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“COME BACK TO CALVARY.”

Text: “Then the soldiers of the governor took Jesus into the common hall, and gathered unto Him the whole band of soldiers. And they stripped Him, and put on Him a scarlet robe. And when they had plaited a crown of thorns, they put it upon His head, and a reed in His right hand: and they bowed the knee before Him, and mocked Him, saying, Hail, King of the Jews!”—Matt. 27:27-29.

It was a bad morning's work. In the afternoon there was to be the darkness of midnight, the sorrow of Him was to be reflected in darkness upon earth, men's hearts were to quake for their fear. God's heart was to be broken that afternoon, because His All—for He gave His All—was to die, “the Just for the unjust, to bring us to God.” But the morning gave to the world the darkest history of rejection and mockery, that we have recorded in the wonderful story of the Cross.

Jesus has been led out from the Court. He has now become the property of the soldiers for an hour. The law has no jurisdiction over them, they can do as they like with Him, and so they are going to cause Him to suffer their mockery, their horseplay, and they drag Him into the barrack-room. Then they send the message round that the Prisoner of Nazareth is there, and they have Him all to themselves, unrestrained, knowing that they can do as they like with the heavenly Prisoner. I hear the barrack-room fast filling up. I hear the talk, I hear the little committee at work, arranging among themselves how best they can pack as much hatred and mockery into that hour as it is possible for sinful men to inflict upon the Son of God.

Now the Horseplay Begins.

Jesus is in the barrack-room. They stripped Him naked. Have you ever thought what that meant? Shame, ignominy, contempt; all alone—naked in the midst of a crowd of hard-hearted, callous soldiers, not even a small garment was enough—they stripped Him naked. Remember, I am painting a picture, the colors are enough to break your heart and

The strong teaching of Pastor Douglas Brown has been a large factor in the great Revival that is now sweeping England and Scotland. The following is a sermon of his that has been used to the salvation of many souls. It will be seen that it is the old fashioned Calvary message that is changing lives in this Revival. We take this sermon from the British “Christian Herald.”

mine, and they will break it twice over, if we remember that all this was for you and me. They stripped Him, and then they took a scarlet tunic, and they hustled it on Him, and they dressed Him up in it, they made Him a soldier, and the laughter rang all round the barrack-room. Yes, He was the Soldier of the Cross. It was mockery, they put that tunic over Him not to cover His nakedness, but to add to the poignancy of His sufferings, and then, weaving and plaiting a crown of thorns, they thought it would be so fine a jest, satisfying that degradation in which they were wallowing, if they could at a moment's notice turn the soldier into a king, because He had said He was a King, and so they forced into His brow the crown of thorns. Then they thought it would be nice to

Give Him a Little Kingdom to rule over, and so they took a rough reed, and placed it in His right hand, that He should sway the scepter over that kingdom that He has been talking about, and then they moved round Him, with the awful malice of hatred, as they sang, “Hail, King of the Jews!”

Then an irrepressible attack of the awful joy in iniquity that was coursing through their veins in the heat of the rejection—the vile rejection of heaven's best—passed over them. They spat on Him. Then they wrenched that reed out of His hand, and started hitting Him on the head with it, and shouting out, “Who smote Thee?” Then they took off the scarlet tunic, and said, “Put on Your clothes again,” and they led Him away to crucify Him. They came to a place called

Golgotha—“the place of a skull.” How that Prisoner is weighed down! I see a return of that Gethsemane agony, and the sweat comes out as it were great drops of blood. He is treading the winepress alone, and of men there is none with Him. They gave Him vinegar to drink and there they crucified Him. I hear the hammer doing its deadly work, as the One who has been led as a Lamb to the slaughter lies there upon that Cross. Oh, how did He do it? I will tell you in a moment.

The Nails Are Hammered In.

I hear the ringing sound in my heart now, and the blessing of the ineffable Love beats down upon my poor soul, so that I feel that if I had never given my heart to Jesus before, I would lie down beside Him, and say, “Lord, remember me.” But it was not the nails that held the hands, it was not the nails that held the feet, to the Cross. It was love for me, love for you, love that was stronger than agony, love that baffled suffering, love that would not let us go, that hung on to a lost world through the darkness and the suffering of Mount Calvary. There they crucified Him. Is there anything else that men can do to make the Cross more bitter? Anything else they can think of to do to the strong Son of God? Yes, they crucified

Two Thieves with Him,

one on the right hand, and the other on the left, and Jesus in the midst. He was numbered with the transgressors. He there! the last one who ever deserved to be there! Even that poor thief is busy, stopping his colleague, who is reviling Him, and says, “Hush! We indeed suffer justly for our sins, but this Man hath done nothing amiss.” While the poor thief tremblingly turned towards Christ on Calvary, the Spirit of God broke his heart, brought him to repentance, awoke the flame of faith, and looking towards the white, languid face of the Lamb of God, who bore our sins in His own body on the tree, the poor thief found mercy. Oh, where sin abounded, grace did much more abound!

"And sitting down, they watched Him there." Oh, what a congregation there was to take it in! There was a top gallery to the audience that day—the Father was watching. He heard the voice crying from out of the darkness: "My God, My God, why hast Thou forsaken Me?" Remember, my brethren, that the agony of Christ was not the agony of martyrdom, not the agony of a man who died for his convictions. It was the agony of the Son of Man, who was bearing in His own body our burden, purchasing our redemption.

"Oh, Christ what burdens bowed Thy head!
Our load was laid on Thee;
Thou stoodest in the sinner's stead,
Didst bear all, Lord, for me."

And the Father looked down, and understood it all. He so loved the world, that He gave His only begotten Son. He made Him who knew no sin, to be a Sin-offering for us, in order that we might be made the righteousness of God in Him.

And the Angels Watched.

"Which things the angels desire to look into." And, standing at the foot of the Cross, a mother watched, and the beloved disciple. Oh, isn't He beautiful! Even in the hour of death He was thinking about others. "Woman, behold thy son! Son, behold thy mother!" And from that hour that disciple took her into his own home. Brethren, I feel that men and women only want a vision of Jesus, and they will come. You know, it is wonderful how it brought out two very important secret disciples. The cry, "It is finished!" has rung up to heaven. The representative of those soldiers that mocked Him, standing trembling at the foot of the Cross in the person of the centurion, looks up, and says, "Surely this was the Son of God!" Late in the afternoon you see two men coming to the foot of the Cross—Joseph of Arimathea, and Nicodemus, a ruler of the Jews. They both loved Him secretly; but they let men hound Him to the Cross without a word. A golden opportunity came to those men that day to stand up for Jesus; but they would not. They allowed men to lift Him up, and now it is too late. When the soldiers came to break the legs, they broke not His legs, for He was dead already, and Joseph of Arimathea and Nicodemus came and begged of Pilate the body of Jesus. Here they are. I see them standing at the foot of the Cross. They can not speak to one another. I see them

As They Draw Out the Nails.

Joseph bears that precious burden in his arms, and Nicodemus helps to bear the weight, as gently the body of Jesus is taken down from the Cross. It is so awful, such a funeral procession, those two secret disciples bearing the precious body to the garden, to that new tomb. They laid the body in the tomb, where no man had ever lain, the soldiers rolled the stone to the door of the sepulchre, and then methinks the two secret disciples sat down. There is an awful silence. Then one looks at the other. Joseph says to Nicodemus: "What cowards we were! We were frightened of men. We knew our duty but we never did it. We felt His claim; but we never answered it. We knew He needed friends, and we might

have befriended Him; but we did not. We let Him go, we let Him pass by, we let our opportunity slip away; it is too late."

Friends, there are secret disciples here. Jesus Christ has evidently been set before you. Why have you not confessed Him? Why have you not taken your stand publicly for Him? This city needs out-and-out Christians. Think

What It Is Losing

through your silence. He went into the barrack-room for you. They spat on Him for you. They nailed Him to that tree for you. He kept Himself there, for He could have come down in a moment, had He willed it; but He loved you so. He knew that there was no other way, so He gave His life a ransom for every man, woman and child in this church. Oh, secret disciple, Joseph of Arimathea or Nicodemus, will you listen to me? You can come and take that Saviour, and place Him in your heart tonight. You can come to Him just as you are, with that burden of sorrow, that regretfulness for that unfaithful past. He is here, He lives, He calls. Jesus of Nazareth is passing by. He is giving you people a great open door. I know not why He is doing it. It is all His own grace, there is no human arrangement about it. I know He is coming again soon. Is this one of the last great efforts of redeeming Love to call men into a place of safety? Is this one of the occasions of the eleventh hour, when Jesus goes out and calls men into His love, into His service? Men and women and young people, in this church, I point you to Christ of the barrack-room, I point you to Christ of Calvary, I point you to the Lamb of God, who beareth away the sin of the world. The moment you come to Him by simple faith, that moment all the great work of Christ on that wondrous Cross stands good and true for you. Why haven't you come before? You want to live the life beautiful, you want to live the life useful, you want to stand forth as the friends of God in this town.

There Is Only One Way:

you must come to Jesus. You must be washed in the blood of the Lamb, you must come definitely to the feet of the Crucified One that you have heard about. He will give you the power to live the life beautiful, He will come into that home of yours and put it in order, He will raise you up into new power, new life, new vigor, until with Paul you shall cry: "I have been crucified with Christ; nevertheless I live, yet not I, but Christ liveth in me, and the life that I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me."

A few weeks ago a broken-hearted man of the world came into my vestry. He had been making money, he had been spending that money in pleasure, he had been trying to forget God, he had been trying to forget the world, he had been trying to make the most of life by using the money he had made for his own benefit. As he confessed, he had been an absolutely miserable man. Friends, pleasure is never going to satisfy you. Joy will, for it comes from Him. This man knelt in my vestry trembling, and said: "Sir,

I have been giving all my life to pleasure, I have been trying to forget things; but God has struck me down tonight. Last week I went to the theater—I went to have a good time. I had been doing all the music-halls and all the theaters; but last Thursday night, as I sat in the theater, I saw a face straight in front of mine. It was the Story of Calvary being enacted." It is

A Disgrace

that anything to do with the Cross of Christ ever got on the stage, there are things too holy to be featured; but he heard the crowd, he looked through the open window at the scenery,—he sat with the crowd and watched the shadow of the Cross swaying, as someone carried it in the unseen procession that passed by, and the house was filled with the cry: "Away with Him! Away with Him! Crucify Him!" O God, stop this kind of thing. Said he: "Mr. Brown, that made me miserable; but it can't save me. That kind of thing has made me miserable; but it doesn't take away the burden of my sin." I said: "My brother, you are never going to be saved by a picture, you are never going to be saved by an emotion, you are never going to be saved by an 'it,' you are going to be saved by Him—Him, the living Christ, who conquered death! He is in this church, able to save to the uttermost all them that come unto God by Him." We knelt down, and we looked up into His face, and we asked Him for forgiveness, we confessed our sinfulness, and we put out the hand of faith, and just accepted His word of salvation. Friends,

That Dear Man Got Up

after he had given his heart to Jesus, and just took me by the hand, and said: "I could not do it! I could not do it! He has done it for me!" Brother, you can not do it, your mother cannot do it, all the clergy in this city cannot do it, all the services that ever were held cannot do it; but Jesus can! The world wants a vision of Jesus. You are tired; He gives you rest. You are weak; His pierced hands are at your disposal. My brother, if you have wandered away from Him, He waits to be gracious. Come back to Calvary. Look up into the face of Christ. No poor backslider ever knelt at the foot of the Cross without hearing in that same hour: "Thy sins which are many are all forgiven." Come home! Come home! Come back to Him! Steal away to Jesus! Come right to Christ tonight! It is Christ we want, it is Christ we need. Oh, Christ, come tonight in all Thy power! We know that Satan is here. We know that there are people longing to come. Break the fetters that hold them back. Is it the thought of that bad past that keeps the backslider from returning? Call him home! Lord Jesus, come Thyself, by Thy Holy Spirit move in and out among these people. May we see no man but Jesus only, the Man of Calvary; no power but

The Power of Calvary,

that calls to us, that bids us come. Oh, lovely, transcending, glorious Christ! Thou didst love us unto the blood-drops in Gethsemane, Thou didst love us to the crown of thorns, Thou didst love us to the nails of the Cross. Thou didst love

us in the darkness of Calvary. Thou didst give Thyself a ransom, a full, perfect, and all-sufficient oblation and satisfaction for the sins of the whole world. Lay Thy pierced hand on every man, woman, and child in this church tonight. We ought to come to Thee! We know we ought to have come before, but we have been held back. Oh, lonely Christ, rejected by the world, come tonight, come into this city in all Thy power. Let it be known here that God answers prayer. Oh, Jesus, the prayers of mothers mount to Thee, the prayers

of children for their parents are rising up, the prayers of the ministers are rising for their people, and we believe the poor sinners are beginning to pray for themselves, and asking, "What must I do to be saved?" Lord, speak tonight with such power that every one of us may be won to Thyself through all eternity, bringing a smile to the face of the once-crucified One.

"See from His head, His hands, His feet,
Sorrow and love flow mingled down.
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?"

will be better off in the judgment. They have little light and will be punished accordingly. The others have sinned in the noon-day light.

The blood of God's Son has been trampled under foot long enough, and there is going to be a limit to the trampling. Judgment has begun. Blood has been required for slighting the blood. The countries where they have magnified the mass to an idolatrous sacrifice have been the ones to suffer the most through the late war. They failed to learn the lesson of honoring the blood, in fact they have gone far away from even the semblance. The blood entirely set aside! And God's judgment will be manifested in a deeper, more terrible, more searching manner.

Meantime, they are consoling themselves by saying there is to be "peace and safety." There can be no safety, no peace, when the blood which gave safety from the destroying angel, the blood of the Passover Lamb, the Lamb of God, is slighted; nor peace, when He who is our peace is set at naught.

O the blindness of men when light is offered to them! And they are consoling themselves and congratulating themselves in their blindness. But sudden destruction shall come—sudden destruction that will be to the uttermost.

Rejecting the Only Means of Peace

The Lamb slain from before the foundation of the world has redeemed us unto God. The blood was the theme and is the theme of eternity.

God anticipated the sacredness of the blood. The children of Israel had special, explicit and particular instructions as regards the blood. Not only the blood of the sacrifices, but the blood of all animals that were slain (Deut. 12:16). It was not to be eaten (Deut. 15:23). Even the blood of the animal slain in the field had to be covered up with dust (Lev. 17:13).

The blood of the sacrifice was exalted and honored upon the horns of the altar and the blood of the common animal was covered up, was hidden, was kept secret. For the life of the flesh is in the blood and God declared, "I have given it to you upon the altar, to make an atonement for your souls: for it is the blood that maketh an atonement for the soul" (Lev. 17:11). Every sacrifice and every animal slain pointed and looked forward to the blood of Him who was God's Lamb. Time pointed forward to the blood of the Lamb which was to be slain, and eternity points back to that Lamb which was slain.

God has magnified the blood. He has hedged it round by ordinances, precautions and warnings. The blessings attached to the blood are wonderful and the penalties for slighting the blood and treading it under foot are terrible—proportionately terrible as the blessings are great to those who honor it.

The Holy Ghost is the One who enables you to see the blood somewhat in the light in which God sees it. The natural man without the Spirit sees the blood of Christ as the blood of a natural man. Some see the blood of a teacher. Some see the blood of a martyr. Some see the blood of an idealist. But the child of God through the Holy Spirit sees it as the blood of the Lamb of God, of God's Son, sacred beyond the meaning of words.

Every time that the blood was put aside of every animal slain by Israel of old, whether of tame or wild, it pointed to and emphasized the sacredness of, and the place of honor that God ascribed to, the blood of His own Son. Yet men are treading under foot the

Son of God and counting the blood of the covenant an unholy thing. Men are treading it under foot, not literally perhaps, but actually by pen, lip and innuendo. Of how much sorer punishment shall they be thought worthy? Calling the message of the Cross of Christ "the gospel of the shambles!" Likening the slaying of the Lamb of God publicly on the Cross to the killing of animals in the slaughter house! Israel, with all her apostacy, never condescended to that. How much sorer punishment awaits them? The heathen

THE CHURCH'S LAODICEAN FOLLY.

Says an English writer:

"There are no words hot enough or strong enough to expose the Church's Laodicean folly, imagining she is rich, and increased with goods, and has need of nothing, when in God's sight she is 'wretched, and miserable, and poor, and blind, and naked,' lukewarm and only fit to be spued out of His mouth as an object of loathing. . . . We need a weeping prophet today—'Oh, that my head were waters and mine eyes fountains of tears, that I might weep day and night for . . . my people.' We need leaders (and people) who are capable of grasping the situation as it is in reality in God's sight, unaffected by the chloroform of unsriptural teaching and precepts of men, with which the Church is kept in her blissful dream of self-satisfaction; leaders, whose 'great heaviness and continual sorrow' of heart should have some practical issue; leaders who are above regarding so-called Christian (?) opinion; men who do not mind being called morbid, unhealthy, but who are like that magnificent Apostle Paul, the chosen servant of the Most High God. The 'many tears' of such a man were no maudlin, ineffectual tears that he needed to be ashamed of, no trace of cowardly weakness, emotionalism or miserable pessimism, but were caused by an enlightened understanding of spiritual realities, and a superior knowledge of both God and man and things as they are in truth, like the tears of Jesus over His beloved city, Jerusalem."

When the revival in Wales was at its height, it is said that "the one thing which Evan Roberts seemed to fear was that popularity would make an idol of him, and that he would be the center of attraction instead of Christ." The Church needs leaders today who likewise refuse to receive the plaudits of men, or to exploit themselves, or even to permit themselves to be exploited, or their names to be lauded; for it means the crucifying of Christ afresh. Nothing chokes the channels of TRUE revival so effectually as idolatry of leaders on the part of God's professing children. Oh, for a Church which tears from its heart every idol, "and worships only Thee." Will the Church pay the price? **WILL YOU?**

The gracious work of God in Scotland is an answer to prayer. Revival fires being kindled in various parts of America are answers to prayer. **Keep on praying.** The mercy drops are beginning to fall. Revival is surely coming, not by human might nor by human planning, "but by My Spirit, saith the Lord of hosts."

