



The PENTECOSTAL EVANGEL



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Healed of Tuberculosis—A Remarkable Testimony

I was converted at the age of eleven years and joined the Methodist Episcopal Church. Since that time I have always tried to perform my duties as a Christian faithfully. During the summer of 1905 I attended the Camp Meeting at Mt. Lake Park. While there I received the blessed experience of entire sanctification which has given me constant peace and happiness during both my hours of pain and days of renewed health.

The year after my conversion I had diphtheria and fever. I was left an invalid and for three years, in spite of what the best available physicians could do, I was scarcely able at any time to leave the house; I seemed to be a total wreck. A complication of diseases set in and for four years longer my life seemed to hang in the balance; sometimes better and then worse again.

But during this time it was evident my old malady, lung trouble, was slowly but surely doing its work. During eight years I was at no time able to walk more than a very short distance at a time. I was treated by eight different physicians. They all pronounced my disease tuberculosis. The result was that my lungs were left in a still more hopeless condition. My cough grew worse, and morning chills, evening fever and night sweats were of daily occurrence. At the same time my kidneys had succumbed to the inroads of my disease and my body and lower limbs were swollen almost to bursting.

My health continued to decline during the summer and autumn. My cough grew worse; the discharge from my lungs would be from two to three pints in a single night, and they bled much. My appetite almost entirely failed me. My kidneys seemed to be consumed by disease and gave me indescribable pain. My lower limbs became so badly swollen that I lost the use of them entirely.

In November I took to my bed from which it seemed I would never again arise. My heart, too, was affected. This caused smothering spells which would last as long as four hours, during which time, it was said by those who had me in charge, that my heart would cease beating as long as thirty seconds. I was scarcely ever without pain and at times my suffering was intense. My physician was doing all in his power to alleviate my suffering, but to no avail. A consultation of two good physicians resulted in a decision that I had three

incurable diseases, of which consumption was chief.

Toward the latter part of the winter I had grown so much worse that the end seemed very near. I would at times become numb, my limbs cold and stiff and I could neither see nor speak; but all the time I was conscious and could hear what was going on around me.

But through it all the grace of God sustained me and I had perfect peace. The Lord was precious to me and I was permitted to see six persons converted in my own room. I was perfectly willing that the Lord should have His way with me, whether that was to suffer, to be restored or to be taken to my Heavenly Home; if either, rather preferring the latter.

It was now the last of March. I had been confined to my bed for four and a half months; my strength and vitality were gone. It was by the most strenuous efforts that they could keep my heart acting and my body warm. I was partly paralyzed. I was so burdened for the unsaved and my only wish to live was to tell them about my blessed Saviour and His power to save.

At this time I prayed that God might reveal His will and my eyes were opened to the Heavenly vision. I saw my blessed Saviour and a multitude of angels. They were all over my bed, and I could discern them in the air as far as I could see. They were smiling and beckoning for me. They were dressed in long white robes. I never saw anything so white as their garments. Their hair was parted in the middle, hanging down. Some had dark and others light hair. There was large and small ones and I never saw anything so beautiful as these Heavenly beings. They had the form of earthly mortals, but we look so dark compared with them. I could see my family and friends in the room at the same time; they looked entirely natural but seemed so dark beside God's angels. I could hear the sweetest music and singing I ever listened to. I loved one of those angels more than all of my earthly friends, and felt as though I knew them all.

But standing before me was my blessed Saviour. He, too, was dressed in a long white robe. He was holding out His gentle hands for me. I loved Him more than all the others. His sweet, peaceful face was beyond the power of any human to describe—I cannot dare to attempt it. I could hardly wait for Him to take me. He received me in His

arms and bore me higher and higher till we arrived at the Heavenly City. It was of pure gold. I could not see the end of the city. The streets and buildings near me were very large. I never saw such clear gold. Jesus told me it was to be my home. But He said that on earth I was to stay a little longer and tell what I had seen. Then He brought me down through the air. I could see the mountains and valleys below me. Then when we came back to my room I could see my body lying on the bed just as plainly as I ever beheld any other lifeless body. I could see my family and friends still standing around my body weeping. I wanted to laugh at them crying over my old house of clay when I was in the arms of Jesus well and happy.

But when He brought me to my earthly body He left me and I became mortal again. I could talk, and I told what I had seen and heard. You never can appreciate the love of Jesus until you see Him face to face. I was weak and could only talk at times. I never had a burden after seeing Jesus. I was yet unable to decide what the Lord wanted to do with me, but as I would get glimpses of His face it gave me wonderful joy.

Saturday morning, March 24th, my physician gave up all hope. He left me no medicine, but said I could live but a few hours, that my lungs were about exhausted and my stomach and kidneys were in a state of decomposition. As evening approached I could feel the cold chill of death creeping from my lower extremities toward my heart.

But my mind was clear and my soul was happy. I told them I would not be sick after half-past two Sunday morning. I had known for a week before, that Jesus was going to take me to Himself or heal me at that hour. I wanted to go to my home in Heaven if it was God's will, but waited for His will to be done. I could see before me my blessed Saviour and a multitude of angels, arrayed in Heavenly Glory. They were with me all night until half-past two. There were angels ascending and descending all night, but my Saviour never left me and was holding out His hands for me.

I only spoke a few words all night. I told them to look over my bed at Jesus and the angels and wanted to know if they could hear the music and singing. I rallied at half-past two and asked all the family to come to my room. We sang and prayed. I wanted to know if they

were willing to let me go if it was God's will. They consented, but rather reluctantly. I wanted to sing "I'm Going Home to Die No More." I had never known but the first stanza of that hymn. Just then Jesus held before me an open book in which every stanza of this hymn was plainly written with music. I sang this hymn and then had every member of the family kiss me good-bye. I folded my hands and closed my eyes and ascended with Jesus my Saviour. Looking back I could see the members of my family mourning over my departure. Jesus said, "I have come to take you to Heaven, but many Christian people are praying for your return and you know prayer must be answered. I will heal your body; go back to earth for a little while longer." Then Jesus and the angels left me and my spirit re-entered its earthly abode and I slept.

I was disappointed. I did not want to come back. Earth had lost its charm. Those who were in my room say my pulse ceased beating for thirty minutes and my body was cold and clammy. The lady who held my hand during this time said the first indication of life was a slight beating of the pulse. Arrangements were already being made for the preparation of my body for burial. After one hour I awoke with a very peculiar feeling. My whole body seemed hard and motionless. My blood soon began to circulate and my body became warm and vigorous. "Well," I said, "I am still here, praise the Lord!" I slept four hours. When I awoke it was about eleven o'clock Sunday morning. I asked for my clothes and water enough for a bath. These were brought me and I was left alone with my Saviour. The water I used was the same they had heated for the preparation of my body for burial. I dressed myself, washed and combed my hair, made my bed, arranged my room, then walked into the living room where the family was anxiously waiting. It was a glorious hour. I was soon all over the house; then I began to play the organ. By this time the most of my neighbors had come in. They could not believe their own eyes, but went to my room to satisfy themselves. I walked through the snow to church and remained for Sunday School and class meeting. It was a glorious day. My physician was surprised more than anyone else and declared that he would

never doctor me again. He said he had a mind to throw his medicine case away and go digging coal; that he hardly thought the Great Physician needed any quacks.

Within two weeks after my restoration more than three gallons of blood, pus and tissue came from my lungs. My chest was so sunken that it seemed my lungs were gone and my physician said the Lord had given me new lungs. In a few days after this glorious experience my chest filled out and became plump and perfectly normal. It has now been eight years since then and no one would think I had ever known the dreaded disease consumption.

I have given the above experience that others may feel something of the inspiration that this experience has been to me. It has been my strength in weakness, my joy in sorrow, my light in darkness, my life in death and through the years that have passed my heart has been waiting, my soul has been hungry for the companionship that surrounded me on that memorable night, and to see Him face to face who folded me in His fond embrace. If I had the pen of a ready writer, or the tongue of an angel I could not tell the raptures that in His love I see. I write these lines that you may come and shout salvation and sing His praise with me. Eye has not seen, ear has not heard, neither has it entered the heart of man the things God has prepared for them that love Him. It would be but a small sacrifice, if I might give my life, a poor but willing offering that this world might understand and know the wondrous glory, beauty, joy and happiness of Heaven, as I saw it in that never to be forgotten experience, when the thin veil was lifted between that fair city and me.

Since this experience I have seemed as a stranger in a strange land, seeking a city that has a foundation whose builder is God, and oftentimes find myself uttering the language of Paul—"I am in a strait between two, having a desire to depart and be with Christ, but await patiently His time." Hoping and praying that these lines may be the means of at least some one who reads them meeting me in that land, bright and fair. Humbly submitted in His own dear name.—Emma Steyer, Steyer, Maryland.

child Church (Rev. 12:4). Dean Alford points out that the "man child" was about to rule, thus showing the specific hatred of the "dragon" towards those who were to share with Christ His Millennial rule. Hence we see there is a "death" to be overcome and the "Prince of Death" to be resisted.

I. What Is the Meaning of This Death?

To fully understand, it is necessary to comprehend all that is included in the Fall. In Rom. 5:12 we read "Wherefore as by one man (Adam) SIN entered into the world and DEATH by sin—so death passed upon ALL men (the whole of man as well as every man) for all have sinned." Then in chap. 6:23 it is stated "The wages of SIN is DEATH." Further, in Rom. 8:10 we learn "the BODY is dead because of sin," or as Dr. Moffatt translates "the body is a dead thing owing to Adam's sin." From these verses we see how sin and death are linked together—for God regards man as in a dead state because of sin. Now in these and many other places in God's Word the word "dead" carries with it a relative rather than an absolute meaning. For instance, when we speak of the unsaved as "dead in trespasses and sins," we mean they are dead toward God. They are "alienated from the life of God" though at the same time they are keenly alive to the things of time and sense.

But even the Child of God, truly born from above and knowing the life of God for spirit and soul may as regards his body be living in the power of his evil physical life. He may be just as much "alienated"—"cut off" from the life of God physically as is the sinner spiritually. If he continues to live by his "old Adam" physical life—eventually must follow actual death and corruption. But for those who are to be caught up when Jesus comes, or at least, those who are "breaking the way through," the Holy Spirit seems to be leading to the appropriation of Divine Life for the body as well as spirit and soul. And these are finding out, that the inherited tendencies of death are being overcome. To sum up then, the depth of the Fall means that not only has man's entire being come under the power of the poison of sin, but that death as sin's wage has likewise penetrated his entire being. Since that is so the child of God needs to be on guard for the physical death in his body can penetrate soul and spirit and thus check the activity of the Holy Spirit.

II. The Basis for Victory Over Death.

This is of course the Finished Work of our Lord Jesus Christ. On Calvary's Cross He atoned for sin by "becoming sin for us" and He defeated Satan and all his hosts. In the grave He conquered death by going "through death" to Resurrection Life on the Easter Morn (Heb. 2:14). At the same time He rendered powerless, him who had the power of death, that is the devil, by wresting from him the weapon of death. By His wondrous Finished Work—Christ dealt with SIN—SATAN—DEATH, and it is in these three realms that believers are called to wage continual warfare. Experimentally victory over death depends

Victory Over Death

"It came to me by revelation."—Gal. 1:12, R. V.

"The last enemy that shall be destroyed is death."—1 Cor. 15:26.

The LAST enemy! Yes, Praise God. That the spiritual section of the Church of Christ is now face to face with her last enemy is another proof of the nearness of Our Lord's Return. Having beaten back, through Christ's Calvary Victory the powers of darkness, she has now to press through the "ranks of death" by that same victory—possibly thereby making a way through for the rest of the children of God to follow at

Translation. At least we know that when Israel marched around the walls of Jericho, the armed men went in front (Jos. 6:7). It is possible, therefore, that in The Body of Christ there may be those who are pioneering the way through for the others.

Then it is the LAST enemy because it concerns the final outworking of Redemption as it applies to the body—God working from within outward. The conflict today is around the body in a special manner. The "dragon" (Satan, who has the power of death) is seeking to "devour" the members of the man

upon victory over sin as also does victory over Satan. But notice it was said of Christ "GOD raised Him. . . by checking the pangs of death," (Acts 2:24, Moffatt) also that God "together with Christ" raised us (Eph. 2:6). Then, "if the spirit of Him who raised Jesus from the dead will also make your MORTAL BODIES LIVE" (Rom. 7:11, Moffatt).

The mortal body is not a corpse, but a body capable of death. The question is which life shall animate it? The old Adam physical life or the Divine immortal, incorruptible life of "the second Adam—the life-giving Spirit" (1 Cor. 15:45). We are left free to choose. If the latter be the choice, then the former must be handed over to the death of the Cross because Christ gave up His natural life when he died, in the faith, that God His Father would raise Him again to the life which He had with God in Heaven ere He came to earth. Our faith too must rest in "the operation of God." (Col. 2:12).

We do not claim now to have our resurrection bodies, but we see clearly that we can have a "new body" which shall be energized by Divine Life—a life which Satan cannot touch and into which neither disease nor death can penetrate, so long as faith is in active operation. Though we may still have the "body of our humiliation" (Phil. 3:21, R. V.) let us expect the greatest possible transformation before The Lord Comes.

By faith NOW let us put off corruption.

By faith NOW let us put on incorruption.

THEN shall be brought to pass the saying:

"Death is swallowed up in victory." (1 Cor. 15:54).

Again this "life" is healing life. Our Lord Jesus Christ went into the tomb with gaping wounds, but He arose after three days with these wounds completely healed. What healed them? Surely the Spirit of Life that came from God. The sick ones among God's children may here lay hold by faith for just that same operation of God.

Victory over death is needed by ALL, whether ill or well, because all have come under the power of death through sin. But so many of God's children are in physical suffering today, that to them the message especially applies.

"If we have grown into Him—

By a death like His—

We shall grow into Him—

By a resurrection like His."

Rom. 6:5, Moffatt.

III. The Practical Outworking.

1. This is but the subjective work of the death of Christ carried further to the realm of the body. When the believer apprehended his death with Christ unto sin (that is the sinful nature) and took the attitude, that from henceforth, in the choice of his will he was "dead" unto this sinful nature at work in his entire being, God witnessed and the power of sin was broken. So with regard to "death." Seeing that Christ died a physical death and rose again; on that ground the believer can declare his

choice to be "death unto death" the wage of sin. Then relying upon the Spirit of Life for his whole being, he can also declare he is "alive unto God" physically as well as morally and spiritually. Once the light has dawned as to his resurrection with Christ from his "dead state" he must be careful not to sink back again into that condition. "Christ being raised from the dead dieth no more, death hath

NO MORE DOMINION" (Rom. 6:9).

He must not try to fight into life, but must say "God raised me potentially when He raised Christ." His faith must be in the operation of God (Col. 2:12). The temptation, possibly through physical weakness, will be to again accept "death." This must be resisted. He should refuse a dead state in spirit, soul, body and personality, and take by faith life, for he is alive unto God physically, intellectually, morally, spiritually.

