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The... Blessings that Remain

There are loved ones who are missing
From the fireside and the feast;
There are faces that have vanished,
There are voices that have ceased;
But we know they passed forever
From our mortal grief and pain,
And we thank Thee, O our Father,
For the blessings that remain.

Thanksgiving oh, thanksgiving,
That their love once blessed us here
That so long they walked beside us
Sharing every smile and tear;
For the joy the past has brought us
But can never take away,
For the sweet and gracious memories
Growing dearer every day,
For the faith that keeps us patient
Looking at the things unseen,
Knowing Spring shall follow winter
And the earth again be green,
For the hope of that glad meeting
Far from mortal grief and pain—
We thank Thee, O our Father,
For the blessings that remain.

For the love that still is left us,
For the friends who hold us dear,
For the lives that yet may need us
For their guidance and their cheer,
For the work that waits our doing,
For the help we can bestow,
For the care that watches o'er us
Wheresoe'er our steps may go,
For the simple joys of living,
For the sunshine and the breeze,
For the beauty of the flowers
And the laden orchard trees,
For the night and for the starlight,
For the rainbow and the rain—
Thanksgiving, O our Father,
For the blessings that remain.

Annie Johnson Flint
in the Evangelical Christian and Missionary Witness.

INSPIRATION AND IMITATION

Donald Gee

Two words very alike. Two things that can appear almost identical. Two sources that sometimes need very careful discerning before the essential difference between them is recognized. Yet two things which souls that have a passion for REALITY will carefully discriminate between, no matter to what pains they may be driven in the process.

We could point out the obvious application of this on many lines, but our present purpose is concerned with the activities of the spiritual movement brought to birth by the Holy Ghost in this "Latter Rain" outpouring of the Spirit.

Conybeare has a challenging note to his translation of 1 Cor. 14, as follows: "We must not be led, from any apparent analogy, to confound the exercise of the gift of tongues in the primitive church with modern exhibitions of fanaticism, which bear a superficial resemblance to it. We must remember that such modern pretensions to this gift must of course resemble the manifestations of the original gift in external features, because these very features have been the object of intentional imitation. If however the inarticulate utterances of ecstatic joy are followed (as they were in some of Wesley's converts) by a life of devoted holiness, we should hesitate to say that they might not bear some analogy to those of the Corinthian Christians."

The commentator doubtless had in view the "Irvingite" movement of last century—now established as the "Catholic Apostolic Church." Personally we believe that genuine manifestations of the gifts of the Spirit occurred in that movement without a doubt.

But we rather welcome than otherwise this suggestion that imitation could easily take the place of inspiration. If anything is passing current among us as inspiration that is after all only imitation all sincere readers of these lines will welcome whatever brings us back to Truth. Deception, and even self-deception, whether deliberate or absolutely innocent is beyond being merely worthless; of course it is THAT most emphatically, but it is also positively mischievous and evil—a downright hindrance to truth and a hindrance to God.

The latter half of the note quoted above has an illuminating suggestion of at least one test by which we can distinguish between the genuine and the imitation—the lives of those who profess inspiration. It is not our intention to even attempt a defense of all that has taken place in the Pentecostal Movement; it has had as much to contend with internally, and more, as all other movements of the Spirit of God. But we DO say unhesitatingly that the lives of multitudes of its number can unflinchingly pass the test laid down for Wesley's converts—"a life of devoted holiness." Praise the Lord.

Where the gift of tongues is concerned there has moreover been the most convincing proof of languages recognized and understood quite as Acts 2:8, both at home and on the mission fields. The gift of prophecy restored today has been confirmed by true fulfilment. There has been, there is still, we thoroughly believe, genuine inspiration; and any occasional jar against imitation will never blind us to the fact of the real.

But this danger of confusing imitation with inspiration honestly recognized by a servant of God is worth pondering. We have always strongly opposed any mechanical means of getting people "through" into a spiritual experience. If we read our Bibles aright it is an exalted Lord who baptizes in the Holy Ghost, and the blessing of such a mighty personal work of the Living Christ upon the soul is far too precious for us to substitute anything less. Better wait a lifetime for Inspiration, for a genuine touch of GOD, than have our desires quickly and cheaply satisfied and passed off with something less. Those who really do seek GOD in the Baptism of the Spirit are in little danger of imitation; it is those who may seek mere gifts or experiences for their own sake that can easily miss the genuine.

