felician Baptist, in charge. Meetings will be held in the Baptist church.—For further information address Pastor R. E. Smith.

PINE HILL, GA.—Revival beginning Aug. 4, Sister Effie L. Miller in charge.—Pastor M. Standland.

FREDERICK, MD.—Tent meeting Sept. 5-16, Evangelist David Wilson in charge. Friends from near-by assemblies are invited.—Silas Richard, 27 Jefferson St., Frederick, Md.

JOHNSVILLE, MD.—Tent meeting Aug. 21, to Sept. 2nd. Evangelist David Wilson will be the speaker. For further information write Marshall Bell, Keymar, Md.

RIVERTON, NEB.—Camp meeting Aug. 26, to Sept. 20, Evangelist Milton Smith, state superintendent, will preach twice daily. For information address W. B. Northrup, Riverton, Neb.

WELETKA, OKLA.—District camp meeting August 3-12. Brother D. H. McDowell will be with us. One service each day will be given to young people. Those who play instruments be sure to bring them. For further information write to Glenn Millard, district secretary.

LINCOLN, NEB.—The Nebraska annual camp meeting will be held at Lincoln Aug. 9-19, inclusive. Evangelist S. G. Shields of Amarillo, Tex., will be the speaker. For further information write Pastor D. L. Cooper, 1940, N. St., Lincoln, Neb.

SHERBURN, MINNESOTA.—A. Watson Argue will conduct a city-wide revival campaign at Fairmount, 15 miles from Sherburn, Minn., August 5-26. The Army which seats more than one thousand people, has been secured for this campaign. For further information write Pastor D. E. Collins, Sherburn, Minn.

WELLESLEY PARK, MASS.—Great evangelistic campaign, conducted by Dr. Chas. A. Shreve, July 13 to 29, inclusive. Revival to continue through August, conducted by Pastor Harry Long and Eyang Meyer Tan Ditter and wife. For further information write Christian Workers Union, Framingham, Mass.

WELLSVILLE, PA.—Evangelist I. J. Bolton and wife from Tampa, Fla., will conduct a tent meeting at Wellsville, 14 miles north of York, on the main highway between York and Harrisburg, beginning Aug. 5, continuing at least 2 weeks. For further information write Pastor Chas. N. Crone, Dover, Pa.

KANSAS DISTRICT CAMP MEETINGS
The annual camp meeting for North Central Kansas will be held at Woodston, Aug. 9-19. Evangelist Ben Hardin of Chicago, will be the leading speaker. The camp ground is located three miles east of Woodston, on Highway 40. For further information write Pastor Ora Bray, Woodston, Kansas.

DENVER, COLO.—J. N. Hoover, of Santa Cruz, Calif., will conduct evangelistic services and Bible lessons at Radio Prayer League Church, E. 37th Ave. and Gilpin St., beginning Aug. 19, continuing 2 weeks or longer. Meals served on will offering plan and rooms reasonable. Broadcast each morning 9:00 to 10:00 from Station KFXF.—S. H. Patterson, pastor.

CAMBRIDGE, O.—Second annual camp meeting Aug. 2-Sept. 9. Evangelists L. B. Staats, of Blue Rock, O.; Chas. E. Roberts, Findlay, O.; C. A. McKinney, Akron, O., and other ministers and workers will be present. Tents for rent, and those who have tents will be furnished with plenty of room free. For further information address, Pastor Delmar Johnson, 119 Clay Ave., Cambridge, Ohio.

SOUTHWEST VIRGINIA CAMP MEETING.—Will be held in the Ball Park at Richlands, Va., August 2-12. Elder W. T. Gaston, general superintendent, will be with us as Bible teacher and evangelist. Council missionaries are invited to attend. For circulars, or further information, write L. L. Wynn, West Graham, Va., secretary, camp meeting committee, or Willie T. Millsaps, Box 103, St. Paul, Va., district superintendent.

BATTLE CREEK, MICH.—Bible and Missionary Convention under the auspices of the Michigan State Ministerial Association of the Assemblies of God, will convene Oct. 2-5, inclusive at the Church of the Four-fold Gospel, 303 Maple St. An edifying program of Bible Studies, "Round table conferences," missionary and evangelistic messages will be provided. Elder O. E. McLeary, Findlay, O., will give special illustrated Bible studies. All missionaries, ministers and workers and cordially invited. All assemblies should send one or two delegates. For further information address, Pastor Alvin L. Branch.

OPEN FOR CALLS.—During August and September could fill pastorate or give Bible lessons in any assemblies requiring same.—Meyer Pearlman, member of faculty of Central Bible Institute, 1373 N. Grant St., Springfield, Mo.