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psa. 126:6).

PRAY FOR REVIVAL!

The Pentecostal Evangel

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GENERAL COUNCIL ASSEMBLIES OF GOD

146 West Pacific Street, Springfield, Mo.
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SCOTCH REVIVAL SPREADING.

"There shall be showers of blessing" (Ezek. 34:26). This is the gracious promise of our gracious God. And how glad we are to learn of the showers that have been falling during the past year in the East Anglia district of England, and along the coast of Scotland. Latest reports tell of blessed showers falling in the Northeast and in the Southwest of England. How the news of this outpouring should send us all to our knees to plead with our God that the revival will spread to every portion of this old world. God has promised, "I will pour out My Spirit upon all flesh" (Joel 2:28). Many would rob us of this blessed scripture by making this a millennial promise, but the context plainly shows that this outpouring is due "before the great and terrible day of the Lord come" (Joel 2:31), so that before the world enters into the great and awful tribulation that awaits it we can confidently pray for and expect this gracious outpouring. Surely it is on its way. When the time came for Judah's restoration, Daniel searched diligently, and he did more, he prayed. Shall we not pray as never before, and cease not to petition our God for rain in the time of the latter rain. If we do the asking God will not fail to send the rain. "So the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field" (Zech. 10:1).

An interesting report of the revival in progress in Scotland is given by three ministers who were appointed by the old conservative United Free Church of Scotland to investigate the work at the Moray Firth fishing towns. They say:

"To our minds, this is a genuine revival of religion, the work of the Spirit of God. For one thing, it owes its origin, and depends for its prosecution, on no individual leader. In different localities it is associated with different religious organizations, or with none. The men whose names have come to the front would be the last to claim any credit in connection with it. They are honest, earnest, modest, enthusiastic young men, of sound common sense, with a humble idea of their own ability, with a passionately

expressed love for Jesus Christ, and a yearning to bring men to a definite decision for Him. Those brought to decision in the revival are predominantly young men of from eighteen to twenty-five years of age. It is gratifying to know that the ministers, and many of their office bearers, in these localities, are heartily alive to the possibilities of the movement, and are doing their best to enlist their congregations in it. The work is the work of God, and for the rest of the country the Spirit will come where there is an expectant people."

A Scottish Parish Church minister says of this work:

"Today we in Scotland need a new spiritual awakening, to meet new developments and added responsibilities. We need anew an outpouring of the Holy Spirit. So far as the Church of Scotland is concerned (and the remark applies equally to other denominations, I believe) there is plenty of organization; but this, notwithstanding the spiritual life of the people, flags, and is at a low level. The present revival, starting at Yarmouth, has been transferred to the fishing villages, where the returned converts have lighted the fires which, I hope, will spread throughout our beloved Scotland, and stir up a new devotion and enthusiasm, such as Scotland had in years long since gone.

"True it is that the young men presently leading the revival in northern parts are unlettered, and simple-minded; they have not the eloquence of D. I. Moody, or the scholarship of Dr. Wilbur Chapman, nor the fervor of John McNeill; but they preach the old message in words easily understood, and their sincerity is undoubted. God has used them to the conversion of many, and He will use them yet more! The revival, I am told by a Fraserburgh minister, has practically emptied the saloons, the picture shows, and the dancing halls—men and women have more serious business on hand!

"Christian people must get on their knees and ask God to extend the revival, and deepen the religious life of the people, so that hollowness and make-believe may be cast away."

Jock Troup, the simple Scotch cooper whom the Lord is so graciously using, says of this revival:

"God has revolted against many of our pre-conceived ideas of religion. And the Church is not blameless. Christ's religion is more than church-going, it is more than morality, it is more than respectability. Many of the people have forsaken God, and have disregarded His claims upon them. Many of the ministers have forsaken the Bible and its teaching, they do not preach Christ and Him crucified. Science and knowledge will not save the people; faith alone in Christ can avail. Spiritually, many of the people are losing a grip of things. God is using means varied and complex to bring the people back to Himself. Not from among the rich or the great in the churches, but from among the lowly and humble folk He has chosen His instruments, to guide the people away from the allurements of the world back to the simple faith and truth revealed in Jesus Christ.

"The second coming of the Lord and

Master is near at hand, how near I can not tell, it may be nearer than we expect, but I know He is coming soon. I am convinced of it. If the people could only realize it, the spiritual life is the only real life. I am only a tool in the hands of God, of myself I have little learning or wisdom. God gives me utterance, and as He tells and directs me, so I speak.

"I felt that I was coming to Fraserburgh, even before I went to Yarmouth. Something seemed to tell me that God had work for me to do in Fraserburgh. Those were indeed wonderful days at Yarmouth, days rich in blessing. God was with us. I addressed meetings every night, and thousands gathered to hear the Gospel. Conversions were numerous. Then I was dismissed from my employment, and this I took as a message from God that I was to give myself wholly up to the service of Christ. I came on to Fraserburgh a few weeks later, and the revival work began in a small way, but then it developed and grew in a wonderful way. Some of the worst characters in the whole town were won for Christ in those early days. Until ten years ago I, too, was careless and heedless, and wholly indifferent to Christ, but Christ's love won me, and all was changed!"

A minister writes from the extreme southwest of England:

"North Cornwall and North Devon have also been experiencing the moving Spirit of God. Signs and wonders have been wrought around us in these districts. Our places of worship are totally inadequate to accommodate the huge congregations that have assembled nightly to hear the good news of salvation. Nothing can hinder the work apparently. It has reached a stage when all barriers are swept completely away. The news of the revival has been wafted far and wide, and the people have come many miles in every kind of vehicle and on foot, through the darkest nights and most inclement weather, sometimes long before service time. Spontaneous outbursts of praise have been frequent indeed, the very streets are resounding with the songs of the sanctuary, sung by dozens of young men converted in the revival. Night after night the revival has gathered momentum. Whole families have been converted—five daughters and a son in one house at Bradworthy. A theatrical touring company had twelve persons in their audience one night; they utterly failed to meet their current expenses for the week; while the chapel was packed night after night. What radiant faces the young converts have! They are illumined by an unearthly light. Testifying to them is no difficult matter, because they are up on their feet half a dozen at a time, joyously praising the Lord for His wondrous grace. Even the lips of Christians that had never been heard in public before in their lives have been unsealed in this revival, and they sometimes compete with the young converts when the moment for testimony arrives. Some grey-haired saints, overjoyed with the nightly sights of redeeming grace, exclaim: 'We have never seen it in this fashion before!' God has answered our prayers by fire, and it con-

sumes everything as it moves along, as in the days of Elijah.

"Mr. David Matthews, the evangelist, who has been leading in this movement, is a real Welshman, born of the revival of 1904. His message, as poured forth nightly in living sermons, burns its way into the souls of saint and sinner alike. To him, as to Savonarola of old, there has been granted an overwhelming sense of the imminency of God's judgments. Though not unmindful of God's love, and the souls to whom such love, when presented, comes as an irresistible appeal, he

feels himself called upon to stress the awful consequences that ensue from disregard of the Gospel invitation.

"In the villages within the zone of the revival, young men and young women, formerly to be found at the weekly or nightly dance, are now happily found at the fellowship praise meetings. Added to this, there is the flush of newness of life in believers generally. Churches have been so quickened, in spirit, aim, and purpose, as to be scarcely recognizable to those regularly ministering to them."

-:- Episodes in a Life of Faith -:-

By Niels C. Sorenson of Bolivar, Argentina, S. America.

"They looked unto Him and were lightened; and their faces were not ashamed" (Psa. 34:5). In our Danish version this reads, "They looked unto Him and their faces were shining." Moses, when he came down from the mount, had to cover his face. David looked unto Him, and His face was shining. We have looked unto Him and our faces have been shining and are shining. This was not only for the folks of old, but, praise God, Jesus Christ is the same yesterday, today and for ever.

As missionaries to South America for eight years, we have been able to prove Him over and over again to be the same faithful God. In many a trial He has stepped in, and in many a hard place He has shown forth His power and revealed His mighty arm.

When we first launched out on faith lines, trusting God for our support, it was with trembling, but what once were theories have today become realities. The Word says, "They looked unto Him . . . and their faces were not ashamed." We have found this true. But it is easy for us to get to the place of looking to man instead of looking to God. The Word declares, "Cursed be the man that trusteth in man, and maketh flesh his arm."

After a few years out in Argentina we proved that God was faithful, but somehow we got to the place where we were looking to the friends and assemblies in the homeland instead of looking direct to God. The result was, that before we knew it, God shut every door, and the door He shuts is closed indeed. No man can open that. We found ourselves about helpless.

The way was open for me to teach school, and it looked as if I could earn at least \$200.00 per month. I said to my wife, "Let friends be friends, but if they do not help us, we can help ourselves." So we took in another missionary and a native in our home, and I began to teach school. But a few days before the official appointment came from the Minister of Education, a Roman Catholic priest went to Buenos Aires and secured the appointment, even though he did not know enough English to ask what time it was. (They have to teach English in the national colleges.) And the one who was kicked out was myself after four months of teaching.

We had been counting on my salary and at that time were four months behind with the rent, and there were four of us at the table every day. That morning I arrived home at about 10 o'clock and said to my wife, "College has gone." And she answered, "Praise the Lord." Two big tears were rolling down her cheek. She knew about conditions. From the doorstep where she met me we went straight for the bedroom, locked the door, and we did not come out from there until 10 in the evening. There were still tears in our eyes, but they were joy tears. We had had a meeting with the living God, and in our hearts was the assurance that our prayers had been heard on high.

Did help come? No, for a whole month we had to praise the Lord for the things we did not have. Many a time it was a little bit hard, but God stood by and comforted. The month went by and exactly one calendar month from the date of our special prayer meeting I received four letters. The first one I opened contained several American one dollar bills. Then I opened the other three letters. Each contained a draft, one from the States, one from Canada, and one from Norway. All three letters had been written on the very day we had been lying on our faces before God. God sent wireless messages all around on that day, but it took a month for the help to come to South America.

Since that day we have been cured from looking to man. He who was able to send ravens to Elijah in the desert is still living.

In April, 1917, we moved down to Bolivar to open up a new mission station, and one morning my wife and I read together that blessed chapter, Matthew 6. The last words sank deep into our hearts, "Take therefore no thought for the morrow, for the morrow shall take thought for the things of itself." As we arose from the family altar I took a bundle of tracts and went on the streets to distribute them. My wife stayed at home to fix up the house and to unpack. At about 10:30 she went to the kitchen to make dinner, and as she went over and looked at the box in which she kept the sweet potatoes and saw that it was nearly empty she said, "Dear Lord, as there are no more, shall I leave half for tomorrow?"

But the Word came to her again, "Take therefore no thought for the morrow, for the morrow shall take thought for the things of itself."

All the potatoes were prepared and put in the kettle. But the kettle had not come to the boil before an unconverted man (he is now converted and has charge of our mission during our absence) entered the house saying, "A friend of mine brought me half a bag of the choicest sweet potatoes from the country this morning and I thought you would like to try them." And he left a package containing between twenty and twenty-five pounds of sweet potatoes. Praise God!

In the afternoon I went out with tracts again. I came home at about 4:30 and my wife and I had a cup of tea together. She said, "I would like to have a chicken for tomorrow." The morrow was Sunday. I said, "My dear, you know that I have not any money, but just as soon as I get the money on that check for \$8.00 that I sent to Buenos Aires this morning, you shall have one." She did not answer, but later said, "Darling, I would so love to have a chicken for tomorrow." I said, "Please don't say any more about it; you know I have no money, so let us be thankful for the sweet potatoes He sent in this morning."

Again she did not answer. After a while she said, "Well, it is just the same, I would like to have a chicken for tomorrow." I felt kind of sore about her persistency. At the very moment when we were yet disputing about the question a little boy knocked at the door. I thought it was someone wanting to sell a chicken and I was just about to say, "We don't want any." The little fellow was somewhat bashful, and he said in a low voice, "Papa sends me to tell you that he can not have you for dinner tomorrow because Mamma is absent from home, and so, instead, he sends you this." And the fellow had one chicken in his left hand and another in his right. How right are those words, "Delight thyself also in the Lord; and He shall give thee the desires of thine heart." What we need today is living faith, child-like faith, and the Lord will reveal His arm.

We had another instance of His faithfulness in providing about four months later. I went out with a whole lot of tracts as I often did in the morning and my wife said to me, "When you come home we will have pancakes for dinner." At about 10:30 she went into the kitchen and made up the fire and mixed the flour and other things for the pancakes. When every thing was ready she went to the shelf to get the grease pot but found it empty—and we had no cash at home. As she stood there, she said, "Lord Jesus, what shall I do now?" At that very moment some one knocked at the door. She went to see who it was and found out it was a neighbor woman. She had been there many a time, but just as soon as we began to speak to her about our Jesus she would always say, "I don't want anything of your Jesus. If you talk about Him I'll go," and off she would go.

That morning she was there and the grease pot that she brought in contained no less than five pounds of shortening.

To this day she has not given her heart to the Lord, but God moved on her heart to supply our need at that moment.

A little later we had some of our friends visiting us from the country, and we missionaries always like to fix up things nicely when we have visitors. But the day they came in we had no cash whatever and very little in the home in the way of good things to eat. Just as soon as I could find a moment I rushed to our bedroom, fell on my knees and cried, "Now, Lord Jesus, Thou must help us out, and please do it right now," and I thanked Him for it. I knew He would undertake. I had hardly gotten out of the bed-chamber before someone knocked at the door. I did not know the man who stood there nor the boy who was with him. The man wanted me to teach his boy English. We agreed as to when the lessons should begin and as to the price. The man said, "All right, the boy will start next week, and I'll pay you a month in advance." Thus the Lord provided. I had never had anyone do this before or after that. Oh, glory to Jesus! We need to learn to trust God in the little things of life. If we do not learn to trust Him in little things, how can we expect God to do the greater things for us?

When we were to come home on our present furlough we knew that it would be quite hard from the natural viewpoint to get all the money we needed, for we had personal needs, the needs of the work and our large fares. One day I met a Swiss farmer who said to me, "I hear you are going home soon." I answered, "Yes, as soon as the Lord opens the way." He answered, "The moment you want to go home, let me know, and I'll pay your fare." So I had my fare paid by an unconverted man. What grace, grace, grace!

Many Christian people fail to see the Lord's hand revealed in their lives because they have no fellowship with Him. They talk and talk and talk to Him, and when they are through, they rise and go, instead of waiting before God so that He can have a chance to talk to them. It is more necessary for us to hear God's voice than for us to tell Him about our circumstances, for He already knows all about them.

A few years ago we had some new missionaries come out to South America, and some friends in Hartford, Conn., wrote to say, "When these new missionaries go, we will have a new suit for you." I thanked God because the suit was needed. The missionaries arrived with a suitcase full of many things for us but no suit.

In the bottom of the suitcase was a slip saying, "We have not much money now, but as soon as we have, we will send a draft to enable you to buy a suit out there."

About fourteen days later we received a draft from Hartford, Conn., for \$25.00. My wife said, "Now you can have that suit, dear." I answered, "I don't dare to use it for that, for the letter does not say it is for a suit." But the previous slip had promised money for a suit, so I went and purchased one. When we got to the end of the month the landlord came and wanted the rent for the house. We did not have it. For two weeks he came every other day asking for the money. At the end of two weeks another letter came from Hartford, Conn., enclosing \$30.00 and saying, "Go off and buy the best suit you can get with this." After that God taught us to talk to Him about all the little things of life and we have learned many lessons that are more precious to us than pure gold. Praise God!

The fruit that we have gotten in South America has been hand-picked. The first three years we were laboring together with Sister Wood, studying the language and doing what we could in the work. The last four years we had our own mission, and to be sure we found it a hard field among Roman Catholics. We are all alone in the midst of 40,000 Roman Catholics. During this time it has been my privilege to baptize twelve in water, all of whom are not on our own station. The first two years was spent in sowing, sowing, sowing, and we saw no results whatever, but lately the prospects have been brightening. The people are getting to have confidence in us. That which has been most prosperous has been our Sunday School. We have from fifty to sixty children coming to Sunday School, and little by little the children are bringing their parents to meeting and God is opening the homes to us. We know that His Word will not return unto Him void.

God willing, we expect to return to our field of labor by May 1st, and we know and feel assured that this part of our ministry will be the best. Pray for us and pray especially that the Lord will thrust forth more laborers. The fields are white and ripening but the laborers are few. We have hundreds and hundreds of towns without a single missionary. Our greatest need is for God to thrust forth those who are willing to take up their cross and follow the Lamb whithersoever He goes.

love" and pure holiness into our very being.

When "He is our Life," then we indeed know Him. "And this is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent" (John 17:3). And Jesus Christ is "perfect love." And perfect love casteth out, not only fear, but all sin.

All this we have seen—perhaps for many years. Now it is easy enough to write such things, and—in some sort of way—believe such things. But we want more than that. The question is, "How can I, a struggling sinner, though saved by grace, get this 'perfect love'? How can I get victory over all known sin, and live the Victorious Life?"

What God Can Do.

God gives great and open sinners instant victory over great and open sins, and rescues such men from the clutches of such sins. We want to know how we can get instantaneous deliverance from little sins (so-called). The Loving Saviour and Almighty Redeemer can do it, we know—but how is it done?

This is the most momentous question any Christian man can ask. Most Christians have made many and frequent attempts to get victory over sin: and most of them have failed in the attempt. The great majority of believers reach a certain level in Christian experience, and then gradually slip back to lower levels. Why is this? Is it not probably because their method of attempt was wrong?

