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...Worship...

JESUS CHRIST is despised and rejected of men at this time, but God has highly exalted Him. In the realm where He is now, He is magnified. And God has sent forth His Spirit in the hearts of His people to magnify Him. Be linked to Him and let Him be linked to you. Give adoration to the Father, adoration to the Son, and to the Holy Spirit of God. God is pleased with the adoration of His Son. He is now worshiped by angels and archangels, where God has exalted and highly honored Him. And God will highly honor and exalt those who honor His Son.

The highest work of the Spirit is to honor the Son. And the highest work of the saint in this day is to honor Him.

To be concerned about your own spiritual welfare is good, but to be concerned about His honor and majesty is better.

Worship the Son of God. Worship the Son of man. Worship Him who was filled with the Father and who is now bone of our bone and flesh of our flesh. You cannot worship Him too much. You can break the costly box of ointment and anoint Him.

The fulness of the Spirit was not for yourself, but that you might worship Him—the occupation of heaven transferred to earth.

Wise men worshiped Him. And the wise men in their own conceit tried to kill Him. And it pleased the Father out of the mouths of babes and sucklings to ordain praise.

“Let everything that hath breath praise the Lord.” So much breath is filled with cursing that God wants His people to make up the lack. Praise to counteract blasphemy, to counteract every grumble. This privilege and honor God gives His people. God even calls on frost and snow and fire, which men despise, to praise Him. God wants praise from every particle of nature which He has created.

Praise Him who gave the Son.
Praise the Son who was willing to come.
Praise Him whom the Son sent forth.
Praise Father, Son, and Holy Ghost, now and forevermore. Amen.

LOOKING UNTO JESUS

Alice LeBrocq

"Look unto Me, and be ye saved, all the ends of the earth: for I am God, and there is none else" (Isa. 45:22).

According to the Word of God in Isa. 45:22, we are commanded to "look unto Him, and be saved."

It was through disobedience that sin came into the world. Satan tempted Eve through her sense of sight, and she looked upon the forbidden fruit. The eye is the door of the mind, and the mind is the door of the heart. God saw what havoc this act of looking away from Him had wrought so when He commanded Noah to build the Ark, He told him to make only one window, and that was heavenward.

When the children of Israel had sinned against God in the wilderness, God told Moses to make a brazen serpent and put it upon a pole. Then He told all who were bitten and dying to look upon it; and all who obeyed were healed. Faith and obedience go together. We all know that the brazen serpent was a type of Jesus, our sin-bearer. "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in Him should not perish, but have eternal life" (John 3:14, 15). He was the Lamb slain from the foundation of the world. When John the Baptist saw Jesus coming to him, he said, "Behold the Lamb of God that beareth away the sin of the world." He bore away the sin of the world and the consequences of sin—sickness, sorrow and death.

When King Jehoshaphat knew not what to do because of the great army coming against him, he said, "O our God, . . . we have no might . . . neither know we what to do: but our eyes are upon Thee." Then the word of the Lord came unto them saying, "Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of the Lord with you, . . . fear not, nor be dismayed; tomorrow go out against them: for the Lord will be with you." Jehoshaphat looked unto the Lord, believed and obeyed. The consequence was that the Lord slew their enemies.

Thus far we find that salvation, healing, guidance and victory come from "looking unto Jesus."

In Hebrews 11 it is recorded of the Old Testament "Faith Warriors" that they saw the promises afar off and were persuaded of them and embraced them, and confessed that they were strangers and pilgrims on the earth. Had they been mindful of that country from whence they came out, they might have had opportunity to have returned, but they were spiritually minded and went through victoriously, because they kept their eyes on the goal, Christ Jesus.

Remember Lot's wife. She was earthly minded, and after leaving Sodom she remembered what she had left behind, and looked back, and, looking, was turned into a pillar of salt. The Lord has said, "No man, having put his hand to the plough and looking back, is fit for the kingdom of God." Again, "If any man draw back, My soul shall have no pleasure in him."

"Let this mind be in you which was also in Christ Jesus," "who for the joy that was set before Him en-

ured the cross, despising the shame, and is set down at the right hand of the throne of God."

We are told that Moses endured as seeing Him who is invisible.

Paul had the mind of Christ and said, "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

When Peter saw Jesus coming to him walking on the water, he said to the Lord, "Bid me come unto Thee." And He bade him. While Peter kept his eyes on Jesus he, too, was able to walk on the water, but as soon as he looked away from Him he saw the waves and began to sink.

Jesus is the beginner and finisher of faith. As soon as we take our eyes away from Him our faith fails. Faith is our "shield." When the shield of faith is laid aside the enemy has access. If we keep looking to the Lord our giant enemies will only be as grasshoppers to us, and, like Caleb, we will be able to say, "We are well able to possess the land." Faith and power come by beholding Jesus.

"We would see Jesus, this is all we're needing,

Strength, joy and willingness come with the sight;
We would see Jesus, dying, risen, pleading,

Then welcome, bright day; farewell, mortal night."

When Stephen was being persecuted and stoned for the Lord's sake, we are told that he looked up steadfastly into heaven and saw Jesus; and the martyr's face was like the face of an angel. He was transformed into the likeness of his Lord while beholding Him.

We partake of the nature of that which most occupies our attention. There are people in the world today so open to Satanic influence that they act like Satan. While others are so taken up with Jesus, their Saviour and Lord, that they are being transformed into His likeness.

Christ, who overcame the world, the flesh and the devil, is reigning as King in their hearts, and they too will reign with Him forever. "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne."

Like Jehoshaphat, we need to keep our eyes on the Lord, believe Him, and yield to Him. Then He will fight for us. In the world we shall have tribulation, but we are to be of good cheer for He has overcome the world.

He has called us to His same high calling. He says, "As My Father hath sent Me, even so send I you." He could of Himself do nothing. Nor can we. But while on earth He steadfastly beheld the face of His Father in heaven, and reflected His glory. It was His Father who was seen and heard, and was glorified in and through Him. It was through absolute surrender to the will of God, and implicit obedience to Him, that He was able to fully satisfy, and at the same time manifest God. And as a result He was able to say, "I have glorified Thee on the earth: I have finished the work which Thou gavest Me to do."

If we keep our eyes upon Him, yielded to Him, He will dwell in us and be glorified through us. We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.

RIVERS OF LIVING WATER

Elder D. W. Kerr

The last day, that great day of the feast had come. Jesus stood and cried, saying, "If any man thirst, let him come unto me, and drink. He that believeth on Me, as the scripture hath said, out of his belly shall flow rivers of living water."

Let me say that these living waters are to flow out to the uttermost parts of the earth. There is no reference here to natural water, but to the waters of life. "This spake He of the Spirit, which they that believe on Him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified." The ministry of the Holy Spirit is here referred to. His ministry is to enable the ministers of the Lord Jesus Christ to go out into all the world and preach the gospel unto every creature.

These streams of refreshing, living water were to issue forth from those who would receive the Holy Ghost. The baptized ones were to become artesian wells of knowledge and of understanding. The prophet tells us that the Lord would raise up pastors who would feed the flock of God with knowledge and understanding (Jer. 3:15). Malachi tells us, "The priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts." That is, the purpose of ministers and missionaries is to impart knowledge of the true God, so that the Holy Spirit might convince the world of sin, of righteousness and of judgment.

Multitudes had come up to the feast to have their hungry hearts satisfied. Jesus, knowing full well that they were not satisfied, were not getting that for which their hearts longed, but were spending their labor for that which satisfied not, and their money for that which is not bread, stood and cried: "If any man thirst, let him come unto me, and drink." Jesus is the Fountain of life. "For my people have committed two great evils; they have forsaken me, the Fountain of living waters, and hewed them out cisterns, that can hold no water." Their souls were famishing; they were pining away.

What is the character of this living water? It consists of the knowledge and understanding brought to us concerning Jehovah by the Holy Scriptures. Jesus is Jehovah. Shall we seek other fountains? Note the promise, "He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water." Jesus purposed that every one should become a fountain, an artesian well, and that out of his innermost being should flow rivers of living water as we are in vital faith union with Him.

"He that believeth on Me." Nearly all believe something concerning Jesus of Nazareth. Some believe that He was a good man, a great man. Some believe He was a great teacher and miracle-worker. They believe after a fashion. But where are the waters? We do not see the waters flowing as a result of their faith. What is the trouble? They believe about Jesus, but what kind of a faith is it? Jesus said, "He that believeth on me, as the Scripture hath said." There is the secret. Believing according to the Scriptures. Here is the secret of living waters of knowledge and understanding with which you can feed and refresh others. We know that people do not believe according to the Scriptures, because there is no result following their believing.

Jesus purposed that out of His believing children should flow rivers of living water. The question of how to reach the masses is settled right here. Just you come to Him and let Him make you an artesian well, and you will have an audience any time. Why are not the rivers flowing out? Because people are not taught in the Scriptures. They believe according to natural reasoning, but it does not bring results.

Moses was a great Bible teacher; and he had a whole nation to teach. He had an itinerant Bible school for forty years in the wilderness. A Bible school on feet! not on wheels. Moses said, "The Lord commanded me at that time to teach you statutes and judgments, that ye might do them in the land whither ye go over to possess it." A Bible school in the wilderness! Moses taught the children of Israel, and they in turn were to teach their children, from generation to generation.

But a time of declension came, when the people lost sight of the Scriptures and began to believe according as every man thought right in his own eyes. They became a law unto themselves. The standard was lost. And so God tried another plan. Hannah brought her little babe and presented him to the Lord, to be lent to the Lord as long as he lived. It was the duty of Eli to teach Samuel the things of the Lord. So we find the child Samuel in Bible school, at the feet of Eli. When grown to maturity we find Samuel leading and instructing the whole nation.

Later God raised up Elijah the prophet; then Elisha. "And the sons of the prophets said unto Elisha, Behold now, the place where we dwell with thee is too strait for us. Let us go, we pray thee, unto Jordan, and take thence every man a beam, and let us make us a place there, where we may dwell. And he answered, Go ye." That was a Bible school, and it increased so that the place got too small. Bible schools are Biblical. And the students were poor in those days, too; for one had to borrow an axe. Elisha had been drinking at the great Fountain and he was able to teach others. He gathered round him a company of young men whom he instructed.

Where, outside of the Bible, can you find reading so wonderful as the Psalms? What insight into the sufferings of Christ! Take the first Psalm. "Blessed is the man . . . whose delight is in the law of the Lord; and in His law doth he meditate day and night." The man that has been sitting at the Fountain, drinking, the man that is a Bible student, is blessed. All of the Psalmists were Bible students. They searched the Scriptures, they dug down, read them day and night; and, as a result, they were as trees planted by the rivers of living water. Every one of the Old Testament writers was taught in the Word of the Lord. They knew about the devil, for they recorded conversations with him. Job knew about the devil.

But you say Bible schools came to an end when Elisha was gone. No, for we find Ezra gathering the people together. They built a little pulpit and he stood on it and began to read to them, morning, noon and night. The dinner-bell rang, but nobody listened to it, for they were hearing the bells of heaven.

Synagogues were places where people might gather together to hear the Word of the Lord expounded. Paul went to Bible school when a young man. He sat at the feet of Gamaliel. For three and a half years the Lord Jesus taught His disciples. What did He teach them? "As My Father hath taught Me; I speak these things."

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E. N. Bell.....Chairman J. W. Welch.....Secretary

FINDING, KNOWING, UNDERSTANDING GOD

Who by searching can find out God? Man has undertaken the impossible task, trying to find out the source of life. And they have failed. If they have failed to find the expression of God as manifested in nature, how helpless and futile to try to find out God Himself. The natural man perceives not the things of God. The telescope will not bring God near, nor will a microscope perceive His parts.

Who by searching can find out God? The astronomer has failed to find the extent of His handiwork. "The heavens are the work of His hand." The extent of God's handiwork is vaster than the space covered by the strongest telescope that the hand of man can make. The breadth of God's hand is greater than the scope of man's handiwork.

Make the telescope never so big, there are still stars beyond stars. They cannot find out God in distance nor can they find out God near. Electricity is illusive for man and to man. Though it is a universal thing, it defies the searching of man the whole world over to discover its true nature.

Who by searching can find out God? No man. But God has turned the tables. God searches out man. And when God has searched out man and found him, man can find out God when he searches. "Where art thou, Adam?" God sought him. Jesus Christ came to seek and to save, to seek and to find, those that are lost. And to know Jesus Christ and the Father who sent Him is to have eternal life. And he who has eternal life will be able to understand (fractionally it may be) Him who inhabits eternity.