EUREKA SPRINGS MEETING POSTPONED

EUREKA SPRINGS, ARK.—Owing to delays in the construction of the building the annual camp advertised to be held August 30 to September 9, will not be held on those dates.—E. J. Bruton, for the committee.

CUMBERLAND, MD.—Western Potomac Pentecostal camp meeting will be held at Narrow's Park on National highway, Aug. 10-26, inclusive, Narrows south of Pittsburgh, Pa., in charge of evangelistic services. Morning services will be devoted to Bible lessons in charge of Pastor William A. Coxe and Pastor L. T. Stewart. Tabernacle, dormitory and dining room on the ground. For further information address L. T. Stewart, Frostburg, Md.

DRAW, TEX.—Our South Plains annual camp meeting will be held Aug. 3-13. Elder W. P. Robinson, of Wichita Falls, Tex., will be in charge of evangelistic services, and Lonnie Whitworth will direct the choir and orchestra. Three services daily. Draw is located 5 miles east of 9 miles south of Abilene, county seat of Lynn county on state highway No. 9. Every assembly in the section will co-operate in the great camp. For full information address, Pastor E. R. Winter, Draw, Tex.

DES MOINES, IOWA.—Iowa, North Missouri and North East Nebraska annual district camp meeting will be held in Good Park, West 17th St., University Ave., Aug. 10-19, Aug. 15, Christ's Ambassadors will be organized; 16-17, District business meeting when officers will be elected. Any one desiring license or ordination may meet the credential committee. Pastor Fred Lohmann of Trinity Tabernacle, St. Louis, Mo., will be the evangelist and Bible teacher. For further information write A. F. Crouch, pastor, 1446 E. 14th St., Des Moines, or Chas. E. Long, district superintendent, Creston, Iowa.

COLORADO SPRINGS, COLO.—The eleventh annual convention and camp meeting of the Rocky Mountain District Council will be held at Tent City, by wild, Aug. 16-26. Business sessions on the 22-24. All pastors, evangelists and workers in the district, and two delegates from each assembly, are urged to attend. Brother D. H. McDowell will be the special speaker assisted by local ministers in the district. Christ's Ambassadors rally will be held the 18th. For further information write H. B. Garlock, 1720 W. Kiowa Street, Colorado Springs, Colo., or Floyd C. Woodworth, 1220 E. Orman Ave., Pueblo, Colo.

CRICHTON, ALA.—The 16th annual session of the Mississippi District Council will convene Aug. 14-17, inclusive. Crichton is a suburb of Mobile. The church is located on Haas Ave. between St. Brother T. C. Anderson, pastor. Brother W. T. Gaston has been invited to be with us, and we extend a cordial invitation to our brethren from the neighboring districts. Candidates for license or ordination are requested to meet this Council. Each assembly is urged to send delegates. Those who desire the Council to convene with you next year may come with invitations from your church. For particulars write District Superintendent D. P. Holloway, Box 125, Laurel, Miss., or Pastor T. C. Anderson, Crichton, Ala.

PORTLAND MAINE.—New England District Council will hold the second camp meeting of the season at the Portland Fair Grounds, beginning Aug. 26, continuing over Labor Day. All services will be conducted by the ministering brethren of the district. (All ministers of the district are expected to be present.) Meals served on the grounds on the free will offering plan. Tents furnished at a small rental and rooms provided for those who desire them. It is requested that all intending to use tents bring bedding, and if they so desire, their own tents, also. Take North Deering car, get off at Allens Ave. Corners, where auto service will be provided to camp on Gray Road. For information write, Jas. R. Hicks, 103 Read St., Portland, Me.

DEXTER, MO.—The annual camp meeting for Southern Missouri will be held Aug. 2-12 inclusive. Elders H. Moss, missionary field secretary, will give Bible lessons twice daily. This is arranged particularly for preachers. The 7th and 8th will be given over to Christ's Ambassadors. Dexter being located in the midst of several assemblies, we will have a large attendance. Meals will be served on free-will offering plan. Tents and rooms can be secured on grounds; bring your bedding, etc. Those desiring license or ordination can meet the District Board at this time. Write for application blank. For further information write Pastor S. L. Johnson, or A. A. Wilson, district superintendent, Dexter, Mo.

FOR SALE.—Tent, 50 by 80, good condition. Has quarter poles, square end; good appearance. \$250.00 cash.—G. C. Kirchner, 2614 State St., Alton, Ill.

OPEN FOR CALLS.—Anywhere the Lord leads.—Pastor Fannie McCall, Box 44, Webb City, Okla.

OPEN FOR CALLS.—In fellowship with the General Council, several years' experience. Address 1011 East 6th St., Alton, Ill., c/o Roy Slaten.—Evangelist Louis Draper.