This is such an important matter that we hope the reader will patiently examine the following criticisms. We say "patiently," because so much will be said which cuts right across the usual advice given to seekers after sanctification. The writer knows full well what he is talking about. He has himself sadly trodden all the paths described, and has tasted both their joys and their sorrows. And today as he looks back, he realizes why they failed to lead him into the Victorious Life.

The Popular Way.

Fight your temptations. You have accepted Jesus Christ as your personal Saviour, yet you find your sinful passions still remain, and often break out into actual sin. You want victory over those temptations, for tempted we always shall be here on earth. Very well—make a victorious struggle (by God's help, of course) against these evil passions and desires, and in this way overcome them.

This idea appeals to us, and seems so good and wise. And God does indeed help us to conquer after a determined fight—if our will-power lasts out. The writer has tried it (who has not?), and has often at length gained a victory. But, again, he has often tried it only to fail miserably after a struggle; because Satan is stronger than man!

The popular way is a doubtful way! Where can you find anything in the Bible to support us in the belief that we are to fight or to struggle with temptation? We are told to "flee" from sin, from youthful lusts, from idolatry, and such like. Are we ever told to fight temptation?

If so, where? It is true that Paul ex-

How to Live the Victorious Life

How Sin Is Overcome.

Sin Is Overcome Only by the Indwelling Christ.

We have now been led into a very definite position in Christian experience. It can not be doubted that the Bible commands and expects some kind of "perfection," some kind of "holiness" without which no man can see the Lord.

But we long to see Him. We long to know, not only about Him, but to know Him. This holiness cannot possibly be reached by man by his own efforts—no, nor by a man merely "helped" by God. "All our righteousnesses are as filthy rags" (Isa. 64:6).

But we have seen that Jesus Christ has promised to come and make His abode in our hearts; bringing His own "perfect

horts us to "fight the good fight"—but he hastens to add "of faith." Now a "fight of faith" cannot be a struggle. It is true that James said, "Resist the devil" (James 4:7). How? With your hands? Surely not. "Whom resist, steadfast in the faith" (1 Peter 5:9).

We are to "Stand," not to struggle. "Having done all things, stand." The shield of **Faith** is able to quench all the fiery darts of the evil one (Eph. 6). "Faith does nothing; faith lets God do it all."

Jesus Christ Has Won

the victory for us. "I live," says Paul, "yet not I, Christ **Liveth in Me.**" "Ye are of God," says John, "and have overcome them." How? Why? "Because greater is **He** that is in you, than he that is in the world" (1 John 4:4). So we come back to the same theme: The secret of Victory is the Indwelling Christ. Victory is in trusting, not in trying. "This is the Victory that overcometh the world"—and **Sin**—"even our faith" (1 John 5:4).

A man who tries by strenuous effort to resist or struggle against sin till it is frequently conquered, is said to be "growing in grace." Yet all growth takes place without effort. "No man by taking thought can add one cubit to his stature," said our Lord. And this is true of our spiritual stature.

Theory and Practice.

How is growth secured? Air, food and exercise ensure growth when there is life. If our spiritual life is sustained by the Holy Spirit, within and around us; if it is nourished by Jesus Christ Himself "the bread of God" (John 6:33), it will exercise itself in "good works," and there will be "growth." There is a wondrous "growth in grace"—but there is no growth into grace. Sin hinders this growth, and **struggling** against sin cannot help growth.

Now, this is all theoretical. How does it work out in practice? The writer heard a sermon recently on our Lord's command, "Be ye therefore perfect." The preacher was a man of holy and humble heart. The gist of the address was that perfection was a thing we were to aim at but never reach. But we could get nearer and nearer to the goal. How? By tackling one sin at a time and by striving and struggling, gradually conquer it, subdue it, suppress it. Then another sin was to be resolutely dealt with until at last, some day, all our sins would be mastered. We were told that a piano could not be tuned all at once—a note at a time was taken.

Very well. Have you ever known such a method succeed? Sin is sin, and all "sins" have their root in **Sin** in the heart. Sin has been conquered by Christ. Are we to spend our time cutting off branches, or are we to destroy the root of the tree? If Jesus Christ is not able to conquer any known sin in me today, will He be stronger in five months—or five years—time? After all is said and done I can do nothing of myself in the matter. It is Jesus Christ Himself who gives the victory. All I can do is to look to Christ in faith, and let **Him** overcome for me.

An Illustration With a Point.

A pick-pocket once strolled into a res-

cue mission—so the story goes—and was converted. He saw in Christ pardon for his sins and power against them. Rejoicing in a new life he went on his way planning for the future. "In my unregenerate days," said he to himself, "I used to pick quite twenty pockets a day. But now I am a Christian man, and I know that to pick pockets is to sin. So I must give it up—gradually, of course. To-morrow I'll make a start and for the rest of this month I shall pick only ten pockets a day; next month by striving and **struggling** against this sin, I'll cut it down to five a day—for I'm a Christian man now. By the end of the year by constant endeavor (and the help of God) I hope to give up picking pockets altogether."

Do you believe that story? The writer does not. But have we not all been guilty of this very thing in our dealings with bad temper, pride, irritability, jealousy, un-love? We expect a pick-pocket, or a drunkard, or a gambler to give up his sin once for all—the very moment of his conversion. We tell him—and tell him truly—that Christ is able to give him complete and instant victory. Is God unable to give us a similar victory over what we deem to be lesser sins? He is able to make us "more than conquerors."

Victory over sin is a **gift** of God and **not a growth.** Paul recognized this. He did not say, "Thanks be unto God, which giveth us a gradual victory," but "giveth us the victory through Jesus Christ our Lord" (1 Cor. 15:57). There is no such thing as a gradual victory over sin—although we may think there is. God's gifts are perfect. The fact is, He gives us Jesus Christ Himself to dwell in our hearts by faith. And Jesus Christ keeps us. "He is able to keep us from stumbling" (Jude 24). "We know that whosoever is born of God sinneth not," says the Holy Spirit—and He gives the reason—"for He that is begotten of God (Jesus Christ) keepeth him, and that wicked one toucheth him not" (1 John 5:18). Can we trust Christ to do it?

An old colored man saw this truth—that is, the wonderful power of the indwelling Christ, and his life became incarnate joy. "So, Sambo, you've got the mastery of the devil, they tell me?" said a scoffing white man. "No, sah!" replied Sambo. "But I've got de **Master** of de devil." And is not this what we all want?—An "Unknown Christian," in the Life of Faith.

DEFINITE PRAYING.

When God impresses persons to pray for any particular blessing, it is a sure sign that He is about to bestow that blessing upon them. Definiteness of aim in prayer, combined with a holy persistency, will surely hit the mark.—F. W. Bourne.

EASTER POST CARDS.

Easter post cards in colors with Scripture Texts. 12 for 15 cents. "And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all." Acts 4:33.

"TIMES HAVE CHANGED."

Yes, but wherein? Has God changed? Has the Book changed? Has the human heart changed? Has man's need of a Saviour changed? Have the awful facts of sin and death and hell changed?

Has the utter hopelessness of man apart from Christ changed?

Has Christ's willingness to save to the uttermost all who come unto God by Him changed?

Charles G. Finney and Dwight L. Moody believed that revival was necessary in their day. Wherein have the times so changed in a brief half century that revival is not necessary in our day?

If God is the same, the Book the same, the human heart the same, man's need the same, His willingness to save the same, man's hopelessness apart from Christ the same, His willingness to save the same, —if all these are the same, then what is NOT the same?

Ah, it is the professing Church itself which has changed. It has all but lost its consciousness of God, its literal interpretation of the Book, its keen sense of sin, its travail of soul over the sinner, its anointing of the Spirit, its piety in the home; it has lost its savor, its unction, its testimony, **because it has all but lost HIM.**

The professing Church has changed. It needs reviving!

"Remember therefore from whence thou art fallen, and **repent**, and do the first works; **else I will come unto thee quickly**, and will remove thy candlestick out of his place, **except thou repent**" (Rev. 2:5).

ONLY A TOAD—BUT.

Dr. Harry Grattan Guinness once said that all the water supply had become choked out of their college in Derbyshire, England. They could not obtain one drop of water from the top to the bottom of the house. They searched the cisterns, and inspected the taps and the whole machinery, and found no cause. At last they went to the junction between the main reservoir-pipe and their house-pipe, and there in the orifice, in the joint between the two, squatted a huge toad, which (as they were told) had probably come in as a tadpole, had fed upon the water, and had grown to this size, so that the whole supply of water was stopped because it choked the orifice.

Christ waits—the sweet, strong, pure Son of God—His heart yearning over men and yearning to pour itself through us to save them. But many of us have choked Him, resisted Him, thwarted Him. Your life has been dry lately; no tear, no prayer, no fervor. You have not met Christ, you have not seen His face for many a long day, He has not used you. It must be because there is something in your heart, innocent once but injurious now. May God show you what it is! Get quiet before God, and say: "Show me the sin, show me what it is that hinders me, show me, that whatever comes I may not be a **castaway** but still used by Thee through the Holy Ghost for Christ."—F. B. Meyer.

"Ours is an all-the-way-along salvation."

BIRTH THROES.

Continued
CHRISTINE K. PEIRCE.

Dear Reader, as the sifting days are here, let us surrender as never before, not shrinking or drawing back from the birth-throes that are upon the World, the Church and the Overcomer. What person is there among us that has not had suffering and trials within the last few years? Indeed they seem to be coming faster and faster until, as one awakens in the morning, he wonders "What will it be today?"

One summer while lying on the porch of our little cottage near the lake, our attention was drawn to an innumerable host of what we called "Canadian Soldiers." We generally think of them as "pests," but while lying there, as God had me between the "upper and nether millstones," He took one of those little bugs to talk to me. I was leisurely watching them when the antics of one caused me to stop and observe it more closely. Its little body seemed to be quivering and then for a few moments there was perfect quietness—then again the quivering—a little more intense each time.

I could scarcely understand and by and by, tired of watching so closely, I turned my attention to something else. But as I looked again at my little "Canadian Soldier," he was still quivering and struggling. This time I observed that something had taken place. Evidently there was a tiny opening back of its head for another little head, bright and shiny appeared; and as I came closer I saw that just the shell of the old head remained. On it struggled for several hours, just a tiny bit emerging at a time, until at the end of the afternoon my little "Soldier" was no more; but out of the shell, brown and dusty, the bright, shiny little soldier came—it's body all clean—its wings almost transparent, and in a few moments it flew away, leaving only the old house it once dwelt in, for me to muse upon and learn the sweet lesson which the Spirit has been making real to my heart.

Have you not observed, as God has taken you through trials, that as you have submitted and learned the lessons, it was, as though you had come out of some old shell of self, a transformed person?

We might relate our own experience, as God has worked, pressing us and hedging us in on all sides—struggling—our very being quivering—as we felt our lives being almost crushed out. Then, trembling and exhausted, throwing up our hands, we made the surrender, and said, "Oh God, we struggle no longer!" And as the little thread that holds the cocoon in its shell, snaps and the little butterfly comes forth—something broke within our being and we came forth, free from the old bondage of self-consciousness and other cords that had bound us so long. How true the words—

Pressed out of measure and pressed to all length.

Pressed so intensely, it seems beyond strength;

Pressed in the body and pressed in the soul,

Pressed in the mind, till the deep surges roll;

Pressure by foes and pressure by friends,
Pressure on pressure till life nearly ends.

Pressed into knowing no helper but God,
Pressed into loving the staff and the rod;
Pressed into liberty where nothing clings,
Pressed into faith for impossible things!
Pressed into living a life in the Lord,
Pressed into living a Christ life, outpoured.

Ah, God is seeing to it that our cry shall be answered, "That I might be made conformable unto His death." As we read the lines from the pens of those to whom He has spoken, "Write the vision," we again sense the voice of the Spirit in the cry to know Him in His death and Resurrection power.

We believe that out of these Birth Pangs there shall be brought a people, who no longer only reckon themselves dead indeed unto sin, and alive unto God, but in whom the manifestation of this reckoning shall have taken place; until with Paul, they can truly say, "Always bearing about in the body the DYING of the Lord Jesus, that the LIFE also of Jesus might be made manifest in our body."

Only to the extent that this death is made real in us, shall we know the power of His resurrection life. God is bringing forth full overcomers, who realize and take that which has already been given them in their full inheritance in Christ Jesus. Jesus said, "Behold, I give you power over ALL the power of the enemy"—but how many have exercised it? A king may have all the sovereign power and authority to the extent of his kingdom vested in himself, but if he does not exercise it, his crown may as well be given to another.

Oh, we say and blithely sing, "We shall sit down with Him on His throne, and rule the Nations with a rod of iron." But Paul states, "We shall reign in life by One, even Christ Jesus." Reign in life—authority over all the power of the devil—over sin—over sickness—over disease—bad climates—and everything that comes in Satan's realm.

This place cannot be attained to by mere theory. It is learned through suffering and God has placed each one of us in the various circumstances that will work together and accomplish His purpose, if we will but yield and let Him.

This beautiful poem seems to express so well the actual truth of one's experience—

Yes, I was living to myself—was dead,
Self with all its hopes and dreams, was all I had.

But soon the Lord fulfilled in me, the prayer to know

The power of His cross. 'Twas death below!
I asked for contrition and He sent me pain;

I asked for purity, but anguish came again.
I asked I might be meek—He broke my heart,

I asked—I know not what—the better part—

I asked to be like Him, His image bear,

He placed me in the fiery furnace; till He see

The reflex of His image bright in me.
I asked that I a daily cross might bear,
It lacerated me—its wounds I wear.
I blindly prayed—I know not how or what,
He took me at my word—it mattered not.

Then I began to shrink from following near,

I well nigh prayed Him to depart through fear,

To suffer was not pleasing to the flesh.
I feared to pray, lest suffering come afresh.
But I had gone too far—on I must go—
The virtues of His cross had pierced me through!

His promise now in me fulfilled must be,
"I, lifted up, will draw all men unto Me."
Ah, I had only heard of love. But now
I feel it. Oh, I feel its living glow!
He fastened on me such a look of love,
Withering to self, so tender, all words above.

Follow I must, whatever betide.

I love the cross. I shelter in His side—
That riven side from which the Glory beams,

From whence flow life and healing in living streams.

Oh, but someone says, "How can I attain? It seems so impossible. I try so hard." Yes—our own hearts have expressed the same. But we never can attain along those lines. God has shown us that only as we enter into the rest of faith shall we come into the triumph of faith.

Jesus is the believer's Sabbath or Rest. We must enter into Him. The mighty Baptism in the Holy Spirit was given that the believer might enter into the Christ, revealed in the fulness of His reality and power by the blessed Holy Spirit. "This is the rest and the refreshing, wherewith I will cause the weary to rest." What? Some strange emotion or thrill? No!—Christ and the manifestation of His resurrection life in and through us.

And thus the believer ceases from "his own works, as God did from His." He, being dead, Christ now lives and works the works of His Father through empty, yielded channels, thus bringing forth the triumphs of faith from the lives of the full overcomers.

It is not by struggling or by wishing, but by entering into rest. "Let us therefore fear, lest, a promise being left us of entering into His rest, any of you should come short of it."

He says, He will make the Valley of Achor a fold for the flocks to lie down in; and thus He is seeking to make our "valley of Achor" (which means troubling) a place where we shall not struggle nor grow weary nor faint, but where we shall lie down and rest as He is accomplishing His plan and purpose in our lives. "I will make the Valley of Achor, for a door of hope," He tells us in Hosea. And how true, that these very circumstances which Satan would use for defeat, God takes and causes them to be a door, by which we enter into lives of fuller Glory and Power.

Ah, yes—we have gone too far—on we must go. We cannot turn back. As a woman in travail, we cannot escape. But God is bringing forth yielded, simple channels, through which His Resurrection

Power and Life shall flow, even as Paul, so filled and charged with the very life of Jesus, that from his body, aprons were taken and the sick healed; and Peter, whose shadow falling upon those in pain and suffering, brought life and healing.

God wants to break the bands of reserve, self-consciousness, and even social customs and have a people simple as was Peter, when he went up to the lame man lying there on the street. He didn't just hand him a tract and say, "Now, we are having healing meetings in the Upper Room, and if you will just come up, we will pray for you. And I am sure, if you have the faith, God will heal you." No, No! That sounds like some of us, doesn't it, after we have been praying perhaps for a half hour for courage and grace, just to speak to the man and hand him a tract. It isn't in accordance with the rules of social custom to speak to a strange man on the street! Oh, the simplicity of Peter, as he spoke those words and commanded him in the Name of Jesus Christ to arise and walk!

God is bringing us to that place where Christ shall be the center and the circumference and the all in all in the heart of the believer, as he lives, moves, and has his being in Him, being filled with all the fulness of God.

Then what? Oh, Hallelujah! The very last Birth-throe of the believer is not far distant. "For the whole creation groaneth and travaileth in pain together until now, and not only they, but ourselves also, which have the Firstfruits of the Spirit, groan within ourselves, awaiting the adoption, to-wit, the redemption of our body."

Then shall the last human limitation be broken, the cords of gravitation be snapped and "we shall be changed in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed." "When this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying, as it is written, Death is swallowed up in victory."

Pain and sorrow will have passed away, and like the little "Canadian soldier," our dwelling-house of circumstances and self will be left behind, mortality swallowed up of life. "We shall be satisfied when we awake in His likeness," and "HE shall see the TRAVAIL of His soul and be SATISFIED."

HIS INFINITE GRACE.

"He will be very gracious unto thee at the voice of thy cry." That has comforted me often, more than any promise of answer; it includes answers, and a great deal more besides; it tells us what He is towards us, and that is more than what He will do. And the "cry" is not long, connected, thoughtful prayers; a cry is just an unworded dart upwards of the heart, and at that "voice" He will be very gracious. What a smile there is in these words!—F. R. Havergal.

There has not been any reduction in the wages of sin.—New York World.

"TELEGRAPH TO JESUS."