Not many mighty men, not many great, but God hath chosen the foolish things, the weak things, the base things, the despised, and the things which are not, weak in themselves yet strong in faith. He who searches for God must believe that He is and that He is a rewarder of them that diligently seek Him, that diligently seek Him on the lines laid down by God in His Word.

The sinner smiting his breast in the temple, looking down, saw God as a merciful God. The Pharisee looking up saw not God, but himself as God. He never got beyond worshipping himself. "God be merciful to me a sinner," is the password, the first step to getting to know God—to know God and be known of Him. And when you are known of Him you will know more of Him. And when you have made a start to know God you will advance not by an ordinary scale but from glory to glory and from height to height. You advance in the first steps of the Christian life as by going up the rungs of a ladder one by one. Then there are leaps from glory to glory. There is a gap between the kindergarten and the university. There

are some old men in the kindergarten and there are some babes, spiritually speaking, who are graduating from the university. "Thou hast hidden these things from the wise and prudent"—the cautious ones, the knowing ones, those who are wise in their own conceit—"and revealed them unto babes. Even so, Father: for so it seemed good in Thy sight."

Man thinks he can trip God up, but by the same trap he makes he is tripped up himself. Conceit of his own knowledge thwarts him from knowing the true knowledge.

Who by searching can find out God? No man, except the man Christ Jesus. The man Christ Jesus will reveal God to the man who is in Christ Jesus.

God wants to take you on to a higher plane, to a higher class than you are in today. Don't be permanent lodgers in one place, but transients in the stage, in the class, in the position you are now in. God is the incomprehensible, the unknowable to the natural man, yet He is yearning to reveal Himself to the man who is going on in Christ Jesus. Jesus says, "I am the Way, the Truth and the Life." He is the express image of the Godhead. "He that hath seen Me hath seen the Father." The incomprehensible is made comprehensible. The unknowable made knowable. The unsearchable made nigh. For Christ reveals the Father.

Christ in you is the answer to the enigma of life, to the philosopher's problem, to the scientist's dilemma: "Who by searching can find out God?"

The natural eye even aided by the microscope, telescope, or any other artificial means, can never find out God. Moses, centuries away from the time of Christ's revelation or manifestation, saw Christ, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season; for he endured, AS SEEING HIM WHO IS INVISIBLE. Joseph, Daniel, the prophets, saw Him afar off and through Christ they saw the Father of the Lord Jesus Christ. The impossible to man is made possible to the child of God, who can know, realize and understand God in Christ Jesus.

ACQUAINTANCE WITH GOD

Remember that acquaintance with God can come through no casual introduction. Calling on God in the morning and leaving your visiting card of devotion, but having no care as to whether you find Him at home and really catch sight of His face; talking to God through an interpreter—through the minister or the sacraments or the hymn-book, but knowing nothing of real and intimate personal conversation with God—this is not acquaintance with God. It is a kind of society etiquette in which we seek to be polite to our neighbors even though we care nothing about them. Beware of formalism. It is the decorum of religion. And what will it avail, though we be deeply skilled therein, if we know not what it is to have "fellowship with the Father and with His Son, Jesus Christ"? What earnest prayer! What profound meditation upon the Word! What chastening of the inward and outward cross there must be in order that we may truly know God! . . . Oh, Christians, be intimate with God. There are two poles to our life; and, if we would be near to God, we must be remote from the world. Let the earthward senses be blunted—love of pleasure, love of fashion, love of display—and just in proportion will the heavenly affection grow stronger.—Dr. A. J. Gordon.

QUESTIONS AND ANSWERS

Conducted by E. N. BELL

2110. Does Malachi 4:5, 6 speak of the first or second advent of our Lord?

It refers primarily to the second coming of the Lord. There seems to have been a partial fulfilment of this in John the Baptist, who came in the spirit and power of Elijah, but the complete fulfilment awaits the last days just before the coming of the Lord. Then God will send Elijah. One of the "two witnesses" spoken of in Rev. 11:3-12.

2111. Are the "living creatures" in Ezek. 1:5 the same as the "four beasts" mentioned in Rev. 4:6?

This is a disputed question. It is not fully agreed who or what the "four beasts" in Rev. 4:6 represent. Some hold that they are a manifestation of Deity, and others hold that John refers in Rev. 4:6 to a company of saints that stand nearest the throne. All scholars are agreed that the term "beasts," in Rev. 4:6, is an unfortunate translation, and should be translated, "the living creatures." Scofield identifies these living creatures with those of Ezek. 1:5, and holds that both are cherubim. I could not be dogmatic on the subject. The Scriptures do not, to my mind, make the matter absolutely clear to all of us.

2112. What did you mean in question 2049 by speaking of "The Teaching of the Twelve"? What Scripture passage is referred to?

This is not Scripture at all. The "Teaching of the Twelve" is the name of a book printed from a manuscript by this name. It is a collection of teachings made about 112 A. D., about 12 years after the death of the Apostle John, and is supposed to reflect very largely the teachings of the twelve Apostles as collected by their friends into this manuscript. It is not regarded as inspired, nor infallible, but is regarded as reflecting, in a historical way, much of the apostolic teachings and practices in the Christian church as they prevailed about the end of the first century.

2113. Is the reading of fiction a worldly pleasure?

If one takes delight in the matter, and forms a habit of reading fiction, it will create an appetite for false and imaginary things, for unreal things, just the same as going to picture shows does. Such a habit would be both worldly and harmful to the spiritual life. The forming of a habit of reading such literature would kill the taste for the Bible, and should be very strenuously guarded against.

A PRAYER BY FENELON

"O Lord, I know not what I should ask of Thee. Thou only knowest what I need. And Thou lovest me, if I am Thy friend, more than I can love myself. O Lord, give to me, Thy child, what is proper, whatsoever it be. I dare not ask for crosses or comforts. I only present myself before Thee. I open my heart to Thee. Behold my needs, of which I am ignorant, and do Thou according to Thy mercy. Smite or heal, depress or raise me up. I adore all Thy purposes without knowing them. I am silent. I offer myself in sacrifice. I abandon myself to Thee. I have no more any desire but to accomplish Thy will. Lord, teach me to pray. I beseech Thee, dwell Thou in me by Thy Holy Spirit. Amen."

THE "O. M. B."

State prohibition was adopted in Kansas in 1880. For some four years the battle against persistent law-violation was waged, with varying but increasing success. The better enforced the law the more popular it grew, until sentiment overwhelmingly favored it. Then came an era of lethargy. Liquor advocates grew increasingly bold, then defiant. Temperance conventions were slimly attended and prohibition leaders became discouraged. It seemed impossible to arouse the people to the imminent danger of the repeal of the law, notwithstanding the fact that the liquor men had formed themselves into an organization known as the "Order of the Mystic Brotherhood," into which they had gathered, as far as possible, all the forces of moral and civic darkness, and were spending thousands of dollars in a systematic propaganda to break down prohibition. They claimed a voting strength of 50,000, and in the estimation of the public were "making good." The state could fight successfully its outside enemies, even its open enemies within, but not so easily this cunning foe boring at its very vitals. The four state-wide temperance organizations were all but in retreat. Leaders were failing to lead. These were the conditions that prevailed in 1895-96. Then, suddenly, a strange thing "happened."

A "PRAYER MOVEMENT" WAS FORMED. And soon the things which frantic appeals and human efforts had failed to accomplish, GOD DID.

No one ever knew what became of the "O. M. B.;" within two years EVERY VESTIGE of the organization as such had COMPLETELY DISAPPEARED. The tide began to turn, and within a few years not a state in the Union or a community on earth could show better results from prohibition. Kansas is still lied about, but it goes on its civic way, unconscious perhaps that the maintenance and popularity of its law is a monument to prevailing prayer.

But today another "O. M. B." has stealthily entrenched itself in forbidden territory and has grown to gigantic proportions—the "Order of the Modernist Brotherhood"—its chief doctrine "the universal brotherhood of man," without reference to spiritual regeneration through faith in the atoning merits of the blood of Christ. It is forcing its way everywhere. Its propaganda is insidious. It is opposed to every fundamental doctrine of evangelical religion. It boasts its growing power. Before it denominations are capitulating and leaders are quailing. In its presence even the Church itself, apart from God, is UTTERLY HELPLESS.

Ah, But God Still Lives, and Prayer Still Avails

If evangelical leaders will lead, tens of thousands of evangelical people are ready to follow. If they will not lead (but they will), the people themselves will cry unto God until He raises up new leaders. The great heart of the Church is true to its living Head. Surely the day is not far distant when God will hear the SIMULTANEOUS SUPPLICATION of His interceding children from one end of the globe to the other. And the God who hears is the God who answers.

Nothing will so effectually stem the tide of world-wide Modernism as a thorough-going, heaven-sent, church-wide revival. "THE EFFECTUAL, FERVENT PRAYER OF A RIGHTEOUS MAN AVAIL-ETH MUCH" (James 5:16).

PRAY FOR REVIVAL!

WORDS OF EXHORTATION AND COMFORT
A Message Given by Means of Tongues and Interpretation at the Glad Tidings Bible Institute, San Francisco, Calif.

It is at Jesus' feet where we get strength for the day's labor. It is at His feet where He pours out of His Spirit upon us, for where we in humbleness receive Him He will give us abundantly; and He will strengthen you, and He will by His grace make you strong. And He will by His grace and through His power make you a power in the world to His glory.

Praises be unto the Father, and unto the Son, and unto the Holy Ghost who guideth us in all our ways.

The blessings of the Lord will be multiplied upon thee. They will increase upon thee. Yea thy strength shall not decrease but increase. It shall grow and grow bigger. It shall be multiplied . . . till in glory you shall see the outcome of all your labor to the glory of His Name.

Do not let your minds take hold of the things of this life to the exclusion of the things of the kingdom; but let the kingdom be first in your mind, and the glory of the kingdom and the Name of your King; let it be in your hearts, in the foremost of your thoughts at all times, that that thought of His glorious coming may overshadow all other things, that you may not think about the earthly things too much, but that your whole mind may be settled and rested unto the Lord.

Keep pure in your hearts the Word of your God. Keep pure, and unspotted, and holy, the Name of your Saviour. Just worship and adore Him who came for you, who bought you with such a price, and who is now seated at the right hand of the Father, who now pleadeth for you, who now intercedeth for you. And ye My people, ye My little ones, ye My sheep, the sheep of My pasture, oh ye, look up, look up unto Me, unto me, and I will be your Helper, I will be your Guide, I will be your strength in the day of trouble. I will lead you on from strength to strength, and from glory to glory, till ye shall see Me, and shall be like Me.

Do not be of the earth earthy, but be spiritually minded. Do not seek the things which pass away in one moment, but seek those things which endure forever, which are eternal in the heavens, and which are the only things which will satisfy the thirst of your souls. Yea, seek God and all His fulness, that in that fulness of Him will be the rest of your souls, and the power of your life, and the overcoming of your life, because in Him is life eternal.

The call of the Almighty cometh unto you, saying unto you, Prepare yourself to meet your God, prepare yourself to meet your God. While He is speaking unto you, while you hear His voice, while you have heard the great and wonderful invitation, come unto Him just now. I, the Lord your God, I knock at the door, and if you will open the door of your heart for Me I will come in and I will sup with you and you with Me.

Let the Lord your God do for you what He is willing to do, and do not hinder Him, but yield yourself to Him that He as the Potter may form the clay into the image of Himself, that your life may be renewed in the inward parts, and that Jesus may shine forth in your lives.

Yea, My son, My daughter, weep, weep over your

sins. Weep over your unbeliefs and your doubts. Weep over the hardness of your hearts. Yea, weep before Me. Yea, cry unto Me, cry unto Me, saith the Lord. I will hear your cry, I will answer the cry of your heart, and I will give you above what you can expect of Me. Yea, yea, I will give you all you want in a greater measure than you expect it. I will open your blind eyes to see My glory. I will do a supernatural thing in your life. I will make you a new creature in Myself to My glory.

A LESSON IN ASHES

We were entertaining a guest for five or six weeks, and the household duties were pressing, especially the cooking and dish-washing. One day I was listening to several of the saints who were talking over what they were planning to do for the Lord. I choked down a sob, as I thought it seemed as though all I could do for Him was to wash dishes and take old ashes out of the stove. Several weeks after that, I came home from afternoon prayer meeting, and as the house was cold and the fire almost out, the first thing I had to do was to get a can and take out ashes. As I sat down on the floor, I said aloud, "Well, here I am again taking out old ashes." Then that still, small voice said: "Yes, but this is what I am going to give you beauty for." Then that scripture flashed into my mind, where God said that Christ would give us beauty for ashes, and the oil of joy for mourning, the garment of praise for the spirit of heaviness, that we might be called trees of righteousness, the planting of the Lord, that He might be glorified." Then the spirit of weeping and praising came upon me, and I sat thus for a long time, praising Him, and playing in those ashes, letting them fall through my fingers, and looking with amazement at the different shaped cinders. Some looked like mansions with windows, balcony, halls; and some even had an upper story. So great was His sweetness to me there in teaching me such a lesson, showing me that He cared for even me as I did the little things in life, that, since then, taking out ashes has been a joy, and never since have I complained. They are no longer "old ashes," but something of beauty.

