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For What Purpose Did Christ Come?

"This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief" (1 Tim. 1:15).

This is a faithful saying and worthy of all acceptance, eclipsing all other sayings of all other men, excepting of course the sayings of Him who spake as never man spake. There is no saying like this saying, **Christ Jesus came into the world to save sinners.** A long way He came, but the reward will repay Him for His journey.

This is a faithful saying, worthy of all acceptance by all. But it is not accepted by all. Why not? The majority do not think they need saving.

Worthy of all acceptance, that Christ Jesus came into the world to save sinners, not to reform them, not to whitewash them, not to give an example to them, not to tell them to develop themselves, not to teach them that they were merely to follow Him. He came to do for them what they could not do for themselves. Christ came to the world to **SAVE** sinners. If you accept the situation that you are a sinner, you are not far from being saved by the Saviour.

He came not to call the righteous, but sinners. It is His business to save. It is your business to yield to the Saviour.

He came into the world to save **SINNERS.** The sinner in the world had a greater attraction for Him than the angels in heaven. They did not need help, but the sinner did. If you were the only one, the only sinner in the world, it was for you He came. This is a faithful saying and worthy of all acceptance. It is worthy in its completeness—to save sinners. Not to reform, not to improve, not to build up, not to advance, but He takes the sinner and saves him.

He does for you what no one else can do, and what you cannot do. The Father sent the Saviour; the Saviour comes and saves by His death and shed blood, and the Holy Spirit enables you to see and to accept. To see yourself a sinner is good—to see Christ as your Saviour is better. He came to seek and to save that

which was lost. He went off into the wilderness to seek for the erring sheep, the lost lamb, "UNTIL He find it" (Luke 15:4).

Are you findable? If you want to be, you can be. The eagle with its piercing eye can see its prey afar off; but He who made the eyes of the eagle has keener sight. He saw you from the glory and left the glory in His quest for you. "Whence knowest Thou me?" "When thou wast under the fig tree; I saw thee." In the distance, out of sight seemingly, He sees, calls and goes after.

"No man careth for my soul," you say. Yes, it may be true, but the man Christ Jesus is the exception. He has been wooing you. Yield to His wooing. "I can't find Him," you say. Give up, and let Him find you.

A stranger in a strange town in a dark night is wandering, groping for his friend's home, and in despair he gives up trying to find him. In the meantime the friend has started out to find the wanderer, and he finds him; and the stranger has no more worry. The friend knows his way to his own home and the stranger has just to consent to be led. Christ says, "I am the Way." Give up trying to make your own way. "I am the Way." There is no other. He is the way for the sinner, and that is the only one who can come on that highway. Christ Jesus came into the world to save sinners. If you are a sinner you are saveable by a seeking Saviour. He is not going back to heaven empty handed. There will be a great multitude around the throne which no man can number who will sing, "Worthy is the Lamb!" And God wants you to be one of that number. Don't disappoint the Saviour. Tell Him that you are willing to take the return trip with Him.

He came into the world in order to take sinners back from the world to glory. He prayed, "Those that thou gavest me I have kept, and none of them is lost. . . . I will that they also whom thou hast given me, be with me where I am" (John 17:12, 24).

-:- -:- LAODICEA, PHILADELPHIA -:- -:-

By Elizabeth Sisson

Now, in the close of this Gentile age, side by side we see ripening these last two forms of the Christian church. The first, Laodicea (Rev. 3:14-22), shows us a great apostasy that will set in, so distasteful to our Lord that, to use His own words, He will spue it out of His mouth. It is the last form of church life with which prophecy concerns itself. How striking the expression!

As we are nearing the Gentile terminus are there any signs of this sickening quantity? Yes, the faithful Christian press and loyal saints of God groan with the evidences of it—Modernism, the shorter Bible with its expunged supernaturalism; the denial of the virgin birth, the deity of Christ, the Calvary sacrifice, salvation through the blood, the resurrection of our Lord, and His appearances among men forty days—all are pooh poohed. University men, whose institutions and endowments have been the gifts of Christ's real disciples of other days, are teaching and preparing for the foreign field men and women whose beliefs are contrary to all that is vital in Christianity. They, in turn, make sceptics of their converts on the foreign field. A large part of the great Anglican body in England is running fast into the arms of Romanism, from which they were set free by the protests and blood of the martyrs. The dance and the movies, all manner of feasting, smoking rooms, etc., are in the buildings erected with consecrated money to proclaim Him who said, "My kingdom is not of this world." He petitioned for His disciples, "I pray . . . that thou keep them from the evil" of the world. Reason why? Because "They are not of the world, even as I am not of the world."

No worth God in Christ, and Christ in God, spues forth this exhibition **in His name!** and cries, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." And so it comes to pass we are on the eve of a vast judgment on the church, Protestant, Romish and Greek, that is called by His name, but is animated by all kinds of spirits but the Holy Spirit. The very, very thin edge of this spued forth judgment we can discern here and there—as in the upsetting of the Greek form in Russia and the protest against Rome in some South American governments, in Czecho Slavakia, Bohemia, etc. But there is a mighty spueing forth of all that is in the name and not in the power of Christ, before the Gentile age closes; or prophecy at that point breaks down.

Yet it is interesting to notice that there is no richer promise to overcomers of any of the seven churches than the promise to the overcomers of the Laodicean church; even to sit with Jesus in His throne as the Father gave to Him to sit in the Father's throne, and to be honored of Jesus as He was honored of the Father! But the dealing to secure overcomers from corrupt Laodicea is an individual dealing, and comes from One who has left it, and deals with its members **from outside!** "Behold, I stand (not inside, but outside) at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Rev. 3:20). Oh, that tenderness of Jesus our Beloved, dealing with Laodicea! Outside, standing at the door, knocking!

And this brings us to our second theme, Philadelphia. Here we have another last church of the dispensation, one that is caught away out of its awful judgments, "the hour of temptation that shall come upon all the world, to try them that dwell upon the earth" (Rev. 3:10). This takes us back to Jesus' own words in Luke 21:36, when speaking of the awful sorrows of the end of the age, or the time of the great tribulation, when there shall be upon the earth distress of nations, with perplexity: the sea (governments?) and the waves (the peoples?) roaring: men's hearts failing them for fear and for looking after those things which are coming on the earth. Here in Luke we have the instructions that make the church that "escapes," is "caught away," a church "taken out" of the fierce heat of the judgment hour. The prescription for her making? An uninterrupted prayerfulness, lifting heavenward the head, bending backward, looking up. A people who have been loosed from the things of the earth and are absorbed with the things of the Spirit. "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man" (Luke 21:36).

Side by side the two churches exist in this last hour, one for "spueing out," and one for "catching away." Both are encouraging signs, without which prophecy could not be fulfilled. Do not be discouraged about the great apostasy which every day is becoming greater. It is a part of God's plan in the program, the march of events, that provokes judgment. By the great apostasy He gathers to His unity, "that they all may be one."

Out of all the various forms of corrupt Christianity, Greek, Roman, Lutheran, Protestant, etc., Christ is gathering every listening heart, wooing at the soul-door of each willing individual, and calling them over to the new church, the Philadelphian, which He is now fitting for the catchaway. Not only there is He calling, but through Mohammedanism, which Sherwood Eddy tells us is open from end to end to gospel proclamation! (Oh, how the writer realizes the change of attitude from forty years ago, when she was mobbed, and, but for God, would have lost her life for just **mentioning the name of Christ** in a Mohammedan quarter of an Indian village.)

Another Christian traveler writes that he found here and there little bodies of secret believers among Mohammedans, who called themselves "Christian Christians" and who asked this traveler "Brother, "Have you seen the Lord?" When he replied, "Of course not with these natural eyes," they were inclined to doubt his sincerity, for in their conversion, without human teachers, Jesus had evidently visualized Himself to them. In these last days, days of the great outpouring of the Holy Spirit, we do not yet know how much God may put into these words, "Your young men shall see visions, and your old men shall dream dreams."

A worker among Jews (Miss Ruth Angel) was asked in a Christian convention if she would meet and talk with a very distressed young Jewish lady. This young Jewess confessed to her that her faith had been unsettled and she had no peace because one night Jesus, the wonderful thorn-crowned sufferer

of Calvary, had stood a long time at her bedside. When she could endure the appealing, melting vision no longer, she begged Him to go away. He went, "But oh," she said, "I have no more rest; He is in my mind; ever before me." "What hinders your coming to Him?" said the Christian worker. Sadly she replied, "Family ties." Let all who read note that God can speak by visions; and yet all lovers of Jesus pray that this work shall not stay till the Jewish maiden, like Saul of Tarsus, shall surrender all. Why not? And, after that, be filled with the Holy Ghost to a mighty worker-ship in and with Him?

And now word comes (in the Sunday School Times of December 1) of a great Jewish awakening: "Before our Easter, one of the chief rabbis preached a sermon in the Moscow synagogue, in the course of which he said that the Jews need no longer expect a new Messiah, as He had already come in Jesus Christ. He then made comparison between Old Testament prophecies and Gospel texts, winding up with, 'Do you agree that this is so?' The answer came, 'We agree.' I hear that this sermon has been printed in multitudes of copies and the Jewish Christian missionaries are scattering them over Russia, preaching Christ to their brethren."

These are the days of the latter rain, and it is by the latter rain that God is making Philadelphia. What but the latter rain—namely, the Holy Spirit—poured out in the end of the dispensation, not as "former rain" given "moderately," but as an overwhelming copiousness of the Spirit's power in early and latter rain, doubled together (Joel 2:23), will be sufficient to make the church of Philadelphia which is caught away as a bride to meet Him in the air? Will she be without the fullness of Eph. 5:18? Will she be without the nine forms of the fruit of the Spirit (Gal. 5:22)? Will she be without the nine gifts of the Spirit (1 Cor. 12:8-10)? If so, she would indeed be a bride without her jewels! Will He wait two thousand years for her and take up with an imperfect thing? An unfinished product? The frustration of His plans? The neglect of His provisions?

Listen to the apostolic description of Philadelphia, the church that is charged with no fault, a church whose works Jesus knows, a church with an open door before her, which no man can shut, a church that has kept His Word, not a part of it, but its entirety. The Word of God as we go forward with it is death to nature. The flesh (nature) lusteth against the Spirit, and the Spirit against the flesh, the one is not subject to the other, neither indeed can be. A church that has continued to keep His Word in its entirety as the light on that Word advances, is a church that lives uninterruptedly on the altar of sacrifice; is a church that dwells in the fulness of the latter rain.

The latter rain is provided to make Philadelphia. "And hast not denied my name." How the test sharpens as we go forward! Many we find who as newborn babes delight in His lovely name of Saviour, fight shy at the name Jesus Christ, "made of God unto us sanctification." And if His love wins them and they taste this joy, then fear of offending their church or pastor, their husband or brilliant son, the D. D. keeps them from laying hold of and proclaiming the name of Jesus, our now soon coming King. Others halt at the name of Jesus the divine Healer, or fear to take His command, and the power that goes with it, "In my name shall they cast out devils: they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt

them; they shall lay hands on the sick, and they shall recover" (Mark 16:17, 18; Matt. 10:1; Luke 10:1; James 5:14, 15).