2. All attacks from Satan working as a spirit of death must be resisted. Division between two workers may be caused by this. Satan will try to hold the child of God in the bonds of death. But Acts 2:24 must be taken by faith. Sometimes the attack may be so acute that nothing but a cry to God to deliver out of death (Heb. 5:7) will be effectual.

3. Then there is death in the climate or atmosphere. This must be refused. Divine, heavenly life is not affected by climate. There is an attitude of closure by which the child of God, who is living in the power of Divine Life, can be protected by prayer from the working of death through germs of disease. He should pray, "Lord Jesus, I now close myself to all this 'death' around me and I ask Thee now to protect me." Thus the Missionary in malarial districts, the worker visiting the sick during an epidemic will find themselves immune as they trust in God.

4. Thoughts need to be guarded. If the mind is allowed to dwell upon past sorrows or upon distresses that may come in the future, a "death" attack will come on the spirit.

5. Watch against the evil nature which in its inertia or laziness sides with "death" and disinclines to a steady resistance. There must be no "feeding" of the flesh, for this brings death or deadness (Gal. 6:8; Rom. 8:6).

6. Evil spirits of death work upon death as upon sin. This keeps "death" operative. Refuse and resist them in The Name of Jesus.

Some Attitudes.

I refuse my old evil physical life with its disease and death.

I declare death to it and ask God to destroy it.

I stand NOW upon the Finished Work of Jesus Christ—in the choice of my will dead unto Sin in body as well as in Spirit and Soul.

I will to live wholly by Divine and Heavenly Life.

I pray that I may be filled to the uttermost with this Life.

I trust God to give it me and make it manifest moment by moment.

I refuse all evil spirits of death and resist them in The Name of Jesus.

I refuse the prince of death himself and declare in faith, that as I am joined to the Prince of Life, he is powerless to hold me in death.

May all the workings of death in my entire being and in the whole Church be destroyed for Christ's sake. Amen and Amen.—L. E. W.

AWAKE TO THE SITUATION.

The time is not far off when all who will not join in the world's program along all lines, will suffer as the result of their refusal to do so; but as one writer in the Prophetic News says, "The coming persecutions will not be so much because of individual spiritual salvation, as for the refusal to unite with the world in its hopes and in the schemes which it adopts and for not consenting to receive the mark of the last great corporate-beast-principle of the world's self salvation; which principle will yet be embodied in a person. This special form of persecution is now in operation in certain spheres, and thrice blessed are they who endure the fiery trial for the Master's sake.

"The days in which we live are days of planning wonderful leagues and the reconstruction of social and religious methods; and in the thought of the leaders of these movements the ills of our world are about to be removed by leagues and legislation. What a delusion! But the two world-federations—the political and the religious—will finally make common cause. It will be the climax of this age.

"The 'mailed fist' of an entire world is now knocking with thunderous blows at the door of the humble assemblies, while the 'roaring' voice exclaims, 'No food unless you enter the universal League and utter all our shibboleths.' How little, ah how little, do the mighty religious organizations of the world realize what awaits them! The dread alternative will ere long be presented to them; total apostasy, or relentless persecution.

"The cry of God's true people is: Come out, be separate, become isolated unto Christ, and like the three Hebrew children, be ready for the fiery furnace which awaits you when you refuse to bow down and worship the great image which 'the head' shall set up. May we not safely believe that it is even now in preparation before our eyes, if we will take pains to see?"

GOD'S QUESTION.

God is not interested in knowing whether men have sinned or not. He knows that all men have sinned. Nor is He chiefly concerned as to the amount of sinning that a man has done. For the character of any sin is so deadly that a little goes the whole way. The thing that interests God most is well expressed in Paul Rader's saying: "God's question of you is not, How much have you sinned? but, How much have you washed?" Are you this moment trusting Jesus and His blood for your complete cleansing from all sin?—S. S. Times.

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EDITORIAL MEDITATIONS.

If we are truly poor in spirit we will never suffer from spiritual poverty.

Some have a teaching spirit rather than a teachable spirit; but if we are not teachable we are not fit to teach.

The cause of Christ suffers more from over-zealous, unwise advocates, and inconsistent professors than from all outside opposition and influences combined.

We may be very spirited, without being spiritual, and confound animation with inspiration, and substitute human intensity for divine energy.

Jesus, the absolutely faultless One was found fault with by the Pharisees; but while they found fault with Him they could find no fault in Him. Would that this were true also of us.

We should live so close to the Lord that we may be able to recognize the difference between the reproofs of the Spirit, and the accusations of Satan. God reproves us in order to improve us; but Satan will accuse us in order to abuse us. Therefore, let us welcome the reproofs of the Spirit, but refuse to entertain the accusations of the enemy.

"Our lips and our hearts do not always ask for the same thing. Much verbal prayer is formal. We use phrases sometimes, the meaning of which we hardly realize. But the true longings of the heart are vital. We know what we want, even if we do not always know what to say; and these heart yearnings, whether spoken, or not, are our real prayers."

Unless we seek the glory of God above Divine Aspirations. everything, and His will in all things; through pure love to Him, "whose we are and whom we serve," we are in no condition to make any headway in the divine life. Pure worship and effective, acceptable service can only be produced by a spirit of loving loyalty to Christ, and the graces of the Spirit which should adorn our lives can only find their root, nourishment and growth in the soil of a truly humble, contrite heart, divested of every selfish motive, and rooted and

grounded in love and established in righteousness. And in such God has created a real hunger after Himself, filled with a consuming passion to be like Jesus, in every phase of His heavenly character, who was, as a man, and as our High Priest, holy, harmless, undefiled, and separate from sinners.

Reproduce Thyself in us, O, Lord!

Many Christians, possessing strong, aggressive personalities, and who have held some prominence and prestige in the world in their old life, upon being saved died out to their worldly reputation, and to their ambitions along certain lines. But later they sought to make a religious reputation for themselves, and had religious ambitions in connection with the work of the Lord, which only hindered their real usefulness for God. It is right to desire a good reputation for the glory of God as His representatives, but not for our own glory; and we should be wisely ambitious, possessing a Godly zeal; but we must not confound religious ambition with divine aspiration. They are not synonymous. No harm can come to yourself or any one else by your spiritual aspirations, but personal religious ambitions must be crucified. "Let this mind be in you which was also in Christ Jesus, who made Himself of no reputation."

This is man's day; the day "Man's Day." in which humanity is being deified and exalted rather than God. When men are trusting in the theories, schemes, projects and methods of men in every department. But especially is this the case in the religious world, where the people are blindly following the learned ignoramuses, as touching divine things, who are leading them captive at their will.

But what does the word of God say in this connection? "Vain is the help of man" (Psa. 60:11). Why? Hear God's estimate and verdict of mankind: "Surely men of low degree are vanity, and men of high degree are a lie: to be laid in the balance they are altogether lighter than vanity" (Psa. 62:9).

"Thus saith the Lord, cursed is the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord" (Jer. 17:5).

Therefore, "cease from man, whose breath is in his nostrils; for wherefore is he to be accounted of" (Isa. 2:22)?

"The leaders of the people cause them to err, and they that are led of them are destroyed" (Isa. 9:16).

Whom shall we believe, God or man? And whom shall we follow—leaders or the Lord?

Guard well thine heart, for out of it are the issues of life" (Prov. 4:23). "For as a man thinketh in his heart so is he" (Prov. 23:7).

Our heart life determines our true moral condition in the sight of God; and he that is born of God is a new

creature, or new creation, receiving among other new things, a new heart, or changed heart, not an exchange of hearts, but his heart made over; and when Christians testify that their hearts are "deceitful above all things and desperately wicked" (Jer. 17:9), it is no mark of humility, but a reflection on God, unless they are backslidden, or have never been regenerated, for the heart that God renews is a true heart, free from guile; but on account of the frailty of our humanity—"having this treasure in earthen vessels"—"he that trusteth in his own heart is a fool."

Why, because it is necessarily deceitful? No, but because it is capable of being deceived. An innocent, guileless child, without a particle of deception in its little nature, might be very easily deceived. So might one of God's children, but that is quite different from being deceitful in heart and sinful in life, which is the case with the unregenerated heart, to which this scripture in Jeremiah applies.

As God's Spirit-baptized children we should not be satisfied with the superficial or "deceived by the artificial; for God is calling us into something deeper, richer and fuller than anything we have yet experienced, producing where He has opportunity, manifestations the most edifying and convincing, and interesting us in those things nearest to His own heart.

May He help us to recognize, welcome and realize more of the supernatural and less of the natural, where God is more in evidence than man. Give us more concentration and less diffusion and confusion; more wheat and less chaff; more faith and less flesh; more divine quiet and less creaturely activity, fleshly zeal and human intensity. And let us seek rather to be hidden and silent than to be seen and heard. Not making our activities and interest in others, and in the work of the Lord, at home or abroad, an excuse for neglecting to receive from God that which is so needful for ourselves in developing a Christian character; which work we often hinder by loading ourselves with self-assumed burdens, and false crosses, and fail to cultivate our own moral vineyard, because we are so busy looking after our neighbor's garden while the weeds are multiplying in our own.

What lopsided, inconsistent creatures we are by nature. Putting forth so many misdirected efforts, in our honest desire to see things move, that we oftentimes "beat the air", and incapacitate ourselves for the real work of God, thus failing to fill the sphere He is calling us into. And in all this struggle many are weighted down by sentiments, mannerisms, human ideas and methods, contracted among former religious associations, which must be sluffed off and replaced by something more spiritual and divine. Work it in, Lord, and work it out through us, to Thy glory.

"GOD'S MESSAGE TO THE NATIONS"
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-:- PRAYER WARFARE -:-

God has provided invisible weapons for an invisible enemy. And He puts them into the hands of His saints that with them they may overcome His and their enemies. God has His enemies and the saint has his enemies. The weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds. The strong holds of the enemy pulled down by weak saints! How? Through the weapons God entrusts to us. Flesh and blood cannot enter the Kingdom, neither can they enter this warfare.

Read of the armor provided for the child of God in Eph. 6: Loins girt about with truth, the breastplate of righteousness, feet shod with the preparation of the gospel of peace, the shield of faith, wherewith to quench all the fiery darts of the enemy, the helmet of salvation, and the sword of the Spirit. A two-edged sword this. Why two-edged? To smite the saints' enemies and God's enemies. The wicked spirits in high places!

Christ asked His disciples, "Could ye not watch with Me one hour?" He was encountering His enemies, as it is written, "Many bulls have compassed Me: strong bulls of Bashan have beset Me round. They gaped upon Me with their mouths, as a ravening and roaring lion." And man had his enemies that night. The flesh so weak! The spirit willing, but the flesh is weak!

The sword of the Spirit, piercing even to the dividing asunder of soul and spirit, searching and discerning even the thoughts and intents of the heart, penetrates where the eye cannot see. The realm of the saint's warfare is where the eye cannot see, against principalities, against powers, against the rulers of the darkness of this world. The saint who goes on with God has the privilege of watching an hour with his Master.

The saint on earth can fight against the usurpers in the heavenlies and fight until their positions are reversed, until the saint is in the heavenly place and the spiritual wickedness is hurled down from the high place to the earthly.

When Christ commissioned the twelve and the seventy, they started or inaugurated the campaign against spiritual wickedness in high places. And they came back to Christ to report what they had done. Christ saw more than they did. He saw greater results. He saw the shaking in heaven, the loosing, and Satan as lightning fall from heaven. Humble men received this divine commission and they accomplished the divine purpose. Why could they do this? Because they had had their names previously written down in the Lamb's book of life. Christ said to them, "Rejoice not that the spirits are subject unto you, but rather rejoice because your names are written in heaven." In other words, "Don't rejoice in your office, rejoice in your relationship."

This commission was before Pentecost. But now the commission is great-

er. He gives power over all the power of the enemy. "Tarry . . . until ye be endued with power from on high." "Ye shall receive power after that the Holy Ghost is come upon you."

Have you received the Holy Ghost? You have a right to expect power to expel power. The Holy Ghost is the power of God.

If there is a lack of power, seek a re-charging like the disciples did. When they cried, "Lord, grant unto Thy servants that with all boldness they may speak Thy Word, by stretching forth Thine hands to heal; and that signs and wonders may be done by the name of Thy holy child, Jesus," the place was shaken where they were assembled together and they were all filled with the Holy Ghost and spake the Word of God with boldness. They were charged, the building was charged, and later the people were charged.

This is a divine warfare against a powerful enemy, conducted through weak channels. Therefore the channel must continually be re-charged, re-filled. The sword must be constantly sharpened. The inflow of the oil must be continual.

The victory is certain, and the reward is as certain as the victory. "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

THE "IGNORANT" MAN'S METHOD.

An ignorant jinrikisha coolie named Ode San, 67 years of age, was converted, and returned from the mainland to his native island village to preach, as he said. Since he could not write, could read the Bible only by spelling out each word, and spoke most crudely, Captain Bickel was somewhat dismayed at having him the first representative of Christianity in his town. But three months after Ode's conversion, the Captain received a card from him, saying, "Come preach." He went, and found an audience of four hundred waiting for him. How had Ode aroused this interest? He had gone to a house where a sick man lay and offered to help the wife in any way he could. He had drawn water and carried wood until the man was well. He visited all the sick of the town and offered help in the same way, preaching by his kindly acts and simple words. When he announced a meeting, four hundred of his townsmen responded. He has spoken personally to 58,000 people and has opened up four islands since his conversion.—From "The Little White Ship of the Inland Sea."

OWING TO SICKNESS IN THE HOUSEHOLD of Brother Kamerer, our Linotype operator, necessitating his absence from the plant, the "Questions and Answers" and other features that usually appear in the paper are held over from this issue.

SUBSTITUTING DOING FOR BEING.

One of the most prominent and active leaders in the popular Christian world today is credited with making the following most truthful statement:

"There is an alarming weakness among Christians today who are producing activities faster than faith and experience."

And yet this same man is doing his utmost by word and example to encourage and promote the very thing he claims to deplore. This is evidenced, among other things, in his relationship to The Interchurch World Movement, over which he presided as chairman at their recent gathering at Atlantic City, N. J., with a view to the inauguration of a scheme for the evangelization of the world on the most gigantic scale and through methods and activities the most varied ever before attempted, setting their financial mark for needs of their questionable enterprise beyond a billion dollars. This combination embraces and fellowships Universalists, Unitarians and other unorthodox bodies.

How can we reconcile this with his words which we have quoted? And why is it that men will admit facts, advocate certain principles, and give expression to certain sentiments and convictions while acting directly contrary to them?

A writer in the "Christian Witness," commenting upon the statement referred to, very truthfully remarks, that "the piety of the churches does not keep pace with their enterprises, and cites Methodism as an instance of the growth of a great institution, smothering out its original inspiration. And this is true of all like institutions, where outward prosperity and human doing are substituted for spiritual life and character. It is much easier to sacrifice money than to sacrifice life. The pendulum has swung to the extreme of doing rather than being, and holy character is not now at a premium."