Yours waiting for His coming, doing the little things of life,

Mrs. Neal Dobbins, Joplin, Mo.

LIVE IN FRIENDSHIP WITH GOD

Cling close to this adorable Friend; dwell in Him with unbounded trust, and say to Him all that the simplicity of love shall inspire in you. After having spoken to Him out of the abundance of your heart listen to Him inwardly, silencing your fastidious and restless spirit.

As to distractions, they will die away of themselves if you never encourage them voluntarily, if you from choice, always dwell in love, if you are not distracted by the fear of distraction, and if, when you find your imagination wandering, you recall it quietly and without vexation to your devotions.

Follow trustfully the attraction God gives you toward His infinite perfection. Love Him as you would wish to be loved; it is not giving Him too much; this measure is not excessive. Love Him according to the ideas which He gives you of the greatest love.

Speak and act without so much circumspection. If you are absorbed in God, you will be less eager to please men, but you will please them more.—Fenelon.

"I Will Take Sickness from the Midst of Thee"

Ex. 23:25

One time I was called to the southern part of Indiana, to Evansville to help in a revival. They brought a very large woman in a wheel chair one night, and put her down in a back seat. Just before the people got up to come to the altar I saw her make two or three efforts to rise to her feet. I asked her if she wanted to come forward and she answered, "I have come here to ask you people to pray that God will save my life, for tomorrow at 10:30 I am to be operated on."

I asked, "Sister, are you saved?" And she answered, "I don't think I am." I said, "Just hand over the crutch and cane to somebody and walk up the aisle to me." But she replied that she could not do it. Then she turned round and started up the aisle. She looked like a monster. She had an exceedingly large tumor.

When she took hold of my hand she said, "Oh, something has happened." I asked her to kneel, and helped her to get down on her knees, and then we prayed. Some one said, "Why, that woman cannot be healed." As we laid our hands on her and rebuked the disease, she raised her eyes and said, "Oh my, the pain is all gone. I have had it for months."

She scrambled to her feet and turning round to the people said, "I tell you I am healed." Somebody in the back laughed. She sat down, then got up saying, "I will have to walk the floor and praise God."

The next day she called the doctor's office and told him she would not be there for the operation, for the Lord had healed her. He said, "The Lord? Some more of your nonsense. Now look here, you had better come now or you will not be able to come latter."

She came to see me next day and said she was really well, that she had made beds and done things she had not done for years, though the evidence of the tumor had not yet disappeared.

I called to see her doctor at his office, and when all his other patients had gone he said to me, "What can I do for you?" I answered, "I hardly know." He said, "Are you Christian Science, and has it fizzled out on you?" I said that I was not Christian Science. Presently he said, "Well, maybe if you don't want to doctor with me you can go over here and see these wild people on the corner." I asked him what they were doing over there.

He said, "There is a woman over there whom if I can get hold of her, I will tell something. She has just cheated me out of a cool \$300. She went down there and that crazy woman prayed for her and she said she was healed, but there never was a bigger lie than that." Then he said, "Have you been over there to see them yet?" I said, "Praise the Lord, doctor, I am the woman."

His face was a sight to see. He stared at me and said, "Are you the woman?"

I said, "God healed that woman. The neighbors had made up the money to send her to the hospital and they were going to take a mortgage on her home to pay you."

I sat down and showed him my hand, where I had been healed of cancer, and he became more and more interested. A short time after that the doctor got sick; a great carbuncle came on his neck; and he sent down to "that wild place" to have the folks come and pray for him. And God healed him.

One time I went to Muncie, Indiana and rented a tent and held a meeting. There were many sick calls. Pentecost was young and very few baptized people were there. One day when I was very busy a telephone call came to the effect that a woman, Mrs. Ella Williamson, was dying and would I come immediately.

When I arrived there I found the house jammed with people waiting to see the woman die. She had tumor and was terrible to see. Eleven doctors had told her there was no hope. I crowded my way to the bed and told her husband we would pray. He said, "I cannot, for I am a sinner."

The woman was in such a condition that her heels were touching her head. She was having spasms. All day they had been trying to get a doctor to come, but none would come. They said it was no use.

We put the people out and then began to pray. The woman began to bite and scratch me. She had a fighting demon, but she did not know it. I commanded the demons to come out and after three-quarters of an hour she stretched her arms gently above her head and said, "Oh, praise Jesus. I am healed."

Her husband said, "She has gone crazy, hasn't she?" I said, "No, she has come to her senses." The woman said, "Where have I been?" I said, "I don't know, but I think you were almost in perdition." She began to praise the Lord. Just then the doctor came in and said, "What does all this mean?" I told him the Lord Jesus had healed her. He said, "Has He been here?" I said that He had been and that He was still present.

The doctor left her some medicine, but as soon as he was gone she threw it away. In two hours she was sitting at the supper table with her family, something she had not done for two years. Then gradually the tumor disappeared. Today she is a sound, well woman.

During my ministry in Muncie, Indiana, a lady came rushing to my door one morning saying her brother was dying and was unsaved. "Come with me, Sister Mann," she said, "and pray for him." I replied, "You are a member of the Methodist church. Why don't you get the Methodist preacher?" She answered, "He does not believe in divine healing." After some moments I concluded that I could not go just then. I did not have the mind of the Lord and wished to be in His will. She left the

house and returned the next day saying, "Sister Mann, you must go today. My brother is unsaved and will be lost if you do not come. Please come, won't you." I said to her, "I have not yet the mind of the Lord." She said, "You have always been so willing to go, why do you put me off at this time." She insisted that I come; but I finally had to tell her again that I could not go, but said that when the Lord spoke I would go.

The next day I was sweeping the floor and the Lord spoke and said, "You may go now." Hurriedly putting a sunbonnet on my head I hastened across the city to their home. When I arrived he was sitting in the wheel chair. He said, "You have come too late; I am lost and am dying." I said, "That is the enemy telling you that. Jesus is here to save as well as to heal you."

His sister and brother-in-law came in the room and I suggested to them that we pray. Kneeling by the side of the sick man, I said to him, "You pray for yourself." He said "I cannot. I never prayed in my life." After a terrible struggle to get the man to pray we raised our hands to heaven, imploring God to do something quickly. The power of God struck the man. He immediately sprang out of his chair and began jumping straight up, shouting at the top of his voice, "I am healed and saved," repeating it over and over again. His body was swelled as tight as the skin would stretch with dropsy and diabetes. Several doctors had examined him and told him there was no hope. When the news went out that he was healed many came to see him, wanting to know if it were actually true.

The next day he came to the mission and testified to about a hundred people. He again jumped and shouted and praised the Lord. Every bit of swelling had left his body and he was in a normal condition. The miracle was wonderful.

Three years afterward I heard from his own sister and she said he was alive and well and praising the Lord.—Martha El-nora Mann.

HEALED OF THE LORD

I am inclosing herewith—for the press fund and—for foreign missions, as I think we owe it to the Lord. He has been our physician. Our first girl came down with scarlet fever. My wife prayed for her and the fever broke so that we could not tell what was the matter with her. Praise the Lord. Our boy was taken with very bad kidneys. When I thought it was about time to get out I called the doctor. He told my brother-in-law that my boy was not going to recover, and he sent us a bottle of drugs. But we did not use the drugs. The doctor said that there was no hope; but the Word of God says that the prayer of faith shall save the sick, and the Lord shall raise him up. So we prayed ourselves, and sent for prayers from some of God's people; and now I have taken some of the water to the druggist, and he says that it is all right and looks better now than it did before the boy was taken sick. To God be the glory. He did the work.—Oscar Freil, Willow City, N. Dakota.

THE FOREMOST CAUSE OF FAILURE IN THE CHRISTIAN LIFE

Chas. E. Robinson, Little Rock, Ark.

Vast numbers, possibly a majority of our entire population have at some time started to be Christians; but it is common knowledge that a staggering percentage of them fail to attain to that holiness of life essential to their seeing God.

As suggested in the subject announced at the top, I have set out to find and expose the foremost of the evil things by which the devil thus so successfully does his fell work. But, lest someone should get an unduly enlarged idea of the importance of works in the plan of salvation, I hasten to say, that if one is actually in Christ and filled with the Holy Spirit, he will not have this evil operating in him. The law of the Spirit of Life in Christ Jesus makes him free from the law of sin and death. Praise the Lord! If then, the reader will use the article as a looking-glass whereby to examine himself, rather than as a plan for getting to heaven, he will have found the true use I intend the article to have.

The importance of bringing to trial and convicting this mighty evil, is measured only by the widespread prevalence of its direful effects.

In searching for this greatest enemy of righteousness, our quest will be aided by visualizing clearly the various things that of necessity would characterize the chief culprit causing such stupendous evil results. Let us visit the Rogue's Gallery and get his description. The number of backsliders is very great, there being probably as many who do not confess to backsliding as there are that do. So this rogue is verily a wonder for success in making pilgrims fall.

When it is arrested and brought to trial it will be found that it (1) Operates on our most fundamental emotions. God would not give paramount rank to a wrong having to do with minor things of life. (2) Is generally supposed to be rather harmless. If its danger were generally recognized many would fear and escape. (3) Has its activities concealed by Satan with all his ingenuity. He will guard his main trap against discovery with all assiduity. (4) Tempts all ages and kinds of people. Because by the picture-show he can entrap every age and kind of folks, this is the reason he let the saloon be voted out and turned his chief attention to the movies. Only some kinds of people could be caught by the saloon. Thus it is, the movies do more harm than the saloon ever did. (5) So operates that by tripping one he trips others. His master trap must catch them faster than one by one. (6) Is very strongly condemned in the Bible. A just and fair God will express His condemnation in words commensurate with the guilt of the thing. (7) Is faithfully warned against in the Bible not only many times but in many ways. How many times and in what diverse ways God warns church members who are not holy that they will be told to depart in that day. This is God's way about very important things.

This sore evil will be found to be one of the greatest hindrances to people going on to perfection or getting healed, or receiving the Baptism in the Holy Spirit.

Is there an evil hindering every blessing and grace we would receive from God, of which all the seven things named are strikingly true? If there is, many will decide it to be the evil described in the title to this article.

There is such an evil. Its name is covetousness.

Let us compare it carefully with the portrait obtained in the Rogues' Gallery and see if it is really the culprit sought.

1. Covetousness, which is defined as undue or inordinate love for worldly possessions, operates on one of our two most fundamental emotions. With some men the family is nearer his heart than the purse, and with others the reverse is true. The desire to possess is a fundamental emotion—one of the greatest two.

2. It is not generally looked upon as a high crime against God, but in the mouths of many excellent people, even words of commendation are found for the thrift of the close-fisted man.

3. A minister who undertakes to define and uncover the sin of covetousness, will find without delay that the devil has decided and active objections to his doing so. He will let people listen to strong, true preaching on almost any other subject, perhaps on any other subject, more quietly than on this. His big trap, his chief dependence, must by all means be kept hidden.

5. Persons enchained by covetousness withhold their money from the church, and every thoughtful person knows how greatly hampered the church is, as a consequence. Untold multitudes have been lost and gone to hell who would have been saved if the covetous people had brought their money into the church, so that it could have functioned freely. So those destroyed indirectly by covetousness may be as many as those killed by it directly.

6. Can anything be named that is more strongly condemned in the Bible? We are told that God abhors the covetous man (Ps. 10:3). We are forbidden to keep company with or eat with a man who is called a brother who is covetous (1 Cor. 5:11) and we are told that the covetous man is worthy of death (Rom. 1:29 and 32). God says no such person has any inheritance in the kingdom of God (Eph. 5:5), and declares such to be cursed children (2 Peter 2:14).

Here is a very strange thing. With men, yes, with good men, aye, with ministers seemingly, to be close or stingy is looked upon as a fault only, and not as a treason to the God of heaven. God calls it idolatry, which is the high crime of treason. But someone says, "I am amazed to find the position God takes is so—what shall we say? if we were speaking of men we would say—so extreme or intolerant." But as we are speaking of the great God and His unerring Word,

we must just revise our views and get our thoughts in harmony with God's thoughts. But, that being so, we want to know immediately what covetousness is? So many people have not known the awfulness of this terrible crime before God, and, as a practical matter do not know even what the word means.