Leslie Gee, Box 447, West Tulsa, Okla., in fellowship with the Council and experienced in pastoral work, will consider a pastorate anywhere the Lord leads. He has a wife and two children.

C. H. Austin will accept evangelistic calls in or near Kansas. Address him, General Delivery, Pratt, Kans.

OPEN FOR CALLS.—If some small assembly would like to spend a couple of weeks this summer in more fully developing the effectiveness of its prayers and in bringing about a revival spirit, I could arrange to assist by day and night services. Write me at Headquarters.—Chas. E. Robinson.

FOREIGN MISSIONS CONTRIBUTIONS

July 20th-26th inclusive

All personal offerings amount to \$1,443.39.

1.00	Graceville Assembly, Graceville, Fla.
1.16	Assembly of God S S Childress Chapel Ark
1.25	Assembly of God S S Moreland Ark
1.25	Assembly of God Apperson Okla
1.25	Lomax Tabernacle Lomax Ala
1.41	Elmer Assembly Elmer Mo
2.00	Assembly Kansas City Kans
2.00	Daily Vacation Bible School Kansas City Mo
2.00	Christ's Ambassadors of Bay St Mission Tam-
	pa, Fla.
2.10	Crocker Pentecostal S S Crocker Mo
2.26	Pentecostal Assembly St Petersburg Fla
2.50	Full Gospel Mission Los Angeles Calif
3.00	Christ's Ambassadors Fort Collins Colo
3.40	Assembly of God Duncan Okla
3.50	Assembly of God Fredonia Kans
4.00	Assembly of God Sharon Okla
4.53	Assembly of God Havre Mont
5.00	Acampo Sunday School Acampo Calif
5.00	Pentecostal Assembly Roswell N Mex
5.00	A group of workers in Gospel Tab San Diego
	Calif
6.00	Assembly Yazoo City Miss
7.00	Landing Assembly Anquilla Miss
7.00	Church of the First Born S S Plymouth Mass
7.25	Milton Temple Assembly of God Church
	Milton Fla
7.50	Livingston Full Gospel Assembly
8.00	Assembly of God S S Goose Creek Tex
8.35	Assembly Tampa Tex
8.50	Full Gospel S S Salem Ore
9.00	Sunday school Wilton N Dak
10.00	Pentecostal S S Grand Junction Colo
10.00	Young People of Assembly Miles City Mont
10.00	Christ's Ambassadors Sherburn Minn
10.00	Melinda Pentecostal Assembly Canaan N H
10.00	Assembly Paterson N J
11.85	Tent meeting at Edina Mo
12.00	Bethel Temple S S Class Dayton Ohio
13.12	Assembly of God Church Des Arc Mo
13.20	Sunday school Westby Mont
13.65	Portland Gospel Tabernacle S S Birthday
	Fund Portland Ore
13.95	Assembly of God S S Corwin Kans
14.00	Olympia Gospel Chapel Olympia Wash
15.00	The Gospel Tabernacle Muskegon Mich
16.87	Verdugo City Mission Verdugo City Calif
17.00	Full Gospel Assembly Michigan City Ind
20.00	Glad Tidings Mission Ceres Calif
20.98	Gospel Tabernacle Ft Morgan Colo
20.38	Pent' Evangelical Assembly of God Ft Col-
	ins Colo
26.50	Emmanuel Chapel S S Whittier Calif
26.90	Friends in Bradford Bradford Pa
31.73	Pentecostal Mission Bellingham Wash
31.05	First Pentecostal Church San Bernardino
	Calif
40.00	Bethel Tab & S S Watsonville Calif
40.00	Pent' Tabernacle Kenosha Wis
40.00	Assemblies of God S S Breckenridge Tex
50.00	First Pentecostal S S Yakima Wash
51.50	Upper Room Pentecostal Mission San Jose
	Calif
50.00	Pentecostal Mission Philadelphia Pa
64.00	Pentecostal Gospel Mission Millville Pa
66.30	Full Gospel Assembly Inglewood Calif
98.97	Pentecostal Full Gospel Tabernacle
100.00	Miss Society of the So Calif Bible School
	Pasadena Calif
271.00	Pentecostal Church Scranton Pa
579.00	Glad Tidings Tabernacle New York N Y
Total amount reported minus \$120.66 amount	
given direct and designated for expenses \$ 3,261.08	
Amount previously reported	14,043.70
Total amount to date	\$17,304.78

HOME MISSIONS CONTRIBUTIONS

July 20th-26th inclusive

2.00	J V New Trenton Ind; 2.00 E L Cleveland
	Ohio; 2.40 Assembly of God S S Goose Creek Tex;
	10.00 Egehand Mission Church Egehand N D; 10.00
	A D Troy Ohio
Total amount reported	\$26.40
Amount previously reported	92.24
Total amount to date	\$118.64

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