—J. T. B.

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The Enemies In The Land

By Mrs. Frank Hodges

God promised the Land of Canaan to the children of Israel as a free gift, all of grace; but He did not promise them there should be no conflict when they had entered into the land. There would be foes many, conflicts fierce, but a promise also of victory over all, as they went forward, trusting in the all-conquering power and presence of Jehovah, and made no compromise with the inhabitants of the land.

As we spiritualize the history of the chosen people, and trace their pilgrimage from the commencement, we see in it all a parable, a lesson for those to learn who should afterward tread the path spiritually.

Saved Through Blood.

They were saved through the shedding of blood; and so are we. They were only safe while sheltered "under the blood," and so also are we. Only while "under the blood" are we secure from all evil, and only while trusting the sprinkled blood can we be kept cleansed from all sin.

New Birth.

They were brought through the Red Sea as a type of the new birth. The sea of separation from the old life, the old customs, the old friends. "If any man be in Christ, he is a new creation," "cut off" from the past with all its old associations, and led into a new sphere of existence.

We fear there are some who stop short by asking only for the blood of Jesus to cover past sins, and who do not get "through" the Red Sea of regeneration. They lack the marks of the truly born-again soul.

Marks of the New Birth.

A few of these marks according to the Word of God, are—

1. Assurance of Salvation. One born again has the witness in his own spirit that he is a child of God, for the Holy Spirit beareth witness to that fact. He has got beyond "hoping" he is saved.

2. Power, in some measure, to witness for Christ, by life and by lip. He has his mouth open!

3. Victory over the world and its alluring pleasures.

4. Love for the children of God and for spiritual fellowship. Souls who lack these "marks," and yet are honestly trying to be Christians, need to be taught to receive Christ by simple faith and have the Spirit of Sonship (Rom. 8:15).

"Except a man be born of water (the Word) and of the Spirit, he shall never enter into the Kingdom of God."

The Wilderness Experience.

Then followed the up and down experience of the wilderness life. Two or three things stand out prominently in this stage. First,—God was with them through it all. "He led him about, He instructed him, He kept him as the apple of His eye." He never forsakes His children, though they may wander somewhat from Him. He says, "I have loved thee with an everlasting love; therefore with loving kindness have I

drawn thee." He will not forsake the work of His own hands. Second,—They learned to feed on the Heavenly Manna, type of the Living Bread, which came down from heaven, and they drank of that Rock which followed them, and that Rock was Christ. So is every regenerated soul fed and sustained and taught many things out of the Word by the Spirit.

In the Land.

Years passed on, until they were divinely brought to the crisis that was to lead them into the Promised Land—the "crisis" of death typified in the crossing of the Jordan. This, to the believer, is a pattern of his death with Christ as set forth in Rom. 6. "By Faith" they passed through both the Red Sea and the Jordan; not even getting their feet wet! "All Thy waves, and Thy billows are gone over ME," the prophet says of Christ. We pass over IN HIM. Not by struggling, nor by trying, do we enter into rest and victory, but by constantly accepting, and consenting to the FACT that we are dead to sin, also "alive unto God," IN HIM. "He that is dead is freed from Sin." (Rom. 6:7). The Jordan crossed, the children of Israel came within sight and reach of the Promised Land. There remained nothing more to be done but to "go in and possess it."

Doubtless some among their number thought they were in for a specially "good time." Plenty to eat and drink, and not much to do but to live in the enjoyment of their possession, and settle down and rest, praising the Lord for His goodness. In a measure they were right; that was certainly one side of their blessing; but they soon found out there was another side!

When they entered Canaan,—to spiritualize it,—we may say they had the "witness" to their possession of the Land, but they did not receive the full enjoyment of it until they had been through the tests and conflicts, and in God's strength driven out the foe.

Christ Himself received a "witness" to His anointing by the Spirit at Jordan, when the Dove descended upon Him, and the voice of God witnessed "This is My Beloved Son, in whom I am well pleased." But the continued proof that He had indeed been anointed with the Holy Ghost and Power was not seen until He had emerged triumphant from the wilderness conflict, and "returned in the power of the Spirit" into Galilee, and thence began His mighty works of healing.

We receive the sign or "witness" to our baptism in the Holy Spirit when He so comes upon us that Christ is revealed IN us, and when we speak in another tongue as the Spirit in us gives utterance, but the continued manifestation of our baptism only comes as we go on through the conflict,—it may be for a time a wilderness experience,—and, overcoming the powers of darkness in God's strength, are brought into the place where the supernatural power of God can work through us.

Many fail, more or less, in this stage of conflict, and therefore they are few who emerge into the mighty fulness of Pentecostal life and power. Hence the disappointing lives of some who have professed "Pentecost," and have spoken in another "tongue."

Why the Foe to Battle With?

The Baptism in the Spirit is a Gift, just as the Promised Land was; but God left the inhabitants of the land for the Israelites to drive out. What was the reason for this? Could not God, who had conquered the Egyptians, and Pharaoh, and had given victory all the way, have exterminated the hostile inhabitants of the land, and at once completed the work He began? Certainly, but there are reasons He did not.

1. By conflict we gain spiritual strength, and develop the power given. Paul the Apostle knew this when he told his converts in various places of "a fight," "wrestling," "suffering," and other phrases; and told them to have on the whole armour of God, and to be thoroughly equipped.

"If all were easy, if all were bright,

Where would the cross be, where would the fight?

But in the hardness, God gives to you Chances of proving that you are true."

The spiritual blessings we claim, and receive, are not fully ours, and do not become part of our very being, until they have been "tried by fire," put to the proof and tested.

2. If there were no spiritual conflict, and no Spirit-filled Christians on the earth to keep at bay the hosts of wicked spirits in the Heavenly Places, then these evil forces would descend and fill the earth; and also take possession of unconverted men and women on every hand, and wickedness of every description would increase and abound. Therefore the command of God came: "Thou shalt not be affrighted at them; for the Lord thy God is among you, a mighty God and terrible. And the Lord thy God will put out those nations before thee by little and little; thou mayest not consume them at once, lest the beasts of the field increase upon thee," Deut. 7:21-23.

In the Word of God "Beasts" represent wicked men. Paul speaks of fighting with evil men as beasts, at Ephesus; and Jude warns his converts against such men, as "natural brute beasts."

The Enemies to Overcome.

So let us look at a few of these enemies in the land, that were left to try and to strengthen the Israelites, and at their spiritual counterpart.

1. **The Hittite.** His name signifies "Fears." The spirit of Fear. This demon early seeks to come upon the newly baptized soul. Fear of having received a "counterfeit" tongue. Fear that it is not a true Baptism. Fear of manifestations. This demon of "Fear" has driven into darkness and into bondage many who have received a true baptism. He has whispered suggestions of unreality, of being cautious, of holding back testimony about speaking in tongues, and the soul, not recognizing it as a demon,

has listened, yielded, gone under, and to some extent gone back. Uncertainty in experience follows, and testimony goes silent. Often great darkness has come. This demon needs to be recognized as such, and rejected in the name of Jesus, and these souls delivered through pleading the precious blood of Jesus. There are some Pentecostal assemblies which have lost the power and liberty of the Holy Spirit they once enjoyed, through trying to shut out all manifestations, and to curtail the using of the gifts of the Spirit publicly, and thereby have put the whole of the members into bondage and stiffness. Where there is no "manifestation" there cannot be much "Life." "God hath not given to us a spirit of Fear; but of Power, and of Love, and of a Sound Mind."

2. The Amorite. His name signifies "Bitter" or "Rebel."

After we are baptized in the Spirit the Lord sends testings, and often allows much trial to come into our lives. The soul that has yielded his or her will honestly to God and is then so tested is surprised to find thoughts and suggestions that God is treating them hardly, and feelings of rebellion, and murmuring in spirit seeking to arise.

If these things are not recognized as demon influences and suggestions, and rejected, then the devil can play upon the mind and suggest that the soul has after all not yielded his will to God, and many a struggle and doubt will follow. The best way to victory here lies in recognizing, at the outset, the temptation to rebel or murmur as coming from the outside, and not from within, and in at once starting to praise the Lord whether one feels like praising or not. Praise is the key note of victory. There is no room for rebellion or murmuring in a heart that is full of praise.

3. The Canaanite. His name signifies Trader, The Bargaining Spirit, Spirit of Compromise. The Canaanites were a wicked race, and descended from a wicked father.

This wicked demon seeks to bring even the baptized ones into a spirit of bargaining and compromise with carnal minded Christians, and carnal churches. He says, "Let us meet you half way." "If you will not emphasize the speaking in tongues, we will fraternize, and hold an occasional prayer meeting with you!" "If you will not insist on speaking in tongues being "the sign" of the baptism in the Spirit, then we will admit you on to our Holiness Platforms, and allow you to speak in our meetings."

Not a few Pentecostal Christians have lost their liberty and their power through meeting "half-way" those who do not hold Pentecostal views of truth and teaching.

We believe the early Church after Pentecost made no such compromises with the Jews who claimed to be God's people, but that its members entered open doors that came to them as regards witnessing, and when their witness to the whole Truth was rejected, they turned away from those people,

and in the meantime had communion and fellowship "with their own company."

4. The Gibeonites. Their name signifies "That which is lifted up, or elevated." It is noteworthy that this spirit overcame and sidetracked even Joshua, the Leader! These Gibeonites did work so cleverly that Joshua was quite deceived. "And Joshua made peace with them, and made a league with them to let them live," and so ensnared himself to all the children of Israel.

The spirit of "elevation." "There hath no temptation taken you, but such as is common to man." Our Lord Jesus Christ was tempted by Satan, immediately after His Baptism. The devil taketh Him up into an exceeding high mountain, and tempted Him to self-display and self exaltation. He was tempted to "show off" the power He had received. Tempted to use that power for His own glory, and His own ends.

That same spirit attacks all and especially those called to be Leaders of others. He suggests "unusual powers," "greater gifts than others," showing off the "mighty works" before others; and if this demon power is not recognized and rejected—as soon as possible, then follows the fulfillment of that saying, even as it did in Samson's day:—"and he wist not that the Lord (in the Spirit's demonstration) was departed from him." How many a "gifted" worker has been shorn of spiritual power through regarding himself as a "reservoir" of power and gifts, instead of as a "channel only."

"Who maketh thee to differ from another? And what hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory as if thou hadst not received it?" (1 Cor. 4:7)

There were other enemies besides these mentioned, but these are enough to show the need for being prepared for conflict, and for putting on the whole armour of God; overcoming through the precious blood of Jesus. "Resist the devil, and he will flee from you."

"The Lion of Judah can break every chain;

And give us the victory again and again."

FRUIT BEARING.

"In the Christian life the difference between fruit bearing and work is this: a machine can be made to work, but only life can produce fruit. Law can compel labor; only love can spontaneously bring forth fruit. Work implies effort, but the essential idea concerning fruit is that it is the silent, restful, natural product of an inner life; and growth in the spiritual, as in the natural, should be involuntary, and without effort, when the proper conditions prevail.

"An apple seed is more valuable than a diamond, because it has life, and the power to reproduce itself indefinitely; but a diamond, being lifeless, it abideth alone, and its intrinsic value never increases."

NEW PRESS FOR THE PUBLISHING HOUSE.

We praise the Lord for touching the hearts of so many and causing them to send in gifts for the new press that we need on which to print the Evangel. As we mentioned in a previous issue, a modern press would save us a full \$1000 each year in labor alone. The Lord bless every donor and would-be donor. The loving letters that have come with some of the gifts have been a great encouragement to us.

Remember this is the work of the Lord, and if you belong to Him, it is as much your interest as it is ours, for we are workers together with and for Him. The workers at the Publishing House have made great sacrifices from time to time to keep the work going, but even then this would not have been possible if many in the large Evangel family and fellowship had not lovingly shared in the burden.

The following is the list of offerings received for the new press up to Feb. 12. For reasons mentioned in our missionary columns, it is not considered wise to give the full name of each donor. We shall be glad if all the Evangel family will stand with us in prayer and faith for all the funds needed for this press.

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Some one has said of Rader's sermons, "They will almost melt a brick into jelly. Get a bunch of these books and stir your neighbors with them."

Gospel Pub. House, Springfield, Mo.

Revival Fires Burning In Wales

Enclosed are some press accounts. Bro. Stephen Jeffreys was away a week and I preached at the Pentecostal Assembly Saturday and Sunday, three times. Praise the Lord for "signs following." There was nothing like the deep convictions and spontaneity of the revival of 1904, but the Holy Spirit was graciously working. A neighboring Baptist minister attended and received the Holy Ghost, speaking with other tongues. Children received their baptism, praise God.

I heard a testimony to the healing of a double rupture.

There are hopeful signs for more blessing again in Wales.

Prayer is needed for England.—Elder A. E. Sidford.

EXTRACTS FROM THE "SOUTH WALES NEWS."

Will you allow me a small space to spread the revival flame which is burning so brightly in Aberaman? Having been down in the meetings on several occasions, I realize it my duty to express my views. I have been surprised to see the crowds of people drawn night after night to hear the Gospel, especially young people. Pastor Jeffreys preaches the Word of God with great power and with marvelous results. His telling messages have stirred the locality. It has done me good as a minister of the Gospel to see a chapel full of young people in these evil days, when most people are carried away with pleasure-seeking, and to see them listening to the claims of God put before them, and weeping their way to the feet of the Master. I have witnessed sights that I shall never forget, and have been cheered as I listened to the converts testifying, and to others declaring how they have proved the Divine healing, and how they have seen wonderful visions. I am convinced that this is the "latter rain" spoken of in the Word of God by the Prophet Joel, and I realize that Pastor Jeffreys has the real Message for the age. He tackles the sins of the age, and he declares the Word of God without the fear of man. The keynotes of his message are: New birth, separation from sin, baptism of the Holy Ghost, and the second coming of the Lord, and signs following his ministry, according to Scripture. My prayer is that this revival wave may sweep all through the land for the glory of God.—I am, &c.—E. WERN WILLIAMS, Congregational Minister, Nebo, Hirwain.

Divine Healing.

Pastor Jeffreys still continues his mission at Aberaman, where scenes of religious fervor have prevailed nightly for some weeks past, and a "South Wales News" representative visited the colliery town and had an interesting chat with the missionary, and others who have been prominently connected with the mission. Our representative found Pastor Jeffreys at the house of Mr. Charles Griffiths, at Cwmeel.

Pastor Jeffreys came for a week. He has stayed for five! And the work is thriving so that he could not say where his next preaching would be. He had given up "calls" to other places in the Valleys on account of the experiences at Aberaman.

"And how are the people at Llanelly going on while you are away?" queried our representative to the Pastor after introduction. "Oh," exclaimed Mr. Jeffreys, "my people will be well looked after, with the knowledge that I am spreading the light elsewhere. I am preaching the Holy Gospel—Baptism with the Holy Ghost, and Divine Healing."