Well, the dictionary says it is undue or inordinate love for possessions. But that helps us very little. What degree of love for money is undue? We have often heard it said that the love of money is the root of all evil, but it has always been more or less of a joke with many of us. Now that we see damnation staring hard in the face of every man who loves money too much, we become intensely interested in inquiring how much is too much.

If I am told that if I pass too close to a certain building the snipers will pick me off, I most assuredly want to know how far away I must keep to be perfectly safe. I do not want to take the slightest chance of inadvertently getting too close. Is it not so with the love of money? We are warned in the most forcible language God uses about anything that if we love money too much, or in other words, are covetous, we will be damned. We that are wise then want to make perfectly sure that our love for money is not of the degree that God calls covetousness. We want to take no chances whatever of offending our loving Father and falling into the cruel hands of the devil.

But the question How much love for money is too much? must be answered from God's Word, for God will, of course define the crime He speaks against so strongly. It may be taken for granted, I suppose, that the degree of love for money which makes us unwilling to do with money what God shows us He wants us to do with it, is undue love. What then does God want us to do with money? That is a cardinal question, demanding an explicit and scriptural answer before we can determine whether the love we have for money is such as to make us unhappy in doing with it what God desires of us. Part of this question will be answered as we take up the next point, laid out at the outset.

7. We have seen that God warns us against covetousness by solemn protestations that persons guilty thereof are an abhorrence to him, are not fit associates for His obedient children, are worthy of death, and are cursed children. A warning in a different way is found in Mark 12:41-44. Jesus was sitting, watching what the people brought into the offerings of God, and saw the rich putting their jingling handfuls of coin into the treasury. This did not stir Him, as it would many of us, but when a poor widow put in two mites, that make a half-cent, and had to go and earn some more before she could eat again, Jesus was aroused. According to the reckoning of heaven, He said, this half-cent was more money than all that the rich men had put in.

What do we learn from this as to God's desire as to us and our money? Evidently this—**Give until our giving becomes a genuine sacrifice and the greater sacrifice it is, the better.**

In Mark 14:3-9 Jesus has something further to teach about God's attitude concerning our money. A woman who was not rich, as shown by the fact that she and her sister Martha did their own housework and felt seriously the burden of it (Luke 10:40), came to Jesus bringing a box of ointment worth about \$51, and poured it on His head. A question was raised about its being too much for her to give in that way. Some were for finding fault with her, but Jesus not only approved her action but declared that what she had done should be told in praise of her throughout the world and for all time to come. Our inquiry as to how much we are to love money, as God sees the question, is becoming more and more clear.

Jesus at one time gave explicit instructions about how we should do with our money. In every good man's mind is the question, Shall I keep it or give it? Shall he lay it up for himself here or shall he lend it to the Lord in some of the ways God has pointed out, and so find it awaiting him when he gets to heaven? Jesus decides the question for us by the explicit instructions of Matt. 6:19-20. Remembering that covetousness is that degree of love for money which makes us unwilling to do with it what God desires us to do with it, this scripture is very illuminating. By it Jesus not only forbids our laying it up for ourselves but commands us to lay it up in heaven.

In Luke 12:16-21 Jesus told of a certain rich man who found his warehouses and barns were too small and as he decided to enlarge them, God spoke to him and called him a fool. As I read the passage Jesus said the man was a fool for laying up so much. His folly consisted in the fact that that which was laid up in barns and warehouses he could enjoy only for a brief time, while if he would give it away, thus laying it up in heaven, he could enjoy it forever. It seems plain that in the eyes of Jesus this man loved his money to such a degree as made him unhappy in dealing with it as God desires, and was therefore, covetous. John had the same idea, for he asked one of those unanswered questions which needs no answer, about a man who held onto his money when he saw his needy brother in distress—"How dwelleth the love of God in him?" (1 John 3:17).

You see there are here shown various, different ways in which we are solemnly warned against covetousness. In Luke 16:1-12 is another. Jesus tells a story about a steward who had been found unfaithful in handling his lord's money in the manner desired by the lord. He was to be brought to account and ousted from his office. He decided to so, use the money in his hands, before he was deprived of his stewardship, that he would have a good place to stay when he was no longer steward. The question of morals is not up here. Jesus is using this another way of bringing men's minds to see how God

wants us to do with our money. The devil resists such teaching with all his might, and so Jesus had to try to make it extremely plain. The question was not one of tithes either. Of course Christian people will pay a tenth of what they make into the church. That is so plain that Jesus pays very little attention to it. It had been the law of God since the beginning. Abraham and Jacob understood it. When Moses came to lay down the law he declared it, and when Jesus came it was so universally known as God's law that Jesus gave no attention to it any more than to set the seal of his approval on it (Matt. 23:23). He treated the keeping of a day of rest in the same way. It was so well known. But the various teachings of Jesus have to do with the nine-tenths remaining in our possession after paying into the hands of the ministry what God demands.

Following this parable He tells us if we want friends in heaven, to do like the unjust steward did, that is, before we are deprived of our right to handle the nine-tenths of the money remaining in our hands, as stewards, and which is the Lord's although some of us speak of it as our own, we are to dispose of it so that we will make friends to receive us into the heavenly habitations, or in other words, to lay it up in heaven. Jesus uses very strong language in applying this parable.

What degree of love for money will make us guilty of covetousness is becoming almost crystal clear, as we see how God wants us to feel about it. A man who is saving up for some very greatly cherished object, when he gets his week's pay, figures everything down to its lowest possible terms in seeing just how much he can possibly lay up in the Savings Bank. This gives us the idea of how God wants us to do about our money, laying it up in heaven.

This paper is growing too long, and so I shall only bring forth one more of the many scriptures one should study to get a perfect definition of covetousness. This passage is Gal. 6:6-10. Here the apostle very forcibly declares that there is no way to juggle the book-keeping. If a man chooses to use his money on himself he will reap from himself but if he uses it in munificent offerings to the church, he will reap his crop in eternity. It is the Pauline way of putting the teaching of Jesus that a man who gives more than it seems that he can or even should, like Mary of Bethany with the ointment, or the widow with her mites, he will have the crop coming in to gladden his heart throughout eternity.

"Count your wide conquests of sea and land,
Heap up the gold and hoard as you may—
All you can hold in your cold, dead hand,
Is what you have given away."

In view of everything, I feel that I have made out a case, showing that covetousness is the principal cause of failure in the Christian life. Knowing as we all do the extreme prevalence of a love for money which makes men reluctant to

give it away so as to have it in heaven, and having found from God's Bible that this is covetousness, we do not need to seek further for a cause for the well nigh all embracing lukewarmness if not actual barrenness of church members. We see why assemblies are so negligible a force in their communities. We see why so few people are healed, and why so many who are healed lose their healing. We see why many fail to be filled with the Spirit, and why the lives of even those so filled so often are barren and unfruitful. Multitudes have supposed that getting the filling of the Holy Spirit and speaking with tongues was reaching the top, not seeming to understand that it is merely becoming equipped to go out and work for the Lord with the various fruits and graces of the Spirit; and just so, many when they pay their tithes faithfully seem to think they have done their duty and can do as they will with the remaining nine-tenths. We have found, I am convinced, the principal thing that was the matter with those astonished folks spoken of by Jesus in Matt. 7:21-23, who thought they had a ticket to heaven but found it read to the other destination.

Take a good long look into this mirror; inquire faithfully of yourself, whether you are reluctant to use your money as Jesus makes it plain He would have you do, and so determine whether "ye are in the faith."

Giving to God is no loss; it is putting your substance in the best bank.

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REPORTS FROM THE FIELD

CEMENT, OKLA.—We began a battle for the Lord here May 5 and kept holding on by faith and prayer, one getting saved and filled with the Holy Spirit, until Saturday night, June 2, a break came. Sister Ethel Music was delivering the message when God began to anoint her and she began to speak in tongues. Brother Mason interpreted and 20 fell at the altar, 10 of whom prayed through to victory in the old-fashioned way. After the service several came forward for healing, in which God wonderfully stretched forth His hand. One Presbyterian sister, who had been afflicted for years by something in her neck, was instantly healed and praised the Lord. Pray for Cement.—Roy Steger.

DES ARC, MO.—We praise God for His way of working in this place. We are in a successful revival. We came here about three months ago. It was the first time the Pentecostal message had been brought to this place. After six or seven weeks of hard preaching and praying the meeting broke through, and since that time we have had large crowds, and the altar has been full each night. Up to this day 20 have been saved and 37 have received the Baptism in the Spirit as in Acts 2:4; for all which we praise God. Our building is far too small, but it was the only place open to us when we came. But since so many have been saved and baptized in the Spirit, the saints have purchased a building, right in the center of Des Arc, which we are remodeling. We have many calls for meetings around this place, which is a real missionary field. There are three other churches here—Methodist, Baptist and Holiness. Several from each have received the Baptism. Pray that at all times we may do His will.—Evangelists W. G. Workman and Homer G. Wilson.

SALINAS, CALIFORNIA—The work we left in Inglewood is progressing wonderfully under the charge of Brother Richardson and God is blessing them by bringing in many new faces. Last summer we were at Holister for four months, spending two months in a tent meeting in which many precious souls were born into the kingdom, most of them Roman Catholics. Brother C. B. Clark assisted us there the last three weeks. Now we are in Monterey County assisting the saints of Salinas to get an established work. Brother Clay Wagner is in charge. Pray for Salinas. This is the fourth time the work has revived here. Now that many of the Baptists have received the Baptism in the Holy Spirit we hope that a strong work will be established. The Baptist preacher received the Baptism and, after about a year, he was put out of the church, and is now at Pacific Grove preaching Pentecost. Through his being put out many of the members also came out and are now worshipping with us.—Pastor K. Stambaugh and wife. R. R. A., Box 74.

MEMPHIS, TENN.—Please pray for Memphis at this time. The revival tide is coming on. Tent was almost full last night. The power is falling and some few have already been filled with the Holy Spirit. The sick are being blessedly healed when prayer is offered according to James 5:14-16. The battle has been hard, but the Spirit of the Lord is winning out and the Word of God is being preached straight and fearlessly. All Council brethren passing through are welcome to stop and pay us a visit. We have been here 5 months and there has been much prayer and fasting for this revival. God is clearing things up. Many of His people are confessing, shaking hands with each other and going to the altar, seeking Him for a re-filling of the Holy Spirit. We will give Memphis a summer's campaign. On Sunday evening May 13, our big tent revival began at the east end on Blythe St. between Young and Nelson Sts. Meetings are at 7:30 p. m. Special prayer is offered for the sick.—W. S. Montgomery and wife, evangelists, formerly of Newport, Ark.

FORT WORTH, TEXAS—June 5. We praise God for the way He has been working here. Our summer campaign for souls is on. Brother E. L. Newby of Wichita Falls, Texas, has been doing the preaching. From the first God's blessing has been on the meeting. Souls have been saved and baptized in the Holy Spirit continuously. Among the number are several husbands and wives seeking God together; for which we especially praise God.

Sunday night a young Methodist girl came to the tent. Her younger sister had urged her to come; and, although she was sick, she came any way. She came to the altar, with those seeking God, and in a few minutes she was praising Him for saving her, baptizing her in the Holy Spirit, and healing her body. Then from her heart poured such a prayer of intercession for the lost ones in her home that no one could doubt the wonderful change God had wrought in her life. Since the Richey campaign here in February 1922, many of the denominational church members have received the Baptism in the Holy Spirit. They are among the best workers in these churches, and God is using them in a personal way to tell what He has done for them. They have calls to pray for the sick and tell their experiences among their own church members. We praise God for this. Sunday night closed Brother Newby's part of the campaign with us, as he is moving to Abilene, Texas, to establish a new work. We pray God's blessing on him and his family and believe that his clean, clear cut message of full salvation will be a blessing to Abilene. Our meeting goes on, with other evangelists helping, throughout the summer months. Brother J. A. Sport is with us at present. God is also healing some sick people among us.—Miss J. C. Wilder.

RONDA, W. VA.—During 13 nights of revival service at this place, 4 were saved, 3 were buried with Christ in the waters of Calvin Creek, and 8 are praying to be endued with power from on high. About 50 joined us, in the observance of the Lord's Supper and feet washing. We have several requests for prayer from this place; please join us.—W. H. Sloan, H. L. Shumway, evangelists.