"These features have been made the object of intentional imitation," are words that make us wonder however whether there is not danger of justly applying them to another aspect of spiritual activity. We refer to the attempt, right enough in itself, to reproduce the apostolic church of the apostolic age at the present day. Let us go very carefully here; for one of the profoundest convictions we possess is that the Holy Ghost is working today to produce once again ere the Lord returns a Church complete with all the supernatural endowments of her first-century experience.

And those who share this conviction can have no quarrel with the vision of a church in divine order, unless indeed those who claim such a vision foolishly and dogmatically insist that they are THE people. Then we are compelled to lovingly remind them that others may have caught parts of the vision also, and that only as we come together in brotherly love and mutual appreciation of each other's standpoint can we hope to arrive at the yet more perfect vision we are all yearning for.

Now we believe we can lay it down as a principle that the clearer and fuller the vision, so the stronger and more intense will be the passion for nothing but reality in the fulfilment of the vision. For instance, the man or woman who by earnest, thorough, and believing study of the Scriptures has come to a truly noble vision of the office and ministry of a prophet in the Church of God—a ministry only second to the apostle if our New Testaments mean anything—will seek, demand, agonize if need be for the real thing and refuse emphatically all that is honestly felt to be less. Claims to the prophetic office that toy and play with the trivial and in front of the vision received of the true seem just childish, will give real pain, softened a little perhaps if at heart there is recognized in the would-be prophet a sincere groping after something truer and greater.

We believe Conybeare is right in voicing the possibility of "intentional imitation." For many years now we have been awakened to the possibility of a study of Divine Order in the Church of God in the New Testament resulting in imitation rather than inspiration. Such attempts are most probably sincere; they often spring from a mistaken idea that imitation is obedience: something vastly different.

"See that thou make all things according to the

pattern showed to thee in the mount," is a favorite quotation; forgetting that a divine equipment with supernatural qualification was still needed for the fulfillment of THAT vision (Ex. 31:2, etc.). The Holy Ghost is needed just as much, if not more, in producing the requisite gifts and offices in the Church of God, as He is in giving first of all the divine vision.

Nothing savors more of the imitation article at any time than that which must be incessantly "labelled" in case it is not recognized! It is true that distinctive offices are clearly recognized in the New Testament, but only because the gift bestowed and exercised was SO manifest that recognition was natural and inevitable. The affixing of a mere label of office to await the bestowal of the requisite gift to fit the "label" is an order of things the very reverse of divine, and might easily provoke a smile.

It takes patience so often to wait while God produces the golden harvest He has given in vision while the fields are still black and bare under the plow. But Hallelujah! it is well worth waiting for. Imitation, or even forced growth, can never satisfy healthy faith and true vision.

In the old garden in London we tried one summer to grow tomatoes, and in the end—wonder of wonders—we succeeded! But they were a long time coming, and while our patience was being sorely tested someone played a loving joke by one day tying on with some string some beautiful ripe fruit bought in a shop. We trust that these spiritual fruits we are all striving for may never be the sort that are tied on with string!

Have patience with us, brethren, if we look askance. You certainly appear to be successful at the moment, but sometimes we fear we have caught a glimpse of that string! Where there is the budding of the genuine, believe us, we DO appreciate it and heartily thank God it is there. But our study of the Scriptures, and the measure of vision God has vouchsafed to us—small though it may be—compel us to look doubtfully at times. We DO want the real thing. Do not necessarily call us "rebellious" and "disobedient" because we hesitate, and even feel compelled at times to reject.

Getting God's best is always a costly business. We believe in the possibility of inspiration today; nay, we believe in the certainty of it. But we believe it must come, as it has ever come to the people of God, along pathways of patient waiting, oft-times tinged with the deepest suffering.