"Have you had a vision during this revival?" "No," replied the preacher, "but I had one with my people at the Llanelly Hall before the war broke out—the Man of Sorrows appeared on the wall for six hours."

"What did that portend?"—"The trouble that was coming upon us because of our unbelief."

"And now?"—"The Lord is at the door. The second coming is very near."

Mrs. Griffiths here interjected with the remark, "I have been religious all my life; but now I've been born again. And there is a difference. My little girl has received the Divine healing through the anointing of oil by the Pastor."

The little girl was having her dinner, and our correspondent was informed that she had been completely cured of her weakness since the change.

"It is wonderful the change," said Mr. Griffiths, "and the visions that some of the people have seen are wonderful. Many of them have not been recorded; but I have seen the Lord lifting them up with His healing power."

"I would prefer you to see for yourself those Divine healings," said the Pastor. "It would come better from them. It is marvelous the visions that have been vouchsafed to some of the young converts to whom the light has come."

Remarkable Cures.

Our correspondent was introduced to a family named Lewis, where one of the boys was stated to have been cured of his deafness. He had also seen a vision—a group of angels surrounding Jesus Christ. It was while attending one of the meetings that he had heard a crack in his ear. Since then his hearing had been sound. His little sister, who had suffered from general debility, was now well again, running about with her playmates. The doctor had called yesterday, and was surprised to find the child out. He could not believe that such a change could take place so quickly.

"Oh, it is a glorious time we are having," said Mr. Lewis. "Mr. Jeffreys has been stirring the dry bones. They are leaving the denominational chapels and crowding into the meeting room."

"Yes," said Mr. Lewis, "I have been brought up in a religious household, but never experienced such a time as this. The power of God is going to work wonders. I never felt so happy in all my life."—South Wales News.

TACUPETO, SONORA, MEX.

Psa. 97. It is with a deep sense of gratitude that I report to you all the blessings God has so tenderly poured out on us. Our congregation is looking above from whence cometh our strength, expecting God to make our stay here result in the salvation of many souls. We are still looking to the Lord for the completion of our tabernacle. We started on \$30.00, and now with \$50.00 more we shall be able to put it in fine shape for services. It is truly hard to live in this place, but thanks be to God who enables us to carry our cross. The darkness grows in my country, but I am looking to God for a speedy salvation of Mexico. I trust the Evangel readers will remember our work at the throne of God.—Evang. Fermin Escarcega, Jr.

Note:—We are glad to supplement this by saying that God is using our Brother Escarcega to the salvation of souls. We know of his work. He was with us in Douglas for some days, and God blessed his messages. He deserves your help at the throne of Grace.—Floyd D. Howard.

HEALED TO THE GLORY OF GOD.

Praise the dear Lord for healing. In 1915 I was taken with the typhoid and pneumonia, and for about ten days I could neither eat nor sleep. I had no earthly physician: I never even thought of getting one. I was praying to God to heal me, when the dear Lord appeared right above me as I lay in bed, and smiled upon me, and as I was praising the Lord for healing the devil whispered to me and said: "Do you know what I did to Job?" I said, "It does not matter what you did to Job, you can't hurt me." The devil came the second and third time and whispered what he had done to Job. I again told him that it made no difference what he did to Job, for He that is for me is more than all that can be against me" So the devil left me and Jesus came and hung right over my bed, so close that I threw both hands up twice, and my fingers went through His bloody garments and He smiled. Glory to His holy Name.

So I lay there a little while praising the dear Lord for His healing power. Suddenly I began to cough as one of the pneumonia pains darted through me, and the blood flowed from my mouth. Then the devil said to me: "Now you are healed, aren't you?" I said, "Yes, the Lord heals me," and the devil fairly flew out. Again Jesus appeared over me, and smiled. Glory to His holy name!

But the devil tried to make me doubt and said, "You ought to rebuke me in the name of Jesus." He said, "The Lord wants to take you," and I began to straighten things up to go with Jesus. The next morning about 8 o'clock my breath left me, later I came to, and sent for an elder of the church to pray over me as I wanted to fulfill God's word. I would look up frequently and say, "Just a few more minutes and I will be with Jesus." About 2:30 in the afternoon the elder came to pray for me, and when I was anointed with oil and prayed for I was instantly healed and drove about eight miles that afternoon. Glory to Jesus.

I write this for the honor and glory of Jesus, to whom be honor, glory and dominion, for ever and for ever.

And so, dear beloved in the Lord, don't be discouraged when taken sick; fulfill God's precious word and He will meet you.—T. W. Harmon, Hanover, Md.

FORT WORTH, TEX.

The assembly at Fort Worth of which Bro. W. W. Hail is now pastor is looking forward to great things from God the coming year. Evangelistic meetings are being held weekly at the Union Gospel Mission in connection with the Inter-Church work of the city. Souls are being saved, healed and baptized. Bro. Greenman the railroad evangelist; Bro. A. P. Collins, Bro. Howarth, and Bro. Mitchell have been with us of late, encouraging the saints to press on for the "more abundant" harvest.—Elder Warren Collins.

OBSERVATIONS ON MOHAMMEDANISM.

Last week I attended a large Mohammedan fair with our Indian brethren, and briefly, these were my observations:

1. There is a deep religious concern upon them for a knowledge of the Truth.
2. There is a breaking down of religious bigotry and a freedom of thought that is bound to bear fruit.
3. The nearness of a political upheaval here in India will no doubt bring an ingathering and turning to the Lord.
4. The Mohammedan's firm belief in the resurrection and the soon coming of the Lord Jesus Christ would put the scoffing nominal Christian to shame.

—A. A. Blakeney, India.

JUST OVER THERE.

Just over there, across the sea,
A mansion is prepared for me—
A happy home where I shall dwell,
When Christ has said, "Thou hast done well."

When scenes of earth shall fade away,
I'll see the dawn of perfect day,
And in the heav'nly courts so fair,
I'll see my Lord, just over there.

Just over there the angels sing
In happy chorus to the King.
The ransomed of this earthly sphere,
Can now that glorious anthem hear.
And when the veil shall pass away
That hangs before the gates of day,
We too shall join that heavenly air,
And with them sing, just over there.

Just over there I soon shall go;
I soon shall leave this world of woe,
There, with the saints of God, I'll be
Triumphant on the glassy sea;
And in that land without a night,
I'll walk with Jesus, robed in white;
A crown of life and glory wear,
In that bright home just over there.

Just over there we'll meet again,
Free from earth's sorrow and its pain;
No sins of this dark vale of tears,
Can fill the ransomed soul with fears;
In perfect peace, in perfect love,
We'll dwell in those bright courts above,
Though here the burdens great we bear,
We'll rest for aye just over there.

—Wm. Burton McCafferty.

PROVES POWER OF PRAYER.

Can prayer heal?

Mrs. Marie Walstrom knows that it can. In her bright, sunny room at the Swedish Old People's home at Boone, Mrs. Walstrom will tell you what she knows of the power of prayer, while her knitting needles click merrily in hands that were once drawn with rheumatism.

For twenty years she suffered with heart trouble and later rheumatism developed. Finally she was compelled to remain in bed.

It was just three years, eight months and two weeks that she was confined to her bed in the very room where now she dusts about, industriously tidying up, or rocks contentedly while her knitting needles flash in and out.

She Kept Faith.

"But I believed that it was God's will that I should suffer, and that when He was ready, He would relieve me of my suffering," she says with a smile of almost child-like faith and serenity.

It was while on a visit to the home, September 11, of last year, that Mr. Lavine, of Nebraska, heard Mrs. Walstrom's condition, and felt that he was called upon to pray for her.

And faith, prayer, what you will, brought about the miracle.

When this minister had concluded, she rose up in her bed and looked about the room.

The sensation was bewildering. She moved her limbs, and soon to her consternation, rose up in her bed and looked about the room.

Is Perfectly Happy.

To make sure that she was really able to get around, she began moving the chairs and furniture in the room. When she realized that she was really cured, the joy in her heart knew no bounds.

The smile with which she bore uncomplainingly the suffering of those bedridden years, is brighter now than ever.

She says she is perfectly happy.

"My faith never faltered," she declares, "and I am so glad that I have proven the

power of faith and prayer. It is good to be able to go to church again, and to get out and see the country.

"I go downstairs to my meals, now, and I went to church Sept. 28, two weeks after my cure, for the first time in many years.

"They also took me for a drive past my old home at Boonsboro, and nothing in years has given me so much happiness."—Des Moines Register.

A DREAM WITH A TIMELY MEANING.

During the summer of 1919 I had a dream which seemed quite prophetic. In the dream I saw a very large dome-shaped building, and crowds of people were flocking towards this building, to show their allegiance and loyalty to some great man who was known as the "great peace man." Then from another direction came a group of men on horseback, and they were all dressed in red, and were bearing a banner with the word "Unafraid" on it; they were a lawless, riotous lot of men, and galloped up near the large building, then wheeled their horses and rode away, so as to show their defiance. But off to one side was a group of Christians, with serious faces watching the actions of the mass of people, and also the men in red, and they were saying, "There is no doubt that this 'great peace man' whom the people are flocking after, must be the antichrist, and we do not belong with them, neither do we belong with those men in red, for they are Bolsheviki, I. W. W.'s"

After the men in red rode up to the big building and showed their open defiance, an order went out that everyone must show their allegiance to this great man. Then the two sides tried to persuade the Christians to join with them, and they were pressed on both sides, but they kept looking up and when the pressure became too great, they rose in the air and the two opposing forces came together with an awful crash.

Truly, "in the last days perilous times shall come," but let us remember "our citizenship is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ." "Watch ye therefore and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Even so, come, Lord Jesus. Amen.—Flor-ence Personeus, Alaska.

ORAI, U. P., INDIA.

We believe the mission here at Orai is of God's own planting. He wonderfully opened up the way for us to secure the bungalow we have, situated in the most favorable location. He has supplied the workers and the means for their support. So as we have gone on, our faith has been increased.

Our natural choice was not India, but America, but now we are glad we are in India. This is a dark heathen land that needs us. It is estimated that eighty per cent of the people of India are diseased, and that sixty-five million never get enough to eat. They are bound hand and foot by caste and many would rather starve to death than break their caste. It is only God's almighty power that can break the chains of caste.

We are still giving relief to famine sufferers. For some time we have been helping more than eighty people. We give work to those who can work and give money to those who are too feeble to work. Many half-starved, emaciated people have come to us lately, we praise God for being able to help them.

We want to make a special appeal for prayer for India. In no land are the people so poor and so needy and so bound. Prayer will accomplish great things for India. So please pray.—John E. Norton.

HE CAME FROM THE GLORY.

J. Narver Gortner.

He came from the glory of heaven above,
To suffer and die on the tree;
He was prompted to come by His infinite love

To purchase redemption for me.
For me did He wear the cruel thorns on His brow,

For me did the nails pierce His hands;
And shall I refuse to acknowledge Him now,
Or gladly obey His commands?

When there in the Garden He bowed 'neath the load,
And sweat as it were drops of blood;

When tears from the eyes of Emmanuel flowed
And the enemy came like a flood,
When He cried in His agony, "Father, I pray"—

As He knelt 'neath the boughs of a tree—
"That this cup may now pass, if it please Thee away,"

He sorrowed and suffered for me.

On the soul of that One who had never known sin,
And whose heart was more pure than the dew,

There rested that burden of guilt that within
The depths of your soul troubles you;

That burden that drove me once nigh to despair,
But from which I have now been made free,

For why should I sins, yes, or sicknesses bear,
Since Jesus bore all once for me?

Oh praise His dear Name! How my heart does rejoice!

How my soul leaps within me! I shout! I give God the glory! I lift up my voice
And let the glad praises burst out!

My Jesus who loved me, both died and arose,
And in Him I am now made complete!

Hallelujah! His praise like Niagara flows,
And I bow myself low at His feet!

Cleveland, Ohio.

GOLDEN MESSAGES.

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Springfield, Missouri.

FLU STOPPED BIBLE SCHOOL.

Just after our last paper had been mailed out with an announcement of the Convention at Auburn, Neb., Feb. 13 to 20, and the school to open March 1st, we got a notice from Bro. J. C. Rediger, chairman of the Board of Trustees, that all churches and schools in Auburn were closed on account of the Flu, and that the Mayor had requested us to put off our Convention. It was too late to give public notice of the change, and I fear some of the brethren made a fruitless trip to Auburn for the Convention. If so, we regret it, but could not help it.

This providential hindrance has made it impossible to have a Convention at Auburn before next summer, of which due notice will later appear in the Evangel. Moreover, it was impossible to open the school on March the first because the final arrangements for opening on that date were to be made at the Convention. So the Flu has made it impossible to open the school for a spring term. Hence we turn the whole matter over into the hands of the Lord and trust that He may enable us to open the school on time next fall and even in much better shape than had we opened hurriedly this spring, without due preparation. Let us pray God to help us to open in good shape next September.

E. N. Bell, Secretary.

A DREAM OR VISION.

A young brother, lying in a hospital in France, wounded and in a backslidden state spiritually, tells of a vision which he had at that time, the substance of which is here given:

I thought, he says, that I was walking in the open country, and from a clump of low bushes I recognized soldiers firing at some object in the distance. This, for a time, deterred me from proceeding further, but I ventured to cross to a certain point, and on looking up saw what seemed to be a flock of buzzards circling about in the sky. There were not many at first, but the numbers began to increase—coming from all directions—till they seemed to form a great black cloud.

Then I seemed to realize that it was not a flock of buzzards which I saw, but the rapture of the redeemed ones going up to meet Jesus in the air. I raised my hands to join them, but found I was too heavy to ascend. Then this scripture came to me, where Jesus said, "Where the carcass is there will the eagles be gathered together."

I then walked on until I seemed to meet an evangelist and we turned aside and had prayer together.

This may be a message of warning to some one, as it was to me, not to allow the cares and weights of this life hinder their preparation for the rapture, which, I feel, is very near.

I am a disabled soldier in training at a farm school, happy in the Lord, and anxiously waiting His coming.—W. J. Tussey, Davis, Cal.

SISTER BULDER WITH THE LORD.

Bro. F. M. Moffat writes from Toronto, Canada, "Mrs. Kate Bulder, who for many years has had a Missionary Rest Home at 430 Markham St. here, died very suddenly last week from pneumonia. She was well known, especially to the missionaries whom she entertained. It was a real home going, with her work done; everyone feels it was the Lord's will and time to take her to her reward."

Sister Bulder was a real inspiration to the faith of everyone who stayed at her home. She could entertain you by the hour

telling of God's wonderful provision from time to time.

When staying at the Home last summer, one day at dinner Sister Bulder said, "The Lord has been very good to us today. This morning we had no money in the house, and when I went to the Lord about it, He told me to 'phone for a leg of lamb for dinner, and that before it would arrive I should have the money to pay for it. So I 'phoned, and before the butcher arrived, the Lord sent along ten dollars."