CHICAGO, ILL.—Full Gospel Assembly.—We praise the dear Lord for His blessings upon us in this part of the harvest field. Many of the saints throughout the world will undoubtedly remember the old North Avenue Mission, where the rain fell in such copious showers in the early outpourings of Pentecost. It was on the fourteenth day of January, 1907, when the fire first fell in this humble mission and people flocked from all over the city and surrounding places to see this new thing which the Lord was doing. Hundreds of people were saved and baptized in the Spirit and many of our leading Pentecostal ministers of today received their baptism in the old North Avenue Mission. Among them are Brother E. N. Bell of Springfield, Mo., chairman of the General Council, and Brother A. H. Argue of the Canadian evangelistic trio. Mrs. Aimee Semple McPherson received her first healing in this mission, and many of the leading missionaries on the foreign field were saved or baptized here, then went out to the uttermost parts of the world with the Full Gospel message. Dear Brother W. H. Durham, who was the first pastor of the Full Gospel Assembly, has gone to glory and is awaiting the final ingathering of precious souls won through his ministry.

After some years of plenty, the assembly experienced also some years of famine and testing; but we praise the Lord for His visitation to us again. We are here on our third year as pastor, and God has blessed us together with his flock. Now, as we are closing the old North Avenue Mission for lack of space and because we believe and hear that there is an abundance of rain coming upon us, we have enlarged our tent and stretched forth the curtains of our habitation and lengthened our cords, and strengthened our stakes. We ask an interest in the prayers of the saints for this work.

We praise the Lord for giving us a new, large, brick tabernacle, costing about \$24,000, one block from the old location, or at 1665 Mozart St., corner Wabash Ave. The tabernacle can be made to seat 1000 people, with a large Sunday school room and inclosed prayer room in the basement. The formal opening will be July 1-15, when the Canadian Evangelistic trio, Brother A. H. Argue, Watson Argue, his son, and Miss Zelma Argue, his daughter, will conduct the first revival in the new tabernacle. The dedication will be (D.V.) July 8 at 3 p. m. We expect the pastors of Chicago and other ministering brethren to be with us. Come and take part in the feast.—Adolph Petersen, pastor.

Godliness is a life-long business.

OTTAWA, KANS.—June 5. Brother H. D. Stanley of Topeka has been with us recently and much good has been accomplished. We are expecting greater things in the near future as we are arranging for a revival to be held in about two weeks, to be conducted by the same brother and other helpers. After the revival, the Lord willing, we wish to have our assembly set in order with the Assemblies of God. This is practically a new field and we need much prayer and the co-operation of godly men to keep the good work going. We have eleven baptized saints in our assembly and others are seeking.—Oscar West, pastor.

FRANKSTON, TEXAS.—Pastor S. C. Johnson's report, including the convention. After becoming sure that God was willing for me to leave Malden, Mo., through correspondence with Brother Willie Dunn of Murchison, who was raised near Frankston and is deeply interested in this work, I was led of the Lord beyond a doubt to come to Frankston. Once there was a strong assembly here but the work had gone to the bad. Saturday night our congregation was so small and there were so few at Sunday School and at the morning service, that I wondered if I had missed the leading of God. At night the crowd was better, but did not pay very respectful attention. But praise God, this did not last long. They have become quiet and well behaved and appear to listen eagerly. Brother Dunn joined me in the meeting, in which the church was greatly revived, some were saved or reclaimed, and a new interest was awakened. The Sunday school has increased about three-fold and the morning congregation is greatly improved; but owing to the fact that so many of our people live about four miles in the country, they cannot get to all the services. Strange to say our Saturday night services are about as well attended as those on Sunday night.

We have just closed a three-days convention, which was a great success. Besides our chairman, Brother J. C. Wilder, we had with us one of our district Presbyters, Brother G. C. Mangum, of Overton, also Brother Dunn, Brother Gary and several young preachers. Dr. Morgan of Tyler was with us and gave us a strong message Sunday morning. Our chairman gave much teaching to the young preachers; and I believe every word of it was received and appreciated. We hope to develop a better spirit of co-operation. This was the main object of the council and we feel sure that it was not in vain. Frankston will never be able to get away from the good influence of the convention. We are so poor that it meant some sacrifice, but none will ever regret it. Delegates were well cared for.

Brother Wilder is so quiet for a Pentecostal man that I felt a little uneasy about the Saturday night's evangelistic service; but when I saw the large crowd listening attentively and, when he was through preaching, the number with earnest faces coming forward and giving their hands for prayer, I was satisfied deep down in my soul. After all it is lightning, not thunder, that kills. Truly there are diversities of gifts.

CHAFFEE, MO.—June 4. We have just closed our missionary convention. About fifteen of the ministerial brethren gathered in. Yesterday (Sunday) was a good day with us. We had all-day services with dinner on the ground. The Home missionary work was the feature of the day. A good offering was taken to help start off the efforts to reach new fields. I hope to take up soon the matter of the Bible school and get the folks stirred along that line also.—H. E. Waddle.

GOOD REPORT FROM AFRICA

There has been a steady stream of testimony this past month to the efficacy of the Gospel in changing the hardest people, and in breaking down the strongest forts of Satan. Difficulties there have been also; but the Lord has most wonderfully made the wrath of man, and in one instance the arrayed powers of evil, to redound to His praise—Who is worthy of all praise. Alleluia.

And now today has come the crowning service, JESUS HAS BEEN PROCLAIMED LORD INDEED by a great congregation of people here in KOMATIPOORT. We called for a UNITED MEETING of those able to come from certain of the other places, and by nine o'clock a company quietly installed themselves from GEBUZA Station. At ten the sound of singing drew our attention, and from the South on came the detachment, or rather the first draft, from the MAQEKEZA Station, Evangelist Jonathan leading them. They were singing, the while clapping their hands to help to praise a little louder,

"Alleluia, 'tis done; I believe on the Son.
I am saved by the Blood of the Crucified One."

Others quickly joined them from across the river to the East, where Gebuza lies. In a short time there was the sound of more music, and the MAGWIYASANG-WENI Company hurried in from the Southwest. They were settled, and a whisper went around almost immediately that NAYITTI'S people were approaching from the N. West. Komatipoort people began to hurry in lest they should not find a place. However we had removed the seats into the open-air, and so there was room, if not benches for all. And the passers-by also were effectually caught.

During the service an exhibition of the REALITY OF REPENTANCE was before us, for some of the people from Chief NAYITTI'S Church had brought in all their demon and ancestral worship paraphernalia. A big drum, a demon-designed and demon-looking headgear, a parcel of spears and axes, several bundles of "muti", (charm medicines,) dishes on which food was wont to be offered to demons and to Satan himself, baskets for this and that, clothes which could be used at no other time and for no other purpose than in such devil worship, and by no other than the fully initiated medium. Oh, Alleluia!

Everything that pertained to the old cursed life of bondage was there, gladly given up for the Pearl of Great Price. Do you wonder that we cannot cease from shouting praises unto God.

Service over, we went to the river nearby, and there another scene to make Principalities and Powers to tremble was witnessed. NINETEEN Converts, some from each station represented, stripped themselves of their heathen ornaments and charms, casting them from them. Jonathan joyfully cut loose what was securely fastened, and then the converts, with their own hands, threw the whole collection into the depths of the river. Their testimonies were clear and strong, all witnessing to the mighty power of the Grace that has called them, and of the Blood that has washed them. Here was a man who had been bound in all the ways of vice. There an adulterer confessed his sins, and spoke of the new bright hope within him. Drinkers spoke of their old love for their drink having been cast out. Some who had been demon possessed praised for

their deliverance. The demon mediums, whose goods and chattels had been given up in the morning service, confessed their faith in their Glorious Deliverer, JESUS. All gave glory to God for Jesus Christ. And as they came out of the water the congregation praised and sang, "Put on all the armour of the Lord."

ALUSAHOLO, our first convert at Mbuzini, and now of Komatipoort, was baptized. He is now AQUILLA, and is radiantly happy. It has taken three years and three months exactly to pray him through to this. Does Patience pay?

We returned to the church, which was at once filled to the doors with baptized believers in our assemblies, and there together we knelt at the Table of the Lord, partaking of the emblems of His broken Body, and of His shed Blood. A wave of prayer like unto the sound of many waters passed over us, and the Holy Spirit filled not a few earnest suppliants. Outside meantime another service was being held with the great crowd of people, and there five stepped out for the Lord. The evening service was a time of heart searching and fourteen came out as a token of their surrender to the Lord Jesus Christ. A red letter day indeed! All praise to our blessed Lord.—Norman Burley.

The real sermon is made in the closet. The man—God's man—is made in the closet. His life and his profoundest convictions were born in his secret communion with God. . . . Prayer makes the man; prayer makes the preacher; prayer makes the pastor.—Preacher and Prayer.

Hold fast to the Bible as the sheet-anchor of our liberties; write its precepts on your hearts and practice them in your lives. To the influence of this book we are indebted for the progress made in true civilization and to this we must look as our guide in the future.—U. S. Grant.

OUT OF TOUCH.

Only a smile, yes, only a smile,
That a woman o'er burdened with grief
Expected from you; 'twould have given her relief.

For her heart ached sore the while;
But weary and cheerless she went away,
Because as it happened that very day
You were "out of touch" with your Lord.

Only a word, yes, only a word,
That the Spirit's small voice whispered
"speak";
But the worker passed onward unblessed
and weak,

Whom you were meant to have stirred
To courage, devotion and love anew,
Because when the message came to you,
You were "out of touch" with your Lord.

Only a note, yes, only a note,
To a friend in a distant land;
The Spirit said "write", but then you had
planned

Some different work, and you thought
It mattered little. You did not know
'Twould have saved a soul from sin and
woe—

You were "out of touch" with your Lord.

Only a song, yes, only a song,
That the Spirit said "Sing to-night,
Thy voice is thy Master's by purchased
right";

But you thought, "Mid this motly throng
I care not to sing of the City of Gold";
And the heart that your words might have
reached grew cold—

You were "out of touch" with your Lord.

Only a day, yes, only a day,
But oh! can you guess, my friend,
Where the influence reaches, and where
it will end.

Of the hours that you frittered away?
The Master's command is, "Abide in Me,"
And fruitless and vain will your service be
If "out of touch" with your Lord.

—Jean H. Watson.

MISSIONARY DEPARTMENT

All offerings for Foreign Missions and for expense of conducting the Missionary Department, should be sent by Check, Draft, Express or Postal Money Order, made payable to J. Roswell Flower, Treasurer, 336 West Pacific Street, Springfield, Mo., U. S. A.

HOLDING THE FORT AT GOMBARI

In the June 9th issue of the Evangel, Brother Blakeney tells of his recent visit to the Pigmy Tribe in Stanley's Dark Forest of the Congo. Brother Jesse A. Barney now tells of what happened while Brother Blakeney was away from home.

"I have just had a novel experience—novel because it was the first time I have done anything of the kind. It all came about this way: Mr. Blakeney had gone to the 'Jamba' to shoot an elephant, to get a change from the mission surroundings in a general recreation and recuperation. Just as Mrs. Blakeney and the children were about to sit down to the table at noon time, two messengers arrived from the 'jamba' (jungle) with 'tidings' from the hunting party, and what was more, one of the fellows demonstrated the truth of his tale of the white man shooting a monarch of the animal kingdom by displaying a tail—a strange sight indeed! Its few coarse black hairs look more like wires rather than hairs. And the natives pull them out to make bracelets, but Mr. Blakeney wants none of these pulled out.

"Yes, he got the elephant with tusks five feet long, and he said it would take several days to sell the meat. News flies over the country of Africa, not by radio, but by native drums and signals, and everyone turns out to buy if they cannot beg a piece of meat. It does not make a bit of difference to them if said animal meat is ten days or two weeks old, and it isn't kept on ice either. It is like many other things—and people too—it gets ripe with age. This, in the estimation of the natives, adds to the flavor (?). Excuse me when I say that the breath of the eaters of such carrion reminds me of the late summer times when our old dog at home used to unearth and eat his month-old woodchuck catch!!!

"Well, I must say, when the news came general excitement reigned at the Blakeney Manse and very little dinner was eaten. Palanki came running down the hill to my hermitage with the news. 'When did he shoot it?' 'I don't know!' 'When is he coming home?' 'I don't know.' He didn't seem to know much of anything except that Mr. B. had shot an elephant. It reminded me of the man without sufficient tidings who had to stand aside and wait for another runner to come.—'I saw a great tumult but I knew not what it was.'