Several years ago I was traveling on a train in the West. Among the passengers in our car was a young mother, traveling alone with her first baby. There was also a well-dressed woman with two children, the older boy about twelve, and the younger a rollicking little chap of four. The latter was so cute, and merry, and restless, that he attracted universal attention. At noon our train stopped at a station for dinner, and all the passengers left the car except those who had lunch with them. A few minutes later the conductor came through and ordered us to move to the car forward, as the train was to be broken into sections. After some switching about our train was made up, and the bell began to ring as a signal to the absent passengers.

All at once we were startled by a loud scream, and turned to see the young mother rushing frantically through the car, followed by the conductor and brakeman. She had left her sleeping baby and her baggage in the car we had formerly occupied, and had foolishly gone away to dinner without asking anyone to watch over the child. Consequently, in the hurried change of cars, it had been unnoticed, and now car and baby had gone. Our train

was held while the trainmen and passengers hurried about searching for the lost child. All of us were much excited—none more so than the little four-year-old boy, who danced about and asked innumerable questions of everyone. Finally, standing up in one of the foremost seats of the car, his cheeks flushed, his eyes shining with excitement, in an interval of silence his clear baby voice floated down the car: "Why don't they telegraph to Jesus? That's what I'd do if that baby was mine." Tears started from my eyes at these words of childish wisdom. His faith had turned to the sure Source of help and deliverance; and I do not doubt but that many telegrams went up at once from that crowded car.

The baby was found and delivered to its mother, the trainmen returned to their posts, and our journey resumed. But the seed sown by the wayside by a baby's hand had surely sprung up, and brought forth fruit in more than one heart.—F. E. M.

"I tell you, friends, Simon wouldn't have given a cent for all that he might see of the power of the Holy Ghost in most of our churches today."—Elim Evangel.

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QUESTIONS AND ANSWERS

Conducted by E. N. BELL.

1162. "No man hath ascended up to heaven but He that came down from heaven, even the Son of man which is in heaven." Was Jesus in heaven at the same time He was on earth? Some say Jesus is the only one in the Godhead, and that He was in heaven at the same time He was on earth.

This passage clearly teaches that the Son of man was in heaven as well as on earth at the time Jesus was speaking, but I do not think that this means that His human body was in heaven. We must remember that the Son of God is eternal, and that, as John said, He was "with God, and was God." But this does not mean there is only one person in the Godhead. This conclusion is wrongfully drawn from the passage. The passage in no wise deals with the question of how many Persons there are in the Godhead. But it does show clearly that Jesus was Divine. No mere man could be on earth and in heaven at the same time.

1163 In Isa. 28:11 does it mean that some shall speak with stammering lips, and others with other tongues, or both?

It probably means that they shall speak with both the stammering lips and with tongues.

1164. We have a small assembly; one of the sisters has attempted to administer the Lord's Supper to the Assembly, as we have no leader, and also takes it by herself every Sabbath morning. Is this the proper thing to do?

In such a case I would suggest that the assembly appoint some one to administer the sacrament, and then it will be all right for any such one to administer it, since it will be done under the authority of the assembly. Unless the sister is regarded as the leader, I do not think she should take it upon herself to do this. All question in regard to it could be settled by the assembly selecting the most fit person in their midst. I know of some who take the Lord's Supper alone, but I see no scriptural authority for this. History tells us that it was customary soon after apostolic days for a portion of the Lord's Supper that had been blessed and administered to the assembly to be carried by one of the deacons to any one who was sick and could not be present. But this is quite different from what it would be for the sick person to administer it to himself. There is no command or example in Scripture that one alone should administer the Supper to himself.

1165. Please explain the difference between these two scriptures—Heb. 9:27 and 1 Thess. 4:17. Does this mean that we who live for Christ will see death in this life, or will death come through the transforming of the saints from mortality to immortality?

No, Heb. 9:27 merely states the general law that as a rule all men must die. It is not dealing at all with what may happen at the coming of the Lord. 1 Thess. 4:17 merely states an exception to that general rule in the fact that the saints who may be living at the coming of the Lord will not die, but they will be changed and receive glorified bodies just the same as those who have been resurrected. I do not think such transformation can be called death.

1166. What is meant by the seven Spirits of God in Rev. 3:1?

This merely refers to the sevenfold operation of the Holy Spirit; or to the Holy Spirit in His full or complete operations. The Scriptures teach plainly that there is only one Holy Spirit.

1167. Please explain Amos 4:4—"Come to Bethel, and transgress; at Gilgal multiply transgression; and bring your sacrifices every morning, and your tithes after three years; and offer a sacrifice of thanksgiving with leaven, and proclaim and publish the free offerings; for this liketh you, O ye children of Israel, saith the Lord."

God had never authorized sacrifices to be offered at Bethel or Gilgal. Ten tribes had torn off from Jerusalem after God had made Jerusalem the one place of sacrifice for all Israel, and this made the ten tribes divisive and schismatic. Hence the sacrifices offered at Bethel were unacceptable to the Lord. This passage shows Jehovah's scorn and rejection of all their sacrifices and tithes and offerings made contrary to His directions. Their sacrifices were further unacceptable to the Lord because they persisted in their sins, instead of turning away from them. God as much as says to them, "You have disobeyed Me until there is little chance for you; so just go on now with your vain worship. I will accept none of it."

1168: What does it mean where it says: "If thou bring thy gift to the altar, and there remember that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother and then come and offer thy gift" (Matt. 5:23,24)?

It means that our offerings are not acceptable to God while we ourselves are out with our brethren. It means that when we come to make any offering to the Lord and remember that there is trouble between us and another brother that we should first go and make proper confession and become reconciled and forgive each other, and then our gift will be very acceptable to the Lord.

1169. If a man steals anything, and does not know from whom he stole it, when he gets saved will he have to trace it up and pay it, or can he settle it with God and himself alone?

Under such circumstances God directs that what you would pay to a person from whom you stole, if you could do so, this you should give to God. See Num. 5:7, 8. Of course, in addition to this you have to confess the sin to God and get it blotted out with the precious blood of Jesus. If you have not wherewith to pay, God will forgive it upon repentance and confession.

1170. Is it scriptural for all to pray together or at once? How should we pray?

In all ages singing and praises to God have been joined in by many at the same time. When prayer is a part of a congregational worship and praise, and of a united cry to God for one thing, all may join in the prayer at the same time. But when prayer is for the edification of the congregation, then it should be by one person aloud, and in a language understood by those present, so that the hearers may say Amen intelligently, according to 1 Cor. 14:16, 17. Prayer may be made while standing or while kneeling. Both examples are in the Scripture. It is the attitude of the heart and the desire of the heart that most concerns God. Yet kneeling seems to be the more appropriate attitude of a suppliant before the throne of grace.

1171. God says He is married to the backslider. Does this mean that an Assembly should not deal with folks that are backslidden? What steps should an Assembly take with such?

Jesus shows exactly what steps the church or assembly should take in Matt. 18:15 to 20. You will see from this that it is the duty of a church to deal lovingly with backsliders, and if it is found impossible to get them to repent, and to reclaim them, that the church should drop their names and count such backsliders as belonging to the world, or to the heathen and the publicans. Paul, also says concerning a fornicator, in 1 Cor. 5:7, "Purge out the old leaven." In the previous verses from 3 to 5 he says he imagines himself as assembled with the saints, gathered together in the name of the Lord, "to deliver such an one unto Satan for the destruction of the flesh." In 5:11 he says, "I wrote unto you not to keep company, if any man that is named a brother be a fornicator, or covetous, or an idolator, or a reviler, or a drunkard, or an extortioner; with such an one, no, not to eat."

This shows that the church should not take the Lord's supper with persons who are living in open sin, and who are a shame to the cause of Christ, but that it should withdraw fellowship from such, and let them be unto the church as publicans and sinners. Of course this should be done in a loving Christ spirit, but at the same time in righteousness. We should pray to God that such may be reclaimed.

Be definite. Definite praying will bring a definite result and definite utterance.

We need to ask the Lord to cleanse us from every thought, desire or ambition in our hearts that will not contribute to the glory of God.

-:- What the General Council Stands For. -:-

By E. N. BELL.

The General Council And Its Districts.

We have discussed the Scriptural basis of the General Council of the Assemblies of God, its Voluntary Unity, its Advisory Nature, its relation to the Ministry and their Freedom, its relation to the Local Assemblies and their Freedom; and now we come to the relation of the General Council to the District Councils.

District Councils.

The District Councils are simply a part of the General Council. While the General Council is universal, covering this whole country, Canada, and Foreign Lands, the smaller councils cover only a certain district, only a small part of this larger territory. In a large sense they represent the General Council in their territory. The persons from that district who constitute the General Council are the same forces at work in their district. They are, in a sense, the General Council at work in that district. While all fundamental matters as to fundamental teachings and New Testament order are attended to and agreed upon in the General Council, yet all smaller details, adaptation to local situations, all carrying out in practice of these great truths are committed to these District Councils, the local churches, and ministers in these districts. The General Council works through the District Council. They attend to nearly all the General Council work in their territory.

Supposing that they know the ministers in their territory by actual contact and personal knowledge better than do the General Council officers at a distance, that they can and will, because of such personal contact, be able to deal more fairly and righteously in each case, we leave to them the passing upon credentials for ordination, the recommendation of such for ministerial credentials, and such like. They issue license to preach to those in their territory who are just beginning in the ministry or to any who for any cause are not qualified for General Council credentials.

They are just as free in their territory as the General Council is in the whole territory.

Both stand for the same freedom, the same obedience to God and the Bible, the same New Testament order and the same great last day message to a lost world. There is practically no difference, except the district goes more into details. Of course any minister who feels that his case is not handled fairly because of some unjust local prejudices

may appeal to the General Council. Then the General Council, of course, deals with the great fundamentals as to what is Bible truth, after the fashion of the Jerusalem Council in Acts 15, while the districts do little of this. The General Council decides on the general principles, while the district adopts the best local methods for the carrying of them out and then executes the principles.

General Summary.

The individual minister must be called of God, and is entirely free to obey God; but if his conduct is unscriptural and he clearly shows he is mistaken and wrong in his notions as to the will of God, and his own brotherhood so finds, then the Council will not approve of his unscriptural conduct. He must reform or lose the approval of the brethren. This is right, and should be so.

All local assemblies in Bible order are free and sovereign in all local matters. It is up to their own pastors and local officers to see that they obey God and walk scripturally. No outside person is or can be their boss. Still in times of trouble, divisions, or local misunderstandings which are too great for the local brethren to handle successfully, then we advise them to call to their assistance and help some able unprejudiced person who is not mixed up in its local trouble, such as a District Presbyter, the District Chairman, or a General Presbyter. If these are called in time, division can often be prevented by wholesome Bible counsel, and peace restored. We strongly advise the local assemblies in such times of trouble to call such brethren for advice and help. They will be glad to serve them.

The District Councils are free. They govern themselves. They attend to all the details of the General Council work in their special territory.

The General Council holds itself subject to God and the Bible. Its chief business is to advise what is Scriptural and what is not, what is New Testament order and what is not, what are apostolic teachings and what are not in their larger aspects and principles. It tries to keep away from minute and detailed doctrines, and merely hold to fundamentals. Its work is largely advisory and inspirational. It is not a lawmaking body. It does not make any gospel. Its business is rather to determine what God says and Christ teaches and to advise all, including itself, to obey these. To the General Council Christ is the Lord and only Master and we all owe Him supreme allegiance.

ST. LOUIS, MO.—Will our brethren kindly remember us in prayer the next few weeks? As a little Church our battles are many and quite hard. We are praying and laboring and giving as a people that the work in this city may be properly housed. Never have the prospects for the full Gospel been so promising in St. Louis as at this time. Hundreds of people are interested in the message and a revival spirit dwells with us. More than forty souls have been saved, and a number filled with the Holy Spirit during the past few weeks in our regular services. We are crowded for room, and can not just now put on any special meetings for lack of room. We are negotiating for the Salem M. E. Church, and trust that it will be so we can secure it in time to hold our first spring revival campaign in it. Our most pressing need now is money. Our little band has responded in a most noble way, but times are hard. Don't forget us when you pray.

Since June 12th, 1921, I have baptized in water more than one hundred souls, and we have a class now waiting for baptism. Two hundred and seventy five souls have been blest, and possibly 125 or more Baptized in the Holy Spirit, and many healed; some of these healings have been wonderful. We have lost some by backsliding, and others have moved away, but still at-

tendance is the largest we have had. A total of 1208 attended the night services of the regular meetings the last 13 days of January, while our Sunday afternoon meetings averaged 200 souls. Every week new people come in. My soul is burning for the day to come when we have room so that we can throw the doors open and tell them to come. The sick are coming for prayer, and requests for literature. Yours in the Master's service.—Fred Lohmann.

JASONVILLE, IND.—A revival has been in progress in our town in the Assembly of God church which began Jan. 18 and closed Feb. 12. It was a time long to be remembered. The new church was filled night after night with interesting crowds. Evangelist Thos. K. Leonard of Findlay, Ohio, preached night after night with wisdom and unction. Between 45 and 50 professed to be saved. It was as sweet as heaven to see them come through with the shine and shout of heaven. They were saved from the ages of eight to sixty. The healings were wonderful! God was so good to hear the saints prayers for the sick. All manner of sickness was healed by prayer and faith in Jesus Christ. Re-

quests for anointed handkerchiefs came from near and far for healing of all manner of diseases. Many said, "Never have we heard the like, God is truly working." So many were convinced of the Pentecostal Baptism of the Holy Ghost with the speaking in tongues as the Spirit gives utterance. Several received the Baptism of the Holy Ghost as they did on the day of Pentecost. Others would come and say we are convinced and now want the Holy Ghost as they got it on the day of Pentecost.

We had a beautiful water baptismal service. The candidates would leave the water shouting and praising the Lord, which produced great conviction to those who disbelieved that there is a reality in this mighty way. Many are saying, "How will we get our churches filled?" It is easily answered. Tarry, Tarry, for the Promise of the Father. Glory to Jesus. God is no respecter of persons, times or places.

Heaven will only reveal the good that has been done. We are now praying for the mighty presence of God to stay with us and to see greater things ahead. We have a new church built of brick, 40 by 60 feet, standing in our town as a monument and place of Apostolic Power.—Paul C. Bucher.

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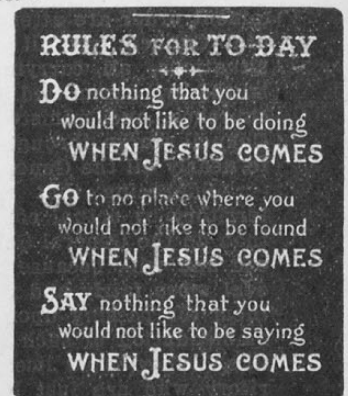
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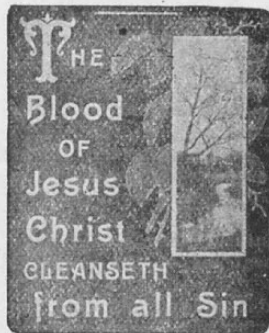
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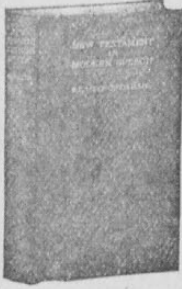
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171 pages. Paper binding, \$1.00; Cloth binding, \$1.50.

Gospel Publishing House,
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INSTANTLY HEALED.

While living in California six years ago my foot was hurt and would not heal. The doctor took off one toe but the foot grew worse. The doctor finally took out one bone from toe to ankle. In four operations three of these arch bones were taken out. The foot would not heal. I was continually on crutches or with a cane for five years. I came to Reno, Nevada and the doctor said he would have to cut my foot off, as it could not be cured.

The foot was cut open again and the doctor scraped the bones and took out an egg shell full of splinters and fine bones. The foot would not heal and they wanted to cut it off but I would not let them. It was opened and scraped again and has never healed till prayed for. I have not been without pain for five years and have not been able to sleep but a few moments at a time night or day for years on account of pain.

The night I was prayed for the pain ceased instantly and I stamped my foot and jumped off the platform eighteen inches on to that foot without pain; I gave my cane to Bro. J. D. Wells of Reno as I had no more need of it, and now after six months I am still walking without crutch or cane. I am 77 years old and looking for Jesus to come.—S. W. J. St. Clair, Reno, Nevada.

HEALED OF ASTHMA.

I write this with the hope that some one may read it and thereby strengthen their faith in the power of Jesus Christ.

From the time I was a young girl, sixteen years of age, I was a victim of bronchial asthma.

After six years of terrible suffering and sleepless nights, the year around, I decided to try a change of climate. Some three years before this I had been to Logan Kansas and while there I seemed to have complete relief from asthma. So in September, 1921, I went again to Logan staying some seven miles from town with an Aunt. Of course, I expected relief in a day or so, as I did three years before.

After I had been in the country one week, I attended a campmeeting held in the vicinity which was being conducted by Brother H. Buffum and family. I had once been a child of God, but after my marriage had drifted away from Him.

After two weeks I was in a worse condition than I had ever been before, choking and coughing and spending sleepless nights sitting up. It was impossible for me to lie down as I was not able to get my breath. My relatives were afraid to leave me for more than a few minutes.

But the following Sunday afternoon, I again attended the meeting scarcely able to sit up and wheezing terribly.

When the altar call was given Sister Buffum came to me and I went with her to the altar where God again took me into His blessed fold.

I asked the saints if they would pray that God would heal me of the dreadful asthma.

They prayed and I prayed and God answered. The wheezing has disappeared for the first time in years and I was made well by the power of Jesus. I attended the night service and slept well that blessed Sunday which was the first for many years.

Since coming back to my home in Leavenworth, Kansas, I have been through a two weeks illness of the influenza; during which time the asthma has never again bothered me.

And I expect to be free from it as long as I obey and have complete faith in Jesus.—Mrs. A. C. Alexander, 745 Chestnut St., Leavenworth, Kansas.