One day someone came to the back door with an account that needed immediate settlement, just at the time when Sister Bulder was entirely without funds. As the collector presented the bill she looked up to the Lord, and immediately she heard the front door bell ring. So she said to the collector, "Kindly excuse me for a minute." She went to the front door, and there stood a friend with a little gift which they said they were impressed to give, and there was the amount needed to pay the account. So she went back promptly to the back door and paid the collector. Such miraculous interventions were coming continually.

We extend our sympathy to her two children. Her only daughter, Miss Katey Bulder, expects to proceed to India shortly to join Bro. H. H. Cox and Sister Schoonmaker in missionary work.—S. H. F.

A TESTIMONY FROM SOUTH AFRICA.

I want to tell the story of my conversion. It was in November, 1917, that I met Bro. Jacob Venter, a man full of Jesus' love, who was at that time relieving jailer in Isolo for three months. At that time I was buying some goats from the jailer, and after business was over I was invited to tea. They were discussing going fishing for eels the next morning (Sunday) and I had a feeling I would like to go too. It was not the fishing I wanted, but I saw dear Bro. Venter, whom I did not know at that time, and he had such a kind face that I felt I had a real love for him in my heart. I invited him to go and said, "I'll lend you a horse and saddle and bridle." Bro. Venter thought for some time and then said, "Yes, I'll go."

Of course the Lord's child would never have gone to fish eels on Sunday, but he knew what he would and could do for the Lord, and praise God, instead of catching eels he caught me. The others that went with us left us when they heard us talking about Jesus. I can never express the joy and gladness that came to my heart that day.

For Jesus' sake, we cannot always sit in easy chairs and be in fine furnished rooms, and I was glad to join in and help in revival meetings in a large native hut. With 100 or 120 people in a small room, it is none too pleasant, but the work of the Lord grows nicely. Fourteen days ago I baptized six natives and last Sunday three. Now there are about forty here who have been baptized in the Spirit and speak in tongues, in Mslkaba there are seventeen, in Kat Kop McLean District there are eleven, and so the work is growing.

The ministers are getting very much excited and troubled and tell their preachers to do more work, and that they are lazy, and they command their members not to go to any of our Revival meetings, otherwise they will not be members any longer with them. Others say they do not want evil spirits among them. All right. Praise the Lord!

Pray for my wife and family and for me too, that God may strengthen me and that I may be a clean channel for His glory.—Richard Walter, Isolo, S. Africa.

REVIVAL IN BALTIMORE, MD.

Sunday night saw the closing of the revival in the United Brethren churches of Baltimore. Jesus was there in mighty power, the minister, his wife, daughter, trustees, and many members—about 150 to 200 in all—received the baptism during the three weeks' meetings, whilst between three and four hundred came to the altars and gave their hearts to Jesus, according to actual count (not my count for I have given up trying to keep track of numbers, but they of the churches do it very methodically for conservation purposes). Many were healed and to Jesus be the glory. Five large churches of Baltimore opened their doors and asked meetings, and other ministers have all asked two or three weeks of same meetings. They are seeking the baptism, some of them; and last Sunday four received the baptism in the Hampton M. P. Church during the testimony of the organist who received in our meeting.

Enough of that, only after the Winnipeg meeting we feel led to accept the invitation of a minister in Washington for a campaign. He is seeking his baptism and has tarrying meetings which last till 2 and 3 in the morning. Whole congregation hungry.—Aimee Semple McPherson.

PIONEER WORK ON THE TIBETAN BORDER.

The other night we had only one man come to meeting and he was a Tibetan from a village some days away. He had heard the Gospel before from us and now wanted to hear more. After a while he said he wanted to believe in Jesus. We asked him questions and he certainly had gotten clear ideas of the plan of salvation. Then our first pure Tibetan knelt down in our chapel and gave his heart to God as best he knew how. He afterwards asked for books to take to his village. Now this might not have been very much down in China, but for a Tibetan it gives us great hopes, as Tibetans are more straight forward in that they tell you plainly what they think of you and your religion. We would ask your prayers that this man may be a real lamp to his fellow Tibetans.

We have been so pleased to see how many Tibetans can read now and on the whole are pleased to get books, and although we cannot get inside Tibet ourselves, nor do we see results, yet we know that the Word of God is getting right through Tibet and He said that "Not one Word would return void BUT SHOULD accomplish." We believe that we shall be surprised on that day when He comes to make up His Jewels, by seeing more than we thought.

We are having some very precious times with the two Christians here and they are going on in real Bible way. We let them read the Bible account according to the Acts and it is lovely to see how they take it to mean what it says, and act accordingly. I am more than ever convinced that if you give a man a Bible he has all that he needs to lead him to Christ. The people have said what a change in these two; they are clean and happy, just like the foreigners: yet they do not seek the same happiness themselves. Oh, please pray that conviction may come upon them all. They had a little fright the other day, for on Oct. 18, at midday we had an earthquake, shaking us all up. The people said because the people were bad the gods were angry, yet they go on in the same old way.

There is one thing I must tell you all about, which proves that "HE IS THE VERY SAME JESUS," it is this: We have been in the same old trouble, in not being able to buy things, so we had a day of prayer and definitely asked for six things and in less than two days, in a wonderful way, without any effort on our part, five of them came. They were, coal, wood, potatoes, money. (It is hard to get money up here from Yunnanfu) and a little girl to help, so as to give the Christian girl time to get more among the people. So you will see that it pays even to have days of prayer for temporal things and it encourages us to ask great spiritual things, seeing "His eye is continually on us."—Alfred G. Lewer.

THINGS AS THEY ARE IN AFRICA.

Our Lubans catch fish by throwing poison into the streams. As it drifts down, the poison sickens the fish, they rise to the surface, and are caught. The Natives do not put the poison at the mouth of the stream, for it would not go up against the current. They select spots where the stream carries the poison to the fish. In the same way we like to select spots whence the Gospel will radiate. For example, if a chief rules over a large district, outlying villages send their tributes to him, or come to pay homage. Where there is a Government post, the natives come and go to pay taxes. Where there is a much used road and so on, in these cases a wise selection might be made if there is a big population close at hand also on which to work, for then the Gospel radiates and works into all the little out-of-the-way corners of the land. Thus my wife and I set out for a month's journey, to map the country, find where the heaviest populations are, and of course to preach.

White, Dead-ripe Harvest Fields.

As a matter of fact, we were altogether 43 days in the bush, we traveled about 550 miles, and mapped about 700 villages, considerably over 600 of which have never heard the Gospel of the Lord Jesus before. Now I wish that I could tell you of the scenes, so vividly impressed upon my mind that death alone will erase them. In many villages they just flocked around us, hemming us in with a solid wall of faces, staring, wondering, listening. What wonderful meetings we had! The very first time in all their lives when they had heard Jesus's name. They passed that name on from mouth to mouth, as we told them of the power of it, the love that was at the back of it. How that that name means "Saviour," with all its setting of agony, bloodshed, ignominy, death, but that the name now has a resurrection side to it. "God hath made that same Jesus whom ye crucified, both Lord and Christ." That there's healing, liberty, fellowship and assurance of answered prayer, all in the name.

How often young and old, in villages many days apart, would say, "Bwana, please repeat it. We've only heard it today, and don't wish to forget it." "Jesus, Jesus." One old chief came out of his hut as we were making a start in the small hours of the morning, by starlight. "Please say it again before you go." And we left him in the darkness murmuring to himself, "Jesus." There were times when we preached and then endeavored to dismiss the crowd, but they would not go. Often I was very tired and didn't feel like preaching again, but as they hung around to hear more, and asked question after question, I could not but gladly respond to the appeal.

Cruelty of Heathenism.

One of the most fearful features of heathenism is its heartless cruelty, knowing no bounds, and not even hesitating at torture and lingering death. Thus within the last few years a regular trade has been carried on in little boys. They were taken northward and sold for salt or grass cloth. Their purchasers tightly bound every joint and every limb, to make them swell, as the flesh was then considered better for eating. Then after two days, if they were not already dead, scalding water was poured over them preparatory to eating them.

In other villages a milder form of cannibalism is secretly practiced to this day. If a man is suspected of being possessed by an evil spirit, they say if he is only killed the spirit will enter another person and still continue his bad magic in the village. So to annihilate man and spirit, they all share in eating him. But apart from cannibalism, there are poison-trials, secret societies, and cruel customs sufficient to fill books.

A little Christian boy, from our neighboring white missionary, Mr. Wilding, recently refused to attend the dance of the secret society "Bambudze." So the members of that sect put him upon a platform of matting in a hut, over a slow fire, and smoked him to death. The whole family then disappeared. The natives said that disease had carried them off, but of course

it was the poison of the Bambudze, and no natural disease. In one village where we would like to place a white missionary, the old chief recently died, and shortly afterwards, foul play being suspected, they exhumed his body, and found three of his wives who had been buried alive with him.

The other day passing along the forest path, we came to a smoking village. Fourteen huts were burned to the ground, and there was blood on the ground. A man had been taken by an evil spirit, and had killed four men outright, two more he had slashed fearfully with a knife. Then he hacked down a lot of the village palms and bananas, and set fire to the huts, burning up the greater part of the food which the natives relied on to keep them till next harvest. As we went to bind up the poor sufferers the murderer stood at a distance looking on, leaning upon his loaded gun. But no one durst interfere with him or restrain him, for they revered the evil spirit which possessed him.

A little girl, a sweet little, plump, woolly-haired, black girlie, sat rocking herself to and fro outside a hut the other day, crying. "Father's given me away, he has given me away," while the tears dropped from her grief-stricken face, and made lines down the little bare black tummy. It was quite true. Two old women, renowned witch-doctors, had commenced their incantations outside the father's hut, and he, fearfully afraid, had offered to appease them with whatever they would—the little girl.

During our journey my wife noticed in one great village two women sitting in chains. We made inquiries, and found that they were two of the chief's sixty wives. Tired of the dull monotony, the slavish ignominy, and the filthy immorality of their lives and surroundings, they ran away. They were caught five days' journey away, and brought back in chains to learn submission.

"We Do Not Want to Be Bad."

Why do I tell you all this? If I wished to harrow your souls I could multiply such cases. No; my purpose is not to pain you. Listen! That chief with sixty wives, came to my wife and me, saying, "I know that we are bad. We're in the forest, and don't know the way out. Come and live with us. We will give you the best of the land. Ask what you will—goats, chickens, sheep. My villagers will build for you. You will not have to walk, for we will carry you in a hammock. Only come and tell us about God and this, what do you call Him—Jesus."

In that same village, chief, headmen, wives, and 600 villagers stood or sat around listening to the word of life. Before light dawned people were around our tent with the sick to be prayed for. Some burnt their charms and believed in Jesus. Were it not that the eyes of the Catholics are upon us—eager to anticipate and thwart our every move—I could tell you of district after district where chiefs and people send out the same Macedonian cry, "Come over and help us." We cannot, with the missionaries coming, tackle more than one-third of all the great area visited by my wife and myself. And even if we could gospel all of it, this is but a wee bit out of this great Christless land. We all should have some aim in life. Here in Elizabethtown, one of Africa's most beautiful and opulent towns, a continual round of suicides tells of the heartlessness of mere money-making.

Livingstone, the great path-finder of Central Africa, cried, "I will open a path into the interior or perish." He had one purpose, as Jesus had, who "set His face as a flint." I know that many dear ones who read this, desire to be wholly given to the work of the Lord, that time and means are only held in trust for Jesus.

May it not be that this account of Africa's need will lead some to surrender, and cry, "Lord Jesus, who died for me, and livest for me, to the last pant of my breath, to the last fibre of my muscle, to the last cent of my wealth, I pray Thee help me to carry the beautiful news of free salvation to these waiting needy souls."—Wm. F. P. Burton.

EVANGELIZING THE VILLAGES OF SOUTH CHINA.

My Bible woman and I are going out to the distant villages daily on our horses. We have just returned from our first 8-day stay in a heathen village. We had to sleep on a board bed in a 7x7 foot-room without a window in all the house, except one little 1x2-foot window in the roof.

Our food was half-done rice with a dish of some sort of chopped meat, usually fish and a dish of greens, barely brought to the boil. One morning the dish of fish was sliced thin and put on the table entirely raw. I didn't eat any fish that time.

Our horses had to cross creeks on foot-wide planks and cross rice fields on slippery foot-wide rock slab pathways, sometimes so slanting and sleek from wear we feared they would fall. Again the path was a narrow one along a bluff.

At one village we were reviled and treated roughly by three men. One drew his hand back to strike the Bible woman. At another they would not even let us ride through the town. Those three men were said to be robbers. One had a pistol. But at all the other places we were received kindly and generally gladly, but in the town we camped in they reviled us very much, because some one threw a big idol in the river and they said we did it. But we got to preach to hundreds daily, sold 32 gospels and gave out about 250 tracts with the gospels.

We took our little organ and a large colored picture of heaven and hell and the two roads leading to them. Please help us pray God to open the understanding of the people. Poor souls. After I got home, I fell on my knees and my heart broke over them as I cried to God. He gave me sweet assurance that He heard my cry. We hope to go out again in a few days. We will meet these heathen at the judgment. Will our hands be clear of their blood? Yours in Him.—Mattie Ledbetter.

NOTICES.**Interstate Convention**

Of the Assemblies of God will be held in Memorial Hall, Dayton, Ohio, April 28th to May 23rd, 1920. Aimee Semple McPherson will be present. Those who intend coming from a distance should write A. B. Cox, Chairman, 210 Jones St., Dayton, O., for particulars.

Am now open for calls, either pastoral or evangelistic.—Paul H. Ralstin, Wellston, Okla.

Evang. J. D. Wells and wife write from California that the Lord is leading them into Nevada, Utah and Idaho. They have a machine and would like to hear from any saints in the above mentioned states. Also, any good papers, tracts, or other assistance would be thankfully received and used in the spreading of the Gospel. Address all communications to Evang. J. D. Wells, R. 1, Box 293, San Jose, California, until May first.

As I am leaving the State of Oklahoma, I have turned over all books to Bro. S. A. Jamieson, 1520 East 3rd St., Tulsa, Okla., to whom all communications should be addressed. Any one desiring to reach me, please address S. L. Shockey, 101 Shinkle St., Findlay, Ohio.

Any little flock desiring a shepherd may communicate with me.—J. M. Seal, Tipton, Okla.

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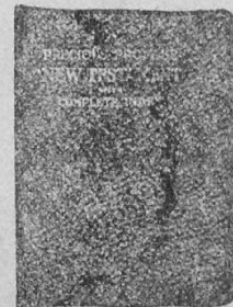
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WHY GIVE THE GOSPEL TO THE HEATHEN.

You have heard it frequently said "Why give the Gospel to the heathen? We have plenty of heathen at home." This is true! There are plenty of heathen at home. And what are you doing to get them saved and brought into the fold, Mr. Objector to foreign missions? Most objectors to carrying the Gospel to foreign fields, are doing little or nothing towards giving it to the heathen in the home land, while on the other hand, those whose hearts are on fire for foreign missions, let off steam by working just as hard to give the Gospel to those who are lost at home.