"This morning I arose to the usual round of duties. First, morning prayers, where I gave a little message on the Door of the Sheepfold. This is very easy for them to understand as sheep (with no wool) and goats are common in Congo. Then all scattered to their

several duties and I had my breakfast. The bugle blew at eight for a session of school with Zacheriah, the native evangelist; and I had a short session with the Blakeney girls. At eleven, I locked up my house and went to see Baba (father) and the chimney he is building. He has a big staging around it and it is all put up with cords of roots and trailing vines of ropes from the jungle without a single nail. He would not know how to use a nail but he could build a staging to almost any height with vines and sticks.

"At ten minutes before two, the bugle blew again and I went to the church for a session of school with the boys. After school I made another trip to the chimney and found that Baba is almost out of mortar or mud and so I got Kapita Muke and his five men to go to the brook where they dig up the clay, throw on the water and mix it with their feet. When it is the right consistency, they put it into baskets lined with big leaves and carry the baskets on top of their heads. Then I made my final trip to the chimney and put the level on to test up Baba's work. He thinks his eye is as good as the level, and I always have to tap the stones into place a little.

"Between times during the day I had translated into Bangalla, the Gospel songs 'Fill me now,' 'Come Holy Spirit Heavenly Dove,' 'Jesus Thyself My Life Apply,' and half of 'When the Roll is Called Up Yonder.' So after tea, when the bugle released the workmen, I fled from pen and ink and paper and workmen, got my hoe and went outside for a short hour before dark, out with God's nature. How the crickets sing at this hour of the day. The little camp fires of brightness glow up beside the reed houses of the 'tarabai' quarters. The goats and sheep, nearly 100 of them, are bleating, bleating. Under these conditions I stretch a long string and begin to roll up the black earth with a hoe, to get a straight line on either side of my front walk.

"I just got barely started when I heard a great shout up by the Blakeney Manse. In a minute one of the fellows comes on the run and says, 'They are calling you.' 'Why?' 'Because a lot of new workmen have arrived.' I told the fellow to bring them all down into my yard while I went to the house to get a piece of paper to put it on the slate ready for their names—and they come, wending their way down the hill.

"Oh, what a lot of them! Friends, I cannot tell you the feeling that came into my heart at the sight of these Sons of Ham. I looked for the first time into the eyes of some two score 'heathen'—a word which is unknown to them—boys in their late teens, men in their prime, and a half dozen men just starting down the hill from the prime of life. Two or three of them may have heard rumors of a

strange doctrine, but very vague indeed is their sense of God. Their villages are more than a day and a half journey away. I will be the first one to tell them there is another path, a Saviour, a future. I tremble with emotion at the thought. You see we have another business besides hunting and building mission stations, which are only incidentals, it is the business that Jesus referred to when He said to certain disciples, 'Follow me.' It is the business of fishing for the souls of men—the contested territory of the adversary. There is a mighty war on in the unseen realm of men's hearts. But I am deeply assured of victory, confidently assured.

"Zacheriah, Kapita Muke and a policeman from the Poste accompany them. It reminded me some of old days in a new school when I had to get all the pupils names. Of course there were no Henrys, Johns, Harolds or Freds, but the samples are 'Lomby, Modulendu, Barkessy, Larsoongedee, Gongoly, Merrytarkar, E-yea-by, Mo-li-te. I talked to them through Kapita Muke for they do not always readily understand a new white man's Bangalla, though they will readily understand it in a few days. I first told them all to remove their hats, a lesson in respect. Kapita Muke yelled, 'Every one of you move your baskets.' Then I jotted down their names, after making some of them repeat them several times. The stars had begun to appear before I had finished. There were forty workmen in all, and one headsmen.

"While these workmen are here with us they will hear about seventy Gospel messages, as many prayers to Almighty God, and some 300 Gospel hymns. Then they will go back to their villages with the news. With our shortage of workers, this is at present our method of doing village work. The villages come to us for two months, sent to us by the government. They work and are paid at the end of their stay and they listen to the words of Life. Oh, the fields are white, and we will get our fruit though the masses are not turning to God any more than they are in America. And will you too have a share in the spoils of the victory when the Master makes up His jewels and rewards the faithful?"

"They come from the East and West,
They come from the lands afar,
To feast with the King, to dine as His
guests.

How blessed these Pilgrims are!"

Mrs. A. E. Turney writes from South Africa, "We are having remarkably good meetings with our young people, but oh we long unspeakably to see them deeply convicted of sin, that they may indeed forsake it and cleave to the Saviour. Pray for us."

Brother Dick S. Mahaffey late of Laheria Sarai is now located at Bangalore, South India. Brother Mahaffey has been suffering considerably with his lungs, and up to the present has not been able to get victory. Brother Mahaffey does not want to leave the field and so a special request is made that all God's people will pray for his recovery.

THE LISU TRIBE IN SOUTHWEST CHINA

Miss Ada Buchwalter writes from Wei Hsi, Yunnan Prov., China, "The Lord has been wonderfully blessing in the Lisu work and the fire is spreading all over these mountains. Praise His name! I have made two trips amongst them since Christmas, spending over a week each time and living entirely on their food. Each time I did not take a cent with me. In starting this work, we took the advice of an experienced C. I. M. Lisu worker. He told us never to carry our food or pay for it as the Lisu are very hospitable and if they want you they are pleased to give the food, and to give them money only tends to covetousness which is idolatry. Well, we find it works, and the Lisu have built their own chapels without a cent of foreign money, and also sent out workers who do not expect wages.

"I could write on endlessly of how the Lord is working, of healings, and of one man who defied God and said, 'Oh, I will drink whisky—who is God anyway.' In a few days, after drinking a lot of whisky, he died. God has answered prayer here in the city for the magistrate told all the big men of the city that he is glad the Lisu have turned Christians for he said, 'Now we will not have so much trouble with them.' But I must close for this time. Truly the harvest is ripe. As one of the Lisu expressed it, 'We were so thirsty and did not know what we wanted, but the Gospel came and satisfied our hearts.' Trusting that you will stand with us in much prayer for much fruit and that this fruit will remain."

Miss Lydia Rediger writes from U. P., India, "How often we do praise God for you dear ones in the homeland who are standing back of us with your means and prayers. How precious that we can be co-workers together with Him, some to pray, some to give, some to go. Praise His sweet name. The weather is unusually hot for this time of year, and even the Indians feel the effects of it. Many are dying from plague, smallpox, and cholera in the nearby villages. How it does make our hearts bleed to see them sink into Christless graves. Do continue to pray for India."

Mrs. Jennie Bendiksen writes from Kikwit, Congo, "Am glad to say that until today we have kept well in body, although the influenza is raging here and many in the villages around us are dying. Many of our station children have been very sick with it too, but Jesus has been gracious to us and spared them for yet a little while. Praise His dear name, we get new courage to go on, waiting until God shall send us help from home."

Miss Jennie Kirkland writes from India. "Answer to letters must come second in these days of rush. The pressure of the work on all sides, spiritual training of the Christians, the Zenanna District and Mela work as well as building work, make many demands on our time.

"Word has just come that we must bring twenty-five of our orphans home

for their May-June vacation. We have absolutely no place for them unless the Lord works marvels as the buildings are not ready for occupancy yet, and we cannot possibly take them into our one wee room. It may be necessary to put up a grass hut for the horse, clean up the stable and use it for the girls. But even then it is so very small for twenty-five girls. Pray, for God is able to meet us for the sake of these orphans who must have a covering."

Miss Frances S. Harris who has been undergoing a severe physical test writes from India: "I have just received a great touch in my body from the Great Healer, praise His dear name. I don't know what we missionaries would do without the Great Physician, and how we do thank God for you faithful ones who are standing so true in the homeland." Let us all rejoice with Sister Harris for the victory the Lord has given to her.

PERSECUTION IN SOUTH INDIA

Mrs. Susan R. Chester writes from Bangalore, S. India, "On February 9 a widow and her little girl came to me from Dindigul. On April 10 a widow and two children came from Pondicherry. The latter widow had been a Roman Catholic, but she read the Word, was convicted of sin, saved, and was baptized in water last month. The father, an ignorant R. C., turned her out without clothes for her or the children saying that he would rather burn them than to give them to her. Miss Porter clothed them and sent them on to me. Both widows, Naomi and Susie, are tarrying for the Baptism in the Holy Spirit. So I expect we shall be a family of eight or more throughout the year, God willing. Please pray for my little flock that God may pour out His Spirit upon them. Our hearts are crying for a mighty revival."

AT SHARANNAGAR

Mrs. Esther B. Harvey is at present home on furlough, but she has written us asking us to pray mightily that the Lord will supply the needs of the great work at Nawabganj while she is in the homeland. The work is at present under the management of Miss Anna Helmbrecht, and the needs of the work are very great.

Miss Helmbrecht writes from India, "Sister Harvey has sailed for America and we are finding ourselves in the midst of the battle for the Lord. It is well that our calling is of the Lord for otherwise we could not stand the test in this hard place and in these very trying days. We realize that we are not battling with flesh and blood, but with the principalities and powers of darkness in the air. We realize that we have a task before us that is beyond us in the natural, but we are relying upon a mighty God. We are finding our hands so full these days that we do not know whither to turn, but still the Lord undertakes. Pray that the Lord may bring us forth more than conquerors as we endeavor to lead these people on in the things of the kingdom."

Dogs will go mad with their muzzles on, and so will men despite the restraints of law.

BLESSING IN SOUTH INDIA

Mrs. Mary W. Chapman writes of much blessing upon the work in South India; "I cannot go about our large field, and help and encourage the workers, and build up the converts as it should be done, but if I had an automobile I might. A man is needed, one who will get the language, will know the people and the work so as to be ready to go on with the work when I have finished, should Jesus tarry.

"Brother Matthew has raised up another little Assembly in North Travancore District, and another worker has joined the work. Brother Mannaseh is going about among the little assemblies in South Travancore, helping the undershepherds. Brother Jaborathnam and Daniel, a Christian boy, are holding the fort at Trivandrum. The new worker who came to us from the Lutherans is faithfully preaching the Gospel in a Hindu village near Trivandrum. Brother Jacob is keeping the Hall open in Madras, and keeping up the meetings and Sunday school for a little company who are standing for Pentecostal truth amidst much opposition. Brother Cumine is living with his family at Kolar, not far from here, where he has raised up a little company. He came to see us this week, hale and hearty, full of life and bubbling over with joy on his seventieth birthday. I was thankful to be able to make him a birthday present of a Bible, which was so much needed, although I cannot help on his support. The Lord in some way is caring for him. Jesus reigns, hallelujah!"

ANNOUNCEMENT

Mr. & Mrs. Chas. C. Personius who recently returned home from Alaska announces the safe arrival of a daughter, Miss Anna Mae on May 29th. We extend congratulations to Brother and Sister Personius.

FRANK ORTIZ, JR. WITH THE LORD

A cable, dated May 26, was received from Porto Rico announcing the home-going of Brother Frank Ortiz, Jr. on that date. Brother Ortiz was one of the pioneer missionaries to Porto Rico. He was a Porto Rican by birth, and after receiving the Holy Spirit, felt constrained to carry the Gospel to his own people in Porto Rico. He leaves a little family which is being cared for by the parents of his wife, in Porto Rico.

R. S. Jamieson writes from Nanganpu, Kansu, China, "We are at last settled here, having made the house over and we have a small chapel, guest-rooms and living quarters. We are planting a garden now which will supply us with fresh vegetables this summer and fall. Today, in the meeting, a woman decided for Christ and has begun to learn John's Gospel—an unusual thing for a Chinese woman. This is the first woman to attend the meetings. There are several others interested and we are praying that they will turn to the Lord. Please pray that the Lord will send us a Spirit-filled native worker who has a love for souls."

FORTHCOMING MEETINGS

CAMP MEETING AT STORM LAKE, IOWA

The northern camp meeting of the Assemblies of God of Northern Missouri and Iowa district will be held at Storm Lake, Iowa, August 24 to September 1, the Lord willing. Spend your vacation at this camp in this beautiful park on the shore of the big lake. Look for further announcements later. Pray for this camp meeting.—Elder J. Chris Jensen, Alta, Iowa.

REVIVAL CAMPAIGN AT PETOSKEY, MICH.

The Lord willing, a revival campaign will begin July 22, 1923, for three weeks or longer, at the corner of Wakazoo & Michigan Streets. Evangelist William Lambert Brant, from Chicago, will be in charge. Should any of the brethren who are in fellowship with the General Council pass this way, we invite them to stay over with us on faith lines.—John C. Roberts, pastor of the assembly, 410 West Lake St.

CAMP MEETING AT FAYETTEVILLE, ARK.

July 15 to August 5. Evangelist J. A. McPhail, of Oswego, Kans., has been engaged to come with a large tent for an old-time Pentecostal revival. He is used in praying the prayer of faith. If you want salvation, healing, the Baptism in the Holy Ghost according to Acts 2:4, come. Come and help give Fayetteville an old-time camp meeting. A good place to camp. Fine water. The assembly will take care of workers.—Berl Dodd, pastor; R. I. Bixler, elder.