An office, a gift, a church order that is born of even the sincerest imitation of the New Testament can only carry a transient prosperity and in the end degenerate speedily, as alas is already the case in some systems around us once full of apparent promise. But that which is born and matured by a real breath of the Holy Ghost, slow though it shall be in appearing, bitter though may be its birth-struggles, and long its growth to maturity, will grow and stand till He appeareth, a ministrant of Divine Life, and a glory to the Divine Name.

God, who hath given us all our measure of vision of His church as she was once divinely ordained and equipped, will not fail in His own time and as He sees our fitness to also give us those mighty supernatural gifts and offices still needed to complete the vision. Meanwhile, as we are in the process, let us be sure of true inspiration each step of the way, not forgetting that mere imitation can easily self-deceive even the sincerest of us, unless we are willing to patiently and thoroughly sift every claim made by others, and every experience of our own, in the searching light of the Scripture and Spirit of Truth of God.

THE FIRST THANKSGIVING

Thanksgiving as most people know, is a purely American festival, having origin in the earliest colonial days, and in the very heart of rigid, steadfast New England. In 1620 the Pilgrim Fathers and their devoted little clan landed on the rocky coast of Massachusetts, and in 1820 the town of Plymouth celebrated the bi-centennial of that historical fact. A grand state dinner was given upon the occasion, and as each guest took his place he was surprised to find beside his plate **five grains of parched corn**, no more, no less. This was an appropriate and touching reminder of those heroic men and women who dared famine and slaughter for their principles, who first won plenty from the uncultured soil, and yet who were often in sore need of a morsel of bread.

The traditional story runs thus: During the summer following the arrival of the colonists, all the supply of food brought over the sea was exhausted; the first harvest planted in the New World was still far from ripe, and the leader one day awoke to the grim fact that there remained but **one pint of corn** in all the settlement. A sorry outlook was this and well might they exclaim, like the disciples of old, "What is that among so many?" Little enough, truly, since the days of miracles were supposed to be past! However, from the seven little log huts nestled near the shore the people were summoned together, and the slender stock of provision impartially divided among them, **five kernals** being the share of each man and woman and child; while with what sad hearts they must have eaten this frugal meal, knowing not where a bit was to come from on the morrow. Nor did it come; and three or four months passed away before they again tasted either corn or bread, being forced to live on shell-fish, berries, ground-nuts, acorns and other edibles the wilds afforded.

Can you not imagine, then, how anxiously they watched the ripening of the crops? And at length, in due season, they were gathered in, an ancient report telling that "the corn yielded well and the barley was indifferently good, but the peas were a failure, owing to drought and late sowing." Barely satisfied, however, was the little colony and Governor Bradford sent out four skilled sportsmen in quest of fowls that they might "after a special manner" rejoice together. Venison, wild birds, wild turkeys, and other game were brought back by these hunters, and there in the wilderness the first Thanksgiving turkey was roasted and eaten, while for three whole days the hardy Puritans feasted and made merry, entertaining as their guest King Massasoit and ninety Indian warriors.

This was the first Harvest Home festival held on the "bleak New England shore," and well may loyal Americans remember the little gathering of "red men" and "pale faces" at Plymouth, when they cluster about the Thanksgiving board and keep the National November feast.—The Agriculturist.

"Shall the servant shrink from drinking of the Master's cup now, seeing he will soon share the Master's inheritance?"

"Affliction" is mentioned eight times in Psalm 119. See what it meant to the psalmist. What does it mean to you, brother, sister?

"Faith takes the promises of a living God as though we heard them direct from His own lips. When faith is in exercise, I talk to my Father as though He were close beside me."

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THE BLOOD SHALL BE TO YOU FOR A TOKEN

The need brings the remedy. As long as there is a consciousness of sin a man feels his need of freedom from it, and God has provided a remedy for sin. How can a man be delivered from sin? By accepting the God-ordained remedy. God has declared, "For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul" (Lev. 17:11). The blood shed means life taken. The shedding of the blood of the Son of God brings an atonement for the souls of men. The blood applied to man's need and man's sin is sufficient for God and for man.