And now Mr. Objector, just take a look with me into the lives of the people of Africa, or China, or India, or any other place which has not the influence of the Gospel such as you enjoy. What will you find? Most abject poverty! horror indescribable! devil worship accompanied with fiendish practices! immorality everywhere—not covered up as it is in America, but open and exposed, the most vile practices being gloried in and paraded in public in a manner which could not be described. Countless thousands of souls are bound by the devil. They know they are bound and want to be loosed, but they are afraid of him and so they sacrifice their sons and daughters to his worship, yielding them up to the most vile practices as soon as they come to the age of puberty, in order to keep on good terms with the devil. If we did not carry the Gospel to these people we would be of all men most ungrateful to God. God has shined into our hearts and brought us great deliverance from the power and dominion of Satan, and shall we withhold the same light from those who have never heard the name of Jesus? We dare not do it! We must be missionary! We must pray, and give, and GO!

J. Roswell Flower,

Missionary, Treasurer.

MISSIONARY GLEANINGS.

Bro. John Juergensen and wife write enthusiastically of their arrival in Japan and they have already started preaching. Sister Marie Juergensen acting as interpreter.

Sister Blanche Appleby writes that she has been able to return to her station at Lo Pau, S. China, but asks prayer, as the recent attack of enteric fever has left her far from strong.

CONCERNING WORK IN ARMENIA.

A letter from the Secretary of the Zion Orphan's Home of Turkey states, "On account of uncertainty as to ownership of the property in Turkey known as Zion Orphan's Home, in future we decline to accept money in our individual name, until the matter is determined." In answer to an enquiry, we wish to state that we know of no Pentecostal worker in Armenia.

"Just a few lines to tell you the glad news I am healed," writes Sister Cora Fisher, who not long ago returned from Liberia in a very sick and run-down condition. She writes a letter full of praise to God for His goodness in restoring her to health again.

"The work is still expanding," writes Bro. H. M. Turney, of S. Africa. "Just recently a native evangelist, who had been for some time working under Pastor Moffat Kulubane, at Randfontein, has gone back to his own tribe in Portugese East Africa. He has opened up a work there and wrote a few days ago to say that already a congregation of about fifty persons were attending his services. Pray for him, he has gone to a difficult field."

The scourge of influenza is again being manifested in India. Sister Mary Chapman writes, "Three or four at a time have come to the meetings for prayer, having fever and all the symptoms of influenza. After prayer they went away rejoicing and came to the next service healed. God has wonderfully healed a dear Indian Christian worker who had been sorely afflicted. While she was praying the power struck her, and she is now testifying to all of her healing, and earnestly seeking the baptism of the Holy Ghost. I want to say to the glory of God that although the people are dying by hundreds, not a single one who has stepped out by faith and taken the Great Physician for their Healer has died. He is just the same today. The same faithful God, the same loving, compassionate Saviour and Healer. Praise Him."

"We are greatly rejoiced to report real advancement," writes Bro. A. H. Post, from Egypt. "Mercy drops big with blessing are falling, and the showers also, in some place, have begun to fall. Our hearts are cheered indeed as we see the mighty salvation of our God in our midst in saving, healing and baptizing power." Bro. Post mentions that they need \$400.00 each month to carry on their work. When Bro. and Sister Doney were in this country they were continually bringing the needs of Egypt before the saints, and sent out \$100.00 each month to help take care of some of the native workers. Bro. Post reports a falling off of funds since Bro. Doney has gone back to Egypt. This work is worthy of help.

We have been in Barbados only a short time and already realize that we have entered a very hard field. Hearts are very hard and lives are so deeply steeped in sin from childhood to old age. Somewhat over a week ago we began a convention at Eckstein village, and while strong conviction seems to be resting down upon the people, yet there has not been a real break, such as we feel sure that God is going to bring about. A few souls have found the Lord, however, and several have received their baptism. Crowds gather and since it is impossible to seat them, they fill the doors and windows and out in the road even, many stand and hear the Gospel. But the devil has an iron grasp on most of them and we are trusting that He who hath delivered and doth deliver, will yet deliver many, many from the enemy's clutch. We need much prayer and trust the Evangel family will continue to hold us up before the throne that real victory may be won and thus His coming hastened. Heb. 10:37. —Ruth Pemberton and Clara Siemens.

EASTER POSTAL CARDS

A very beautiful set of Cards with Easter designs and texts of Scripture. Fifteen cents per dozen, postpaid.

"God has been giving us spiritual blessings since our arrival," writes Sister Macie Boddy, from Liberia. "He is encouraging our hearts in saving and baptizing souls. A week ago last Sunday, God's presence was so real all day, and in the evening the power fell. We gave an altar call, many were seeking, and four got really saved, one young man, two boys and a little girl. The power of God was mightily on two of them. These people are naturally very demonstrative, but one can tell when the real power of God gets hold of them.

"At Nynabo Station, God is working also. Last week one young man received the baptism in the Holy Spirit. God has been much blessing their ministry in the heathen towns."

"Did I tell you about Eachmi's mother, who gave us her little boy to put in school and has since come to us and become a blessing in cooking for the orphans?" writes Sister Jennie Kirkland, of Bettiah, India. "Last night she and the Bible teacher came to me and told how the Lord had talked to her in a dream or vision, showing her that her heart was clean, and that she must follow Him in baptism. She said, 'If I can be baptized soon I will be very happy.' She almost pled with us to baptize her at once, so hungry was she to obey the Lord. I told her I would send a telegram for a (man) missionary friend to come and baptize her at once, and her face told the story of her gratitude. We did so praise the Lord for our first convert and that she was so well saved as to urge being baptized. So often it means much prayer to hold them true and get them baptized."

AN ENCOURAGING WORD FROM CHINA.

Sunday we had the Lord's Sacrament. I never witnessed a more sacred one; some were lost in God; some broken with sobs; others were singing low and sweet in the Spirit, until it felt like a touch from Heaven indeed. One woman who had given her heart to God, brought her sick baby to be prayed for. It had consumption of the throat, and was a pitiful looking sight. At the next meeting her husband came forth and knelt at the altar and confessed Jesus as his Saviour, and, as I happened to glance at the baby whom we had prayed for a week ago, I beheld, as it were, a new child and realized that the God who lived at Pentecost is just the same today. Hallelujah. The Chinese had told me the baby was so much better, but as I went to the mother she said—"Jesus has done this". Those little sunken hollow cheeks of a week ago were filled; yes, filled with soft brown flesh. Oh, Hallelujah, how our hearts did praise our God.

Have we not written you of the English lady who came to us for prayer? She said she had been a church member most of her life, but suddenly awoke to the fact that she was lost. We took her in and prayed for her and God in His great infinite love heard and answered prayer, and today she is a new creature in Christ Jesus, Hallelujah! God has used her to help us in a way we little dreamed of. God has spoken to my husband and told him he must take the gospel to the far-off Islands, and he said, "Yes, Lord, I will; give me a boat and I will go." The large boats pass these islands by without stopping and the small ones do not go there, it is so far, so we prayed and thanked God for the boat, Hallelujah, and of course He gave it to us. "Had He not commanded us to go?" One day the English lady suddenly surprised me by saying, "I have the money for a boat for the gospel," and praise God, today in the harbor, lies a lovely little white motor house boat; the gift of God from a dear woman we believed to be penniless; Hallelujah! Our only thought was the soul of this woman and God used her to supply this great need. This precious boat is to be dedicated next week, D. V., and is called "Joel"—"The Gospel Messenger."

Pray for us that God will bless our ministry as we visit these virgin islands, also for the giver, who is seeking her baptism.—Eva Turner.

A WORD OF WARNING.

The reason we do not publish the full names of contributors to our missionary funds is to prevent them from being inundated with begging letters from some so-called missionaries who, we regret to say, would prey upon God's saints. A case has just come to our notice of one in Jamaica who is now writing to contributors, using the initials he finds in the Evangel in the hopes that the postmasters will locate the party he wants. We are asked if we endorse him. Although we have followed this worker for many years we have never heard of him doing anything but to get into debt. He has been sued for debt many times and makes use of the court notices to urge for special funds to help him out. We warn against all such.

Do not forget the Missionary Rest Home at Chicago. It is a large home and requires lots of coal to keep the place warm. From 25 to 30 tons of coal will be required this winter to keep the place warm. A Christian coal dealer has supplied coal at a special cut price, but part is not yet paid for.

Bro. and Sister Mader, from China, have been staying in the home. They are much broken down in health, having been seven or eight years without a furlough.

Brother Hector McLean, writing from Yunnan Province on the back side of China, says: "We believe that we are nearing the time of a mighty display of God's power and glory in the earth. We have several different tribes of Aboriginal people here in our district whom we want to see among the great blood-washed throng. We were very much encouraged on my last itinerating trip, to see one of these dear tribes' people, a young man belonging to the great Shan or Tai tribe, come in to the temple where we were staying and tell us that while we were preaching on the street he felt in his heart that we had something real and genuine that he did not possess and he wanted some of our books to take home and study. We pray that this may be the first-fruits from this tribe. On the way home we stopped at a home where the mother had a dream the night before, that the next day there was a holy man coming to her home. When she saw me she took me for the one she saw in her dream and she and her family listened very attentively to the message of salvation. Please join us in prayer that the precious seed sown in these hearts will bear fruit."

Famine conditions still prevail in many parts of India. We are not asking you to give your money simply for charitable purposes, to relieve the hungry and starving of India, but every dollar sent to the missionaries that they can spare from their living expenses, is going into famine relief, and what an advantage this gives the missionary. Now he can hold the attention of the native and teach him by example that this Jesus who puts it in the heart of the missionary to give has given Himself for them that they might be saved. Note the recent letter from **Sister Jennie E. Kirkland**, as follows: "In addition to large war prices, the famine in different places brought up the prices so very high it has been impossible for the poor to live legitimately. I have known of numbers of cases where the children were sent out to steal, beg or starve. Heathenlike, when the father could only make enough for himself, he cared for himself, and saw his children starve by degrees. Only last week a boy about ten years old came into our yard and asked for food. He was so weak, simply a walking skeleton. His parents are both living, but they had cast him out in this condition. One bright little girl came leading her blind brother and sister. They had been begging three months, were almost nude and starved. We have put the boy in Mr. W. K. Norton's orphanage. The older blind girl has been preciously saved and little Dorcas, though really only a baby, loves Jesus. Little Sitara, who is now seven months old, was buried alive by her mother when only one day old. She placed

her just under the ground with an opening to the top, as was proved in court, that the fault of her death might not be put upon her, but rather on the jackals at the cool of evening. Her wee cries were heard by a policeman and she was rescued. She was given to us when only a few days old. She is now the sunshine of our orphan family. We now have had forty-two given us."



Miss Marguerite Flint and baby Sitaru who was rescued from a horrible death. Miss Flint is the co-worker of Sister Jennie Kirkland whose letter on famine conditions appears on this page.

Geo. Hansen	19.00
Adell Harrison	24.00
Thos. Hinde and Wife, Mongolia	80.00
John D. James	60.00
R. S. Jamieson and Wife	80.00
Ivan Kauffman	40.00
Geo. M. Kelley and Wife	100.00
Geo. M. Kelley Bldg. Fund	198.00
F. Harland Lawler and Wife	80.00
Grace Kenning	40.00
Mattie Ledbetter	50.00
Lavada Leonard	50.00
Willa B. Lowther	50.00
Willa B. Lowther for fare home	20.00
Drusie Malott	40.00
Mrs. Lillian Marston	10.00
Olive Maw, (\$15.75 Frt. on organ)	50.00
Nettie Nichols and Workers	125.00
Minnie F. Reimer	50.00
Zella H. Reynolds	30.00
Frank Schroeder and Wife	80.00
W. W. Simpson and workers	60.00
Geo. Slager and Wife	80.00
Edgar Steinberg and Wife	80.00
W. R. Williamson and Wife	80.00
Marie Stephany and Workers	62.00
C. W. Doney, Egypt	203.00
A. H. Post and Workers	150.00
Hattie Salyer	40.00
Lillian Trasher	50.00
Paul Andreason, India	50.00
Edith Baugh	44.97
C. Beckdahl and Wife	70.00
Mary Chapman	40.00
Susan Chester	40.00
W. H. Clifford and Wife	70.00
Robert F. Cook and Wife	60.00
Herbert H. Cox and Wife	80.00
Bartholomew Dean	10.00
Lillian Denney	40.00
Miss Mechteld Dirksen for India	50.00
Miss Lillian Doll	10.00
Constance S. Eady	30.00
Susan C. Easton	40.00
Marguerite Flint	85.00
Lillian Gager, for India	50.00
Elsie Gordon	40.00
Hattie Hacker	40.00
James L. Harvey and Workers	80.00
A. M. Helmbrecht	40.00
Christine B. Heron	5.00
Indian Famine Fund	5.60
P. J. Kelly	50.00
L. M. Jacobs	10.00
Bernice Lee	128.95
Emily Lynne	40.00
D. Mahaffey and Wife	80.00
Dorothy Mills, for India	50.00
John Norton and Workers	12.46
W. K. Norton and Workers	203.09
Pandita Ramabal	2.50
Violetta Schoonmaker	100.00
Niels P. Thomson and Wife	80.00
K. A. Timrud and Wife	80.00
Estella Bernauer and workers, Japan	80.00
Leonard M. Coote	5.00
C. F. Juergensen and Family	80.00
John W. Juergensen and Wife	50.00
B. S. Moore and Workers	100.00
A. Munroe and Wife	60.00
Mary Taylor	60.00
Jessie Wengler	40.00
Gerard Bailey, Venezuela	25.00
Forrest G. Barker and Wife, Peru	50.00
G. F. Bender, Venezuela	5.00
Geo. E. Blaisdell, Mexico	10.00
Adam Brandt and Wife, Honduras	40.00
Fermin Escarcega, Mexico	30.00
F. A. Hale, for workers in Mexico	50.00
C. A. Hines, Cen. America	20.00
J. R. Hurlburt, Peru	30.00
Niels Sorensen and Wife, S. Amer.	40.00
Alice C. Wood, S. Amer.	30.00
Marie Boklund, Hawaii	30.00
Eva Caton, Hawaii	30.00
S. Feliciano and Wife, Porto Rico	50.00
Pearl Hewitt, Hawaii	30.00
Annette Hutchinson, Hawaii	10.00
Clair R. Johns, Hawaii	5.00
Frank Ortiz, Porto Rico	40.00
Chas. Personous and Wife, Alaska	50.00
Armenian Relief	24.53
Auburn Bible School, Auburn Neb.	130.00
A. Elizabeth Brown, Jerusalem	25.00
Bertha Doering	5.00
Fund for Evangelization of Russia	44.25
C. J. Hansen, West Indies	40.00
J. R. Jamieson & Workers, W. Indies	100.00
J. R. Jamieson Bldg. Fund	8.00
Froken Augusta Janson, Sweden	40.65
Missionary Expense Account, Error	25.00
Missionary Rest Home, Chicago	42.00
M. A. Page, Australia	150.00
Abraham Rutenberg, for Jerusalem	18.08
C. Siemens and R. Pemberton, W. Indies	55.00
Mexican Work Along the Border.	
R. F. Baker and Wife, Texas	65.00
H. C. Ball and Wife, Texas	50.00
H. C. Ball, La Luz Apostolica	20.00
Miss Evelyn I. Campbell	10.00
F. A. Hale, Mexican Workers	17.25
Floyd D. Howard	20.00
Alice E. Luce, California	40.00
Miss Maggie McCaslin, Texas	10.00
Total	\$7585.70

DISTRIBUTION OF JANUARY MISSIONARY CONTRIBUTIONS.