A still larger company balk at meeting Him according to the instructions of Jesus (Luke 24:49; Acts 1:4). "Wait," saith He, "for the promise of the Father." "Ye shall be baptized with the Holy Ghost." "Tarry until." This is the crucial name just now, Jesus the Baptizer. Yet this was the first name by which He was introduced when John publicly pointed Him out, saying, "I indeed baptize you with water . . . He shall baptize you with the Holy Ghost and with fire." God has seen fit to mix in with this Baptism the same heavenly intoxication as came in the pattern at the first in the upper room, when onlookers said, "These men are full of new wine." But Peter explained that they were not drunken with any wine of the earth, but that what appeared to them to be drunkenness was a fulness of the Spirit. This state had brought King David, "dancing David," to such shame in the eyes of his royal wife that she despised him in her heart. And it brings the same contempt in many quarters today.

Philadelphia, however, like David of old, says concerning the demonstration of the Spirit, "It was before the Lord . . . and I will yet be more vile than this, and will be base in mine own sight." Poor Michal the queen! for her contempt she had barrenness to the day of her death! But these Philadelphians of the latter rain, like Jesus' disciples of the former rain, sell out utterly and go in for all God has for them.

Joy, oh joy! Philadelphia is in making! Amid the copious showers of the latter rain, God is calling them out in these last days from the heathen, the Mohammedans, the Roman church, the Greek church, the Lutherans, yes and from all the Protestant denominations, to go **all lengths** with the Word of God, and measure into all the richness of the provision in His name. It is truly astonishing to see how many (and there are more to follow!) ministers of the gospel of all denominations there are who "tarry until" in simple obedience to the Word, and, like the first disciples of the upper room, they get the like submerging in the Holy Ghost. And like those early Christians they go forth to win thousands of souls to Jesus, lay hands on thousands of sick people and see hundreds baptized with the original upper room Baptism. And why all this movement from heaven, this call to come to the latter rain? Because Philadelphia is swiftly to be brought forth, for the catching away.

It is truly wonderful how God is pouring out His Spirit in so many parts of the earth now! The whole Word and the whole name of our Lord Jesus Christ is to be brought forth in willing lives at this time. Light is breaking forth everywhere.

Hungry souls of the clergy and the laity, with an intense appetite for God, are pressing forward to know their full inheritance in the Word and name of Jesus. I believe that everything turns on the maturing of Philadelphia, for as God said to Lot concerning the destruction of Sodom and Gomorrah, "Escape thither; for I cannot do any thing till thou be come thither;" so the great tribulation cannot ensue till a matured company meets Jesus in the air. What matures them?

(a) Their filling with the Holy Spirit after the original pattern, and **maintaining** the fulness.

(b) Their world evangelism by prayer, purse, and person, as God permits.

(Continued on Page Six)

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THE BLESSEDNESS OF PERSECUTION

"Blessed are they which are persecuted for righteousness sake: for their's is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you FALSELY, FOR MY SAKE. Rejoice, and be EXCEEDING GLAD: for great is your reward in heaven" (Matt. 5:10-12).

This is one blessing very few people seem to desire; yet it is one with a rich promise connected to it, and, at the least, the promise should be embraced and the blessing experienced when persecutions come.

Every Christian thanks God for recognized blessings; but, when a blessing comes disguised in a cloak of persecution, we sometimes fail to be thankful for it, and even sometimes fail to see any blessing whatever in the persecution.

In fact, at times, instead of rejoicing and being exceeding glad and by faith seeing a great reward in heaven, we go about blue and exceeding sorrowful, and see only disappointment in our plans and a blot on our character, which we try to make right; and, the more we try to right it, the worse the persecution grows.

Faith looks beyond this natural vision of ours and, while the world persecutes, reviles and says all manner of evil against us falsely, sees beyond it all a rich reward for the light afflictions down here, and bears persecution joyfully.

Every Christian loves to be in a meeting where everybody is happy and leaping and shouting for joy; and these joyful meetings are, indeed, a blessed place to be; but Luke tells us that our leaping for joy shall also be in the day when we are severed from men's company and hated.

These may seem peculiar circumstances to rejoice in, but the joy will be there when we leap high enough to get out of the earthly atmosphere and get into the heavenly. Praise God!

I one time had a dream that encouraged my heart very much. I was laboring in a field where we met with opposition on every side, and persecutions were coming thick and fast; and one night I dreamed that I was a soldier out on the battle-field, but had no means of protecting myself.

I was out there simply depending on Someone else to protect me. I could not see my Protector, but I knew that I was under His care.

The enemy's host was arrayed against me and, among the implements of war which they had, I was particularly watching a large cannon that they were preparing to shoot at me. I watched them for some time and finally they got it ready to shoot and it shot forth a great cloud of smoke, that darkened the sky around it for awhile, and out of the smoke came a large shell directly toward me; but I still rested in and trusted my unseen Protector, and, as the massive shell came nearer, it changed its form and, when it finally rolled at my very feet, behold, it was a large, ripe, juicy orange.

Instead of being a terrible thing to destroy my life, it was a luscious food to sustain life when it got to me.

So it is with our persecutions: they may look terrible while they are coming; and we may think they will surely crush us; but just rejoice and be exceedingly glad, and before they reach us they will be changed into that which will give us strength and new life. "No weapon that is formed against thee shall prosper; and every TONGUE that shall rise against thee in judgment thou shalt condemn" (Isa. 54:17).

Of course the persecution must be for righteousness' sake or it is not persecution. If we do something wrong, and it is reported on us that we did it, then that is not persecution, but truth; and we usually feel too guilty to try to shout about it under such circumstances; but when our persecution comes because we are righteous and the servants of the Lord, and the reports are false and for Jesus' sake, then praise should be right on the surface of our lives, and from the depths of our hearts we should sing praises to Him.

Some folks shout only when others shout; but the man with the real blessing shouts while others persecute. Help us, Lord, to rejoice always.

Roy E. Scott.

DEMON INFLUENCE AND DEMON POSSESSION

Lilian B. Yeomans, M.D.

"Now the Spirit expressly declares that in the later times some will fall away from the faith, giving heed to deceiving spirits and the teachings of demons" (1 Tim. 4:1, Weymouth).

From a careful study of the Scriptures it appears that demons are evil spirits (not identical with the fallen angels), that they are Satan's emissaries and very numerous, that they can enter and control both men and beasts, and that they earnestly and persistently seek such embodiment. From time immemorial they have been recognized by mankind. In ancient Babylon and Greece they were regarded as responsible for certain abnormal, spiritual, mental and physical conditions in persons influenced or possessed by them.

The difference between the teaching of Jesus and that of the Babylonian hierarchy on the subject was that the latter worshiped the demons as gods and propitiated them by offerings: "That which the Gentiles sacrifice they sacrifice to demons, not to God" (1 Cor. 10:20, Weymouth); while Jesus characterized them as agents of Satan, and did not suffer them to speak, but cast them out by a word, and instructed and empowered His followers to do likewise (Matt. 8:16, 17; Mark 16:17).

As the Spirit "expressly" (i. e., explicitly, emphatically) states that they are to be particularly active during the "latter times," it behooves us not to be ignorant of Satan's devices. In the 9th chapter of Revelation we are told that, during the judgments in which

this age will end, there will be an irruption of demons from the bottomless pit. Already there is apparent the most wide-spread demon-activity in human affairs that the world has ever witnessed. Note, for one thing, the appallingly rapid growth of Spiritualism, which is now being boldly championed from the public platform and through the press, by such men as Sir Oliver Lodge and Sir Arthur Conan Doyle, to whose lectures people who call themselves Christians flock in great numbers, notwithstanding the fact that the Bible expressly forbids all traffic with spirits, and with those who are controlled, or are influenced, by them: "The soul that turneth after such as have familiar spirits . . . I will even set my face against that soul" (Lev. 20:6).

While preparing this article for the press I picked up a copy of a San Francisco daily paper—the "Call and Post" of April 9, 1923—and read the following statements from the lips of Sir Arthur Conan Doyle himself, made during the course of an interview with a representative of the Cosmopolitan News Service:

"Evil spirits will slip into a medium's body and stick there. Then the medium is in an awful fix, and might be said to be 'possessed of devils,' just as is stated in the Bible. . . . It's dangerous. I am very careful with whom I talk; and won't sit in a circle with persons I do not know, for fear an evil spirit will enter my body. . . . Spiritualism will absolutely abolish the fear of death. . . . There is even danger that death will become so appealing that persons will seek it, committing suicide."

Here we have the foremost modern exponent of Spiritualism admitting that participation in its meetings, or seances, is apt to bring about demon possession; and that belief in its tenets tends to drive its wretched victims to suicide. What further proof is required that it is one of the demon-inspired religions—"doctrines of demons" (1 Tim. 4:1, margin)—of the last days?

Let us note the effects of demon influence and possession in the cases recorded in the Scriptures. For convenience these may be tabulated under three heads: (1) spiritual, (2) psychical, (3) physical.

The **spiritual** effects are described, in the first verses of the 4th chapter of 1 Timothy, as, departure from the faith (i. e., the whole body of revealed truth), the acceptance of doctrines of demons, seared consciences, and a false asceticism. In this connection the teachings of Spiritualism, Christian Science, Theosophy, New Thought, and other demon-inspired religions, regarding marriage and the use of flesh for food, should be carefully noted.

The **psychical** effects are mental and emotional derangements of various kinds. Note the cases of insanity—acute mania the doctors would call it today—described in the 8th chapter of Matthew, verse 28; also the case of epilepsy, "My son is lunatic and sore vexed; for ofttime he falleth into the fire, and oft into the water" (Matt. 17:15), which Jesus cured by rebuking the devil, so that he "departed out of him" (Matt. 17:18).

Among the **physical** results of demon influence and possession, we find sickness of various kinds. In the 11th chapter of Luke, verse 14, we have a case of dumbness caused by a "dumb devil" (demon), which was cured when the demon was cast out. In Matthew 12:22 we have an instance of blindness and dumbness being caused by demon possession; and in Mark 9:25 we read, "Jesus rebuked the foul spirit, saying unto him, Thou **dumb and deaf spirit**, I charge thee to come out of him and enter no more into him."

In the account of the healing of Peter's wife's mother, as given in Luke 4, it will be noticed that the "great fever" from which the patient suffered was caused by an evil entity, which Jesus rebuked.

That **all sickness is not due** to demon influence or possession, however, is evident from the fact that Jesus distinguished between that form of illness and sickness due to other causes: "Behold I cast out devils, and I do cures" (Luke 13:32). Also all the evangelists make the same distinction (Matt. 10:8; Mark 1:32; Luke 6:17, 18); and Matt. 4:24 expressly distinguishes between those possessed and lunatics.

As to the **treatment** of demon possession by our Lord Jesus Christ and His disciples, as recorded in the Scriptures, let us specially observe the following five points:

(1) Jesus refused to allow the demons to speak, not even permitting them to testify of Him as the "Most High God" (Mark 1:23, 24, 25, 34). In this Paul followed His example (Acts 16:17, 18). From this we learn that we are not to listen to the testimonies, or to the teachings, of the followers of demon-inspired religions, such as Theosophy, Christian Science, Spiritualism, New Thought, etc., or to read the works emanating from their leaders, though some of those works may seem to us to contain some sublime truth, eloquently expressed. The inherent falsity of all these systems is clearly shown when they are brought to the touchstone given us in 1 John 4:1, 2, 3.

(2) Demons were **commanded** to come out of the possessor (Mark 1:25, 26; 9:25, 26; Matt. 8:16).

(3) Jesus gave power and authority to His followers over all demons (Matt. 10:8; Luke 9:1; 10:17-20).

(4) Prayer and fasting was required in some cases (Matt. 17:21; Mark 9:29).

(5) Power and authority have also been extended to us; and one day we shall have to give an account to God for the use made of them (Mark 16:17).