RAISED FROM A DEATH BED.

I praise God for healing my body of terrible pain and suffering which I had endured for five months. My sickness seemed to puzzle the doctors. In July last I was taken with a nervous breakdown; the doctor said I needed a specialist. In September I took my bed again; my sufferings were terrible, of an internal nature, which did not yield to the doctor's treatment. I continued to grow worse instead of better until last week, Nov. 9th, when I lay dying from hemorrhages. Nothing seemed to stop the flow of blood. One of the saints asked if they should go for the evangelist, Mrs. Mae Frey. I was too weak to say yes or no, but a brother got in his car and found Mrs. Frey. She came at once. When she saw me she put her fingers on my pulse and said, "The woman is dying." The cold sweat was on my body, my fingers were turned black. I was partly unconscious, but too far gone to speak or move.

Mrs. Frey said, "Has this woman any children?" The Neighbors told her yes, there were five little ones. Then she prayed, "O, God, You can raise the dead, raise this sister, give her back to her family, for Thy glory." That was all, but the power of God fell on me. I was instantly healed, began to speak in tongues and praise God. The doctor and all my neighbors were astonished. I got up and danced and got supper for my family the same hour, and have been absolutely well ever since, going on with my work as though I had never been sick. My husband, who is unsaved, cried and helped me sing the praises of Jesus that night. Glory, glory for such a Saviour!—Mrs. Nola A. Mosier, Chico, Calif.

FORT WORTH, TEXAS.—Raymond T.

Richey and band of workers has just closed one of the most successful revival and religious awakenings this city ever saw at one time. Meetings were held at the Chamber of Commerce auditorium and over 1,500 people claimed to be saved in 5 weeks. Above 3,000 were prayed for who desired bodily healing and many definite cases of complete healing were witnessed. Deaf and dumb, paralytic, blind and every kind of disease was healed in answer to the prayer of faith and laying on of hands.

The greatest stress was laid on salvation and healing according to Ps. 103:3; James 5:14-17. The Baptism of the Spirit was also preached.

The Pentecostal assemblies were especially benefitted by this meeting. We have a new church just finished before the first of the year and since this meeting it is filled with new faces of men and women seeking God in the old time way for the Baptism.

I thank God that He put it into our hearts to have this meeting here in Fort Worth. I have been benefitted and am taking hold of my work with new zeal; determined more than ever to stand for the full Gospel and Pentecostal experience, taking for my text Acts 1:8. I find from observation and experience that scarcely any can pray the "prayer of faith" unless having the Pentecostal Baptism according to Acts 2:4.

I am still happy to say I am connected with the Assemblies of God, headquarters Springfield, Mo. I have never seen anything as good religiously and experimentally as the Pentecostal experience.—J. C. Wilder.

Pastors and Missionary Treasurers will find it convenient to use the Missionary offering Envelopes which have been prepared by the Missionary Committee. Order as many as you will need for your monthly missionary offerings from J. R. Flower, Treas., 336 West Pacific St., Springfield, Mo.

CANTON, OHIO.—Evangelist A. H. Argue and daughter Zelma of Winnipeg, Canada just closed a splendid campaign in this city. They came at a time when considerable pressure from different sources was being brought to bear. Nevertheless God came forth in such a precious way, that in nearly every service souls came through to salvation or the Baptism of the Holy Spirit as in Acts 2:4. In addition to this, conviction gripped the people so that quite a number prayed through at home. To our knowledge 10 or more were baptized right in their own homes alone; others were saved and some touched God for healing of their bodies at home. There were quite a number saved and at least about 50 were baptized with the Holy Ghost according to Acts 2:4.

God wrought through His servant in a most precious way in divine healing; there were some wonderful cases of healing. The Lord also used His servants in a precious way to bring His message to the people along the line of prophecy as being fulfilled in these last days. Sister Argue had charge of the singing which she handled most effectively. She used the trombone and its sweet melody floated over the audience night after night and gripped the people until the singing brought down God's hallowed presence.

Among those who received the Baptism was a lady from a neighboring town who was class-leader of the United Brethren church. She read of the meeting and came with a hungry heart and God sent her away satisfied. She returned home after having received a most wonderful Baptism of the Holy Ghost. There was one preacher who is blind (we made mention of him in a former report) who also received this blessed Baptism of the Holy Ghost. He is a sweet humble man of God, but oh, what a change when the Holy Ghost came in. His dear companion received the Baptism at home all alone. I wish those who read these lines would ask God to lay this dear blind preacher on their hearts that they might touch God for the healing of his eyes. His name is Daniel C. Rodgers.

One dear Catholic man came and brought his wife for healing, not only that but brought his whole family to the altar to seek God. There was one brother and his companion who had one time gone deep into Russellism but had been saved out of it. They both came and were wonderfully baptized in the Spirit.

Truly God has wrought in a wonderful way. As in our former campaign in this city, it seemed as though God was dealing more specifically with the church people along the line of the Baptism of the Holy Ghost. This is the second campaign we have held here since November 15. It is truly wonderful how God has moved on the people. More people have searched their Bibles in reference to the Baptism of the Holy Ghost and more preachers have preached about it and also against it in the past three months than in any period in the past history of Canton. The latter clause of Acts 17:11 is true in this city. We are looking to God for His leading. We hope to have a good year. Pray for us. Truly there is a sound of abundance of rain in the fair city of Canton. For all that has been wrought to God belongeth all the glory.—Pastor O. P. Bram.

SEND A MISSIONARY BOX.

The Sunday School at Tulsa, Okla., took great pleasure in packing a box to be sent to South China. This box arrived in time for Christmas and proved to be a great blessing to the missionaries. Brother Frank W. Bell, the superintendent of the Sunday School, found such blessing in the work that he has written us about it, and he offers to tell any other superintendent of a Sunday School just how they went about it and the blessing that was received. If you are interested, you can write Brother Bell in care of the Cosden Oil & Gas Co., Room 1206, Tulsa, Okla.

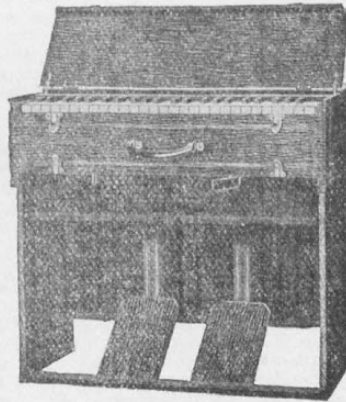
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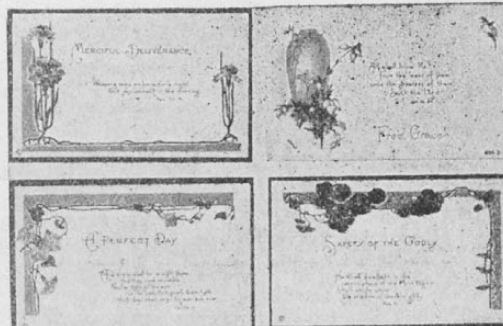
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GOD POURS OUT HIS SPIRIT IN PERRY, IOWA.

We have just experienced the greatest revival that has ever come to Perry and surrounding country. The saints have prayed for two years for God to send some one to preach the whole truth, and that God would stir the community. In the last four weeks we have seen our prayers answered. Glory to His mighty name. We praise God for sending Sister M. E. Mann, evangelist, of Indianapolis, who opened the meetings on the morning of Dec. 4th. She preached for two weeks, and then said, "I'm going to stop preaching and we will all go to praying." We held one week's prayer meetings and on the following Sunday preaching began again. The power began to fall. The building was packed to its utmost capacity, hundreds being turned away. When the altar call was given many flocked to the prayer room, Methodists, Baptists, Presbyterians, etc. Night after night the place was swept with God's mighty power. Some received definite calls to preach the Gospel. One said, "We never dreamed what it was to have a real salvation and be filled with the blessed Holy Spirit and to see what God will do right before our eyes." Many, many were healed, saved and baptized during the meetings, some coming from other states to attend the meetings. Sister Mann has a true Pentecostal message, and is a strong preacher. We prayed for such a work as would astonish this community, and God has answered prayer.—The Committee.

so much opposition against us in the denominations. But we have caught these, by the "Power of God" and the Glory goes to Him. Some of the closest members of the Baptist, Methodist and Evangelical churches got a bite of the real "Jesus" and have come over and are now with us in the fight. We have distributed Sister McPherson's Bridal Call around and the result has been astonishing. Nearly all of the opposition has ceased and the ministers of the town have begun to realize the true Power of God, and we are waiting for the Lord to send another Revival, to awake the people out of their lethargy, and bring conviction on all the town. And we are asking for you people to put us on your prayer list.—Lewis Guss.

PITTSBURG, KANS.—I wish to praise God for the wonderful way He has been blessing us at Pittsburg. Last summer we held meetings with 10 or 12 attending and not so many as that at Sunday School. But we knew God heard the cries of His children, so we just held on. Last Sept. He sent Bro. McPhail here from Coffeyville and we held a tent meeting lasting 5 weeks. Many souls found Christ and received their Baptism in the Holy Ghost according to Acts 2:4. We give God all the glory.

Today our church will not hold the people they are so many; all can not get inside and S. S. attendance has reached over 100. All the saints are renewed in strength. Truly our God is a wonderful God! We have some debt on our building but just as soon as it can be lifted we intend to enlarge, so poor lost souls may receive the Word. Remember us in your prayers.—Marie Frederick.

CORTLAND, N. Y.—We wish to sound a note of praise for the precious way God has met us. Sisters Kelley and Cardner had been praying for God to pour out the Latter Rain in Cortland. In October they sent for Pastor John Kellner, of Binghamton to open fire on the enemy. Soon their hall became too small, and the Conservatory of Music was offered. Bro. Kellner was followed by Bro. Jenkins and wife and Sister Horsington, of Syracuse and Bro. Reidenbach, of Newark, N. J. Result. A great stir in the city, many were saved and healed. One sister was healed of a broken wrist. We have the X-ray picture at the hall.

As the interest kept increasing and the workers had to go, we called Mrs. Garrison, of Endicott, N. Y. She was with us nearly five weeks. God worked in a marvelous way. One lady was saved and healed of asthma from which she had suffered from childhood. One man in his 78th year was very ill, when God suddenly spoke to him and said, "Behold all things have passed away. All things are made new," and he was healed. Old accounts have been straightened up, and books burned.—Sent by Sister Garrison.

JENNY LIND, ARK.—The saints agreed to come together and pray God to send some one here that would build up the Assembly and stir up the interest of the public again. God sent Bro. S. M. Padgett to our rescue. He came last Sept., and held a revival and we called him for our pastor. Our assembly is now in a better condition than it has been for years and the Sunday School is larger than it ever has been; a young folks class with good interest and public interest so aroused that many come and have to go home because the house is too small. We are now enlarging our house to accommodate the crowds so they may hear the Word of God as it goes forth with power. There have been quite a number got to God in our regular meetings. The power falls as in the days of old. We desire the prayers of the saints everywhere that our assembly may continue to grow. We are planning on a Bible School in the spring that we may go deeper in God. We truly have a Shepherd that careth for His sheep and feedeth them. There is a greater missionary spirit in the Assembly than has been for a number of years for which I praise God.—(One of His little ones.)

BROKEN ARROW, OKLA.—The Lord has greatly blessed us here. The meetings are closed; over 90 saved and 53 with Baptism of the Holy Ghost according to Acts 2:4. A little girl, blind in one eye, was healed. She can see now, as we tested her the other night. Can see a pencil 2 or 3 feet away from her. A bookkeeper at one of the stores here was healed of a disease that baffled the doctors. The Lord is still saving souls since the revival has closed. I intend to stay with them until God sends us a good man for the place.—R. F. Smith.

INDEPENDENCE, IOWA.—I am endeavoring to bring the blessed light of the full Gospel to this section. We have a fair little hall open 3 to 4 nights each week, but not many attend. This is a town of churches. Some dear saints from the Holiness Church attend regularly. I have been able to hold meetings in a school-house 5 miles away each Sunday morn and night. Pray for the work. Am having meetings in houses each Friday night. Last Friday one Brother received a wonderful blessing. He started to shout and jump with joy giving the Lord all the glory. Although we have not as yet seen any real conversions I feel God has put me a "Watchman on the Walls of Zion" here. And by His help we shall more than conquer.—Pastor H. Tonder.

JISTOR SWITCH, TEXAS.—The work here was started last July. Then they heard their first full Gospel sermon and about the Baptism of the Holy Ghost as in Acts 2:4. There has been some wonderful healing. One Brother was healed from leakage of the heart. The doctor would tell him to lie quietly with ice over his heart. He had been down for months, but has been going to church of late; also hunting. We give God the glory. Others have also been wonderfully healed. There are 67 that have the Pentecostal Baptism as in Acts 2:4, and others are seeking. We have about 100 enrolled in our Pentecostal Sunday School for which we thank God. Showers of blessing are resting on the saints at present. We desire your prayers and would be glad to have come to us some of our deep preachers in line with the Assemblies of God at any time. Sister Maud Anderson of Corsicana, Texas, in charge of the work.

ELKHART, IND.—We have about 24 baptized (Acts 2:4) members, and we have had a great struggle to get them, there being



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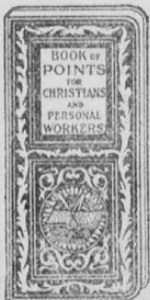


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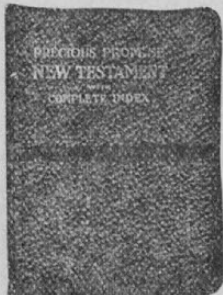
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TESTIMONY.

I wish to give a note of praise to God of how He healed me of leakage of the heart when given up to die. Also for safe and early deliverance at childbirth of a robust boy, strong and healthy, who is now six months old and we have never taken any medicine since. I was healed two years ago this winter and write this to encourage some one else. What God did for me He will do for others.—Lue Crowley, Antelope, Texas.

BLOOMINGTON, IND.—Since our last report of Jan. 22, 15 have received the Baptism of the Holy Ghost as in Acts 2: 4. We did not keep accurate account ourselves, but one sister who did, tells us that 17 others have either been saved or reclaimed. Much weeding out, tearing down and rebuilding is necessary but we are preaching full Pentecost and need and covet the prayers of Council ministers and saints everywhere.—Pastor Homer W. Smith.

NOTICE.

The meeting of the Eastern District Council of the Assemblies of God scheduled to meet at North Bergen, New Jersey on March 28th, has been postponed until a later date of which regular notice will be duly given.—D. H. McDowell, Secretary, 1608 Monsey Ave. Scranton, Pa.

VIRGINIA CONVENTION.

A Pentecostal convention for the brethren in Virginia will be held at the First Pentecostal Church in Graham, Va., April 1-9, 1922. Elder E. N. Bell, Chairman of the General Council, has been engaged for the convention. Every Pentecostal preacher in the state is invited and will be entertained by the local assembly. For further information write L. L. Wynn, pastor or Willie Millsaps; West Graham, Va.

Notice to all Assemblies in Iowa, and North Missouri District.—A resolution was passed at convention at Mercer, Mo., suggesting that all assemblies take a Home Missionary offering once each month; 60 per cent to go to support of chairman, 40 per cent to support of new fields. Also that all ministers and workers, with the elders and deacons of each assembly send their names to Sec. C. R. Dobson, Davis City, Iowa, so Chairman may be able to visit all assemblies. Also send all home missionary offerings for this District to Sec. C. R. Dobson. But above all things do not forget your foreign missionary offerings each month.—Kelly Campbell.

BIBLE SCHOOL.

At Jenny Lind, Ark. A Bible Study Session will convene Apr. 1 to 10, 1922. Bro. E. R. Fitzgerald, teacher. Some leading evangelist will have charge of the night sessions. The school will be under the supervision of Chairman, W. J. Walthall and the Presbytery. All saints desiring to go deeper into God and His Word invited to come. Visiting saints and ministers will be cared for by special arrangements. Write Jessie McAlister, Jenny Lind, Ark. S. M. Padgett, R. R. 2, Box 164, Fort Smith, Ark.

OPENINGS FOR WORKERS.

Hohenwald, Tenn. Write G. M. Lynch. Beaconsfield, Iowa. Write Mrs. M. U. Myers. Kingfisher, Okla. Write Mrs. Florence O. Mayfield. Camden, Ark. Write J. H. Everitt, Box 250. Plainview, Ark. Write Richard Hankins.

OPEN FOR CALLS.

Irl J. Walker, Chappell, Neb., Box 303. A lively evangelist; ordained and in fellowship with the General Council.

NOTICE.

To Pastors and Assemblies.

Evangelist Julian M. Buffum of Hartford, Conn., and his singer and associate, James Roland Hummel of Phil. Pa. who have been holding successful evangelistic campaigns in Ind. and Ohio for five months are open for engagements after March 25 preferably in the East or Middle West. Evangelist Buffum has an experience of nearly 30 years in the field of evangelism, and nearly as many states. Endorsed by the Council. Address J. M. Buffum, 4293—14th St., Detroit, Mich.

CORRECTION:—In the last Evangel a report was signed O. W. Edwards. This should have been signed D. W. Edwards.

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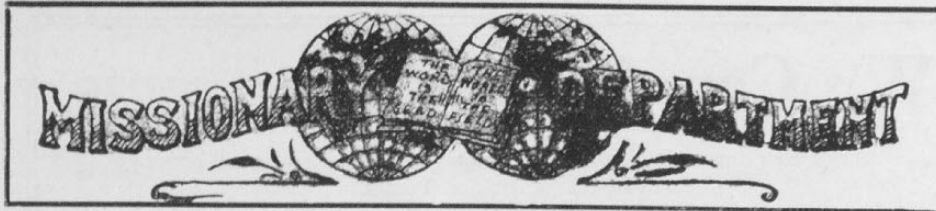
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PENTECOST IN THE HAWAIIAN ISLANDS.