LANCASTER CAMPMEETING

The Eastern District Camp Meeting for the eastern end of the district will be held in the beautiful "WILLIAMSON CITY PARK," Lancaster, Pa., from August 10 to 26, inclusive. Those coming from a distance on either the Pennsylvania or Philadelphia & Reading Railroads, will take street car at the city square and transfer to the Rocky Springs Park street car and get off at "WILLIAMSON CITY PARK." Workers will be announced later. For further information as to meals, tents, etc., write L. A. Hill, 809 East Orange St., Lancaster, Pa. (Bell Phone 2526-M), or E. C. Sikes, 5 Madison St., Paterson, N. J.

NEW CASTLE CAMP MEETING

The Eastern District Camp Meeting for the western end of the district will be held in "WALTON GROVE," New Castle, Pa., from July 6 to 22, inclusive. Those coming from a distance can take any street car from either railroad depot and transfer to Highland Avenue street car. Get off at Fairmont Avenue, walk two squares to the camp, in "WALTON GROVE." Workers will be announced later. For further information as to accommodations, etc., write John Warton, 410 Florence Ave., New Castle, Pa., or Lewis H. Emerich, 104 Bailey Ave., Pittsburgh, Pa. (509)

TEXAS DISTRICT (NORTHWEST) CAMP MEETING

The District camp meeting for the northwest portion of the District will be held at Wichita Falls, Texas, July 27 to August 5.

The brethren of the northwest part of the district being assembled in convention at Electra, Texas, voted to make this camp a district camp, so come on, brethren of the district, with your advance offerings toward getting the camp started. Let each pastor take up a special offering as soon as convenient after reading this announcement and send to the treasurer of the committee. Be sure to bring your toilet articles and bedding. We will try to arrange for dormitories on the grounds. The table will be furnished on the free-will offering plan. Please pray that these offerings may be forthcoming, for "Except the Lord build the house, they labor in vain that build it." Send your offerings and address all communications to Wm. Burton McCafferty, Treasurer of Camp Meeting Committee and Presbyter of N. W. District, 1400 Fifth St., Wichita Falls, Texas.

ROCKY MOUNTAIN PENTECOSTAL CAMP MEETING, DENVER, COLO., AUG. 1 to 12

The Sixth Annual Colorado District Council will be held in connection with our camp meeting at the beautiful and well-equipped Rocky Mountain Lake Park at Denver, Colo., commencing August 1 and continuing till the 12th, inclusive. Facilities in this park will make camping out very enjoyable. Bring your own bedding and toilet articles. Tents can be rented at cost. Ministers and workers will be entertained free. Meals will be served on the free-will-offering plan; also a cafeteria will be provided. Evangelist A. H. Argue and son and daughter, of Winnipeg, Canada, have been secured as the special evangelists. Other workers will be in attendance. Spend your vacation in beautiful Denver. Ministers and special workers especially should write the committee for reservations. Anyone having offerings toward the

expenses of the camp and convention should send the same to the District Secretary, Max A. X. Clark, 1900 Lawrence St., Denver, Colo., who will acknowledge receipt of same.—W. H. Boyles, Chairman, 33 Cherokee St., Denver, Colo.

DEDICATION OF NEW PENTECOSTAL CHURCH AT CHICAGO, ILL.

July 1 to 15

The Canadian Evangelistic trio from Winnipeg, Manitoba—A. H. Argue and his son Watson and daughter Zelma—will conduct a revival campaign in the large new tabernacle of the Full Gospel Assembly (formerly the North Avenue Mission), at 1665 N. Mozart Street, corner of Waubansia, one block north of the old mission. The dedication will take place, the Lord willing, Sunday, July 8. Many ministers will take part.—Adolph Petersen, Pastor.

BYESVILLE, OHIO, CAMPMEETING

The Third Annual Camp Meeting of the Byesville Assembly will commence August 17 and continue over three Sundays. We have secured the same beautiful grounds this year. The evangelistic services and music will be in charge of the Canadian Evangelistic Trio, A. H. Argue, son Watson, and daughter Zelma. Brother and Sister Wilbert R. Williamson, returned missionaries from South China, will bring news from that field. Three services daily. We will have about seventy-five tents on the grounds, besides the big top. For information address the pastor, J. Clark Soules, 101 S. Seventh St., Byesville, Ohio.

OKLAHOMA STATE CAMP MEETING

The State Camp Meeting of Oklahoma will be held at the City Park of Anadarko, August 1 to 12. Our brother, Jacob Miller of Fort Smith, Ark., will be in charge of the night services. Brother E. N. Bell, of Springfield, Mo., will be with us also to give us some Bible lessons. Let all the ministers in the state try to be present to help us make this the best camp we have ever held in the state. Don't forget, brethren, take up as many as three or four offerings for this camp, as it is a new field, and send them in to the chairman, Oscar Jones, Ninnekah, Okla. Those who can, bring their bedding and toilet articles. Come prepared to stay all through. For any information write J. E. Chamless, Gracemont, Okla.—C. E. Shields, 525 N. 8th Street, Chickasha, Okla. (507)

SACRED SONGS SUITABLE FOR SOLOS

I Fell in Love with the Nazarene. Nowhere to Lay My Head. He Is My Hiding Place. Daughter of Jerusalem. Dear Heart, Take Heart. The Song of the Bride. Rest a Little While. The Bridal Song. Behold, I Come Quickly. Spiritual Israel. Coming, Coming, Coming. What Hast Thou Gleaned Today? The City of Our God. God's Triumphant Army. Calvary, Lone Calvary. Keep Step, My Brother. Sharon's Rose. "144,000." Each of the above songs, 25 cents. Order from Sarah H. Payne, Box 44, Ocean Park, Calif.

NORTH ARKANSAS DISTRICT CAMP MEETING

One of the four Arkansas district camp meetings will convene at Fayetteville, Ark., July 15 to 25, evangelistic services to continue to August 5. Brother McPhail, of Oswego, Kans., will have charge of the evangelistic services; Brother Romines, of Hartford, Ark., of the day services. Let all the assemblies, especially in the north and northwest part of the state co-operate with the Fayetteville assembly in any and every way possible to make this camp a success. Plan to attend. Send all offerings for the camp to Pastor Berl Dodd. Also write him for any information desired concerning the camp, localities, entertainment, homes.—W. W. Childers, E. J. Britton, N. Arkansas Presbyters; Berl Dodd, pastor local assembly.

WESTERN CANADA CAMP MEETING AT SASKATOON, SASK., JULY 1 TO 15

Special Convention Days, July 2 and 6
Brother D. W. Kerr, Presbyter General Council will be present, whose inspiring Bible lessons will be of benefit to all. Begin praying now for these meetings. Advertise it far and wide through all the Pentecostal friends and assemblies. Write us for bills for distribution. Send us a list of names and addresses of friends, that we may extend to them a personal invitation to this meeting. All things in common, free tents for all as the Lord provides. If you have a tent bring or send it, as tents are scarce. Bring your own bedding and toilet articles. Meals on free-will offering plan. All offerings, inquiries, correspondence, etc., will be sent to H. M. Cadwalder, General Delivery, Saskatoon, Sask., as Walter Schneider, Secretary of the District, is in the U. S. at present.—Chairman, H. M. Cadwalder.

ILLINOIS DISTRICT CONVENTION

Mid-Summer Convention under the auspices of the Illinois State Council will be held in Granite City, July 8 to 18, inclusive. The meetings will be held under a big tent. Brother S. A. Jamieson will give Bible lessons during the day and Brother William Lambert Brant will do the evangelistic preaching at the night service. Free entertainment for specially invited workers and musicians.—C. M. O'Guinn, Chairman, Granite City, Ill.

TEXAS CAMP MEETING

Second Annual Camp Meeting, Whitt, Parker Co., Texas, beginning August 18, 1923, and continuing until September 9 inclusive. Come prepared to camp in the open or bring your own toilet articles and camp with the workers at a place prepared especially for them; or you may get a home assigned with the people if you notify us in time. For further information write or call Lonnie Whitworth, Pastor, or either of the following:
J. H. Baldwin, Secretary,
J. L. Martin, Trustee.

Port Huron Camp Meeting Revival, Port Huron, Mich., July 8 to 29

The young evangelist, Louise L. Nankivell, of Chicago, Ill., will preach at the large tabernacle, Tenth Avenue and McPherson, which has been engaged for the meetings. Alfred A. Nankivell, gospel singer, will conduct the music. Plan to spend your vacation with us by beautiful Lake Huron. Bring the sick and afflicted for healing. Rooms and board at reasonable rates. For further information write Pastor F. W. Jewell, 1724 Lyons St., Port Huron, Mich.

MINISTERS OF THE SOUTHERN MISSOURI DISTRICT COUNCIL

Please announce in your assembly or meetings that anyone expecting to come into the council as a minister should write the chairman of the council for an application blank, and, after filling it out and having it endorsed, should return it to the chairman of the district council. Don't wait until you come to the camp meeting to do this. You will have to be endorsed at your home. The Willow Springs camp meeting begins July 5. The district Presbytery will be there for council work. Yours in the love of Jesus, J. E. Spence, chairman.

TEXAS CONVENTION AND CAMP MEETING

At Barton Chapel, five miles north of Murchison, Henderson County, July 20 to August 1. Our district chairman, J. C. Wilder, will be with us. The convention will be July 20, 21, and 22. Let all the ministers of this district come without fail. We need better co-operation among our preachers. Brothers T. D. Thompson and S. A. Thorp will have charge of the singing and evangelistic services. Beautiful camp ground. Come prepared to stay. Workers and ministers will be cared for on the ground. A new field. Big band of saints. Good singing. Bring your sick and afflicted. Preachers, don't miss this. Those wanting license or credentials bring your recommendation with you. Remember the date. For further information write Willie Dunn, pastor, Murchison, Texas, R. 2.

SPEND YOUR VACATION

At the Big Tent Meetings, Elberon, New Jersey, July 8 to August 12

A special revival campaign will be held in the big tent on Pearl St. God is leading wonderfully in this new field and a revival is on the way. Regular services already inaugurated will continue until October. We are glad to announce the following workers: Brother N. K. Bouton, Corona, L. I.; Brother and Sister R. A. Brown, New York City; Brother Wm. Evans, Newark, N. J.; Brother Joseph Tunmore, Pittsburg, Pa.; Miss Marie Burman, New York City, Miss Evelyn Booth-Clibborn, Yonkers, N. Y. Besides these Dr. Charles A. Shreve, of Washington, D. C., and Evangelist Bert Williams, of Perry, N. Y., are expected.

Elberon, a beauty spot of the Jersey shore, is situated between Asbury Park and Long Branch. Take trolley or bus from Asbury Park, Long Branch or Elberon to Pearl St., Elberon. Trolley stops one-half block from tent. For further information write Pastor Irving H. Meier, 318 Euclid Ave., Asbury Park, N. J. Phone Allenhurst 2826.

WRIGHT COUNTY CAMP MEETING.—The fifth annual Wright County Camp Meeting will be held, God willing, July 26 to August 5, inclusive. Bring toilet articles. Tents may be rented at a reasonable price. Bring your own tents if possible. Also bring musical instruments. Cherokee Indian Evangelist Watt Walker in charge. For further information write N. A. Graves or Harve Graves, Macomb, Missouri.

OPEN FOR CALLS.—I have resigned as pastor at Chappell, Nebr., where I have been the past six months and am now open for calls.—Evangelist Roy C. Woodworth, Box 584, Chappell, Nebr.

OPEN FOR CALLS

Evangelist W. H. Martin, Box 26, Richland, Ind.
James M. Medley, Iowa Park, Texas, as evangelist or pastor. I am in full fellowship with the General Council and can give references from the Texas District.