In considering the truly awful problems connected with demon possession, we should be stirred to a resolve to sink lower than ever at the feet of Jesus; for it was through pride that Satan fell (Ezek. 28:12-19; Isa. 14:12-15). See how readily, in an unguarded moment Satan could use the lips of Peter, from which a divine revelation had fallen shortly before (Matt. 16:23). Is it possible that the apostle had become exalted by the stupendous fact that his lips had spoken a divine revelation? Perhaps Peter recalled this experience when, many years later, he wrote: "All of you be subject one to another, and be clothed with humility; for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God. . . . Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (1 Peter 5:5, 6, 8).

"We can never thrive except we seek God in secret; and if we begin in our closets we shall not end there, we shall also seek and find Him in the assemblies of the saints."

"So from the heights of will
Life's parting stream descends,
And, as a moment turns its slender rill,
Each widening torrent bends.
From the same cradle side,
From the same mother's knee,
One to the long darkness and the frozen tide,
One to the peaceful sea."

SIGNS AND WONDERS

"Go ye into all the world, and preach the gospel to every creature. He that believeth, and is baptized, shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe. . . . And they went forth and preached everywhere, the Lord working with them, and confirming the word with signs following" (Mark 16:15-17, 20).

Satan knows that if the signs follow, multitudes will be saved. In Peter's time two whole cities turned to the Lord as the result of a healing of one man who was sick of the palsy (Acts 9:33-35). If it was necessary that signs and wonders should accompany the preaching of the gospel in the early church to convince the world that Jesus was the Son of God, surely they should accompany preaching today. One of the greatest conceits of the present age is that man thinks he can do the work of God without the power of God. In fact on every hand we have a form of godliness and a denial of the power of God. Our preaching must not be in word only, but if it is to be effective it must be in demonstration of the Spirit and of power. I believe that Jesus still has compassion on thousands of sick and suffering ones in our hospitals, upon the lame and the halt and the blind, and with those possessed of demons in our asylums.

How was it in the early church? Listen to the record, "Then Philip went down to the city of Samaria, and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsy, and that were lame, were healed" (Acts 8:5-7). "And by the hands of the apostles were many signs and wonders wrought among the people . . . and believers were the more added to the Lord, multitudes both of men and women. Insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one" (Acts 5:12-16).

It was not any power of holiness on the part of Philip or Peter that was making the people whole, the secret lay in the fact that they were preaching the GOSPEL. Faith cometh by hearing, and hearing by the word of God. People today do not know how God anointed Jesus of Nazareth with the Holy Ghost and with power; and that He went about doing good, and healing all that were oppressed of the devil, and that He is just the same yesterday, today and forever, and that He cares enough for them to heal them of their afflictions as well as saving them from their sins. Human needs are just as great, but a dead or historical rather than a living Christ is preached today. The ministry of Jesus did not end with His earthly career, nor did He heal people that He might simply draw spiritual lessons from such healing. He cast out the spirits with His word and healed all that were sick: "That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses" (Matt. 8:17).

The certainty of healing in the atonement makes it imperative that we preach it. If we do not, men will

try everything from whiskey and morphine to Coueism and Christian Science to get rid of pain. But surely "Our diseases did he bear himself, and our pains he carried and through his bruises was healing granted to us" (Isa. 53:4, 5, Leeser). They did not need hospitals in the days of the early church. Nor will we when we get back to the simplicity and power of the gospel as it was preached in those early days.

I believe that we are on the eve of the greatest revival that this world has ever seen, as the latter rain is outpoured from heaven. I believe that the former rain as it was manifested on the Day of Pentecost will be as nothing in comparison with this outpouring of the Spirit upon all flesh. I believe that we can pray in faith for the Lord to stretch forth His hands to heal, and that signs and wonders may be done by the name of His holy child Jesus and that mighty results will follow, that the Lord will restore the years that the cankerworm, the caterpillar and the palmerworm have eaten in the last nineteen centuries. Let us remember that the gospel that the Lord Jesus Christ commanded His disciples to preach has not changed. He is just as willing to confirm His gospel with signs following today as He was in the first century. With Him, nothing is impossible.—Earl A. Cripps.

LAODICEA, PHILADELPHIA

(Continued from Page Three)

(c) Their coming into the unity for which Jesus prayed (John 17:21), "Even as we are one."

Note on "a." Not their obtaining the upper room Baptism, but their remaining in its fulness. See the command, "Be filled in the spirit" (Eph. 5:18). Do we see evidences of these things in progress? Thank God, yes.

(1) The increasing hunger for the Holy Spirit everywhere, the increasing prayer-cry for the utmost filling heaven has for them; do not look for these alone inside of Pentecost, it is abroad everywhere among blood-washed ones, God-begotten; if by any means He can woo them all the way in and on.

(2) The increased numbers of Bible schools for training for mission fields, increased evangelistic movements with revivals in many lands. The work will be accomplished, God will yet raise up tens of thousands of gospel proclaimers.

(3) Everywhere we find the beginning of a love-unity in the Holy Spirit. We find where there is this love-unity we do not require uniformity, any more than the natural body requires uniformity. We need its feet, its ankles, thighs, wrists, arms, hands, etc. So we begin to perceive there are "diversities of operations, but the same God which worketh all in all."

We are little children in the school of the Holy Ghost. We are learning. Pray on—we shall learn faster. As Christians see the glory they come into the unity. Glory-light is coming, and the children are unifying. Keep low. Pray and believe and rejoice. Philadelphia and Laodicea are both in making. Both are signs of one arrangement, the God-arrangement.

"When these things begin to come to pass," Jesus says, "look up . . . for your redemption draweth nigh." In the Greek it reads, "Bending backward, look up." To bend backward and look up is to have the eye filled with the sun to the exclusion of everything else. Such is the figure Jesus, the Sun of Righteousness, uses. Those who gain and maintain this attitude are spirit-souls, who are blinded to everything else but Jesus their Sun, and whose every instinct cries, "For me to live is CHRIST." Such souls will rapidly mature into Philadelphia, and the Philadelphian church will disappear from the earth.

--:-- BRYAN AND THE BIBLE --:--

Years ago, William Jennings Bryan gained the appellation, the "Great Commoner." Today this mighty-brained man has gained another designation, and it is the "Champion of the Word of God." As a defender of Holy Writ he engaged in the grandest occupation of his eventful and busy life. His book "In His Image" is masterful, although it has been met by ridicule on the part of the sceptical world. This is highly complimentary to Mr. Bryan. Unbelief has found itself face to face with unanswerable arguments when confronted with this book, and has resorted to ridicule as the last resort. Evolutionists dare not attempt to logically make reply.

Bob Ingersoll always resorted to the very same tactics when he met truths that he could not answer, and passed as clever with some folks; but real honest men and women who thought carefully were not deceived in the matter. It takes more than a sneer to displace Truth, and Bryan wins his case against Unbelief in his Book. This book ought to be in every home, and then it should be read and digested.

He says, "We give too much time to the agnostic. If he is sincere, he does not know, and therefore can not affirm, deny, or advise." Again, "What pleasure could any man find in taking from the human heart a living faith, and putting in the place of it the cold and cheerless doctrine; 'I do not know!' . . . We give the atheist too much latitude; we allow him to ask all the questions, and we try to answer them. I know of no reason why the Christian should take upon himself the difficult task of answering all questions and give the atheist the easy task of asking them. Any one can ask questions, but not every one can be answered. If I am to discuss creation with an atheist it will be on condition that we ask questions about. He may ask the first one if he wishes, but he shall not ask a second one until he answers my first."

"I begin where the Bible begins, 'In the beginning God created the heavens and the earth;' I begin with a creative cause that is sufficient for anything that can come thereafter."

"I ask my first question of the atheist 'Where do you begin?' And then his troubles begin. Did you ever hear an atheist explain creation? He cannot begin with God because he denies the existence of God. But he must begin somewhere. It is just as necessary for the atheist as the Christian to have a beginning point in his philosophy. . . . I would rather begin with God and reason down, than begin with a piece of dirt and reason up. The difference between the Christian theory and materialistic theory is that the Christian begins with God while the materialists begin with dull inanimate matter. I KNOW OF NO THEORY SUGGESTED AS A

SUBSTITUTE FOR THE BIBLE THEORY THAT IS AS RATIONAL AND EASY TO BELIEVE.

"If the atheist tells me that I have no right to believe in God until I can understand Him I will take his own logic and drive him to suicide; for by that logic what right has an atheist to live until he can understand the mystery of his own life?"

"Does the atheist understand the mystery of the life he lives? No! Bring me the most learned atheist and when he has gathered all the information the earth can give, I will have a little child lead him out and show him the grass on the ground, the leaves upon the trees, the birds that fly in the air, the fishes in the deep, and the little child will mock him and tell him truly, that he, the little child, knows as much about the mystery of life as does the most learned atheist.

"Sometimes I go into a community and find a young man that has come in from the country and obtained a smattering of knowledge; then his head swells and he begins to swagger around and say that an intelligent man like himself cannot afford to have anything to do with anything that he cannot understand. Poor boy, he will be surprised to learn how few things he will be able to deal with if he adopts that rule. . . . Let him find out if he can why the black cow can eat green grass, and give white milk with yellow butter in it. Will the mystery disturb him? No! And so we might take any vegetable or fruit. The blush on the peach is in striking contrast with the serried walls of the seed within. Who will explain the mystery of the apple, the queen of the orchard, or the nut with its meat, its shell and outer covering? Who taught the tomato to fling its flaming many mansioned fruit before the gaze of the passerby, while the potato modestly conceals its priceless gifts in the bosom of the earth?"

"If you will analyze a miracle you will find just two questions in it: CAN God perform a miracle? And would He want to? The first question is easily answered. A god who can make a world can do ANYTHING He wants to do with it. We cannot deny that God can perform a miracle without denying that God is God. But would God want to perform a miracle? That is the question that has given the trouble, but it has only troubled those, mark you, who are unwilling to admit that the infinite mind of God may have reasons that the finite mind of man does not comprehend. . . . If, for any reason, God desires to do so, can He not, with His infinite strength, temporarily suspend the operation of any of His laws, as a man with his feeble arm overcomes the laws of gravitation when he lifts a stone.

"A few weeks ago some one, I know not who, planted a little watermelon seed in the ground. Under the influence

of sunshine and shower that little seed had taken off its coat and gone to work; it had gathered from somewhere two hundred thousand times its own weight, and forced its own weight through a tiny stem and built a watermelon. On the outside it had put a covering of green, within that a rind of white, and within the white a core of red, and then it had scattered through the red a core of little seeds, each one capable of doing the same work over again. What architect drew the plan? Where did that little watermelon seed get its tremendous strength? Where did it find its flavoring extracts and its coloring matter? How did it build a watermelon? Until you can explain a watermelon, do not be too sure you can set limits to the power of the Almighty or tell just what He would do, or how He would do it.

"If you ask me, whether I understand everything in the Bible I frankly answer, 'No.' I understand some things today that I did not understand ten years ago, and if I live ten years longer I trust that some things will be clear that are now obscure. But there is something more important than understanding every thing in the Bible; it is this: If we embody in our lives that which we DO understand we will be kept so busy doing good that we will not have time to worry about the things that we do not understand.