We have been watching the work in Honolulu, Hawaii, for some time and are glad to note that God has been blessing and saving and baptizing precious souls. Miss Pearl M. Hewitt, together with Sister Furrmidge, has opened a little mission, and Miss Hewitt has a home for girls who are attending school in Honolulu. Nearly all these girls have been saved and some have received the baptism of the Holy Spirit. One of these girls, named Elsie, is exceedingly bright. She has no one to support her and Miss Hewitt is struggling to meet her needs out of the small allowance the Missionary Treasurer has been able to send her from month to month. She is praying that someone will be raised up to stand with her for the support of this bright Christian girl. Sister Hewitt gives us a glimpse into the work in the following words:

"I wish I could take you with us to one of our out-door meetings at Eva Lane, which we hold each Wednesday evening. It would be a curious sight for an American who has never seen a crowd of people in another land than their own. We put our little baby organ right down by the curb stone in the street and have a large light by it on a box. As soon as I begin to play, a large crowd gathers around us and the children sing at the top of their voices. 'Jesus loves me this I know, for the Bible tells me so.' Sometimes we have as many as two hundred people at this meeting, the largest majority of them being Filipinos. But as we look around upon the crowd, here stands a Japanese father in the street holding his tiny baby in his arms, straining his eyes to see and his ears to hear what is going on. Back of us is a young Filipino man with his three children, waiting for a chance to sing a Gospel song in his own language. In front of us on the sidewalk we see a Russian woman with her brood of little ones, listening to the service. One of the Russian daughters comes to the altar after the meeting and gives her heart to Jesus. Here stands a Chinese woman, holding her baby and listening to every word that is sung and said with eager face. Then there are Japanese children, some of them not more than six years old, holding their baby brothers or sisters on their little backs. I must not forget the brown skin natives, who are always present at every meeting held in Honolulu. They are very open to the Gospel and some of them come to the Lord. Just a step away from the meeting is a large billiard room, all open to the street, and even some of the Filipinos engaged in their game come outside to listen to the Word of Life.

"We sing a few songs and then all bow their heads in prayer. Then the workers and other Christians who are so faithful to come, give testimonies in the different languages, so we are able to reach many people with the precious Gospel story of how Jesus came to earth to die for sin and that He is coming back again to re-

ceive His own. At the close we erect an altar by putting a bench out in the street and give an invitation for sinners to come and be saved. It is sweet to see some come and kneel in the street and ask God to forgive their sins and save them. There is usually reverence as we conduct the meeting, even from those who worship the devil, Buddha and others. I love them every one and am glad God sent me to them."

And there has been a real outpouring of the Spirit upon the work in Honolulu. During November and December, the Spirit was outpoured on the girls' home. Miss Hewitt writes about it as follows:

"I am filled with praise and my heart is rejoiced for three of our girls have received the baptism of the Holy Ghost, and two others are almost if not quite through. Two others of the nine are so hungry to receive the Spirit that I go to their rooms and find them praising the Lord or up and on their knees after all are supposed to be in bed. It began two weeks ago. One girl was so hungry for the Lord she asked me to have special prayer with her that day. Then on Thanksgiving evening we had a service out at Sister Furrmidge's home and some stayed to tarry for the baptism. One of my girls received a precious anointing after crying out in prayer in a loud voice for over an hour. Another girl was still praying and telling the Lord she couldn't wait any longer for the baptism at eleven o'clock, so the rest of us had to leave her there in order to catch the last car home. Sister Furrmidge says that between twelve and one o'clock she came through to the baptism.

"When this last girl came home the next morning, the Spirit fell upon us at the breakfast table and all the girls fell upon their knees and we had a wonderful time of prayer and praise and another girl had a vision of Jesus sitting at the right hand of God. That morning another girl received her baptism and now she seems to have a gift of tongues. In the evening, after I supposed all were in bed, we found that the girls were up praying, so I went in the room where they were and such a Pentecost as we had that night until twelve forty a. m. It was like heaven come down to earth. Another girl received the baptism and the one who had received in the morning fell under a heavy anointing of the Holy Spirit and spoke in five different languages that the girls recognized and understood. My little Chinese girl heard her speak in Chinese, telling the people to come to Jesus. She also spoke in Korean, Filipino, Portuguese and Hawaiian. She had a vision of hell and during the vision she spoke in English saying, 'Hell is fire.'

"I stand amazed at what God has done. Before I took any girls I asked God to save all He sent to me and to fill them with the Holy Ghost and He is doing it, blessed be His name!"

The opportunities in Honolulu are great for the Lord. Here as elsewhere the funds we have been able to send each month have been totally inadequate to meet the need. We must trust God together to raise missionary giving so that

our faithful missionaries can do the work they see before them to do. The harvest truly is ripe. We have our part to do in thrusting forth the sickle to reap.

THE FEBRUARY REPORT.

A comparison between the report of missionary receipts for the months of January and February will show that during February the missionary offerings were one thousand dollars less than for the month of January and five thousand dollars less than for the month of December. A shortage in missionary money at this time will bring great distress to all the missionaries and should not be permitted for a moment.

Pentecostal missionary work is now facing the greatest opportunity of its history. Doors are opening on every hand. The missionaries in China are pushing out and doing what they can to enter the doors as they open. In India, a number of the missionaries are opening stations in territories of vast population where there have never been mission stations. In Africa, we are opening the Belgian Congo and the French Sudan and this means a far greater expenditure than a mere allowance for the personal needs of the missionaries. Porto Rico also needs help, and some help is needed on the Mexican border and other quarters. Then if we are to let our missionary giving drop down so that none of these opportunities can be taken up and the missionaries are forced to fight for a mere existence, I am sure that we are failing God in His plan for the evangelization of the world.

Beloved, pray as you have never prayed before. Believe God to open hearts and supply the needed funds. Give whatsoever he says to you to give and we know that then the needs of the field will be supplied and our missionaries can move forward in an aggressive campaign for the salvation of the lost in every land.

THE MISSION BUILDING FUND.

There is a great need of renewed interest and activity in the Mission Building Fund. Buildings are needed in all parts of the mission field. When missionaries are sent to Africa, China or India, and then we only have enough money to send them to keep body and soul together, we deny them the equipment that they must have in order to accomplish the work for which they have been sent. Some of our missionaries are living in unsanitary native huts, hoping and praying that God will provide the means so that they can have comfortable, sanitary homes in which to live and conduct their work for God. Others have dared to try to purchase properties on the installment plan, trusting that they will have funds to meet each payment as it comes due. In the meantime, our giving has been so small that we are not even sending the missionaries sufficient to buy their food and clothing to say nothing of the other great needs of the work.

Brother Blakeney has arrived in the heart of Africa, but he is handicapped for the lack of means to build his Mission station. He is working with his own hands in the hot African sun to clear the ground, hoping that by the time the ground is cleared the money will be available to put up the buildings. The French Government is demanding that we build a church and establish a work in the Sudan and if we fail to do so, they may turn the field over to some other people who can and will meet the requirements. In the meantime our little band of workers in the Sudan is

praying and hoping, working and studying the language, until the means are forthcoming to go ahead with the necessary development of the work.

China too has its problems. We did provide a missionary receiving home for South China and a boat was provided for the work, for which we praise the Lord, but this was only a drop in the bucket in comparison to the needs for mission stations in both North and South China. Brother Creamer is struggling for a station at Tientsin; Brother Hansen at Peking; Sister Mayo at Kiangsu; Sister Ledbetter at Fat Shan, and others who need stations or who need to improve those they already have.

India has many needs, but very little is being done to meet them. Brother Andreasen is opening a new station in a hitherto untouched portion. Brother H. H. Cox is also opening a new work. Both these missionaries are being forced to live in native huts, with all manner of creeping things dropping down from the ceiling upon them, lack of ventilation, etc., until the means are provided for proper sanitary homes. Sister Almyra Aston and her sister Olga are also opening a new work. Schools are greatly needed for India and the missionaries have united for this purpose, but the fund is growing oh so slowly. How hard it is to see opportunities all about you and to know what might be done for just a little extra means, and then to feel the impossibility of doing it.

We recently received a letter from a sister in California who feels this same burden. She writes: "Can anything be done to stir up interest in the building fund? I have in mind the large city of Fat Shan, South China. The dear Chinese Christians of Sister Ledbetter's Mission gave so generously of their scanty earnings to buy a lot for the building of a mission that would accommodate a much larger number than the small hall they were in. They have their site, a very fine one in a desirable part of the city, and were hoping to build this winter, but can't do so without funds. China has such an immense population, and there are so few missionaries there to feed the multitudes with the Bread of Life ought we not to make an heroic effort to send to Sisters Ledbetter and Bailey, two devoted Christian women who are giving their lives for God and China, enough to build a hall and living apartments? The 'hard times' will soon be over and we shall be in glory. What a joy it will be to gaze on the treasures a little self-sacrificing down here has laid up for us over there. I am enclosing a check toward this fund."

What our sister has written of the two sisters in China could be written of every one of the missionaries mentioned above, and a host of others that we have not mentioned. The question is, shall we continue to say "Be filled" and yet continue to withhold from them the means by which they may be filled? Can we conscientiously do this?

IN MEMORIAM.

Just as the Evangel was about to go to press, a telegram was received conveying the news of the homegoing of Brother C. J. Hanson on Sunday afternoon, March 5th at the home of H. C. Everitt at Whistler, Ala. Brother C. J. Hanson received the Pentecostal baptism in the Holy Ghost in Alaska in the early days of the movement. His testimony and ministry were a means of helping many into the light. He has witnessed in many states of the Union and in January of 1918 went to the British West Indies for missionary work. His ministry was blessed of God, and when he was taken sick early in 1920, his co-workers were reluctant to see him return to the United States. He came home in July, 1920, since when he has been visiting his old friends and ministering the Word as opportunity has been given him. He gradually grew weaker, and finally went home to be with the Lord at the age of 69 years. Brother Hanson will not be soon forgotten by those to whom he has been a blessing.

Sister Hattie A Salyer writes from Egypt: "I desire to thank God for His blessing on the women's work and the Sunday School. We had 93 out last Sunday. Pray for us for we feel God is pushing us out into new work."

DISTRIBUTION OF FEBRUARY MISSIONARY CONTRIBUTIONS.

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

AFRICA.

E. E. Alger, Liberia	\$20.00
*Jesse A. Barney, Congo	80.00
*Ruth Bender, Liberia	50.00
E. M. Bendiksen & family, Congo ..	50.00
*Joseph K. Blakeney & family, Congo ..	329.00
*Blakeney (Faith Memorial Bldg. Fund)	724.80
*Florence Brisbin, Liberia	50.00
*Jennie W. Carlson, Sierra Leone ..	50.00
†C. W. Doney & wife, Egypt	40.00
*Doney for native worker	20.00
*Ruth Erickson, Liberia	31.85
*Jennie E. Farnsworth, Sudan	50.00
†Wm. H. Johnson & wife, Liberia ..	40.00
*Johnson for native worker	10.00
†E. O. Leeper & family, Sudan	50.00
*Margaret Peoples, Sudan	50.00
A. H. Post & wife, Egypt	40.00
Bernice D. Pottorff, Liberia	20.00
Hattie A. Salyer, Egypt	20.00
Ira G. Shakley, Sierra Leone	25.00
*J. Wilbur Taylor for Sudan	10.00
*Lillian Trasher, Orphanage Egypt ..	41.00
Mrs. A. E. Turney & Hannah James ..	40.00
*Harry M. Wright & wife, Sudan ..	80.00
*Sudan building fund	55.00

CHINA.

*Carrie Anderson	25.00
*L. M. Anglin for Orphanage	3.50
Blanche R. Appleby	20.00
†Myrtle Bailey	20.00
*Bailey & Ledbetter Bldg. Fund ..	20.00
*Fred Baltau & family	175.00
Percy Bristow & family	30.00
*Ada R. Buchwalter	20.00
*Mrs. S. Anna Bush	10.00
Harvey Chenoweth & family	50.00
Mrs Ruth D. Cook	20.00
Lloyd G. Creamer & work	40.00
Emma E. Daab	20.00
*E. N. Davis & wife	42.08
Alice E. Evans	25.00
*Abraham Feng \$15, David Feng \$15 ..	30.00
Clinton E. Finch & wife	40.00
Ella Finch	20.00
Edna Francisco	20.00
*Esther M. Hanson	10.00
†H. E. Hansen & work	40.00
†Hansen (famine relief)	1.50
†Thos. Hindle & family	60.00
R. S. Jamieson & wife	40.00
†Geo. M. Kelley & work	40.00
*Kelley for Miss Leonard's work ..	23.00
*Kelley for native worker	12.00
Grace Kenning	20.00
†F. Harland Lawler & family	50.00
Mattie Ledbetter	20.00
*Lavada R. Leonard (\$23 workers) ..	73.00
Willia B. Lowther for China	20.00
Herman J. Mader & family	60.00
Mrs. Lillian B. Marston	20.00
*Mae F. Mayo	80.00
*Bella Militscher	65.00
*Huldah Needham Motor Boat	35.00
†Mrs. Nettie D. Nichols & workers ..	42.00
†V. G. Plymire & family	40.00
Frank O. Schroder	20.00
*W. W. Simpson & Son	76.00
J. R. Spence	20.00
*Marie Stephany (\$26.00 for workers) ..	54.00
*Letta Teuber	25.00
Ethel V. Webb	20.00
*W. R. Williamson & wife	7.00
Mrs. Clara Jaycock Wyns	20.00
Anna Ziese	20.00

INDIA.

Paul Andreason & wife	25.00
*Andreason for Schools in India ..	42.12
*Almyra Aston	25.00
Olga Jean Aston	20.00
Christian Beckdahl & wife	40.00
*A. A. Blakeney	25.00
Katie P. Builder	20.00
*Mary W. Chapman's workers	25.00
*Chapra Rebuilding Fund	5.00
Susan R. Chester	25.00
W. H. Clifford & family	60.00
†Robert F. Cook & family	40.00
*Herbert H. Cox & work	320.00
*Sara Cox	140.50
†Bartholomew Dean	25.00

†Mrs. Lillian Denney (\$3 Bible woman)	25.00
*Denney Building Fund	25.00
†Susan C. Easton (\$10 native worker) ..	30.00
†Bessie V. Gager (5 Naomi)	25.00
Frances S. Harris	20.00
†L. M. Jacobs	20.00
†Ethel M. King	20.00
*Jennie E. Kirkland & work	30.65
Alex Lindsay & family	60.00
Christina McLeod	20.00
*Dick S. Mahaffey & wife	200.00
*Fred Merian & wife	80.00
J. J. Mueller & wife	40.00
†Frank Nicodem & wife	40.00
*W. K. Norton & workers	123.50
W. K. Norton for Cook girls ..	25.00
*Mattie Personous	35.00
†Lydia Rediger	25.00
Ruth Riggs	20.00
*Violetta Schoonmaker & family ..	125.00
†Thomas Stoddart	20.00
Joseph Sugar & family	50.00
†Niels P. Thomsen & wife	45.00

JAPAN.

†C. F. Juergensen & family	50.00
*Marie Juergensen	20.00
John W. Juergensen & family ..	50.00
*John W. Juergensen native worker ..	15.00
Dorothy M. Mills	20.00
B. S. Moore's work	40.00
*Mae Straub (\$50 for March)	100.00
Mrs. Mary Taylor & family	40.00
*Jessie Wengler	45.00

MISCELLANEOUS.

†Tommy L. Anderson & family, Bolivia ..	70.00
H. C. Ball for workers in Mexico ..	94.00
*Forrest G. Barker & family, Peru ..	73.91
Geo. E. Blaisdell & wife, Mexico ..	50.00
†A. Eliz. Brown & work, Jerusalem ..	30.00
†Paul Cragin and family, Peru	47.50
Antonio Delarre, Mexico	30.00
*L. Vere Elliott, Nevada	9.00
†Fermin Escarcega, Jr. & wife, Mexico ..	40.00
Solomon Feliciano's family Porto Rico ..	40.00
†Frank Finkenbinder & wife, Porto Rico ..	50.00
*Ellis L. Griest & family, Venezuela ..	100.00
Pearl Hewitt, Hawaii	25.00
C. A. Hines, Central America	25.00
*Mrs. Flora Hogan, Peru	27.50
Mrs. Lena Smith Howe & family, Porto Rico ..	40.00
J. R. Hurlburt & wife, Bolivia	40.00
J. R. Jamieson & workers	170.00
H. May Kely & mother	25.00
*J. L. Lugo & family, Porto Rico ..	50.00
R. S. McBride & family, Argentina ..	60.00
*Yumna G. Mallick, Syria	100.00
Chas. C. Personous & family, Alaska ..	40.00
Porto Rican work & workers	183.83
*Misses Siemens & Pemberton, V. Is. ..	50.00
*Niels C. Sorensen	25.00
Niels C. Sorensen's work, Argentina ..	25.00
*Fannie M. Van Dyke, Venezuela ..	40.00
*J. E. Varonaeff & family, Russian famine Relief	72.00
*Armenian Relief	5.00
*Chicago Missionary Rest Home ..	13.50
†Matron Missionary Rest Home ..	5.00
*Mission Station Building Fund ..	8.00
*Special Return Fares Fund	45.00
*Home Missionary Fund	65.25

MEXICAN MISSIONS ALONG THE BORDER.