CONTRIBUTIONS FOR HOME MISSIONS

- From June 1 to June 7, Inclusive
(This does not include offerings for expenses of the Foreign Missions Dept.)
- \$240.00: Assembly, Detroit, Mich.
 - 195.00: Glad Tidings Tabernacle, New York City.
 - 140.00: Assembly, Wilkes Barre, Pa.
 - 126.00: Christian Assembly, Cincinnati, Ohio.
 - 80.55: Assembly, Tacoma, Wash.
 - 75.25: Assembly, Miami, Fla.
 - 44.50: Assembly, Toledo, Ohio.
 - 40.00: Pent'l Church, Ashbury Park, N. J.
 - 35.00: L. M. C., Hoy, La.
 - 30.50: Assembly, Pasadena, Calif.
 - 30.00: Assembly, Creal Springs, Ill.; Unity Mission, Boston, Mass.
 - 26.69: Pent'l Tabernacle, Denver, Colo.
 - 26.50: Assembly, Union City, Ind.
 - 25.00: L. C., Nickerson, Minn.
 - 23.70: Full Gospel Tabernacle, Ashbury Park, N. J.
 - 23.60: Union Service, N. Jackson, Ohio.
 - 23.00: Bible School, Los Angeles, Calif.; Mrs. A. M., Vancouver, B. C.
 - 22.00: J. W. U., Great Bend, Kans.
 - 21.76: Assembly, Sioux City, Iowa.
 - 20.60: Assembly, Malvern, Ark.
 - 20.00: J. G. G., Kelso, Wash.; Assembly, Santa Ana, Calif.; A friend, Dansville, N. Y.
 - 18.00: Assembly, Sayles, Pa.
 - 17.10: Assembly, Mattoon, Ill.
 - 16.00: A friend, Peru.
 - 15.61: S. S., Pt. Lavaca, Texas.
 - 15.00: C. A. H., Williams Bay, Wis.
 - 13.14: Assembly, Chetopa, Kans.
 - 12.12: S. S., Grafton, W. Va.
 - 11.00: Assembly, Meridian, Miss.
 - 10.70: Full Gospel Mission, Macksburg, Iowa.
 - 10.64: Assembly, Wilkes Barre, Pa.
 - 10.00: G. A. D., Norwood, Ohio; J. B. W., Flint, Mich.; Mr. & Mrs. W. B. S., Ithaca, N. Y.; M. S., Schuler, Okla.; J. C. G., Paragould, Ark.; J. E. S., Kennett, Mo.; Mrs. J. M. S., Bradford, Pa.
 - 9.50: Mr. & Mrs. G. E., Boaz, Wis.
 - 9.36: S. S., Wichita Falls, Texas.
 - 9.00: Mr. & Mrs. R. T. F., Taft, Calif.; B. Y., Rolla, N. Dak.
 - 7.65: R. M., Acme, W. Va.
 - 7.44: S. S., Fort Smith, Ark.
 - 7.25: Mrs. J. G., Tulsa, Okla.; Mr. & Mrs. H. C., Portland, Ore.
 - 7.15: Glad Tidings Hall, San Antonio, Texas.
 - 7.00: S. S., Wright City, Okla.
 - 6.65: Mrs. G. V. L., Salem, Ore.
 - 6.60: Mr. & Mrs. R. McC., Luverne, N. Dak.
 - 6.25: T. K., E. St. Louis, Ill.
 - 6.20: Assembly, Enterprise, Ala.
 - 6.07: Kings Corner S. S., Springhill, La.
 - 6.01: C. W. L. P., Mt. Hope, W. Va.
 - 6.00: Mr. & Mrs. C. W. P., Round Butts, Mont.
 - 5.75: Pleasant Hill Assembly, Mt. Ayr, Iowa.
 - 5.73: C. U., Paunce Rock, Kans.
 - 5.55: Father & children, Oswego, Kans.
 - 5.40: Young People's Band, Malvern, Ark.
 - 5.27: Assembly, Caldwell, Kans.
 - 5.00: Mrs. J. E. S., Turlock, Calif.; Mrs. B., Dripping Springs, Texas; Assembly, S. Bellingham, Wash.; Mrs. M. A. W., Springfield, Mass.; Mrs. J. B., West Plains, Mo.; Mrs. E. C., Dallas, Ore.; H. B. O., Hooker, Calif.; S. S., Arcadia, Kans.; E. S., Pelican Rapids, Minn.; F. C., Huttig, Ark.; E. P., Elgin, Texas; B. P. A., Medford, Mass.
 - 4.50: Mrs. A. E. S., Inglewood, Calif.
 - 4.10: O. R. M., Woodston, Kans.
 - 4.00: H. E. J., Marion, Ohio; Mrs. E. V. & A. B., Redford, Mich.
 - 3.86: S. S., Splendora, Texas.
 - 3.71: S. S., Seadrift, Texas.
 - 3.56: Assembly, Miami, Okla.
 - 3.52: Mr. & Mrs. W. I. S., Briggsdale, Colo.
 - 3.50: Brick Church, Rosebud, Mo.
 - 3.31: Mrs. R. R. B., Davy, Texas.
 - 3.10: H. C. B., Decatur, Texas.
 - 3.00: L. M. S., Auburn, Me.; Blue Bird Class of Bethel S. S., Watsonville, Calif.; J. G. B., Ft. Smith, Ark.; P. B. League, Jasonville, Ind.; P. C. S., Eccles, W. Va.; F. V., Wakarusa, Kans.; Webber Sisters, Bazine, Kans.
 - 2.83: Mrs. R. D., Michigan City, Ind.
 - 2.75: Assembly, Parma, Mo.
 - 2.74: Assembly, Pittsburg, Kans.
 - 2.50: North Side S. S., Wichita Falls, Texas; Assembly, High Bridge, Ky.; H. H., Yellville, Ark.; M. H., Yellville, Ark.
 - 2.34: S. S., Chelsea, Mass.
 - 2.29: Assembly, Chester, Ill.
 - 2.10: Assembly, Couch, Mo.
 - 2.00: J. R. N., Waldron, Ark.; H. H. P., North Tazewell, Va.; Mrs. L. H., Wilmette, Ill.; W. B. G., Aquilla, Texas; M. B., Reedley, Calif.; L. A., Springfield, Mo.; Mrs. E. E. K., Beckville, Texas; W. W. B., Bloomington, Ind.
 - 1.75: Full Gospel Mission S. S., Towner, Colo.
 - 1.50: Mrs. A. W. W., Turman, Ark.
 - 1.00: L. A. R., Crestview, Fla.; Mrs. E. E. E., Clifton, Texas; Mrs. M. B. J., New Castle, Ind.; S. C. H., Jesup, Ga.; J. B. V., Old Forge, Pa.; Mrs. R. L. W., Pars, Ark.; Mrs. S., Maynard, Ark.; E. E. G., Gainsville, Texas; Mrs. B. P., Buffalo, Kans.; Mrs. D. A. J., Aberdeen, N. C.; Mrs. F. B. A., El Paso, Texas.
- Total, less \$145.50, amounts given direct to missionaries by assemblies.....\$1,756.00

CANADIAN PENTECOSTAL TESTIMONY

The Canadian Pentecostal Testimony, the official organ of the Pentecostal Assemblies of Canada, is now enlarged to 8 pages, and each number contains many good articles. Encourage our Canadian Pentecostal brethren by subscribing for their paper. It is published monthly and costs only 50 cents per year. The editor is Brother R. E. McAlister, 740 Queen's Ave., London, Ont., Canada.

GENERAL COUNCIL MEETING

Make arrangements ahead to be with us at Council. Note date, Sept. 13 to 20, and place, St. Louis Mo. Full announcements later.

BROTHER WIGGLESWORTH'S ADDRESS

Brother Wigglesworth's present address is 70 Victor Road, Bradford, England. He expects to be in this country in August.

SPEND YOUR VACATION THIS YEAR IN SAN JOSE, CALIF.

Revival services will be held in the tent at Fourth & San Antonio streets during May, June, July, August, and September. Look for the tent opposite the Normal School grounds as you come by train from the south.—M. Freimark, Pastor. (Adv. 504).

SONG BOOKS REDUCED IN PRICE

Living Water No. 1 and 2. Bread of Life. Price, 20 cents each or \$2.00 per dozen, postpaid.
Jewel Songs. Price, 25 cents each or \$2.50 per dozen, postpaid.
Redemption Songs; Glory Songs. Price 25 cents each or \$3.50 per dozen, postpaid.
Hallelujah Songs. Price, 30 cents each or \$3.00 per dozen, postpaid.
Soul-Stirring Songs. Price, 20 cents each or \$2.00 per dozen, postpaid.
The Gospel Publishing House, Springfield, Mo.

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The International Sunday School Lessons Dealt With From the Pentecostal Viewpoint.

Little Picture Lesson Cards, per set per year.....	\$.16
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(Canadian friends please add postage, 1c for every 3 Quarterlies, 1c for every 5 sets of Cards, and 6c for Picture Roll.)

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"OUR PENTECOSTAL BOYS AND GIRLS."

Is a four-page weekly paper, gotten out with the purpose of bringing the full gospel to our boys and girls. Each number is well illustrated. Biographies of noted Christians, missionary letters, the S. S. lesson, testimonies of healing, and helpful stories by Pentecostal writers, are special features of this paper. Price 60 cents per year. In lots of 5 or more, 50 cents per year or 12½ cents per copy per quarter (Gt. Britain, 3/- per year).

"OUR PENTECOSTAL LITTLE FOLKS,"

A 4 page weekly paper for Beginners. Contains the S. S. lesson, and helpful stories for the little folks. Well illustrated. Price 30 cents per year. Canada, 40 cents per year. In lots of 5 or more, 25 cents per year, or 6¼ cents per copy per quarter. (Gt. Britain, 2/-; 5 copies, 6/6.)



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Brethren in the Southeast who are wanting tents should write to the Gospel Publishing House for prices.

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DAILY COMFORT SERIES

A fine series of two Bible verses embossed in clear, white letters on the new velvet-surface board.

Size,
6x7½ inches.
Corded.
20 cents.



Texts

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No. Aa-5108—Thy law is my delight.

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Beautiful fruit designs on velvet. Delicately colored. Each card corded.



Size 12x9½. Four different texts.

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08M. Watch—Stand fast—Be strong.
08N. Let not your heart be troubled.
08O. The Lord shall be thy confidence.
Price, 40 cents, Postpaid.

THE MOST STRIKING MOTTOES MADE

Manufactured on thick white cardboard. The lettering is embossed in very thick art velvet in the richest colorings, the lower part of each letter darkened which gives the mottoes a most striking effect.



This series of wall texts are becoming so popular that the manufacturers have made nearly 100,000 of them.

235Q—Prayer Changes Things.

235R—Begin the Day with God.

235S—The Best of All Is, God Is with Us.

305A—God Answers Prayer.

305B—Faith Brings Victory.

Size of most of these mottoes
9½x8¼



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WATER-LILY SERIES

Pretty little water-lilies in natural colors lend attractiveness and beauty to this motto. Very effective design. Text in ivory-white letters.

Size, 6x7¼. Price, 20 cents.



Texts

No. 5115—Thou, God, seest me.
No. 5118—Consider the lilies how they grow.

CHRIST THE HEAD

A favorite text printed on the new art-velvet cardboard. The white lettering on the red, green, and brown cards produces a striking effect.

Size, 9x12 inches. Price, 40 cents.
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Texts

No. 5401—Christ is the head of this house, the unseen guest at every meal, the silent listener to every conversation.

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This motto is embellished with a spray of attractive flowers around a panel showing a quiet country scene in the foreground, in which stands a cozy cottage.

The scene and text are both very expressive of home sentiment.

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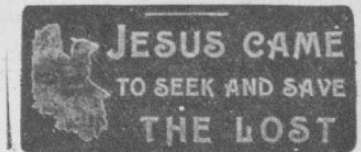


Texts

No. 5326—Home, Sweet Home.
No. 5327—God Bless Our Home.

THE LOST SHEEP SERIES.

Size, 4½x10 inches. Price, 20 cents.
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Texts

No. 5120—Jesus came to seek and save the lost.
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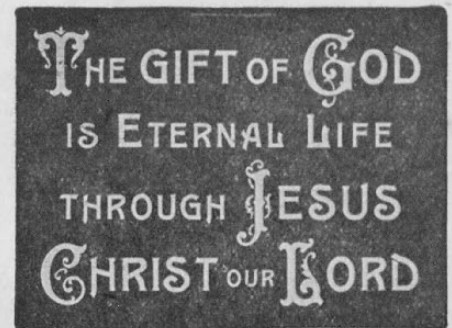
Texts

No. 5480—God shall supply all your needs.
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These four wonderful gospel texts are artistically arranged in large, easily read type and beautiful capital letters. Specially suitable for meeting-houses, Sunday-school rooms, and offices.

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Texts

No. 5530—The Gift of God Is Eternal Life through Jesus Christ our Lord.
No. 5531—Come unto Me All Ye That Labor and Are Heavy Laden, and I Will Give You Rest.
No. 5532—Believe on the Lord Jesus Christ and Thou Shalt Be Saved.
No. 5533—Whosoever Will, Let Him Take the Water of Life Freely.

GOSPEL PUBLISHING HOUSE, SPRINGFIELD, MO.