"We see all about us, also, conclusive proofs of the infinite intelligence, and fathomless love of the Heavenly Father. On lofty mountain summits He builds His mighty reservoirs, and piles high the winter snows, which, melting, furnish the water for singing brooks, for the hidden veins, and for the springs that pour out their refreshing floods through the smitten rocks. At His touch the same elements that furnish ice to cool the fevered brow furnish also the steam to move man's commerce on sea and land. He imprisons in roaring cataracts exhaustless energy for the service of man: He stores away in the bowels of the earth beds of coal and rivers of oil; He studs the canyons' frowning walls with precious metals and priceless gems; He extends His magic wand and the soil becomes rich with fertility; the early and the latter rain supply the needed moisture, and the sun, with its marvelous alchemy, transmutes base clay into golden grain. He sends the bee forth to gather sweets for man and the birds to sing his cares away. He paints the skies with the gray of the morning and the glow of the sunset. He sets His bow in the sky, and copies its colors in myriad flowers.

"The paramount need of the world today, as it was nineteen hundred years ago, is a whole-hearted, whole-souled, whole-minded faith in the Living God. A hesitating admission that there is a God is not sufficient. Man must love with all his heart, with all his soul, and with all his mind, and with all his strength—and to love he must believe. Belief in God must be a conviction that controls every nerve and fiber of his being and dominates every energy and impulse of his life.

(Continued on page 14)

"I Am the Lord That Healeth Thee"

HEALED OF DOUBLE CURVATURE OF THE SPINE, ABSCESS OF THE BONE AND CANCER

Sister Nettie Wood of Groton, N. Y. sends us the following letter of hers that was published in the Ithica Journal-News. The author of the poem quoted is unknown.

Oh blessed, blessed Bible, God's messenger of love,
Ever lifting fallen mankind to higher plains above;
'Tis a lamp unto my pathway, though old, yet ever new.
I'm acquainted with the Author, and I know the Book is true.

Chorus

Yes, I know the Book is true, yes, I know the Book is true;
I'm acquainted with the Author, and I know the Book is true.

Each time I search its pages, new treasures rare I find,
How the blessed, loving Saviour cured sickness of all kind;
'Tis the message of salvation to the Gentile and the Jew;
I'm acquainted with the Author and I know the Book is true.

I know some folks who doubt it, this precious Book Divine,
But I could not live without it, I believe it line for line;
It's the very same sweet gospel my dear old mother knew;
Get acquainted with the Author, and you'll know the Book is true.

Yes, I know the Book is true, yes, I know the Book is true;
Get acquainted with the Author, and you'll know the Book is true.

I find it, when in sickness, a solace unto me;
I find that in temptation, it gives me victory;
It will comfort me when dying, and heaven greets my view;
I'm acquainted with the Author and I know the Book is true.

As my father was a Methodist minister and I was brought up in that faith, I learned the value of testimony, so would like to tell a little of how I got a personal acquaintance with the "Author" and proved the "Word" to be true.

I began, as all must, by faith and obedience to the Word that says, "If we will confess our sins, He is faithful and just to forgive us our sins and cleanse us from all unrighteousness." (1 John 1:9).

Then, believing, we enter into the new life, born of the Spirit we are also a new creation in Christ, old things have passed away, all things have become new. I soon came to see some of the riches of my new inheritance in Christ Jesus. I saw that my three-fold nature was fully

redeemed from the curse of sin—not alone my spirit, but my body and mind were freed.

So, pointing to the cross of Calvary and the bleeding sacrifice, I held up the "Word" (1 Peter 2:24): "Who His own self bore our sins in His own body on the tree, that we, being dead to sin, should live unto righteousness, by whose stripes ye are healed."

As soon as I believed, I received healing. Not only did He "forgive all mine iniquities, but healed all my diseases" (Psalm 103:3).

I have proved it a very blessed thing to be adopted into the family of God and made an heir with Christ my elder brother (Rom. 8:17).

I was always a delicate child, and at the age of 11 years I fell and injured my spine, causing double curvature and abscess of the bone; from that time for 24 years I scarce ever knew freedom from pain. 'Twas ever increasing until, the last five years, I was a helpless invalid in bed. This was only one of the many things in my body that needed the healing touch of Christ (the same yesterday, today and forever), which I received when the "prayer of faith" was offered for me by my mother (James 5:15).

I was in New York City hospitals seven months, then sent home as an incurable. When prayed for I was instantly made every whit whole; I arose and dressed, walked out and helped with the dinner and soon was taking up the duties of earning a living for myself, mother, and child. I weighed only 84 pounds when healed.

For 37 years I have never used any remedies, though I have had pleurapneumonia, cancer, and many other serious diseases. His "Word" stands the tests and proves that Jesus is the "Son of God" with power to save and heal.

Even the Jews accused Him of making himself equal with God when He said, "Believe me that I am in the Father and the Father in me; or else believe me for the very works' sake" (John 14:11).

It grieves me deeply to hear the "Word" lightly spoken of as having little or no value, and the divinity of Christ denied, for it has not only been my comfort, but I have solely relied on its truths for every need, spiritual, temporal and physical for 37 years. This is my testimony for His glory.

"I'm acquainted with the Author and I've proved the Word is true."—Mrs. Nettie Wood.

HEALED IN A COAL MINE

I had the flu for one week, was very sick. I talked to God all the time, trusted Him for my healing. I got up and went to the coal mine to work. I had the worst headache I ever had. I worked and prayed to God for healing. It seemed I could not get a hearing in heaven. It went on that way two weeks. The

devil would say, "You will have to remove the cause—just one dose of Epsom Salts will do the work." So I would say, "Lord, you can heal, I will trust You." One day I was almost 100 feet under the ground, digging coal and suffering almost to death. I said, "Oh, Lord, here I am, what are You going to do? Have You forsaken me? If You will heal my head I will tell the world about it and will also praise You for it. I will trust You if you heal me; and I will trust You if You don't." Just then my healing came. Praise the Lord.
—Robt. L. Brandon, Paris, Ark.

HEALED OF FISTULA

My little son, 7 years old, had had fistula for 6 years. They were 6 years of continuous suffering. Also for a year he had had a very sore foot. We had taken him to several good physicians, but all had failed. Then we heard that the Lord could heal him, and that prayer was offered for the sick at the Pentecostal Mission at Black Diamond. So we took him there. Brother David Wilson anointed him and prayed for him, and he was healed. He had been hardly able to get to the mission; but the next day he was playing with the other children; and he is perfectly healed now.—Gus Abrams, Pleasant City, Ohio.

HEALED OF VARICOSE VEINS

About five years ago, God saved my soul. Later, I received the Baptism in the Holy Spirit and spoke with tongues. He filled my whole being with the praises of God. Thanks be unto God and our Lord Jesus Christ that I have cast my lot with this humble people who actually believe the whole Word of God. I at one time belonged to the Methodist church, but continued in my worldly pleasure, having no peace, but I found Jesus; He gave me rest and peace in my soul, bless His name. My husband is also saved and our home is very happy.

Jesus is also our Great Physician. A little over a year ago, I was suffering with varicose veins. At times, when they would burst on the inside, I would not be able to stand on my feet for half an hour at a time. But, praise God, after I was anointed and prayed for, I was healed. I was able to do more work and was on my feet longer hours than ever before—not the slightest trouble from these varicose veins. Later I was miraculously delivered of twin babies, Jesus the only Physician. About six months ago, Jesus miraculously healed our baby. He weighed only nine pounds, and was getting weaker and weaker, but after sending for anointed handkerchief, and laying it on in Jesus' name our baby began to improve and he now weighs 21 pounds and is robust and healthy. During the months my baby was so ill, I got very little sleep, did all my own work, caring for six children. It was the power of God alone that enabled me to bear up. We have gone through three tests; Jesus has brought us through every one of them.—Mrs. W. F. Hageman, Gales Creek, Oregon.

DAILY PORTION FROM THE KING'S BOUNTY

MRS. A. R. FLOWER

Sunday: "When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them... I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water" (Isa. 41:17, 18).

Such a wonderful promise right from the mouth of God and intended for some thirsty one who is reading these very lines. Don't worry, don't struggle, don't strain—just rest upon it in childlike faith and openhearted surrender of your whole self into His blessed hands. Just for your need—be it as the rushing of a Niagara or the dropping of a gentle shower, God will send the heavenly refreshing to your perishing being. "Water upon him that is thirsty and floods upon the dry grounds!" Hallelujah for the gathering clouds above thy head!

Monday: "Be ye strong therefore, and let not your hands be weak: for your work shall be rewarded" (2 Chron. 15:7).

Toil on, soon comes the morning,
Rich thy reward shall be,
When in the rapture of that hour
His face thine eye shall see.
Fuller the compensation then
For heaviest labor now,
On to thy task—child of His cross,
His crown awaits thy brow.

Tuesday: "Here am I; send me" (Isa. 6:8).

Sometimes people think they hear too much about missions. Actually we hear too little. If we heard more about them, the call to patient endurance and the appalling need of the "other sheep" in those midnight lands, about the call of Christ to His own in every age, we might all begin to face squarely the question "Why should I not be a missionary?" If the Christian young person does not have a good reason for not being a missionary—and there is only one—he or she had better quit playing with the future and respond to God. And the one and only valid reason for not going? Just this—a call from God to stay here. Otherwise, go, but do not go until you have first found out if God wants you to stay at home.

Wednesday: "And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them" (Acts 16:25).

The soul that can praise in the shadow
Is the soul victorious o'er all;
And the song is heard by the Master
Who sees e'en a sparrow's fall.
So cease not thy song, though weary
Drearest desert will bloom as the rose;
The Lord will reward every heartache
When the books of your life He doth close.

S. A. Duncan.

Thursday: "A certain man drew a bow at a venture, and smote the king of Is-

rael between the joints of the harness" (1 Kings 22:34).

Is it not a peculiar working of God's sovereign grace that He uses so often the unusual, the unexpected, even the unpropitious things in fulfilling some of His great purposes. The matter we plan with great enthusiasm and anticipation often falls far short of the mark; but we follow almost reluctantly a strange new prompting of the Holy Spirit and lo we see God's own salvation manifested before our eyes. We know much of being "instant in season;" God help us to have that unquestioning obedience that shall make us "instant out of season" at the slightest impulse of His moving.

Friday: "He that hath my word, let him speak my word faithfully" (Jer. 23:28).

I was asked to go to a saloon in Nottingham to see the landlord's wife, who was dying. I found her rejoicing in Christ as her Saviour. I asked her how she had found the Lord. "Reading that," she replied, handing me a torn piece of paper.

I looked at it, and found that it was part of an American newspaper, containing an extract from one of Spurgeon's sermons, which extract had been the means of her conversion.

"Where did you find this newspaper?" I asked.

She answered: "It was wrapped around a parcel sent to me from Australia."

Talk about the hidden life of a good seed—think of that. A sermon preached in London, conveyed to America, then to Australia, part of it torn off for a parcel despatched to England, and after all its wanderings, giving the message of salvation to that woman's soul! God's Word shall not return unto Him void.—F. B. Meyer.

Saturday: "There is nothing common of itself" (Rom. 14:14, margin).

His glorious presence within dignifies our humblest service for Him. Hallelujah! Sophie, the consecrated washerwoman, said that the very sweatdrops that fell from her forehead into the foaming suds of her washtub shone like diamonds and reminded her of the jewels across the water she was helping to win to Jesus by her intercession and loving offerings so freely poured at His feet to spread the gospel. The heart back of the service determines its value; and God marks it as neither big nor little service but rather as faithful or unfaithful.

IMPENDING JUDGMENTS

I dreamed that I saw something passing over as clouds about as high as birds fly. But instead of being ordinary clouds, they seemed to be great rocks, all of one size, hewn and fitted together like mason work. I could see the seams between the blocks. One of these dropped down and stood on end near me. Its height was about 4½ feet, smaller at the top than

at the base and smooth. My thought at the time was that we were not safe anywhere except as the Lord takes care of us. These rocks extended far in every direction. As I awoke this interpretation came to mind: The awful judgments of God are hanging over us and are only stayed through His marvelous mercies.—J. C. Miller, Almena, Kansas.