R. F. Baker & family, Texas	50.00
H. C. Ball & wife, Texas	50.00
La Luz Apostolica (Spanish newspaper) ..	25.00
Mexican workers on border	99.70
Alice E. Luce, Calif.	20.00
Dr. Florence Murcutt, Calif.	20.00
Francisco Olazabal & family, Texas	70.00
*Olazabal Building Fund	22.00

All offerings designated for missionaries who are not members of the General Council have been placed in one fund and distributed as designated. These offerings were for the following: Emma Axelsen \$1; Gerard Bailly \$20; Mattie Brann \$25; Frank L. Boothby \$10; Anja Dean Cole \$20; John S. Fyhr \$9; Adah Gollan \$30; Jas. Harvey \$75; 22; John D. James \$16.75; C. W. Longstreth \$65.50; Amanda Rediger \$25; Anna Sanders \$25; M. Alice Tennant \$25; Ada M. Winger \$25; the total amounting to ...\$372.47

Offering received in February to be disbursed during months of March and April

March	\$160.00
April	5.00
Error in October Distribution ..	5.00

Total amount disbursed for February	\$8,721.77
Less amount borrowed from March funds	500.00
February balance	\$8,221.77

CAMBRIDGE PRESS BIBLES

LUKE 21, 22

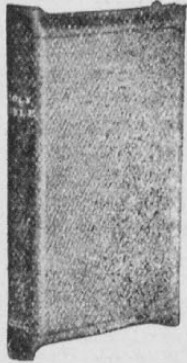
*The last passover.** Ro. 5. 3.
Jas. 1. 3.† ver. 1, 2.
Mt. 26. 2-5.
Mt. 14. 1, 2.

CHAPTER 22

NOW is the feast of unleavened bread
draw nigh, which is called the Pass-
over.

Specimen of type.

These Bibles are printed on the best India paper, and as they are only 4 1/4 x 6 1/4 inches in size, and less than an inch thick,



they will fit the pocket easily. The paper is so thin that the Bibles weigh less than 1 lb.; a good Bible for a preacher. They contain maps and a number of beautiful illustrations in colors. These Bibles contain full references and were printed at the Cambridge University Press.

P. B. 5A. French Morocco binding, divinity circuit, red under gold

Special Price \$3.50.



1212 Handy Sized Bible—Size 5x7 1/4 inches. Nonpareil Self-Pronouncing Type, contains 31 full-page half-tone pictures, Bible helps, 4,000 Questions and Answers, 12 colored maps, genuine leather, Morocco grain, divinity circuit, headbands and marker, round corners, red under gold.

\$3.10

1252 Handy Sized Bible—Size 5x7 1/4. Nonpareil Self-Pronouncing type, contains 31 full-page half-tone pictures, Bible helps, 4,000 Questions and Answers, 12 colored maps, genuine leatheroid, guaranteed to out-wear two ordinary leather bindings, divinity circuit, headbands and marker, round corners, red under gold.

\$2.65

1300 1/2 Handy Sized Bible—Size 3 1/2 x 5 1/2. Minion Type, Morocco grain leatheroid, a cover that looks and wears well, divinity circuit, round corners, red under gold. Publisher's Price \$2.25; Our Price \$1.75

1140 Pocket Bible—Size 3 1/4 x 5 1/2. Ruby Type, no references, Morocco grain leatheroid, a splendid wearing cover, divinity circuit, round corners, red edges; Publisher's Price \$1.60; Our Price \$1.25

3257K Ideal Pocket Bible—India Paper Edition, Minion Type, 25 outline Maps and 12 colored Maps, size 4 1/4 x 6 1/4 inches, Genuine Leather, small Morocco grain, divinity circuit, silk sewed, round corners, red under gold. Publisher's Price \$4.25; Our Price \$3.15

THE NEW YEAR IN SYRIA.

It was only the last Thursday night of the old year when I announced a watch-night service. The first of its kind in Lebanon. By Saturday night 12 young men and 8 young women gathered to watch the New Year in, and God was with us. It was cold and stormy outside, older folks did not come. The Word was read at different times during the evening, accompanied by prayer, praise and waiting on the Lord. Ere the old year closed, five young women had testified to the goodness of the Lord in leading and helping them through hard places. Three surrendered to Jesus. (Knew of the third one later.) While praying with one of them (a young woman), she said, "I don't know how to get saved. I am so fond of dress and the world." But it did not take her long to decide for the Saviour.

Also a man received healing in his body that night. He came to meeting suffering intensely from an old stomach trouble. Was all doubled up with pain when I called him forward for prayer. While praying the Lord touched him. He was so happy that in the space of an hour he testified twice to the fact of God healing him.

The first week of the New Year was spent in daily services, which the Lord blessed for His glory. I am sending you these few lines that you may rejoice with me, and be encouraged in the Lord. Your co-operation in prayer and every other way is not in vain. Hallelujah!

There is a certain class of rough young men in Shwifat in whom I am interested, and have a special prayer meeting for them Sunday nights. A young Mohammedan started coming to meetings, full of self-conceit and prejudice. Recently he testified as follows: "I know there is great power and influence in this book. (Bible in hand.) I know it by experience, for I used to be an awful character, and was once dismissed from school on this account. I am very glad the Lord led me to these meetings, and showed me the truth as it is in Christ Jesus, pray for me."

This young man comes from a wealthy family, and is being persecuted at home. Do pray for him, and for all others who come within the hearing of the Gospel of Christ. Also pray that this blessed news may reach those that are still in darkness. I am sure the Lord has many souls in this place, and am looking to the time when "Lebanon shall be turned into a fruitful field."

His coming draweth nigh.—Y. G. Malick, Shwifat, Lebanon, Beyrout, Syria.

John E. Spence writes from China: "I am writing this at our station Wang Kong. We left Canton two weeks ago for Sz Ool for the Christmas exercises and God blessed our visit there. All too soon our time was up and we came on to Wang Kong expecting to return to Canton last Monday, but God overruled and has given us a revival here. This station was opened nine years ago but never in all that time has the opportunity been so good. The mission was crowded at every service and the Spirit is convincing men of sin. Men come to us all through the day asking the way of salvation, stating that their hearts are open. Praise God, God has not forgotten the many prayers and tears. Many names have been handed in of those who desire to accept the Gospel. We expect to have some special meetings with them alone after which in due time will hold a baptismal service when those who are eligible will be immersed. We are both well and enjoying the blessing of the Lord."

Brother Joseph Sugar and family announce their safe arrival at Nawabganj, India. Brother Sugar writes: "We were greeted by about fifty Indians at the station as the train pulled in, and they had banners flying and they were singing Gospel songs. It touched our hearts so that we could not help but shed some tears of joy. Tomorrow we expect to begin to study the new language. We covet your prayers that the Lord will be our helper in all our undertaking for Him and for the glory of His name."

HOW THE BUILDING IS PROGRESSING.

Sister Mattie Ledbetter writes from South China, "I am sure you would like to know how we are getting along with the Building. We are not building yet. We had hoped to build this past Fall (we can only build in the Fall and Winter) but not enough funds came in. We needed \$1,500 to begin with at least. We only had something over \$600 so must wait until next Fall. Prices of labor and material are advancing so it will take more than formerly. It will take about \$5,000 Mex. to complete the work. If we can get this amount in by September we can complete the building quickly. Some of you know already how badly we need it. So we trust this little note will remind you to help us until the building is finished. Pray in faith and the work will be done."

TO REPRESENT LIBERIA.

Brother E. D. Personeus will not be permitted to return to Liberia for some time to come on account of the health of himself and wife, but our Brother intends to work for Liberia just the same. He writes that he has a series of stereopticon views of the work in Liberia and will be glad to show them wherever assemblies desire it. Those interested can write Bro. Personeus at 1278 Broadbridge Ave., Stratford, Conn.

Sister Timrud writes from India, "Thanks so much for money sent for fares. God is wonderfully undertaking. I believe Mr. Timrud will be strong enough for the journey. The Lord willing we sail from Bombay the 16th of February. I do render unto Him praise for all He has done for us. He has never failed. Pray for us as we journey. Our home address will be K. A. Timrud, 634 51st St., Brooklyn, N. Y."

Brother H. C. Ball writes from the Mexican border: "The offering this month surely came as a blessing, for I have never seen as hard a time in this part of the country as we have had this winter. Many have had to be helped, but I hope now that Spring is here things will change. The Mexican work seems to be going ahead nicely everywhere. We are getting ready to open a mission in Kenedy and Seguin where we have several Pentecostal Mexican families who are begging us for a worker."

Brother Martin Kvamme sailed from Seattle for Peking, China on February 10th. He was accompanied by his family and Miss Ruth Johnson, daughter of B. M. Johnson of Chicago. The Assembly at Tacoma united with the Scandinavian Assembly in giving the party a hearty endorsement and "Godspeed." Thirty saints went to the dock at Seattle to bid a last farewell. May this brother's coming to Peking prove to be a great blessing to the work there.

Geo. E. Blaisdell writes from Sonora, Mexico, "God is giving victory in healing, saving and baptizing; praise His name. My wife has been to Montezuma, Cumpas, Nacoari and Pilares and writes of splendid services. The work is prospering under the mighty hand of God. The work here at Agua Prieta is the best I have seen this side of the line."

Ellis L. Griest writes from Venezuela: "I have just returned from a two weeks visit with Brother Mender at Barquisimeto. The fire of God is burning there and he has a goodly number of soundly converted people seeking the Lord earnestly. They are now finishing the Chapel that will hold about two hundred and fifty, which they will dedicate with special services sometime in February."

SCHOOL TEACHERS, NOTICE!

A teacher holding 1st, or 2nd, grade certificate, baptized in the Holy Spirit, is wanted for the San Antonio, Texas Mexican Mission school to teach Mexican beginners in English. One preferred who contemplates future missionary work, and who would like to study the Spanish language. For further particulars write, H. C. Ball, Missionary, 1811 Durango St., San Antonio, Texas.

A REST HOME NEEDED FOR PORTO RICO.

Bro. J. L. Lugo writes from Porto Rico: "Our conference was over on February 3rd and, bless God, it had the blessing of God upon it. Incorporation papers are already in the office of the Secretary of Porto Rico, and no doubt, everything is all right. The church was named 'The Pentecostal Church of God, in affiliation with the General Council of the Assemblies of God in the U. S. A.'"

"A new work has been started here in Bayamon and God is working in a glorious way. More than thirty have given their hearts to the Lord in less than twenty days. Last night I preached and seven came to the altar seeking salvation. Brother Aguedo Collazo is in charge of the work. He has been working hard ever since he came into the Pentecostal work and is willing to lay his life down for the Lord. He is very weak. Nothing could protect the lives of all us missionaries and native workers more than a missionary rest home. I believe that if the saints in the homeland are willing to do something for this work in Porto Rico, a rest home should be the first thing. I do not believe that there is one of us but what needs a rest. Please hold us up before the Throne that we may be able to go right ahead and do all we can for Him. D. V. I will visit all the Assemblies on this trip."

Editorial note: When Brother Ball visited Porto Rico, he was struck by the need of a Missionary Rest Home, high in the mountains, where the workers could retire for a rest and recuperation instead of coming to the United States. The missionaries in Porto Rico would gladly stay in Porto Rico, when they are tired and worn out, if some such a home could be provided for them. \$2,000.00 would in all probability purchase such a home, and this would save much money in transportation and much time lost in traveling. Here is an opportunity for someone to do something for God.

GREAT SUFFERING IN RUSSIA.

Bro. J. E. Varonaeff has written us of the great suffering in Russia. He writes, "One week ago the American Relief Administration arrived to help the hungry people. Their office in America is 42 Broadway, N. Y. If you can please send me for my family by this administration some flour, tea, sugar, cocoa, canned milk, soap and clothes. We are in great need of these things. Prices in Odessa are very high. The people are dying of hunger every day. You can not see such a picture in America. I think if the prophet Jeremiah were living in Russia he would write the Second Book of Lamentations. Please pray for Russia! Pray for me too!"

Mrs. C. F. Joiner of Silvertown, Texas writes, "We are about 9 miles from Silvertown and 20 miles from a R. R. town. There are three good school houses in a radius of 8 miles, all good places. We want God to send a preacher who will stay until there is victory and He says go."

The following notices are inserted at the rate of one cent per word. A limited number only can be received.

Any one knowing the whereabouts of Mrs. Lula Dougherty, wife of Tom Dougherty (who has 2 sons, Joe and Aden) last heard of in Texas or Okla., please write to Mrs. Chas. Smith, 709 Highland Ave., Alton, Ill.

Any one knowing the whereabouts of Mrs. Kate Buckheart please notify her brother, Mr. Jim Lawson, Dow, Okla. The last time she was heard from she was in Pueblo, Colo. 18 March 13.

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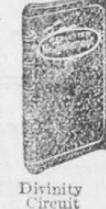
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-:- Reports From the Field. -:-

ABERDEEN, MISS.—I am here in meeting with Bro. T. C. Anderson. God is blessing; 4 saved yesterday afternoon.—W. J. Higgins.

MASSILLON, OHIO.—C. S. Berg of Dalton, O., was with us at our meeting here, last evening. We had 15 present; 1 received the Baptism according to Acts 2:4, and several are seeking.—David D. Lewis.

LEAVENWORTH, WASH.—Praise God, we can report victory in the name of our Lord. Souls are being saved and baptized in the Holy Ghost according to Acts 2:4.—M. McPhee and wife.

ILLMO, MO.—We are now in meeting again at Illmo. Have large crowds; 4 have been saved and 1 of them has received the Holy Ghost. Brother Dunn is doing most of the preaching. Bro. Thos. Schrieber is here also.—Wm. N. Lawrence.

KEWANEE, ILL.—We are so glad to tell you we see signs of the Holy Spirit working here. People that have not prayed before are praying. Meetings in homes all over the town. Pray for this place that God may have a Pentecostal work here that will stand till Jesus comes.—J. H. Bowen.

WEST TULSA, OKLA.—I am having a wonderful meeting in this place. Many people getting saved and baptized with the Holy Ghost; sick are being healed. The mission will not hold the people. Altar full every night; looking for wonderful things from heaven. Bro. James is their pastor.—W. H. Whelchel.

ROCHESTER, N. Y.—We are having good meetings at our home and other houses. Since the McPherson revival many testify of permanent healings during the campaign and since the campaign 25 or 30 have received the blessed infilling and many have been saved—3 last Thursday night. Our average attendance is about 80; highest 200—Praise the Lord!—Albert Hartman.

CHETOPA, KANS.—The Lord has been pouring out His blessing here in a very precious way. Have just closed a revival with good results. Five precious souls were baptized with the Holy Spirit and a larger number were converted; 17 names were added to the membership roll the last night of the revival. The saints are encouraged to press on in the work of the Lord.—Kate Utiger.

WILLOW SPRINGS, MO.—The revival which began here Jan. 24, is progressing nicely. Bro. W. G. Workman is the Evangelist. Good attendance and interest; 10 saved; 1 baptized in the Holy Spirit, with 10 adults at the altar last eve tarrying for the Baptism. Prejudice is melting and deep conviction rapidly taking its place. People are being stirred by hearing the Word of God and the testimonies of the saints.—Homer G. Wilson.

PATTONSBURG, MO.—Just closed a 6 weeks meeting at Pattonsburg at Bro. O. L. Watkin's assembly. A number of souls saved and others renewed in a wonderful way. A good saints' meeting last Mon. night. Bro. Shepherd was with us at Pattonsburg and will pastor there awhile. Came to Pennville where Bro. Gus Nigh was in a good meeting. The Lord reopened the building for us; 3 at altar last night; 4 at altar last week and 2 got saved; a good revival spirit. May go on north when Bro. Nigh comes back to take charge. Stopped at Melbourne where we found a good lively crowd in care of Leonard Ellis. Also stopped at Trenton where a faithful few are holding on and putting up a good fight in the name of Him who never lost a battle. Praise His name. Pray for us.—J. Willis Rilea and daughter Alice.

COMMERCE, OKLA.—We have just closed a short battle here; Brother J. S. Eaton of Crane, Mo., and myself; good results; several saved; God blessed in giving out the Word.—C. R. Roberts, Rabit, Okla. 18 Mar. 13.

CHINNVILLE, KY.—We are having a good meeting here; 28 received the Baptism and the altar still full. We do not know to where it will run, but are expecting still greater things from the Lord. Pray for us.—Bro. Jacob Miller.

ADELAIDE, SOUTH AUSTRALIA.—We are a small company but having some very blessed times and we look forward for great things. Have just had word that Brother Smith Wigglesworth leaves tomorrow for Australia. The Lord make him a blessing. Pray for us that God may be glorified in much fruit.—T. J. Ames.

ELSAH, ILL.—A teacher here is reading to her school from the "Pentecostal Boys and Girls." In this way more are getting to hear than in the Sunday School, for God is truly working a change in many of the children. We have begun the prayer and Bible study in our home as the Sisters thought it best now and God is surely stirring up and making much alive and hungry those who come. One testified she had been "saved over again," and one dear woman was wonderfully saved. Another inquired how to "know" and she was saved. So we ask your fervent prayers. Men about us who never pray are intensely interested in the literature we give them and even give it to others. Several women have been healed.—Ruth Sands.

SAN ANTONIO, TEXAS.—Praise the Lord for wonderful victory in this place. We have only had the mission open on S. Alamo St., for about two months and the Lord has been blessing every service since it has opened. Sinners saved in almost every service and sick are being healed. "The blind see, the lame walk, the deaf hear and the poor have the Gospel preached to them." To date 21 have received the Baptism according to the old pattern Acts 2:4. The Lord used Bro. T. J. Craighton to give out the Word while he was with us; also blessed the work of Sister Fanning while here. We are expecting greater things of the Lord in the future than in the past. Are planning to build a Pentecostal Church here when the Lord begins to work that way. Our mission is now located at 407 So. Alamo St. Any Council minister passing will be welcome to visit us. We ask the prayers of all praying people that the Lord will continue to bless.—Pastor W. H. Law.

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SAVANNA, OKLA.—We have just closed a revival here and God wonderfully worked; 18 saved and 15 received the Holy Ghost according to Acts 2:4; some wonderful healings done by the Lord. Bro. Bruce David did the preaching and set the assembly in order here with 36 names on the roster roll. This is a new field and we ask the saints to pray that God will keep on blessing.—S. N. Jordan.

MAWER, SASK., CANADA.—We opened here Aug., 1921. God stood by and gave us the victory from the beginning of our meetings and today we have an Assembly of about 30 souls. Some have received their Baptism as in Acts 2:4; others are hungry for more and seeking His fullness. We have a nice mission hall, furnished and no debt, praise God! We are expecting great things of God in the near future. Yours for souls.—C. Fred Willis, Evang.