But sin is so prevalent, so common, so universal. So is life—the life that comes through the blood. Where death abounded, life did much more abound. Where death reigns, life can dethrone death. Those fiery serpents held high carnival in biting God's people, and though these people deserved to be bitten, God provided a remedy to save them from their deserts—the brazen serpent raised up, foretelling the time when Christ through death would bring to naught him who was the author of death. What was the remedy? To recognize they were bitten, a willingness to look, and looking. And whosoever looked had life, even in the first stages or the last stages of suffering. And if they were too weak to look, if their friends lifted them up and directed their heads, the weak look brought life, strength and restoration.

That brazen serpent was out of reach of all the fiery serpents. They could not touch that which was counteracting their poisonous bites. And after Christ's death and resurrection Satan had no power. His last puny effort was to have the seal put on the tomb and the guard placed to prevent a resurrection. It would have been just as reasonable to have had a legion of soldiers placed on the hills of Jerusalem with drawn swords to try to prevent the sun rising.

At the resurrection of Christ the puniness of man's effort and also his hatred were seen. And today man's effort to take from the efficacy and efficiency of the blood of Christ its wonderful potency and power is as futile as it was for those Roman soldiers to try to prevent the resurrection.

Of course the powers of darkness will belittle the blood of Christ. Why? Because it is undermining their kingdom. The vital doctrines in the Word, the inspiration of the Word, the divine birth of the Son of God, the efficacy of the blood, the resurrection, the miraculous are attacked by the enemy. It may be taken for granted that the intensity of the attack of

the enemy only proclaims the importance and value of these things in the counsel of God and in the salvation of man. Satan attacks most what he hates most. And he has periodical rounds in great force at particular doctrines. If it is not one it is another, and sometimes more than one at a time.

Nevertheless the counsel of God standeth sure. The ark may be taken captive and put in the house of Dagon. The day it was captured was a sad day for Israel but a bad day for the Philistines. The Philistines were tormented and Dagon prostrated. The ark was sent back intact, suffering no harm though it had been in the enemy's hands. Those who assail the vital doctrines of the Word will suffer themselves, and the doctrines will come out unscathed.

The precious blood of Christ in its power brings life and salvation to the sinner, brings victory and grace to the saint, and brings glory and eternal life to all those who trust in it. The blood is the all important theme from Abel down to the last saint who will reach the shining shores. The song of the redeemed will be sung throughout eternity, "Worthy is the Lamb!" "For thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation!" Slight the blood now, and you will have no part in the glory or in the song of redemption. The angels have no part in the song of redemption. They stand aside in mute astonishment and admiration. The lost in hell have no part in it. They stand aghast in despair and degradation—despair that they have neglected, slighted, put aside that which could have taken them from the place where they are.

"And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you" (Ex. 12:13). If you are ashamed of the token, if you are ashamed to put the blood upon the lintel, then the Lord cannot see it. Therefore He cannot pass over you and as a consequence the destroyer will visit you.

GUIDANCE

"I will lead the blind" (Isa. 42:16). Are you willing to be blind and to be led by Him in His way? He came to lead the blind and He will lead you. And when you see the way you will see it is a wonderful way by which He has led you.

You trusted Him for salvation. You trusted Him for your body, trusted Him to fill you. Can't you trust Him to lead you? When on earth, He led those who trusted Him, oh so gently, and He led them in the right way. And He will lead you in the quiet way, through the green pastures, beside the still waters.

Let Him lead you by the hand and you will find He will lead you into life everlasting.

THE PLAN OF GOD

It hath not yet appeared what we shall be. The far-reaching plan, the far-reaching purpose of the mighty God of the universe hath not yet been conceived in the heart of man. Of His might and of His glory there shall be no end. Stupendous is the plan of the Most High God. He shall lead forth His own to glory. Unimaginable are His ways! Through loneliness, through emptiness, through nothingness He bringeth forth things beyond the comprehension of the human heart and mind. He is God, the living, the glorious, the triumphant One; and He shall draw after Himself a great company to Himself. And in them and with them shall He fulfill His far-reaching purposes.

THANKSGIVING

It is good to give thanks unto the Lord, and thanksgiving is truly acceptable to Him. We can never fully compensate Him for Calvary, but as we render unto Him our thanksgiving, the compensation goes on continually—the everlasting life of the saints will be a continual compensation to Him. The children of God have yet to learn that PRAISE is service in the highest form.