TRACTS ON OUR DISTINCTIVE PENTECOSTAL TESTIMONY

We are now printing 30 tracts on our special Pentecostal testimony. The following are two-page tracts: What the Bible Says About the Baptism of the Spirit, by Pastor A. W. Kortkamp; A God-Given Sign, by Pastor R. E. McAlister; Have They the Holy Spirit? The price of these is 25 for 5c. or 15c per hundred.

The following 11 are four-page tracts: Have Ye Received the Holy Ghost Since Ye Believed; The Pentecostal Baptism and the Speaking In Other Tongues; Speaking Unto God; Tarry Till Endued; Forbid Not To Speak With Tongues; Are You a Temple or Upper Room Christian?; Filled With The Spirit; I Will Pour Out My Spirit Upon All Flesh; The Word of God on the Baptism of the Holy Spirit; The Pentecostal Movement (What it is and what it stands for); Is the So-Called "Tongues Movement" of Today of the Devil? The price of these is 5c a dozen, or 30c per hundred.

The following 5 are six-page tracts: "They Shall Speak With New Tongues;" The Temple of God (Encouragement for the Seeker for the Baptism in the Holy Spirit); Speaking With Tongues; Are Tongues a Heresy? Seven Years of Pentecostal Blessing. The price of these is 5c a dozen, or 40c per hundred.

The following 2 are eight-page tracts: Wonderful Canadian Testimony; The Bible Evidence of the Baptism in the Spirit, by Smith Wigglesworth. The price of these is 10c a dozen, or 50c per hundred.

The following are twelve-page and sixteen-page tracts: An Open Letter to the Clergy, by Elizabeth Sisson; The Baptism with the Spirit, by E. N. Bell; Acts 2:4, by Elizabeth Sisson; A Sign People, by Elizabeth Sisson; The Lamb Slain for the Wild Ass, by Elizabeth Sisson; What is the Evidence of the Baptism in the Holy Ghost, by Wm. H. Durham; The Sign and the Gift of Tongues, by W. T. Gaston. The price of these is 3c a copy, 15c a doz, or \$1.20 per hundred.

The following is a twenty-page tract: The Baptism of the Holy Ghost, by the Millard Brothers. The price of this is 5c a copy, 25c a dozen, or \$1.80 per hundred. In a recent Evangel the price of this tract was incorrectly given.

The following is a thirty-two page tract: The New Birth and the Baptism in the Holy Spirit, by W. T. Gaston. The price of this is 5c a copy, 40c a dozen, or \$3.00 per hundred.

The whole of this collection of 30 Pentecostal tracts will be sent in one package postpaid for the sum of 25c. Ask for collection "Z". Gospel Publishing House, Springfield, Mo.

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 St., Springfield, Mo., U. S. A.

REPAIRS GREATLY NEEDED

The Missionary Home "Peniel" at Sainam, South China, is greatly in need of repairs. During the five years this home has been in use not \$25.00 has been spent on its upkeep. The rigor of the damp climate and the terrible heat is beginning to tell, and to save expense it must be attended to at once, as the longer the delay, the greater the expense.

All the woodwork, doors, and windows need to be painted. The sun has blistered all the paint off and is now destroying the wood work. There is also the need of a new pump. They have tried and tried to have the old one repaired, but it only lasts a day or two and is again as bad as ever.

These are urgent needs. The two can be done for \$250.00 gold. To have it done now will save hundreds of dollars later.

This home has been a great blessing to many a missionary and ought therefore to be kept in repairs. Pray that God may put this need upon the hearts of the people and the means be forthcoming for needed repairs. Thank you.

William M. Faux,
Missionary Secretary.

HARD AT IT

Brother H. T. Waggoner of Uska Bazar, India writes: "When we came to Uska Bazar, we found the house, in which the ladies were living, so small that there was certainly no room for the added number, and that the first necessary move was to add on a few extra rooms. Accordingly, we set to work at the task before us, but that means more than I can tell you in a few words! Perhaps the expression, 'Things move slowly in India' has been so oft repeated that it may have lost its poignancy; but not so with us who are actually face to face with the realities of life in the Orient. We found the price of bricks so high that we decided to make some of our own. Suffice it to say, that since last November, I have literally rolled up my sleeves and from early morning till night-fall, I have, like the children of Israel, made bricks, and sometimes with the tremendous difficulties in the way, I have felt that it has been 'without straw.' The Lord has blessed in this and I am glad to be able to say we have some good bricks at much less than it would have cost to buy them outright.

"Before we are through with family prayers in the morning, the workmen, masons and coolies, are busy with the building work, but unless I am out with them to watch every move, there is a terrible waste of time and money. For this reason I am with them from morning till night and at the same time busy with hand and brain. Then not the least among the problems of today with me, is

the fact that though I have been working the best I know how, for months past, I am yet unable to purchase land for the building of the Leper Home. The very fact of the difficulties, however, proves to us that the enemy is only enraged against the work of the Lord in this place and we are seeking to walk softly before HIM that He may give us His plan in all things. We shall value your prayers on our behalf in this matter.

"I am glad to say that while we have been thus occupied, the work in the district has been going on and we have much to praise the Lord for in that Miss Lee and Miss Riggs have been able, with the Indian workers, to spend more time in the camping work this year than at any other time in the history of the Mission. They went out the middle of November, just as soon as the weather permitted, and spent the time going from village to village, and changing camping places as often as seemed wise, thus reaching a large number of people with the Gospel. Also hundreds of the Hindi Gospel portions were gotten out into the hands of the people and there were many encouraging signs that God was working in hearts. After the work of the day in the villages, the people would gather at the camp at night and sitting around the light, which was hung in a tree, they would listen at length to the story of the Cross, often asking intelligent questions which indicated heart hunger. Please pray that these souls who have heard, many of them for the first time, shall be brought to Jesus, and that the Word which has gotten into their hands shall be fruitful."

DEVELOPMENTS AT PEKING

Brother and Sister H. E. Hansen of Peking, China, write: "We are all well and rejoicing in the blessed hope. Our little darling baby is doing fine and growing every day. It is truly a gift from the Lord. She is a bright-light in our midst and makes missionary work so much easier.

"I believe you will be interested to know that we have purchased a piece of land on the main street in our section of the city for a mission site. The size of the lot is rather small, only 47x57 feet, but after so many years of fruitless searching for a proper street site, we could not let this pass. The electric cars run by the door with a car stop a few feet away. There are about 22 small rooms of buildings on the place, but the same will be no use to us only as building material. A carpenter claims we could sell the material for \$600.00 Mex. We paid \$2250.00 Mex. for the place to the American Board Mission, so there will not be very much red tape to put the deal through the government's hands. We expect to build a two story

brick building with a basement, a mission hall on the first floor, with living quarters upstairs, and if possible make the roof flat so that we can have the same for a summer yard and also sleep up there during the hot weather. There is a small piece of empty land directly back of us and they say they want to sell. If we can purchase same, it will be a great asset to the place in the way of more yard room, but if we can't it will not hinder in the least our plans as we took this all under consideration before we bought. The 57 feet is the frontage of the place on the street.

"We have left of the money that I had for building, the sum of about \$2000.00 and the material on the place, and some wooden flooring we have on our floors which can be used in the new home. We figure the total cost of the building to come to about \$6000 or \$6500 Mex. We still need about \$4000 Mex. or a little over \$2000.00 American money at the present rate of exchange which is not far from 2 for 1. We have the place deeded in the name of the N. C. D. Council of the Assemblies of God and will register same at the Tientsin Consulate under the General Council, thereby making the site a Council Mission Station.

"We intend to start building this spring so that the roof will be on before the summer rains come. We are trusting the Lord for the rest of the needed amount to be provided. It is about time that we get permanently settled and not have to be moving here and there. Our lease is up now and the place is for sale, and people are coming all the time looking the place over. For a gospel work we couldn't find a better place than the site we have bought.

There is no special stir in our work in the city, but in two outstations, they are having good meetings and the people are very attentive. I believe our present location is too much in a residential part and should have been more equalized. Our newly purchased site is on the main street and also on the edge of a residential part, so we will have both classes of people."

OFF AGAIN TO THE FIELD

Brother C. F. Juergensen and family send loving greetings to God's precious children in all parts of the Homeland, on the eve of their departure to the land of their adoption. They sailed on April 19th for Japan.

"Our hearts are filled with gratitude and praise to our Lord and blessed Master for our furlough and time of rest, and His blessing to us during that time. What it has meant to us is more than we can express in words. We are all returning much strengthened in body, greatly refreshed in spirit, and rejoicing in the privilege of laboring in the regions beyond. Farewell, beloved! God bless you! Hold the ropes as we go down."

A good way to help the missionary cause is to subscribe for the Evangel for some of your friends. They will become interested in the missionaries.

THE NORTH INDIA DISTRICT COUNCIL CONVENTION

Word was sent to all our Assemblies of God Missionaries that the Convention would open the evening of the nineteenth of February, at Bettiah, and asking us to come expecting God to meet with us. The first party arrived just at sun up, and Miss Flint was at the station to meet us, after greetings were exchanged we were all put into what we call, "bund gharis," which is a closed in wooden conveyance, drawn by two wee, native ponies. Rolls of bedding, camp cots, lanterns and hand bags were piled high on top of the "gharis," and off the party started for the Mission House. The Mission compound is about a mile from the station, so soon we came in sight of the new buildings that have been erected there for our girls' school, and how our hearts went out in gratitude to our most High Living God for the splendid mission house and other buildings that stand out as a light house in this dark land. The rest of the Bettiah missionaries were waiting on the veranda to meet and welcome us. Many of us had never been there and the shining faces of the new and old missionaries as well as the new buildings were an inspiration to our faith from the very beginning. Miss Hazel Parker, the chairman of the catering committee was also at hand to welcome us, and she with her faithful band of helpers certainly did give us good food all through the convention, and the whole catering committee kept us all happy by the splendid arrangements and careful thought for the supply of temporal needs. Missionaries continued to come in all day long, some from the East, some from the West, until by evening the drawing room, that was to serve as chapel, was full, as the new church is not up yet. The Bungalow and all the buildings built for the girls' school were occupied, and how precious it was to all of us to meet together again. As parties continued to arrive all that day and next we could not but think of that home gathering over there that awaits the faithful ones from all lands. How sweet it will be to meet together and join as one in praising our Jehovah Jesus.

Meetings, the Business and the Spiritual? To separate them is hard, as we remember the songs of praise, the choruses of the hearty thanksgiving that so often broke into the business sessions, even the election of our Officers for the coming year was a time of rejoicing, especially when our newly elected Chairman, Sister Schoonmaker vainly attempted to protest, and her voice was quite drowned repeatedly by our enthusiastic chorus.

"Bless her, Lord, and make her a blessing,
She will gladly Thy message convey;
Use her to help us poor needy souls,
And make her a blessing today."

Indeed throughout the entire Conference there was sweet unity which we believe will make more fruitful and fragrant the coming year in each life and each Mission Station. We can look back to the Convention days with unshadowed

thanksgiving, and if there be any regret it is that all the dear Missionaries could not meet with us. We felt Him knitting our hearts together as never before, in a love for one another and an interest in each other that by His grace we mean to cherish.