NINNEKAH, OKLA.—The Lord's blessings have been wonderful with us in the last 2 weeks of meetings held at Ninnekah. Somewhere about 12 prayed through in the old time way, and about 8 were filled with the Holy Ghost. We are preparing to have a Bible School beginning May 21. Bro. R. E. Fitzgerald of Russellville, Ark., will conduct it at Ninnekah, Okla. We wish all preachers in the west part of the State to be on hand.—Pastor Oscar Jones and wife.

CRANE, MO.—A Bible Convention was held here beginning Jan. 6, and lasting ten days. Bro. J. H. Law, our District Chairman, gave the Bible lessons and Bro. J. T. Wilson had charge of the evangelistic part of the services. The Bible lessons were appreciated by all, and I am sure we were strengthened through them. God blessed Bro. Wilson in bringing forth the evangelistic messages. Although only one received the Baptism, we are looking for and expecting a great ingathering of souls in the near future from the seed sown.—Pastor W. M. Stevens.

DENVER, COLO.—The work in Denver is progressing. God is blessing. There have been over twenty saved the first 15 days of this month (Feb.) and four received the mighty Baptism of the Holy Ghost last week.

Our hall is entirely too small to accommodate the crowds that want to hear about the blessed "latter rain" outpouring. So plans are complete for the enlarging of our hall. Any Council brethren passing through Denver, will receive a hearty welcome. We have services every night (except Monday).—W. H. Boyles, pastor.

DALLAS, TEXAS.—We wish to sound a note of praise for the way the Lord is meeting with us in the South Dallas Mission. We have about 20 or 30 baptized saints and several who are saved that worship with us. Some are getting to the Lord for salvation and some getting the Baptism of the Holy Spirit. We are glad to say we are in fellowship with the General Council and any brethren passing through the city who are in fellowship with the Council will be welcome with us.—Pastor R. W. Griffin, 2121 Wall St., Dallas, Texas.

BLOSSOM, TEXAS.—I have just closed a 16 nights meeting at Downing, 9 miles southwest of Clarksville, Tex. Some reclaimed, about 20 professions. The building was packed every night. All standing room was taken before the services began. Bro. W. M. Moore, my co-worker, did excellent work in his conducting the song and

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PRAYER REQUESTS.

Returning to give thanks:—A sister writes: "I wish to thank you again for every prayer that was offered last December for my son. He was restored and made well through prayer to God. At one time he made a covenant with God to give his life to Him as a worker. Please pray that he may keep this promise."

A Sister writes, "The Lord has touched my eyes with healing but I can not yet read fine or pale print. Sometimes find it difficult to read my Bible. Still pray for this."

Pray for:—J. E. S. about to relocate in his pastoral duties and desiring to be led of God as to where to go.—Cousin of R. S. living near Rimbly, Alberta, Can. Was instantaneously healed and is desiring the baptism and salvation of her family.—An unemployed man to find work; and that their home may be spared to them.—God to provide the money and incline the hearts to pay off all owing Sister C. W.—A Sister to sell home in order to get where she may attend church.—Two children now in a Catholic Orphanage; that they be put with an aunt to be raised to the glory of God.—The restoration to her family of a wife; persuaded by kinfolk to leave husband and children because they do not believe the Pentecostal teaching.—A Sister whose husband went to take 2 strange men on a hunting trip and has never returned, though his truck was found no trace of the 2 hunters.—Sister H. M. C. frail in body but desires to be shown the way to make her own living.—A buyer for home of Mrs. S. R.—Bro. S. about to change his pastorate.—A Sister passing through a testing of faith.—Me, that I may stay humble and be used in God's service.—A husband and son to get work and the family to be guided in relocating.—Mrs. M. T. to be taken through her time of testing.—A Sister whom God seems to be calling to labor for Him asks that she may receive of His wisdom, strength and guidance.—A 70 year old brother C. J. H. who is growing so feeble he must keep his bed part of the time; that the will of our Lord be done.—M. B. and H. E. McG. for increase of faith.—A very needy family in God.—That a mother may consecrate all to God and let His will be done.—A son and his family; that God's will may be done at any cost.—A. L. R. and family.—Definite answers to prayers of C. J. B.—L. T. B. & work in South Africa.

Pray for the Salvation of the following:—Friends of Mrs. D. and a young man.—A husband who has backslidden.—Family of Mrs. M. D. P. and to understand the truth of Pentecost.—A son of Mrs. W. S.—A husband 52 years old and four children.—A soul in Clarksville. Also healing.—T. N., Denver, Colo.—A wicked father.—A justified husband still using tobacco; that the money now spent may be used to God's glory.—A drinking husband past 58 and the lost family.—A daughter living in adultery.—A prodigal boy.—A son, wife and their family.—A wife to be brought from Romanism into Pentecostal faith.—A husband and wife.—A backslidden daughter. Her healing and the salvation of her husband.—The son of Mr. and Mrs. A. M. and his healing. Was gassed in France.—My unsaved brother who disappeared over 20 years ago. That he may be found and saved.—An unsaved half-brother and 7 nieces.—Five unsaved cousins; one an infidel.—Five unsaved nephews.—A Catholic wife of my unsaved nephew.—A sister and a friend.—Mrs. H. and healing of cancer; is a poor woman with a large family.—Mrs. P. and healing of a milk-leg.

Pray God may save souls, baptize believers, and anoint workers in:—Heavener, Okla., and for the healing campaign on there now.—E. A. B. and workers at Madrid, Ohio, laboring in a mining camp.—Hohenwald, Tenn.—Beaconsfield, Iowa.—J. H. F. to do the whole will of God in these perilous times.—Paducah, Tex.—Dinuba, Cal.—Ablene, Tex.—Kewanee, Ill.—Indianola, Okla.—Pawhuska, Okla.—Hixon Hill Assembly, Ark.—Calgary, Alta, Can. A special campaign on.—Cross Roads, Peddie District, South Africa.—Holt, Fla.; Mrs. T. J. R. and band.

Pray for the healing of:—A family of la grippe, colds and chills.—Mrs. D. and family.—A Sister, 10 months in bed; also her daughter.—A sister in Waldeck, Sask., Can. She is deaf and is gradually getting worse.—A consumptive father.—A mother with weak eyes.—A Sister of pleurisy or consumption and many other bodily ailments.—D. C. H. of back trouble so he goes bent all the time.—Daughter, F. W., of nervousness.—Daughter feeble-minded from sickness and possessed of demon spirit A Brother 78, and an invalid from paralysis.—Mother of J. A. C.—A Sister suffering

from effects of a fall.—Son-in-law, a cigarette smoker.—Husband who chews and smokes.—My brother and that he may be baptized in the Holy Spirit. Mrs. C. P.—Two families of itch and a father of lung trouble.—P. J. of gastritis and stomach trouble.—A Brother in Denver of deafness, catarrh and rheumatism.—A Brother in De Witt Mo., of grave injuries sustained from a fall.—A very sick mother.—Eyes of M. E. W., Brunswick, Mo.—A sprained foot and other ailments of E. H.—A husband and that he may be baptized in the Holy Spirit.—J. M. K. generally and to be kept in God's will.—Sister C. T. that she may do more for the Lord.—My niece, can not open a paralyzed eye.—A wife with cancer at Harrisburg, Pa.—A husband at Fort Worth, Texas having cancer.—C. J. B. of 2 tumorous growths in body.—Mrs. T. A. H.—Son of E. S. and wife. Has been partially restored but not completely; hearing and voice.—The husband of C. E. McC.; effects of flu 2 years ago.—Brother of A. B. very critically ill but believes God will undertake.—Daughter of R. J. D. of cancer in mouth. Every thing gone to pay hospital bills and no good done yet.

Pray God may take these deeper into Himself:—Hampton, Ark., and the community at large.—A husband, for deepening of faith to trust along temporal lines.—Bro. and Sis. I. L. G. to be perfected in His love and ready to meet Him in peace at any time.—Bro. J. E. H. who is recovering from a sickness. He desires not to miss the lesson God would teach by this affliction and to lay hold on His faithfulness.—Mr. and Mrs. A. J. P. that they may be used to win souls to Jesus and kept humble for His glory.—G. D. W. having heaviest trials of 9 years Christian experience.—Assembly at Grand River, Ohio.—W. Y. H. and daughter.

Pray the following may receive the Baptism in the Holy Spirit:—S. E. D., Shirley, Mont.—Bro. F. and Sis. K. K. of Somers, Wisc.—Mrs. S. R., Milwaukee, Wisc.—Mrs. R. J. A. and salvation of her husband.—Mrs. Albert M. and husband. C. J. B.—The wife of a Baptist minister request prayer for her husband now seeking and that they may clearly understand as God is leading them out just what His will is for them. Sherwood.—For a brother who, with open eyes is stepping "without the camp."

OPEN FOR CALLS.

Having resigned the pastorate of 'Glad Tidings Assembly' Chicago, I am open for calls, either Evangelistic or Pastoral. My address will be 5913 White Ave., Cleveland, Ohio. Until further notice. J. R. Evans.

Any assembly in Oklahoma or elsewhere, needing help as an evangelist or pastor write Evangelist C. O. Briggs, Box 837, Sand Springs, Okla. Have credentials and up to date certificate of fellowship with the General Council.

Evangelist J. D. Courtney and wife, Kinston, Ala.

Paul H. Radke, Box 595, Sour Lake, Tex.

CONTRIBUTIONS FOR HOME AND FOREIGN MISSIONS.

From Feb. 16 to Feb. 23, inclusive.

(This does not include offerings for expenses of Foreign Missions Department.) \$675.80: From friends through A. A. Blakeley, Poughkeepsie, N. Y.
\$385.65: Pent'l Church, Cleveland, Ohio.
\$319.69: Assembly, Detroit, Mich.
\$200.00: Mrs. A. M. E., San Diego, Calif.
\$164.00: So. Calif. Bible School, Los Angeles, Calif.
\$125.00: D. C. of W. Va. & Md.
\$115.16: Assembly, Springfield, Mo.
\$107.50: Christian Assembly, Cincinnati, O.
\$103.60: Assembly, Denver, Colo.
\$100.00: Lighthouse Assembly, Brooklyn, N. Y.; W. L. C., Peckville, Pa.; Assembly, Dayton, Ohio; Bethel Church, Fresno, Calif.
\$87.08: Assembly, Dayton, Ohio.
\$85.00: Assembly, Tacoma, Wash.
\$80.00: R. C. S. & family, Williston, N. Dak.
\$75.00: Glad Tidings Tabernacle, New York, N. Y.
\$68.30: Gospel Tabernacle Church (Pent.), Youngstown, Ohio.
\$60.00: Christian Assembly, Zion City, Ill.
\$50.00: L. L. & wife, Caywood, N. Y.
\$45.00: Mrs. A. B., St. Louis, Mo.
\$36.00: Mrs. G. N. B., Los Angeles, Calif.
\$35.65: Assembly, Duluth, Minn.
\$34.13: Upper Room Mission, San Jose, Calif.
\$33.50: Assembly, Alton, Ill.
\$30.00: Assembly, Protection, N. Y.; A. F., Kingsville, Texas; Assembly, Findlay, Ohio; Pent'l Church, Akron, Ohio; J. W. W., Dayton, Ohio.
\$29.17: 4th & Grand S. S., Dallas, Texas.
\$26.00: J. G., Calgary, Alta., Canada.
\$25.00: Pent'l Mission, Freeland, Pa.; Glad Tidings Tabernacle, New York, N. Y.;

Mrs. E. S. B., Atlantic City, N. J.; Mr. & Mrs. H. C. H., Earle, Ark.; Mrs. R. N. A., Mamaroneck, N. Y.; Assembly, Huntington Station, N. Y.; North Side S. S., Wichita Falls, Texas.
\$23.00: W. E. L., Minot, N. Dak.
\$22.00: Oak Cliff Pent'l Church, Dallas, Texas.
\$20.00: M. H., Chicago, Ill.; A. L. & brother, Los Gatos, Calif.; C. O., Sister Bay, Wis.; C. L. F. & wife, San Diego, Calif.; Assembly, Lancaster, Pa.
\$19.08: Collinsville S. S., Owasso, Okla.
\$15.00: L. R. Y., Los Angeles; N. C., Larned, Kans.; S. S., Winton, Calif.; D. M. C., Denver, Colo.; C. A. M., Olympia, Wash.
\$14.00: C. E. J., Caruthersville, Mo.
\$12.85: Assembly, Brookfield, Mo.
\$11.85: Assembly, Kansas City, Kans.
\$11.00: Mrs. C. J. M., Oakland, Calif.; O. B. H., Macksburg, Iowa; R. L. & wife, Gazadero, Calif.
\$10.80: A. R. R., Blackey, Ky.
\$10.50: Assembly of God S. S., Wichita Falls, Texas.
\$10.00: Mrs. O. B., Turlock, Calif.; J. E. H., Rochester, N. Y.; Assembly, Springfield, Ill.; H. P. C., Norwalk, Ohio; Assembly, Eagle Bend, Minn.; S. S., Cairo, Egypt; Mr. & Mrs. J. H. B., Kewanee, Ill.; Mrs. M. L. B., McComb, Miss.; L. C. R., Odem, Texas; A. A., Lynbrook, N. Y.; J. E. H., Rochester, N. Y.; M. E. S., Fitchburg, Mass.
\$9.50: Assembly, Galena, Kans.
\$9.00: M. B., Fort Worth, Texas; A. T. U., Great Bend, Kans.
\$8.50: Mehida Pent'l Assembly, Canaan Center, N. H.
\$8.00: J. B., Osgood, Ind.; Assembly, Thayer, Mo.; Assembly, Appleton City, Mo.
\$7.12: North Canaan S. S., N. H.
\$7.00: S. E. D., Shirley, Mont.
\$6.50: Mrs. B. W., Perry, Iowa.
\$6.20: Mrs. H. E., Holdrege, Nebr.
\$6.00: C. M. L., Deming, N. Mex.; M. E. D., Vinita, Okla.
\$5.40: Assembly, Chetopa, Kans.
\$5.15: J. B. C., Crichton, Ala.
\$5.00: J. E. H., Toledo, Ohio; H. W., Santa Rosa, Calif.; Mrs. R. D., Michigan City, Ind.; From Purdy, Mo.; M. C., Kingsville, Texas; Mrs. R. G., Calexico, Calif.; E. S., Minneapolis, Minn.; Assembly, Harvey, Iowa; K. A. S., Houston, Texas; C. S. T., Elizabeth, N. J.; Mrs. E. B., Cleveland, Ohio; Mrs. F. F., San Antonio, Texas; Assembly, Salt Lake City, Utah; Z. E. A., Eyesville, Ohio; Mrs. E. H. S., Petersburg, N. Y.; C. B., Manakin, Va.; Assembly, Windsor, Vt.; E. A. B., White Bear Lake, Minn.; Mr. & Mrs. P. S., Spokane, Wash.; Mrs. R. E. J., Central Park, N. Y.; H. C., Central Park, N. Y.; M. E. S., Dodgeville, Ohio; Mrs. F. B., Brooklyn, N. Y.; C. E. S., Mt. Vernon, Wash.; T. H. & M. E. F., Inglewood, Calif.; S. S. children, Jersey City, N. J.; Pent'l Assembly, Pittsburg, Kans.
\$4.50: Assembly, Electra, Texas.
\$4.00: Assembly, Milan, Tenn.; Pent'l Church of Christ, St. Louis, Mo.; Assembly, Smithville, Texas; Mrs. A. B., Birmingham, Ala.; R. S., Cement, Okla.
\$3.55: J. B. C., Crichton, Ala.
\$3.50: N. W., Okmulgee, Okla.
\$3.25: J. E. S., Warrior, Ala.
\$3.00: Assembly, Koshkonong, Mo.; J. F. P. & wife, Fredonia, Kans.; Bethel Assembly, Puxico, Mo.; L. E. F., Camden, N. J.; Mrs. L. W., Central Park, N. Y.; H. H., Huntington, Ind.
\$2.82: Mrs. A. C. C., Newcastle, Texas.
\$2.72: Children of Valley Road Mission, Boulder, Colo.
\$2.50: F. I. T., Elba, Ala.; R. L., Sedan, N. Mex.
\$2.45: J. S. F., Woodston, Kans.
\$2.02: S. S., Vera, Texas.
\$2.00: Mrs. M. G. & family, Huron, S. Dak.; W. H. B., Wellston, Okla.; F. & K. K., Somers, Wis.; Mrs. A. F., Ellison Bay, Wis.; G. L., El Cerrito, Cal.; M. E. W., Brunswick, Mo.; Mrs. I. E. T., Quinton, Okla.; A friend, Youngstown, Ohio; V. K., Marion, Ohio; E. S., Wood River, Ill.
\$1.80: Mrs. B. P., Pilot Point, Texas.
\$1.60: E. H., Chickasha, Okla.
\$1.00: Mrs. D. A. J., Badin, N. C.; T. H. F., Inglewood, Calif.; Mrs. A. G. W., Gertrude, Wash.; C. S. F., Humble, Texas; J. E. H., Houston, Texas; Mrs. R. G. W., Portage, Wash.; Mrs. D. A. J., Badin, N. C.; E. B. J., West Lebanon, N. H.; J. P., Hornbeck, La.; L. M. C., Hurlock, Md.; Mrs. H. G., Noonan, N. Dak.; Mrs. B. D. D., Valhalla, N. Y.; Mrs. D. M., Beaconsfield, Iowa; C. S. F., Humble, Texas; M. B., Marshville, N. C.
\$1.85: Sums less than \$1.00.

Total less \$675.99, amounts given direct to missionaries by assemblies \$3,794.75
Amount previously reported \$4,428.02
Total for month less \$1.00, amount placed in missionary fund through error \$8,221.77