PRAISE IS COMELY. It is one of the few things that He can say is comely. God has exalted Jesus to the highest throne to receive the noblest praise and deepest adoration. Continue to praise Him. This is acceptable service. The choruses of heaven do not drown the praises of the humblest saint. God is listening for your praises.

The Psalmist said: "Why art thou cast down, oh, my soul? I will YET praise Him!" You may have been a failure at praises in the past, but you can say with the Psalmist, "I will YET praise Him," and start to do so now.

Thanksgiving and Honor Be to Our God Forever.

Thanksgiving Day, to many, only suggests surfeiting, but to the child of God the scripture comes, "Do not over-indulge in wine—a thing in which excess is so easy—but drink deeply of God's Spirit. Speak to one another with psalms, and hymns, and spiritual songs. Sing and offer praise in your hearts to the Lord. Always and for everything let your thanks to God the Father be presented in the name of our Lord Jesus Christ" (Eph. 5:19, 20, Weymouth).

Thanksgiving and Honor Be to Our God Forever.

Many of us would find no welcome to the courts of earth. The kings and queens and presidents of earth have no use for us. But we are welcome to the courts above. If we received an invitation from one of the earth's greatest courts we would immediately look round for some book of deportment. We would want to know how to behave when ushered into the presence of an earthly king. The Word of God is the Book of heavenly deportment and it tells us how to enter into the presence of the King of glory. We are told, "Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him and bless his name." Let us learn to continually give thanks down here and it will become second nature to us as we are ushered into the presence of our King.

Thanksgiving and Honor Be to Our God Forever.

The soul that has faith in God finds occasion for thanksgiving at all times. He says with the Psalmist, "Though an host should encamp against me, my heart shall not fear; though war should rise against me, even then would I be confident. For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me." He believes the promise of God, "Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation, there shall no evil befall thee; neither shall any plague come nigh thy dwelling." Let us all see to it that our home is God Himself, for every other refuge will fail. It is from this refuge that we can ever be "abounding in thanksgiving."

Thanksgiving and Honor Be to Our God Forever.

David said to his companions, "Oh magnify the Lord with me, and let us exalt his name together." How can we magnify the Lord? He tells us in another place, "I will praise the name of God with a song, and will magnify him with thanksgiving" (Psa. 69:30). This is an effective weapon against our spiritual enemies. It was as the armies of Jehoshaphat praised the Lord and sang of Him that the Lord sent am-

bushments against the enemy. The first words that the writer ever heard in tongues and interpretation were these, "Praising the Lord puts the devil to flight." It always seems to us that the refrain of the 107th Psalm, "O that men would praise the Lord for his goodness and for his wonderful works to the children of men," is like a great sigh coming from the heart of the Holy Spirit. We know that sometimes when the heart is heavy it does not seem to be the easiest thing, but the Word and the Spirit come to us, "Let them sacrifice the sacrifices of thanksgiving" (Psa. 107:22). These sacrifices are acceptable unto God.

Thanksgiving and Honor Be to Our God Forever.

It is a good thing to give thanks to the Lord for all His benefits, but above all we should say with the apostle, "Thanks be unto God for His unspeakable gift" (2 Cor. 9:15). David was evidently having a hard time when he wrote the fourth Psalm, but the encouragement he received through the lifting up of the light of the countenance of his Lord was more to him than any earthly blessing, and he declares, "Thou hast put gladness in my heart, more than in the time that their corn and their wine increased." We praise the Lord for all the great bounty He sends, for all the material things, but we know that when material things increase it is easy to set our hearts upon them and we need to remind ourselves continually that all the things seen are but temporal, and that the things not seen are eternal. Our God is offering us the life, the strength, the wisdom, the power, and the presence of the Lord. Let us receive these things, the things that count for eternity, and give thanks unto God for them.

Thanksgiving and Honor Be to Our God Forever.