The business sessions were brief, delayed in the beginning because of so many being absent, but later carried through without a discordant note or a hindering spirit to a happy finish, and we feel assured that what was done was for His glory. The messages from the Word in the evening and Sunday services were means of grace, strength and encouragement to each of us, Hallelujah! Perhaps none touched us more deeply than the one brought by a dear Sister on Sunday afternoon, on the verse "The trees of the Lord are full of sap,"—for we as Missionaries in a land very thirsty and spiritually DRY, feel a longing, yea, a passion of soul to be FRUITFUL and VERY FULL OF SAP, not only for His dear sake but for the sake of the perishing millions all about us.

Throughout the entire Convention the Spirit was very near. None of us can soon forget the last Sunday night, after Brother Thomson had brought us the closing message of the Convention. We were formally dismissed, and sat for hours about the drawing room, singing, testifying, praising God in songs and rejoicing together in Him. At last we formed a circle about the room with hands clasped and sang many choruses of His coming and His love. It seemed impossible to leave the room though the hour was late. May the circle enlarge, bringing in many who are now out in the darkness but very near the Kingdom, and may the blessings of the N. I. D. C. Convention multiply and spread out over India until His heart shall be made to rejoice.

And now the Convention is past and gone, but the blessed influence and power to uplift, of those days is not finished. As at no previous time when we missionaries have met together at our Yearly Convention has His Presence been so manifestly in our midst. As our hearts were drawn near to our precious Lord we were also drawn near to each other, and we felt "how good and how pleasant it is for brethren to dwell together in unity. It is like the precious ointment upon the head that ran down upon the beard, even Aaron's beard, that went down the skirts of his garments." We are sure that the sweet odor of the Convention went to God's heart and that He was made glad. We felt that the problems and difficulties of each were as it were our own, and as we sought to find their solution by prayer and conference together His blessing came upon us. Oh it was joy and joy and joy. And we are all looking into the year with renewed hope, trust and confidence in Him to do more for India and for our N. I. D. C. than we can ask or think. Hallelujah! Signed by the Committee, Sisters Bessie Gager, Marguerite Flint, Olga Aston and Sara Coxe.

RESCUE THE PERISHING

Brother L. M. Anglin of Taianfu, Shantung, China writes: "These are trying days in which we live. A famine seems to be staring us in the face. Already our wells are so low there is not sufficient water for the use of our large home. There has been practically no rain all winter and last fall. Unless it rains soon there will be no wheat crop in this section this year. There is also a pestilence among cows, goats, and people at present. Many cows and goats have died and people are beginning to die now. Indeed it looks dark on the outside. There are many messages given by little children under the power of the Spirit in our congregation in which we are told that a great season of tribulation is now on, and verily it looks that way when we look around us. There is already so much suffering around. What will it be this year?"

"Yesterday we took in a little girl that is not wanted elsewhere. Her mother is dead and the father can't take care of her. It seems they have tried to find a home for her by engaging her to be married but no one wants her. She is one of the many helpless ones. When she was small one of her hands got burned and she lost some of her fingers. She can't work like other girls. What would have become of the poor girl if the Home of Onesiphorus had not been here?"

"Oh that people in the Homeland would catch the vision of the workers in the Home of Onesiphorus trying to help these helpless ones in our present crowded condition. We are crowded just now and it doesn't seem possible that we could take in more but when they come and we see their pitiful condition we can't say 'no.' If a suffering soul is denied help and turned away from the Home and goes out and becomes a victim of death from cold, hunger, or pestilence, somehow I can't stand to think of it, especially when I know that the soul will go into darkness without knowing Christ."

NEW RECRUITS

Miss Nellie Barton of Scranton, Pa., and Miss Anita L. Bruch of New Castle, Pa., have just left Springfield for Vancouver B. C. They are sailing on the "Empress of Russia" for Japan on Thursday, May 1st. We all join in wishing them "bon voyage." Let us pray that God's blessing may rest upon them as they go forth to their new field of labor.

HOW TO WIN AND OTHER VICTORY MESSAGES

By Paul Rader

This booklet contains eight of Mr. Rader's sermons, which are full of inspiration and illustrations. They are as follows:

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(5) Price 35 cents
GOSPEL PUBLISHING HOUSE,

REPORTS FROM THE FIELD

MISSIONARY PRAYER MEETING

There is a prayer meeting every Wednesday from 2 to 4 p. m. in the Missionary Rest Home, 1848 Berenice Ave., Chicago, Ill. to pray for the evangelization of heathen and pagan lands and for foreign missionaries. All are welcome.

GILROY, CALIF.—We are glad to report victory through His name. We have just closed a good meeting here, lasting 10 days, conducted by Brother Merrin of Chicago. Four have been gloriously saved, 5 received the Baptism of the Holy Spirit and many are seeking. There is great opposition so pray for us and for the work. We have been here 10 weeks and God has blessed.—Pastor Elmer Dyer.

HOUSTON, ARK.—I am thanking God for what He is doing in Houston. A revival is going on conducted by Brother Chas. E. Robinson. He has been with us nearly 5 weeks and we all soon learned to love him dearly. We are trusting God for an old-time Holy Spirit shower to burst forth in this place. We have prayed very much for souls to be saved since we came here last November, and, praise God, they are being saved, and backsliders are returning to God.—Mrs. T. J. Davidson.

AKRON, OHIO.—We commenced a revival campaign with the Assembly here, of which Brother C. A. McKinney, is pastor, on Easter Sunday. Evangelist Louise Nankivell brought her introductory message in the afternoon, but at the evening service did not get to preach nor even to read a text for after one of our special songs sinners commenced coming voluntarily to the altar, and soon it was filled with seekers after salvation and the Holy Spirit. This same quickening spirit has continued in the meetings following. The hearts of the saints are rejoicing and we give all the praise to our prayer-answering God and tender and compassionate Saviour.—A. A. Nankivell.

YOAKUM, TEX.—We give praise to God for the meeting just closed at this place. Sixteen were saved, 6 were Baptized in the Holy Spirit, some were restored, and the saints were built up. Brother E. L. Newby, our district evangelist, did the preaching. God used him wonderfully in giving out the Word. In connection with the revival, we had a 3-day convention, that was well attended, many representatives coming from all over the southern part of the district. Among those present was Brother J. C. Wilder, our District Chairman, who gave us some wonderful lessons on co-operation and fellowship, which were gladly received by all. Six or seven were added to the Council roll. The Lord was with us in a wonderful way from the first. Pray for us.—Pastor T. P. Anthony

WELTY, OKLA.—We have just closed a very successful meeting at Welty. We went there April 1, and found the work divided and in a bad condition on account of different winds of doctrine. With God as our helper we began preaching to bring about peace. The saints prayed through and confessed their faults to each other in the Bible way. Then God began to work. Some were reclaimed, and there came a blessed spirit of unity among the saints. We left the work in the care of Brother D. L. Sallee. We are now in meeting at Amber, Okla. We covet the prayers of the Evangel family.—James Hutsell and wife.

MASSILLON, OHIO—We have closed at Smoke Run, Pa. one of the best week-services we ever had. This small town has one church. The leaders of the church wrote and asked for services, and we, therefore, set our dates. On Saturday night, April 12, over 200 raised their hands and said that they wanted to go right on with God. Many of them are earnestly seeking the Baptism according to Acts 2:4. The healings were miraculous. The first we prayed for was a little blind girl. When she was anointed and the prayer of faith was offered, she received her sight. Praise the Lord. One man had suffered over 4 years from a broken arm. After being prayed for, he could raise and use it like the other. Goiters disappeared, deaf ears were unstopped, the palsied were healed, a withered hand was restored and one case of eczema of long standing disappeared. A trained nurse who had suffered 17 years from synas was instantly healed. It was the first time that young woman had been able to breathe through her nostrils in all that time. Praise the Lord. Best of all, 500 petitioned for us to come again in two weeks. Hallelujah! Yes, we will give them the old Gospel, 100 per cent for Jesus. We return to Smoke Run, April 8, D. V., to continue for two weeks. Pray that God will visit His people there. Elder David D. Lewis.

PENTECOSTAL TABERNACLE, DENVER, COLORADO—For the glory of God and the benefit of ministers, missionaries and saints not acquainted with the Pentecostal work in this city, we wish to give the following report. About five weeks ago, we were privileged to have with us Brother John B. Jacobs, Secretary-Treasurer of the Colorado State Council. At that time we were temporarily without a pastor. After prayer and consideration we extended to our brother a hearty invitation to take charge of the work here. The Sunday following his first visit, Brother Jacobs was unanimously elected as our permanent pastor. The dear Lord is very graciously blessing our feeble efforts, the saints being revived and God's name glorified. We are very grateful to God for having secured the services of Brother Watt Walk-

er, "The Indian Evangelist," for a revival campaign in connection with our work in this city to begin June 1 and to continue to the 15th or longer as the Lord may lead. Full details of this meeting will appear in later issues of this paper. We earnestly solicit the prayer and cooperation of all saints, especially those in the immediate vicinity, who may be able to be present at these meetings. "They helped every one his neighbor and every one said to his brother, Be of good courage." We wish to extend a cordial invitation to all ministers and missionaries passing through our city to stop off and tell us what the Lord has done for you so that we may exalt His name together. The Pentecostal Tabernacle (Assembly of God) is located, Corner Seventeenth Ave., and Clarkson St., a very desirable location for our work.—A member.

HEALED THROUGH HANDKERCHIEFS (Acts 19:12).

I suffered untold agonies from a malignant inner growth. It was so terrible. After being cut, cauterized and terribly wounded by the physicians and surgeons, and left in a dreadful condition, Mrs. Mercer, bless her, wrote you asking your earnest prayers on my behalf, requesting that you send me an anointed handkerchief. Well, I felt my lost strength coming back even before I received the little handkerchief—and actually got up out of my sick bed before the swelling was all gone. I went back to my work and have never felt any more pain and feel so well all the time. I work in a drug store where we have lots of floor space and never have a chance to sit down from 8:30 a. m. until 6 p. m., except a few minutes for lunch, yet I am not weary. I feel so well and am so thankful! I have told many others the wonders prayer has done for me.—Bessie Ehart, Leavensworth, Kans.

A sister in Arkansas writes: "I had rheumatism in my left arm so bad I couldn't bend my fingers at all. I suffered so I could not rest day or night. One day I picked up one of your little papers (a tract with a number of testimonies in tract form) and read a letter from a sister in your assembly. I wrote you for prayers and was healed before the handkerchief arrived. All my suffering disappeared and I was well. Praise His Holy Name! A short time ago I again wrote to you for prayer for my eyes, and, glory to Jesus, I am praising Him for healing them. Now I can sew, crochet and read. Before, I could do none of these things. Oh for a thousand tongues to sound His praise!" (Name given upon application.)

These handkerchiefs were sent out from the Pentecostal Assembly in Portland Ore. Handkerchiefs are gladly sent to afflicted ones. Kindly inclose stamp for reply.—Pastor Will C. Trotter, Pentecostal Assembly, 212 E. 30th St., Portland, Ore.

Send in your renewal for the Evangel, and subscribe for a friend. This will help them and will help us. Help to put the Evangel on a paying footing.

AN EVANGELISTIC TRIP BY AUTO

We left Dallas, Texas, by auto, Jan. 5, for McAlester, Okla., where we spent about a month. During that time Brother Earl W. Clark conducted a revival there. We also visited Brother J. W. Hudson, pastor of a new assembly at Savanna, Okla. They have a new church building about paid for. We also spent a few pleasant hours of fellowship with Brother Jordan and his family, who, like Cornelius, serves God "with all his house."

After motoring for several days over almost impassable, newly worked roads, we surprised Brother and Sister Hargis at Tahlequah, with whom we stayed over Sunday. Here we found the pastor, J. B. McDonough, with his assembly earnestly praying for a revival. On Sunday night I talked to a full house. Good order and interest prevailed. It would have been a pleasure to press revival meetings to victory, but, as we could not stay at that time, we look forward to returning in God's own time.