Ethel Bingeman, for Africa	\$ 50.00
Macie Boddy	40.00
Ruth Erickson, Liberia	40.00
Wm. H. Johnson, Liberia	50.00
Wm. H. Johnson, Saw Mill	2.00
Katherine Kirsch, Liberia	40.00
Clyde Miller, B. E. Africa	25.00
Sarah Mitchell, Liberia	40.00
J. M. Perkins and Wife, Liberia	80.00
Edgar Personous, Liberia	60.00
Bernice Pottorff, Liberia	40.00
J. Wilbur Taylor, French Sudan	50.00
Mrs. J. Wilbur Taylor	50.00
H. M. Turney and Workers	80.00
H. W. Wright and Wife	52.95
Grace C. Agar, China	15.00
L. M. Anglin and Wife	80.00
Blanche Appleby	101.00
Fred Baltau and Wife	65.00
P. Bristow and Wife	80.00
Ada Buchwalter	40.00
Winnifred Burlison	10.00
Mrs. S. Anna Bush	35.00
Harvey Chenoweth and Wife	80.00
Lloyd Creamer and Workers	75.00
Emma E. Dabb	73.42
E. N. Davis and wife	80.00
Alice Evans	40.00
Abraham Peng	25.00
Clinton Finch	50.00
Ella Finch	40.00

Reports From the Field

STOCKTON, KANS.

We have been having some good meetings here; Saturday three received the baptism as in Acts 2:4. Pray for us.—J. W. Holcomb, Sec.

BILLINGS, MONT.

God is wonderfully blessing the meetings of our little band. We are praying for a real revival, and looking for a real breaking up before the Lord. He alone can undertake.—Mrs. Annie Applegate, pastor.

BOWIE, TEX.

We had a good meeting last month; Bro. Neidholt was with us a few days; the Lord blessed every service, the saints were encouraged, and one received the Holy Ghost as in Acts 2:4. We covet the prayers of the saints.—T. S. Miles.

PITTSBURG, OKLA.

Pray much for the dear saints here. The Lord is wonderfully working; three saved the past week, and some are being wonderfully healed, and this in cottage meetings, as we have no public place of worship. We are looking forward to great things from the Lord.—J. J. Harvard, Box 142, Pittsburg, Okla.

CHAFFEE, MO.

Our revival connected up with the Convention the night of the 26th with many precious souls saved, some reclaimed, some baptized in the Holy Ghost. God met us, blessed and prepared our hearts for the good teaching of Bro. E. L. Banta and the clean cut preaching by the Evangelist Missionary Bro. Bowley. This Convention leaves a stirring interest, and I believe will mean good in Chaffee for time and for eternity.—Pastor M. V. Ferguson.

STIGLER, OKLA.

We thank God for sending us Bro. John Saker. Since he moved here we have been having some good cottage meetings. The devil thought God had forsaken us entirely, but thanks be to Jesus, we are not left alone, for a few nights ago, in a little cottage meeting, the little daughter of one of our elders received the baptism. Dear saints, pray that God will manifest His power here, and that salvation will flow in the streets.—Clayton Overstreet.

CLEVELAND, OHIO.

God has been very graciously sending "the showers of blessings". Brother Wm. F. Kirkpatrick has been with us for a little more than two weeks, and his ministry has been greatly blessed among us. A goodly number have been led to give their hearts to God. A few have received the baptism in the Spirit, speaking with other tongues as the Spirit gave utterance. A number bore witness to the fact that they had been healed as hands were laid upon them in the name of the Lord. Twenty two new members have been received into the church. Three young women were converted at the closing service of the campaign, and the revival spirit remains among us. Brother Kirkpatrick endeared himself to the hearts of our people. May the Lord bless him abundantly and make his ministry fruitful wherever he goes!

Brother J. R. Evans who has been laboring in Portland since the last General Council session has been invited to become the assistant pastor of this Church, and has accepted the invitation. He is on his way to us at the present time.

Plans are being made for a city wide evangelistic campaign next June. One of the finest auditoriums in the city is being secured for a period of three weeks, and Sister Aimee Semple McPherson has consented to be with us for the campaign. We are asking God to stir this great city as it has never been stirred, and we believe that He will do it.—J. Narver Gortner.

LOLA, KY.

God is truly working among His saints here, confirming His word with mighty signs and wonders, baptizing in the Holy Ghost as in Acts 2:4, and healing the sick. The fulness of the Gospel came to us about five years ago. At that time we had never heard of this way, but since then God has wonderfully poured out His Spirit, saved and baptized until now there are about 35 or 40 who have the baptism, and scores of believers. We are all poor people, but we have a nice church which God gave us. Pray for us that He may keep us in His will, and everything done to His glory.—Lee Thompson.

GRAND JUNCTION, COLO.

We opened a mission here in December. The people had never heard of Pentecost in this part of Colorado, but God has been blessing us in the last few meetings. Praise His holy Name. Several souls have been saved and several seeking for the baptism of the Holy Ghost. One man who openly denounced it and declared the work was of the devil is now seeking the baptism. All praise to our resurrected Saviour. The mission is located up stairs at 518 Main Street. Will be glad to meet any of the saints that are traveling this way, or correspond with any of the brethren who feel called of the Lord to work in this part of the Master's vineyard. We request your prayers that God will establish an assembly in this needy field.—Bro. R. G. Fletcher and wife.

LESLIE, OKLA.

The Lord is working in this place. When we came to this wicked town we could find but one person who had the Promise of the Father as in Acts 2:4. Later there was another who made herself known. These two sisters had failed to mention the Holy Ghost to each other for fear of the persecution that might follow. Now there are ten saved, eight have been baptized in water, and Jesus has baptized four with the Holy Ghost. Some of the worst characters in Leslie are weeping their way to the cross. Some, who, a short time ago were living in disgrace and shame, are now praising God for salvation, and others for both salvation and the Holy Ghost baptism, and others are hungry. Pray that God will give us a house, and that many souls may be brought to God.—Evang. H. H. Varnell and wife.

BRO. H. E. HANSEN AND WIFE RETURN TO CHINA.

Greetings in the precious Name of Jesus. We thank you all for your interest in the Lord's work at Peking, N. China, and for your prayers, and offerings during our absence. After being in the United States for about ten months, the Lord has shown us that we must return at once to the field.

We sail on the "S. S. Persia Maru," leaving San Francisco on March 11th, 1920. "The harvest truly is great, but the laborers are few;" and it was with deep regret that my wife felt that she was compelled to leave the field on account of her failing health, but the Lord, our Great Physician, has so graciously touched her body, and as we have journeyed from place to place her strength has been increased under the mighty power of God, and we are going forth in His Name to bring more sheaves for our Lord.

Beloved saints, we need your prayers; kindly hold us up before "The Throne of Grace."

Anyone feeling led to send contributions for the Lord's work at Peking, N. China, can send through the General Council.

Yours in the Master's service for China's great harvest field.—Bro. and Sister H. E. Hansen, 27 Hsiao ch'a yeh, hu t'ung, Peking W. City, No. China. Home address until March 11th, 1923 - 6th Street, Berkley, Cal.

DAVENPORT, IOWA.

The Lord has been graciously visiting us; Bro. Will Hurley and wife have been conducting the services, and ten souls have been saved and one received the baptism in the Holy Ghost as in Acts 2:4. The saints have been built up, for which we greatly rejoice. We ask the Evangel Family to pray for us; we lost our church by fire, which has hindered us financially, but have secured a hall temporarily, and invite anyone passing through to stop and get acquainted.—Pastor N. R. Adams.

WARNING TO THE SAINTS.

Bro. Floyd D. Howard, of El Paso, Tex., writes in desiring to let the saints know that a Jewish brother by the name of Glatt is going into the missions merely to give his testimony and then taking advantage of that fact to spread the "New Light," teaching to the confusion and distress of the saints. We are sorry to be urged to give this sad news to the saints. If he comes your way you should first have a talk with him, and advise him that you will not stand for his taking advantage of the privilege of all the saints being present to give his testimony and then to push matters that cause division in your midst.

A WORD FROM MALMO, SWEDEN.

Wife and I arrived safely in Christiana, Norway Dec. 17th, and have been here in Sweden assisting in meetings since the 20th, while we are awaiting our chance to get into Russia. There is no possible way of getting into that country at present. It looked for a while as tho' the fall of Bolshevism was near, but now they are victorious on all fronts and the evil is spreading. Conditions are awful there and to think of the millions that are starving in body and soul as well, is enough to cause us to weep before God until He brings relief. Conditions in Germany and Austria are also sad. The Scandinavian countries are doing much relief work and several hundred Austrian children are at present in these countries being cared for by different families and organizations.

The Pentecostal work is in fine order in the Scandinavian countries. We have been assisting here in meetings in this city the last few weeks. There is a large work here and the pastor is a very dear brother. The Lord is working and we have seen a number of souls saved lately, and there is every sign for a revival that will take in many more sinsick hearts. Some seekers are getting the baptism in the Spirit especially in cottage meetings.

A convention is to be held in Orebro, a city north from here where there is a large Bible school. This convention begins Feb. 8th and workers from the Scandinavian countries and also Pastor Paul from Germany are expected. I feel now, that we will have a time of refreshing from the presence of the Lord. Hallelujah!

We ask to be remembered in prayer as we go forth from place to place here, while waiting to enter dark Russia.—Arthur F. Johnson and wife, Larohegatan 7, Malmo, Sweden.

WINNIPEG'S SPECIAL PENTECOSTAL REVIVAL CAMPAIGN.

February 15 to March 14, Conducted by Evangelist Aimee Semple McPherson.

This great North West district is a neglected field and we believe God is giving us this opportunity for proclaiming our distinctive testimony before the soon coming of Jesus in Glory. Though Canadian born, this will be Sister McPherson's first big revival effort in the Dominion.

The meetings will begin in our new home, location, William avenue and Juno street. Arrangements are being made for even larger quarters for special services,—also accommodation in the way of sleeping quarters for visitors. God is overruling and blessing in a special way our preparations. Evangelist A. H. Argue is assisting us in the organization of the campaign.

Our cause is a common one. We are one with you as members of Christ's Body. However, "Going to God for a lost world must precede going to a lost world for God." Let us ask for Rain in the time of the Latter Rain. Come praying.—Chas. Orville Benham, Pastor.

The Evangel Prayer Band

The Prayer Band are asked to intercede before the Throne for those who are crying for help in extremity. God has said, "Call upon me in the day of trouble; I WILL deliver thee." Psa. 50:15.

Special Requests.

Deliverance from an unjust law-suit.—J. E. L.

Old time gospel here soon.—Mrs. F. M. Okmulgee, Okla.

Safe delivery at childbirth and without such great suffering.—R. S. G.

My daughter in childbirth.—Mrs. M. W. Pray for salvation of a man who has closed the grocery store against his wife baptized in the Spirit.—Coombs, Can.

Pungent conviction upon one who is defrauding me of a large amount of money, to cause him to restore same, that I may not become dependent and may be able to liberally support the Pentecostal cause.

My spirit already quickens in anticipation of these blessings I expect to receive through your intercession.—H. E. P., Cleveland, Okla.

An unspoken request.—A Child of the King, Akron, Ohio.

Will the Prayer Band pray God to protect L. C. H. from impending calamity.—Mrs. L. N., Black River Falls, Wis.

Sale of a farm.—Dennis, Kans.

Pray our daughter may be touched and healed by the power of God.—A Reader.

Pray for a special request.—J. A. G., Chicago, Ill.

Pray that no arm of flesh shall touch my daughter for a slight operation, but that God Himself may remove the obstruction.—M. D. C.

Please pray for my wife, five children and myself and that I may get to understand God's word better and speak English better so I can be some good for the Lord.—E. J., Egeland, N. Dak.

Deliverance from a besetting sin and healing.—Mrs. T. E.

Please pray God to send a Spirit-filled woman to make her home with me and help in the Lord's work.—Mrs. J. W. Watters, Box 275, Dunkirk, Ohio.

Pray the money may be loosed to clear me from debt, and for the Mission at East Grand Forks.—L. A.

Pray for the Salvation of the following:—Our two boys, J. E. Lee; my two boys, C. A., Landersville, Ala.; son and daughter, Mrs. D., Montreal, Canada; a lady in Kalamazoo, Mich.; my niece, Mrs. M. S. M., Cleveland, O.; a young woman, Dennis, Kans.; my family, Mrs. E. T., Wylie, Tex.; my two sons, Mrs. M. V. Casper, Wyo.

Pray for the Healing of the following:—Bro. Lee of nervousness; Sister Lee from lung trouble; my son from catarrh, C. A., Landersville, Ala.; born blind in my right eye, A. H. M., Yale, Okla.; E. G., insanity, E. F. F., Golden Gate, Ill.; serious cut in foot from axe, W. D. T., Atlanta, La.; a sister with tumor and other troubles, Hollywood, Cal.; a lady in Kalamazoo, Mich.; a man sick 7 years, heart trouble, Vancouver Island; from cancer on the face, Mrs. M. S. M., Cleveland, O.; effects of typho-malaria which causes much suffering, and deafness, H. E. P., Cleveland, Okla.; B. N. M., Pangburn, Okla.; K. M., Pangburn, Okla.; my body, B. E., Howe, Okla.; and to know the Lord's will, Mrs. D. E., Ozone, Ark; my side and my husband's eyes and kidneys, B. W., Houston, Tex.; my wife from a burn, L. J. A., Selah, Wash.; from kidney trouble, A. L. W., Poughkeepsie, N. Y.; for a Greek brother in Chicago; my family from plague, M. A. M., Hitchita, Okla.; a family of nine from itch, E. P. B., Newport, Tex.; wife and I from an affliction, R. L. M., Ladonia, Tex.; my afflictions, O. E. B., West Plains, Mo.; eczema, W. G. H., Horatio, Ark.; for my brother who is sick, threatened with pneumonia, for my mother, who has been sick since last March and for a nephew who has rheumatism, Mrs. H. G. L., Orlando, Fla.