There are those who say they would do the will of the Lord if they only knew what that will was. Well, here it is: "In everything give thanks; for this is the will of God in Christ Jesus concerning you" (1 Thess. 5:16). Learn to be content with whatever Father brings into your life. He will always supply just what you need, so be thankful. God loves us and He is working all things together for our good. Because of this we can be giving thanks always for all things, for everything that comes to us is contributing to our conformity to the image of Christ. We do not think that the cave of Adullam was fitted up like a modern hotel, and David doubtless spent many cold, comfortless nights there. But in the midst of it all he cried, "I will bless the Lord at all times, his praise shall continually be in my mouth." We have more to thank the Lord for than David had; for we have come to know the efficacy, power, and preciousness of the blood of the Lamb, and we are living in Pentecostal days when the Spirit of God is making the things of Christ so very real to us. So whatever comes along let us say, "Thank You, Father." Someone says an unkind word about you; "Thank You, Father." Someone knocks over a cup of coffee on a nice, clean tablecloth; "Thank You, Father." Somebody treats you very harshly; "Thank you, Father." Some will say, "I don't see any reason in that. That is just foolishness." No, it isn't foolishness, it is just obedience to the revealed will of God which says, "In everything give thanks; for this is the will of God in Christ Jesus concerning you." Just start to follow the scriptural instructions and you will find the Spirit of God causing a well of joy to spring up, and in the midst of the severe tests you will know what the apostle meant when he said, "Sorrowful, yet always rejoicing." Start today to give thanks always for all things (Eph. 5:20). It pays.

I Am the Lord That Healeth Thee

THE BIBLE OR CHRISTIAN SCIENCE — WHICH?

Lilian B. Yeomans, M.D.

(Matt. 7:21-23; 1 John 4:1-4; 2 John 7, 11)

The Bible or Christian Science, which shall it be, for you cannot have both, as they are opposed to each other on all essential points, as the passages which we shall consider will make perfectly clear.

"But I thought Christian Scientists recognized the Bible, and were diligent students of it," someone says.

They may read the text, certain portions of it, and carry a copy of it, along with "Science and Health" with a "Key to the Scriptures;" but they do not receive it as the Word of God in truth, eternal, immutable, forever settled in heaven; for on page 139, lines 20 and 21, of their official text book, we read, "... a mortal and material sense stole into the divine record, with its own hue darkening to some extent the inspired pages." And of a statement of the Holy Ghost, in the 7th verse of the 2nd chapter of Genesis, "The Lord God formed man of the dust of the ground," Mrs. Eddy does not hesitate to say (you will find it in the third paragraph of page 524 of the "Key to the Scriptures"):

"How could a material organization become the basis of man? ... Is this ... real or unreal? Is it the truth, or is it a lie? ... It must be a lie."

(All quotations are from the edition of 1917.)

Much of Christian Science literature is vague and difficult to understand, but whenever anything essential is stated clearly, it is found to be absolutely antagonistic to the Scriptures.

Sometimes people ask, "What is the difference between Christian Science and Divine Healing as taught in the Bible?"

To which the answer is, "They have **nothing** in common. The false philosophy on which Christian Science is founded denies that Jesus Christ is come in the flesh, that His body was a real body; and it is therefore anti-Christian.

The Bible teaches healing as coming to us through the atoning work of Christ on Calvary, with which Christian Science does away altogether, for as, according to Mrs. Eddy's teaching, "there is no sin; there can be no redemption."

"But do they not have healings?" I believe, from the Bible, that they do, for we are taught to expect to see miracles wrought by Satanic power, especially towards the end of the age.

Dr. A. B. Simpson was one of the most well-balanced men spiritually I ever met, and he says of Christian Science, "I would rather be sick all my life with every form of physical torment, than be healed by such a lie."

"Open confession is good for the soul," and I feel impelled to relate here a bit of my personal experience, and to say

that if anyone ever **tried** to believe Christian Science I was that person. I wakened one morning to the realization that I was in a hopeless quagmire of drug addiction, from which nothing human could extricate me. I had tried everything that medical science could suggest; had been discharged from Roosevelt Hospital, New York, as a patient they could not treat, had taken the Gold Cure, and, after spending practically all I had, and impoverishing my poor mother and other relatives as well by my ceaseless efforts to find relief from some source, I turned to my neglected Bible and my interrupted prayer life, and very soon the light on healing began to dawn upon me from the Cross of Calvary.