At Eureka Springs, Ark. we found some of the saints who loyally stood by us years ago, besides others who had received the Holy Spirit. A number had gone to be with the Lord since that time. Brother Bruton, pastor of the assembly, has the privilege of preaching to many tourists who visit this health resort. We enjoyed his acquaintance and fellowship. The last Sunday morning service will always be remembered—the pointed message to the church, the wonderful presence of God, the message in tongues with interpretation, the altar filled with contrite saints, and the souls who received the Holy Spirit Baptism—oh, glory to God!

At Springfield, Mo. our time was limited. I found the brethren at the Publishing House very busy. I doubt if they fully realize what a sacred place the Evangel really has in the heart of the evangelist. The Evangel is our silent preacher. God bless these brethren. We visited the new school grounds. Viewing the beautiful surroundings, the building and general arrangements, my heart said, "This fills our need." We were glad to see the happy, hopeful students.

At St. Louis, we stayed from Saturday until Tuesday with our friend, Pastor Lohmann. The church was unitedly praying and preparing for a revival. Their large new church was quite well filled on Sunday night. Young people's meeting, led by Sister Markley, was well attended, and the anointing of the Holy Spirit was upon all the workers. May they ever keep that anointing.

Arriving at Carrollton, Ill., April 9, we found Brother W. W. Lewis and his wife, also his sister and husband, Brother and Sister Carter, who received the Holy Spirit 6 years ago at Eureka Springs, and have stayed true to the Lord. The dear people have built a comfortable church, well located, and God has richly honored them these years. Men have disturbed the peace of the assembly so that progress for two years was hindered by divers and strange doctrines; but they are now in the Council fellowship and unity. At our first service, God confirmed His Word with "showers of blessing."

We thank God for our great message. The world is ripe for the Pentecostal Baptism. This is God's remedy for the many ills of the day.

Please pray with us for this vicinity. We expect to return to Texas by auto and plan to visit a number of places before fall. Pray for us.

"Pleasant words are as an honeycomb, sweet to the soul, and health to the bones" (Prov. 16:24).—Fred Eiting, evangelist.

SAN JOSE, CALIF.—Last Sunday, April 20, we closed a three weeks' campaign with Brother John Bernhard as evangelist. Brother Bernhard who got his start with us not quite three years ago surprised us with his earnestness, his unction and delivery, and his knowledge of the Word and of spiritual conditions in general. The results for such a young evangelist in the salvation of precious souls, the reclaiming of backsliders, the filling of believers with the Holy Spirit, and the establishing of the saints as well as the healing of the sick was the more astonishing in that besides the Easter program in the various churches there were other revivals on in town. His success is no doubt due, to a good extent to the prayer life of Sister Bernhard. Sister Lillian Denney from India will be with us for two services this week. Brother W. H. Merrin expects to begin a revival Sunday, April 27. It practical Brother Watt Walker will then stop with us for a few days, and Brother Valdez is booked for June 15. Later on, if the Lord tarries, we are looking for Sister Jones Robertson, Brother Argue with his daughter, and for Brother Wigglesworth.—Max Friemark, Pastor of Upper Room Mission.

WATSONVILLE, CALIF.—Bethel Tabernacle.—Well, praise the dear Lord,

the rain is falling and we are all praising Him for His goodness and mercy to the children of men. Hallelujah. For the first time in the history of Bethel Tabernacle it was filled and running over when Uldine Utley was with us for a week end. She is now preaching in Santa Cruz, and great crowds are filling that large M. E. church to the doors. Evangelist W. H. Merrin followed up the Utley meeting and the mighty power of God fell the first night of his meeting in such a way that he had to stop preaching and let the people come to the prayer room to pray. Such a time as we had that night! I don't think that our people will ever forget how the power fell. We had a fine meeting with Brother Merrin. He is a fine preacher of the Gospel and a strong Council man. He has no clubs to throw, no axes to grind, and no hard luck story to tell; but he surely does exalt Jesus for our every need. He endeared himself to our hearts very much and we are praying that the dear Lord will use him mightily in gathering in precious souls for the Master. He is expecting to take a trip east as far as New York in the near future. We can recommend him to anyone who wants a real revivalist and a preacher who will do you good and leave you without a sting. You can reach him at my address, in Watsonville, Calif. Brother Juergensen and daughter spent their last Sunday with us before sailing for Japan, and they were a great blessing to our church. May the dear Lord very richly bless in dark Japan. We are expecting Brother Alva Walker, another Missionary, who is about to sail for Africa, to be with us on April 22, and Sister Denny, a missionary from India, to be with us on the 29th. So you see we are receiving blessing upon blessing. Hallelujah to the Lamb!—Pastor M. T. Draper and wife.

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17 ¶ From that time Jēsus began to preach, and to say, "Repent: for the kingdom of heaven is at

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BRYAN AND THE BIBLE

(Continued from page 7.)

"Belief in God is necessary to prayer. It is not sufficient to believe that there is an Intelligence permeating the Universe; nothing less than a Personal God—a God interested in each of His children and ready to give at any moment the aid needed—nothing less than this can lead one to communion with the Heavenly Father through prayer. Evolutionists have attempted to retain the form of prayer. They argue that prayer has a reflex action on the petitioner, and reconciles him to his lot. This argument might justify one in thinking prayer good enough for others who believe, but it is impossible for one to be fervent in prayer himself if he is convinced that his pleas do not reach a prayer-hearing and a prayer-answering God. Prayer becomes a mockery when faith is gone, just as Christianity becomes a mere form when prayer is gone.

"After so many hundreds of millions have adopted the Bible as their guide for so many centuries, the burden of proof would seem on those who reject it. . . . The Bible is either the Word of God or the work of man. Those who regard it as a man-made book should be challenged to put their theory to the test. If man made the Bible, he is, unless he has degenerated, able to make as good a book today. Judged by human standards man is far better prepared to write a better Bible now than he was when our Bible was written. The characters whose words and deeds are recorded in the Bible were members of a single race; they lived among the hills of Palestine in a territory scarcely larger than one of our counties. They did not have printing presses, and they lacked the learning of the schools; they had no great libraries to consult, no steamships to carry them around the world and make them acquainted with the various centers of civilization; they had no telegraph wires to bring them the news from the ends of the earth, and no newspapers to spread before them the doings of the day before. Science had not unlocked Nature's door and revealed the secrets of the stars above and the rocks below. From what a scantily supplied storehouse of knowledge they had to draw, compared with the unlimited wealth of information at man's command today. And yet those Bible characters grappled with every problem that confronts man, from the creation of the world to eternal life beyond the tomb. They gave us a diagram of man's existence from the cradle to the tomb, and set up warning signs at every danger point.

"Let the atheist and materialist produce a better Bible than ours, if they can. Let them collect the best of their school to be found among the Universities—as many as they please and from every land. Let the members of this selected group travel where they will, consult such libraries as they like, and employ every means of swift communication. Let them glean in the fields of Geology, Botany, Astronomy, Biology, and Zoology, and then roam at will wherever science has opened a way; let them take advantage of all the progress in art and literature, in ora-

tory and in history, let them use to the full every instrument that is employed in modern civilization, and when they have exhausted every source, let them embody the result of their best intelligence in a book, and offer it to the world as a substitute for this Bible of ours. Have they the confidence that the prophets of Baal had in their god? Will they try? If not, what excuse will they give? Has man so fallen from his high estate that we cannot rightfully expect as much from him now as nineteen centuries ago? Or does the Bible come to us from a source that is higher than man? . . .

"The case is even stronger. The opponents of the Bible cannot take refuge in the plea that man is retrograding. They loudly proclaim that man has grown and that he is growing still.

"The atheist and the materialist must confess that man should be better able to produce a better book today than man, unaided, could have produced in any previous age. The fact that they have tried time and again, only to fail each time more hopelessly, explains why they will not—why they cannot—accept the challenge thrown down by the Christian world to produce a book worthy to take the Bible's place.

"Besides open enemies, the Bible has enemies who are less frank—enemies who, claiming to be friends of Christianity, spend their time undermining faith in God, faith in the Bible, and faith in Christ. These professed friends call themselves higher critics—a title which, though explained by them as purely technical, smacks of an insufferable egotism. They assume an air of superior intelligence and look down with mingled pity and contempt upon what they regard as poor credulous humanity. The higher critic is more dangerous than the open enemy. The atheist approaches you boldly and attempts to blow out your light, but as you know who he is, what he is trying to do, and why, you can protect yourself. The higher critic however comes to you in the guise of a friend and politely inquires: 'Isn't the light too near your eyes? I fear it will injure your sight.' Then he moves the light away a little at a time until it is only a speck and then invisible.

"As a rule, however, the higher critic is a man without spiritual vision, without zeal for souls, and without any deep interest in the coming of God's Kingdom. He toils not in his Master's vineyard, and yet 'Solomon in all his glory' never laid claim to such wisdom as he boasts. He does not attempt to defend the Bible, he mutilates it. . . . The higher critics throw ink at a Book that has withstood the assaults of the materialists for centuries, and are vain enough to think they can blot out its vital truth. Although their labor against the Bible has consumed years, they expect the public to accept their conclusions at sight. If they require so much time to formulate their indictments against Holy Writ, surely the friends of the Bible should be allowed as much time for the inspection of the indictment.

"The destructive critic is as a rule opposed to revivals, in fact, it is one of the

tests by which he can be distinguished from other preachers. He calls the revival a 'religious spasm.' He understands how one can have a spasm of anger and become a murderer, or a spasm of passion and ruin a life, or a spasm of dishonesty and ruin a bank, but he cannot understand how one can be convicted of sin, and in a spasm of repentance be born again. That would be a miracle, and miracles are inconsistent with evolution. It shocks the higher critic to have the prodigal son come back so suddenly after going so deliberately.

"The Bible would be the greatest Book ever written if it rested on its literary merits alone, stripped of the reverence that inspiration commands; but it becomes infinitely more valuable when it is accepted as the Word of God. As a man-made book it would compel the admiration of the world; as the audible voice of the Heavenly Father it makes an irresistible appeal to the heart and writes its truths on our lives.

"Who will estimate the Bible's value to society? It is our only guide. It contains milk for the young and nourishing food for every year of life's journey; it is manna for those who travel in the wilderness; it is a staff for those who are weary with age. It satisfies the heart's longing for a knowledge of God; it gives meaning to existence and supplies a working plan to each human being. It holds up before us ideals that are in sight of the weakest and lowliest, and yet so high that the best and noblest are kept with their face ever upward. It carries the call of the Saviour to the remotest corners of the earth; on its pages are written the assurance of the present and the hopes of the future."

In addition to the book, "In His Image," Mr. Bryan has now issued another new book that deals with "Seven Questions in Dispute." These questions are, the inspiration of the Bible, the origin of man, the virgin birth of Christ, the deity of Christ, the blood atonement, the resurrection of the body, the miracles. Many of us have enjoyed reading these articles as they appeared in the Sunday School Times and we are glad that they are now in book form. Brother Welch has said concerning the former book that he would gladly give \$25.00 for a copy if he had a boy going through college that he wanted fortified against current infidelity. I understand that the Gospel Publishing House is handling both these books. The price of "In His Image" is \$1.75, and of "Seven Questions in Dispute" is \$1.35.—Jonathan Perkins.

SPECIAL NUMBERS OF THE EVANGEL

No. 509. Special "Pentecostal" Number. Full of messages on the Baptism in the Spirit.