Pray the following may receive the Baptism of the Holy Ghost:—My husband and I, R. S. G.; my husband, B. E., Howe, Okla.; a Greek brother in Chicago; wife and I, J. W. K., Napoleon, Ind.; Mrs. M. W.; my wife and I, J. B. M., Danville, Ga.; restored, my niece, Mrs. M. S. M., Cleveland, O.; Mrs. M. S. M., Cleveland, O.; my husband and three daughters, Mrs. L. C. S., Fanshawe, Okla.; my daughter, Mrs. E. T. Wylie, Tex.; Mrs. M. V., Casper, Wyo.

Pray the following may have a deeper place in God:—J. E. L. and wife, Tennessee City, Tenn.; two of us, Mrs. E. P., South Fork, Pa.; J. M. S., Tipton, Okla.; my family, J. I. M., Ozark, Ark.; M. N., Poyner, Tex.

Pray for the following assemblies and communities:—God to bless the meetings at Merrick, Okla., beginning Feb. 2nd; Junction City, Wis., R. J.; place of worship,

Pangburn, Ark.; Broken Bow, Okla.; Wichita, Kan.; that God may raise up a work in Ozark, Ark., J. I. M.

MISSIONARY CONTRIBUTIONS

From January 29th to 31st Inclusive.

(This list does not include offerings for expenses of Missionary Department.)

- \$478.00: Bethel Temple, Los Angeles, Calif.
\$240.00: Puget St. Mission and J. S. S., Olympia, Wash.
\$100.00: Pent'l Church, Cleveland, Ohio.
\$50.00: Miss M. R., Brooklyn, N. Y.
\$46.00: F. H., Santa Ana, Calif.
\$35.00: A. L. W., Poughkeepsie, N. Y.; S. S., Brooklyn, N. Y.
\$34.50: Assembly, Hartford, Ark.
\$25.00: Assembly, Dayton, Ohio.
\$20.00: C. E. M., Elkland, Pa.
\$16.50: Assembly, Prichard, Ala.
\$13.00: Assembly, Crichton, Ala.
\$10.00: R. L. & Wife, San Jose, Calif.; C. & M. B., Chicago, Ill.; E. M. R., Geneva, Ala.; A Friend in North Georgia.
\$8.40: J. E. C. and Wife, Pascagoula, Miss.
\$7.50: Mrs. O. O. A., Hollister, Calif.
\$7.00: A. C., Strum, Wisc.
\$5.68: Mrs. D. S., Sapulpa, Okla.
\$5.00: S. S. Bible Class, San Francisco, Cal.; E. L. T., Summerfield, La.; Mrs. R. F. McN., Corcoran, Calif.; Mrs. M. B., New Brockton, Ala.; F. M., Deposit, N. Y.
\$4.50: W. H., Perks, Ill.
\$4.00: E. B., Union City, Ind.; D. W. C., Princeton, Mo.; E. J., Egeland, N. Dak.; J. S. W., Caldwell, Tex.
\$3.66: C. H., Flippin, Ark.
\$3.00: Miss A. F., McC., Zion City, Ill.
\$2.46: As. of God, S. S., Arcadia, Kans.
\$2.00: Mrs. J. S., Tulsa, Okla.; C. B., Manakin, Va.; Mrs. J. H. S., Jasonville, Ind.; Geo. S., Cleveland, Ohio; W. P. B., Coffee Springs, Ala.
\$1.88: A. B. and Family, Spangler, Pa.
\$1.00: Miss C. S. A., Victoria, B. C.; M. B., Ellisville, Ark.; Mrs. J. R. T., Toronto, Ont.; S. L., Bertha, Minn.; Mrs. S. H. S., Dayton, Ohio; Suspende.
25c: Mrs. M. G., Rose Pine, La.
Total, \$1134.33, less amounts given direct to Missionaries and reported to Treasurer.....\$1096.33
Amount previously reported..... 6489.37
Total for January.....\$7585.70

MISSIONARY CONTRIBUTIONS

From February 1st to 10th, 1920.

(This list does not include offerings for expenses of Missionary Department.)

- \$200.00: J. S. H., Ft. Wayne, Ind.
\$150.00: J. D., New York.
\$105.00: Assembly, Monette, Ark.
\$100.00: Pentecostal Church, Scranton, Pa.; Mrs. C. L. I., Bemidji, Minn.
\$85.25: Mr. and Mrs. T. G., Outlook, Wash.
\$75.00: L. M. C., Hoy, La.
\$70.00: Assembly, Reading, Pa.; Assembly and S. S., Butler, N. J.
\$60.00: Assembly, Tulsa, Okla.
\$56.46: Asbury Park Pent'l Assembly, N. J.
\$52.05: Assembly, Tacoma, Wash.
\$50.00: O. R. H., Saskatoon, Sask.; G. H. C., Scottsbluff, Neb.; German Pent'l Assembly of God, Philadelphia, Pa.
\$40.00: Mrs. M. C., Kansas City, Mo.
\$39.10: Assembly, St. Louis, Mo.
\$37.25: Assembly, New Brockton, Ala.
\$31.50: Assembly, Eureka Springs, Ark.
\$28.00: Assembly, Pasadena, Tex.
\$25.00: J. G. G., Stigler, Okla.; Mr. and Mrs. C. K. T., Willow Springs, Mo.; Assembly, Electra, Tex.; Assembly, Tulsa, Okla.; C. M. W., Grand Prairie, Tex.; Mrs. M. V., Casper, Wyo.; Mrs. V. B. B., Houston, Tex.; Rev. C. S. T., Elizabeth, N. J.; M. S., care Glad Tidings Assembly, San Francisco, Calif.
\$24.54: Assembly, Kansas City, Kans.
\$23.90: J. J. G., Newcastle, Tex.
\$23.30: Assembly, Creal Springs, Ill.
\$22.26: Assembly, Houston, Tex.
\$22.00: Mrs. W. H. J., Akron, Ohio.
\$21.91: Sun. School, Lonaconing, Md.
\$21.00: East Side Pent'l Assembly, Detroit, Mich.
\$20.00: A. F., Kingsville, Tex.; R. E. B., Dresser Jct., Wisc.; Tubal Assembly by J. W. W., Wesson, Ark.; Mrs. A. M. N., Dayton, Ore.; S. F. D., Waverly, Pa.; S. B. & H. G., St. Louis, Mo.
\$18.05: Assembly, Ainsworth, Neb.
\$18.00: Pleasant Hill Assembly, Mt. Ayr, Iowa; As. & S. S., Homestead, Pa.; Pent'l

- S. S., Wichita Falls, Tex.
\$17.50: As. and S. S., Galena, Kans.
\$17.05: Assembly, Yellville, Ark.
\$16.00: Assembly, Golden Gate, Ill.
\$15.35: Assembly, Couch, Mo.
\$15.00: Assembly, Warrior, Ala.; Mrs. J. H., Madera, Calif.; E. P. N., Seattle, Wash.; Mrs. M. P., Hoy, La.; Assembly & S. S., Osborne, Kans.; Mrs. A. B., St. Louis, Mo.; L. A. W., Indianapolis, Ind.
\$14.30: Assembly, Hansonville, Va.
\$14.04: Assembly, San Antonio, Tex.
\$14.00: Mr. and Mrs. G. E., Boaz, Wisc.; W. H. C., Earle, Ark.
\$13.86: Victor Assembly, Eagle Rock, Mo.
\$13.00: J. B. G., Calgary, Alta.
\$12.50: Anon, Terral, Okla.
\$12.25: Assembly, Landing, Miss.
\$10.00: W. T. & S. E. K., Los Angeles, Cal.; Wm. W., Canalou, Mo.; S. B., Charleston, Ark.; Mrs. M. G. S., Osgood, Ind.; Miss M. M., Chicago, Ill.; Holloway Tab. Assembly, Coffee Springs, Ala.; Mrs. J. P. B., Pawtucket, R. I.; E. P., San Mateo, Calif.; J. G., Chicago, Ill.; Mrs. E. L. R., Caldwell, Tex.; C. O., Chicago, Ill.; A. L., Los Gatos, Calif.; Miss I. K., Spokane, Wash.; R. B. & M. A. J., Prescott, Ark.
\$9.00: C. H. P., Little Rock, Ark.; W. T. H., Hartford, Ala.; Assembly, Clear Lake, Wisc.
\$8.50: Assembly, Chaffee, Mo.; L. K., Strong, Ark.
\$8.00: Assembly, Tahlequah, Okla.; Assembly, Benton, Ill.; Spring Gap S. S., Md.; Assembly, Sour Lake, Tex.
\$7.33: Ch. of God S. S., London, Ark.
\$7.00: H. H. V., Leslie, Ark.; F. R. R., So. Car.
\$6.68: As. and S. S., Canalou, Mo.
\$6.64: S. N. J., Anderson, Okla.
\$6.30: Sunday School, Puxico, Mo.
\$6.28: Assembly, Raton, N. Mex.
\$6.00: South Side Assembly, San Antonio, Tex.; Pent'l S. S., Kitzmiller, Md.
\$5.29: Pent'l Mission, Jenny Lind, Ark.
\$5.00: M. A. W., Springfield, Mass.; Mrs. E. A., Homestead, Pa.; J. T., Ripley, Tenn.; Mrs. R. B. G., Thickett, Tex.; M. E. B., Butler, Pa.; G. P. T., Slocomb, Ala.; Miss H. W., Paterson, N. J.; Mrs. R. B. S., Savannah, Ga.; Mrs. J. H. S., El Dorado Springs, Mo.; Mr. and Mrs. D. L., Alton, Kans.; Sun. School, Sidney, Iowa; C. G., Chicago, Ill.; F. L., Seattle, Wash.; G. R., Indianapolis, Ind.; A. Friend, Fergus Falls, Minn.; S. E. R., Monroe City, Mo.; Assembly, Stockton, Kans.; Mrs. E. P., South Fork, Pa.
\$4.00: C. W., Monette, Ark.; Mrs. E. N., Perkins, Okla.; F. T., Columbus, Ga.; C. O. R., Ft. Smith, Ark.
\$3.56: W. J. B., Everton, Ark.
\$3.50: Assembly, Stanton, Mo.; Assembly, Graceville, Fla.
\$3.38: Assembly, Cairo, Ill.
\$3.15: Upper Room Mission, Ashland, Ore.
\$3.00: T. K., St. Paul, Minn.; A. B. R., Semmes, Ala.; Assembly, Avert, Mo.; Assembly, Salt Lake City, Utah; J. A. J., Crosby, N. Dak.; Mrs. S. W., Mammoth Springs, Ark.
\$2.50: Sun. School, Malden, Mo.; Mrs. E. T., Wylie, Tex.; Mrs. Wm. E., Mitchell, Ont.; Mr. and Mrs. A. R. J., Long Beach, Calif.
\$2.37: San Gabriel Mission, Austin, Tex.
\$2.25: F. M., Muskogee, Okla.
\$2.00: E. E. G., Gainesville, Tex.; A. S. H., Spokane, Wash.; Sun. School, Pilot Point, Tex.; Chas. B., Manakin, Va.; Assembly, Douglas, Ariz.; Mrs. A. E. S., Ingleswood, Cal.; Tage S. S., Bowie, Tex.; J. D. McC., McAlester, Okla.; Mrs. A. E., Akron, Ohio; Thos. G., Santa Barbara, Calif.; E. E. G., Gainesville, Tex.
\$1.60: J. M. H., Dry Creek, La.
\$1.52: Mrs. V., Sapulpa, Okla.
\$1.50: Mrs. M. McC., Phoenix, Ariz.
\$1.25: B. M. S., Upper Alton, Ill.
\$1.00: Mrs. J. D., Graham, Tex.; Mrs. J. V., Sully, Iowa; Mrs. W. J. C., Davis City, Ia.; H. C. C., Lakeside, Wash.; Mrs. S. C. H., Jesup, Ga.; M. E. F., Elk Grove, Calif.; Mrs. H. N. B., Brawley, Calif.; Mrs. G. L. C., Deposit, N. Y.; Mrs. S. M., Burnet, Tex.; A. P. C., Ft. Worth, Tex.; Mrs. W. J. B., Sullivan, Mo.; Mrs. J. H. K., Warren, Ohio; Mrs. A. D. S., Graceville, Fla.
\$1.16: Sums less than \$1.00—Bro. M., Mammoth Springs, Ark.; A. Q., Portland, Ore.; Birthday offering, S. S., Springfield, Mo.
1 box jewelry, Mrs. H. N. B., Brawley, Cal.
Total offerings, \$2782.68.

PENTECOSTAL SUNDAY SCHOOL LITERATURE

Table with 2 columns: Literature Title and Price. Includes Little Picture Lesson Cards, Large Picture Rolls, Quarterly for Junior and Primary Grades, Quarterly for Adult and Intermediate Grades, Lesson Leaves.

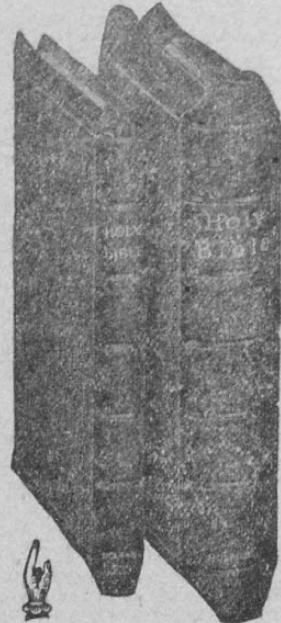
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B Ruby	16 ¶ For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. 17 For God sent not his Son into the world to condemn the world; but that
C Nonpareil	16 ¶ For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. 17 For God sent not his Son into the world to condemn the world; but that the world
D Nonpareil Black-face	16 ¶ For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.
E Nonpareil Self-Pronouncing	11 Persecutions, afflictions, which came unto me at An'ti-och, at I-co'ni-um, Lys'tra; what persecutions I endure but out of them all the Lord delivered me
F Minion	16 ¶ For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.
G Minion Black-face	16 ¶ For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have ever-
H Minion Self-Pronouncing	30 And Mō'sēs took of the anointing oil, and of the blood which was upon the altar, and sprinkled it upon Aā'ron, and upon his garments, and upon his sons, and upon his sons' garments with him;

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6 Wherefore then do ye harden your hearts, as the E-gyp'tians and Phār-ōh hardened their hearts? when he had wrought wonderfully among	J Brevier Self-Pronouncing
16 ¶ For God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have ev	K Long Primer
35 And Jē-hōi-ā-kim gave silver and the gold to Phār-ōh but he taxed the land to give money according to the comman	L Long Primer Self-Pronouncing
16 ¶ For God so loved the world, he gave his only begotten Son, whosoever believeth in him should not perish, but have everlasting	M Small Pica
16 ¶ For God so loved world, that he gave his begotten Son, that whos	N Pica
16 ¶ For God so loved he gave his only begotten soever believeth in him sl	O English
16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have ever-	P The 1911 Bible and Scofield Reference Bible

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