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Forthcoming Meetings

SHERBURN, MINN.—Clark Evangelistic Party will be with Brother Willard Pope, Sherburn, Minn., from June 22d to July 6th inclusive.

JACKSONVILLE, FLORIDA, REVIVAL.—Meetings to commence May 3 in big tent. Announcement concerning street location will be made later.—J. William Bostrom and Party. Address 22 N. E. 10th St., Miami, Fla.

HILLSDALE, MICH.—Clark Evangelistic Party will conduct camp meeting in Fair Grounds at Hillsdale, Mich., from June 1 to 15. This is an ideal place to camp, with lovely shade and running water, ladies' rest-room and dining-hall. Plan to spend your vacation here.

ARMORY MEETINGS, MEDFORD, OREGON.—Evangelist A. Watson Argue and party will conduct an evangelistic campaign in the Medford armory seating 2,500. Meetings start Sunday, June 15 and will continue 15 days.—Max A. X. Clark, in charge of arrangements, General Delivery, Medford, Oregon.

GREAT FALLS, MONT.—A. Watson Argue and party will conduct a three-weeks evangelistic campaign in the large market auditorium from May 11 to June 1, inc. Several churches will cooperate. Max A. Clark will be in charge of arrangements.—Max A. Clark, General Delivery, Great Falls, Mont.

ST. LOUIS, MO.—Brother Chas. A. Shreve, formerly pastor of "Old McKendree" M. E. Church, Washington, D. C., will conduct a revival campaign commencing Thursday, May 15, 1924, at Trinity Tabernacle, Marcus and Page Ave. The meeting will continue for three weeks. Pray with us that it may be a glorious time of refreshing.—Lohmann and Markley, pastors.

FORTHCOMING MEETINGS, TOPEKA, KANS.—Louise L. Nankivell, the young evangelist, and A. A. Nankivell, chorister and soloist, will conduct a city-wide evangelistic campaign commencing June 8th, in the Municipal Auditorium, seating 5,000. For further information write Pastor Chas. Sheall, 1412 E. 6th Ave., Topeka, Kans., or the evangelists at 642 Monticello Ave., Chicago, Ill.

SOUTHERN MISSOURI BIBLE CONVENTION
Our first Bible Convention for Southern Missouri District will be held with the Assembly at Cape Girardeau, Mo., June 10-15, 1924. The Assembly there will provide room and board for those attending, but you will have to pay your railroad fare. Elder Wm. M. Faux, Missionary Secretary, of Springfield, Mo., will be with us in behalf of the Missionary interest. He will also give Bible lessons. For additional information write H. E. Waddle, Route 2, Box 43, Cape Girardeau, Mo.
Parsonage, 914 S. Ellis St.; Church House, 1012 S. Ellis St.

Applicants for License for Ordination, and those coming to us from other denominations will be examined and received at the convention. Let those expecting to come to us at that time write the Chairman for an application blank, fill it out and return to the Chairman, and then attend the convention.

Elder A. A. Wilson, of Puxico, Mo., Secretary-Treasurer of the district, will begin a revival with the Cape Girardeau Assembly commencing June 1st and continuing during the convention.

CAMPAIGN WANTED

We very much desire to get an evangelistic party of workers that have their own tent, to come and hold a meeting in our neighborhood this summer. People for miles and miles around us have never heard the full gospel. We have plenty of house room and workers will be well cared for. Anyone that feels led to come to this needy field, write to Mr. and Mrs. L. W. Belknap, Hiawatha, Nebr.

TOURING CAR FOR TENT.—I have an interstate touring car which I would like to trade for a tent, 50 x 30 or larger. Anyone having a tent and willing to make such an exchange, write for further information to Shelt Webster, Rose, Okla.

OPEN AS A PULPIT SUPPLY IN IOWA.—I will be in Iowa for a time, and can help any assembly desiring meetings over Sunday or for a few nights. I will expect expenses.—Mrs. John Goben, Lucas, Iowa.

TENT FOR SALE.—Size 40 x 70, water-proof top, in first-class condition, \$300.00. The Clark Evangelistic Party, Pittsburg, Kans.

SECOND ANNUAL MISSIONARY CONVENTION, SPRINGFIELD, MO., May 8 to 11 inclusive. Brother and Sister George Kelley, Saim, China; Forrest Barker, S. America. We are also expecting Frank Nicodem of India, Willa Lowther of China and others. Brothers Welch, McDowell, Faux and Flower will also take part in this convention. The church is situated on the corner of Campbell and Calhoun, Springfield, Mo.

ADDRESS WANTED.—Of Evang. Ruffice Nicholson. He has a wife and 5 children. His brothers all live at Harrison, Boone County, Arkansas. Please send to H. C. Franklin, General Delivery, Los Angeles, Calif.

INTERNATIONAL PENTECOSTAL CAMP MEETING

Berkeley, California, May 18 to July 6, 1924
The Glad Tidings Assemblies of Oakland and San Francisco, together with the Glad Tidings Bible Institute, have consolidated, under God, to hold this camp meeting.

Speakers: Evangelist Smith Wigglesworth, Dr. Chas. Shreve, David McDowell, Uldine Utley and others.

Tents and cots may be rented on the ground at a very low price. If possible bring your own bedding. Any one desiring tents or cots write at once sending a deposit of Two Dollars. Rooms may also be had near the Camp ground.

Location of Camp: San Pablo Ave. at Ashby, Berkeley, California. Berkeley adjoins Oakland. Camp ground overlooks Golden Gate. Come for the opening, stay throughout.

Send all communications, deposits or offerings to either of the Secretaries.

Conveners:

R. J. Craig, Pastor Glad Tidings Tabernacle and Principal Bible Institute, 1536 Ellis St., San Francisco.

M. R. Tatman, Pastor Glad Tidings Revival Assembly, 474 Tenth St., Oakland, Calif.

Secretaries:

O. C. Smith, 1536 Ellis St., San Francisco, Calif.

Miss Vera Solomonson, 1038 Sixth Ave., Oakland, Calif.

CONTRIBUTIONS FOR FOREIGN MISSIONS

From April 18th to 24th incl.

- \$238.00: Pent'l Ch Akron Ohio
- 225.00: A Love Offering
- 150.00: Glad Tidings Taber New York City
- 120.00: A Friend, Minot N Dak
- 100.00: S Z Jamaica N Y
- 60.00: Friends Yolo Calif; Bethel Taber S S Classes Watsonville Calif
- 48.50: Upper Room Mission San Jose Calif
- 40.00: Miss D G Clymer Pa; Pent'l Ch Elizabeth N J
- 35.00: Assembly Madison Wis
- 32.00: S S Gary Ind
- 31.97: Assembly & S S Woodriver Ill
- 30.00: J P N Kelso Wash
- 28.00: Full Gospel As Springfield Ill
- 25.00: J S McC Los Angeles Calif; Mrs G F C Rawson Ohio
- 23.00: Assembly Ewing Mo
- 22.00: Disciples Assembly Harrington Wash
- 21.50: Full Gospel As Lancaster Calif
- 20.85: Assembly Collinsville Okla
- 20.75: Mr & Mrs R H S Dublin Tex
- 20.00: E A G M Lewiston Idaho; Pent'l As Martinsburg W Va; Woodland Pent'l S S Calif; Braddock Pa friends; Mr & Mrs T H K Otley Iowa; Mrs K Homer Neb; M E D Auburn Me
- 18.00: Mrs E M Milton N Y
- 17.60: Assembly Noonan N Dak
- 17.55: S S Fort Smith Ark
- 16.00: A F B Pendleton Ore
- 15.00: Assembly Endicott N Y; Assembly Hattiesburg Miss; B H C Oswego Kans; Oak Park Holiness Ch Tampa Fla; B L L Los Angeles Calif
- 14.76: Pent'l Taber Denver Colo
- 14.60: Glad Tidings As Okmulgee Okla
- 14.00: Mt Olivet As Yonkers N Y; Assembly Galena Kans
- 10.78: S S Wilton N Dak
- 10.13: Highway Pent'l Mission Sunnyvale Calif
- 10.00: G U Great Bend Kans; Mrs T D & Mrs T S Goliad Tex; Mrs K T Newburgh N Y; Studewood Mission Houston Tex; H C & R E J Central Park N Y; Assembly S S Paris Ark; H A S Fort Wayne Ind; Church Marionville Mo; R D R Redlands Calif; A & F DeL Detroit Mich
- 9.53: S S Wright City Okla
- 9.20: Mrs F T Y Bloomington Kans
- 9.00: Calvary Assembly Saginaw Mich; C S B Onalaska Wash; W T L Seattle Wash
- 8.50: L G Los Angeles Calif
- 8.30: Assembly Milan Tenn
- 8.00: Pent'l Ch of Christ St Louis Mo
- 7.90: Assembly Douglas Ariz
- 7.22: Assembly Marionville Mo
- 7.00: C E H Denison Tex. Central Park Assembly N Y; Assembly & S S Sullivan Mo
- 6.70: M B Royal Oak Mich
- 6.00: J A O Sister Bay Wis; E W Cleveland Ohio; D G and S G Montreal Quebec
- 5.00: Mr & Mrs G B Youngstown Ohio; G E K Toledo Ohio; Pent'l As Harvey Ia; Second Creek As Caldwell Tex; Mrs A P Belleville Ill; E C H New Westminster B C; Assembly N Little Rock

Ark; Mr & Mrs W B S Brookton N Y; Assembly De Leon Tex; Mrs J G Lucas Ia; Assembly Ft Morgan Colo; H A E Holdrege Neb; Full Gospel Mis Depew Okla; W B F Woodward Ia; W E T Savannah Ga; Mrs C H B Dripping Springs Tex; Mrs R B S Savannah Ga; Mrs J L B Lowell Ariz; A M B Scranton Pa; R C & wife Bigflat Ark; M D H Thayer Mo; Mrs R McL Vancouver B C

- 4.90: Pent'l As Bellingham Wash
 - 4.00: Mrs A R A Alton Kans; Mrs H C G Taft Calif; Mr & Mrs F La Junta, Colo
 - 3.90: Mrs O L Versailles Ky
 - 3.35: Assembly Bucklin Mo
 - 3.00: S S Saginaw Mich; Mr S Flint Mich; P T Longview Wash; Pent'l Y P New Castle Pa; Full Gospel As Michigan City Ind; J D B Turtle Creek Pa
 - 2.50: S S Monette Ark
 - 2.30: Mrs C P Princeton Mo
 - 2.05: Mrs T G M Lowell Ariz
 - 2.00: B S Cumberland Md; Mrs J L F Quinlan Calif; O G R Carlow Mo; Mrs F M F San Antonio Tex; H D B San Antonio Tex; A E M Star Idaho; L E F Camden N J
 - 1.60: Assembly Ninnekah Okla
 - 1.50: Mrs W T W Springfield Mo
 - 1.00: Mrs G E A Hillsboro Ia; I E T McAlester Okla; J B V Old Forge Pa; Mrs D A J Bessemer City N C; H R B Los Angeles Calif; J R Sturgis S Dak; O C B Waconia Minn; Mrs S T Carrollton Ill
 - .90: E H Indianapolis .50; F T Des Arc .40
- Total, minus \$143.00, given direct to missionaries by assemblies\$2,032.34
Amount previously reported6,953.52
Total for April to date\$8,985.86

CONTRIBUTIONS FOR HOME MISSIONS

From April 18th to 24th incl.

- \$4.50: J P N Kelso Wash
- 2.35: Mr & Mrs H N Petrel N Dak
- Total previously reported\$21.75
- Total for April to date\$28.60

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