As I felt a faint flutter of hope in my breast, where all had been for so long the stillness of despair, I turned to older Christians for encouragement, and not one crumb of comfort did they give me. Remember this was over twenty-six years ago. As I read and re-read the Bible, I saw more and more clearly that not only was provision made for our healing, but that we were ourselves commanded to go forth and, in the Name of Jesus, lay hands on the sick and heal them. I said, "I will go to some of the believers I know and point these scriptures out to them, and ask them to pray with me that I may be healed," and I started on my weary rounds.

I was so desperate that I knew no shame in presenting my petition. No rebuff was stinging enough to make me desist. Some said, because they were ashamed to confess that they did not believe the Word of God, "We are too busy to deal with your case today. Some other time, at the prayer meeting perhaps, you might ask for prayer."

And I would reply, "Nothing you can possibly be doing is as important as complying with Jesus' last command to you to lay hands on the sick that they may recover. Pray with me right here and now and I believe God will heal me."

But they would not, and at last I said, "The Bible says, 'These signs shall follow them that believe,' and as they don't follow these professed Christians evidently they are not believers. It is said that they follow Christian Scientists, that they heal the sick, so they must be believers and I will appeal to them;" and I went to New York City and got into touch with the then leaders of the First Church of Christ, Scientist.

Through the influence of a friend who stood very high in Christian Science circles—she was afterwards a prominent practitioner in Berlin, Prussia—I secured treatments from the most eminent Scientist then practicing in New York. Of course I paid a goodly sum for them, but it was a great favor to get them at any price, and I was made to feel that I was

under the greatest obligations to all who had assisted me to do so.

Of course I purchased all their literature, and, at the command of my practitioner, plunged into "Science and Health," reading it every waking moment, or nearly so, very rarely allowing myself a dip into Mrs. Eddy's "Miscellaneous Writings." I was told that there was absolutely no trouble about my morphine addiction, and the awful physical conditions, which had resulted therefrom; that it did not really exist, and would vanish like snow wreaths before the sun as soon as I freed my thought from its "self-imposed materiality and bondage" by absorbing enough of "Science and Health."

That sounded good to me you may believe, and I simply devoured Mrs. Eddy's book. Although I did not know the Bible then as I do now—I am conscious that I know very, very little about it even yet, and I have been studying it ever since—I felt something like the man whose experience I read some time ago, who was told by a woman friend that what he needed was to study "Science and Health" with "Key to the Scriptures" by Mrs. Mary Baker Eddy.

"Why, I didn't know the Scriptures were locked; but if they are it is a mighty lucky thing the lady found the key," he replied.

"Yes, it is the greatest blessing that has ever befallen humanity," said his friend.

And she was so enthusiastic that he finally consented to enter the Bible with her, she obligingly opening it with the wonderful "Key."

"Mother used to teach me the Bible and it seems like I would enjoy visiting some of the old rooms in it. Take me to the one where we learn about how God created man, and man disobeyed God and fell."

"Oh this is a very wonderful book, and you must be prepared for some surprises, delightful ones all of them. That room you speak of is closed, for Mrs. Eddy has discovered that God did not create man, for 'God and man coexist and are eternal' (Page 336, line 30, S. and H.), and also that 'Whatever indicates the fall of man ... is the Adam-dream ... not begotten of the Father' (Page 282, lines 28, 29, 30, 31).

"Lead me into the Incarnation Room, where we are brought face to face with the ineffable mystery of the Word made **flesh**, the Holy Ghost coming upon the virgin, the power of the Highest overshadowing her, so that that Holy Thing that was born of her, Christ Jesus, was true God and true man."

"Well, I must prepare you for some changes there, for 'Those instructed in Christian Science have reached the glorious perception that ... the virgin-mother conceived this idea of God and gave to her idea the name of Jesus'" (Page 29, lines 14, 15, 16, 17, 18, Science and Health).

"But if Jesus was only an 'idea' how could He say to His disciples, after the resurrection—you will find it in the 24th chapter of Luke, and the 39th verse—'Behold my hands and my feet, that it is I myself; handle me and see; for a spirit hath not flesh and bones, as ye see me have?'"

"Oh don't let that trouble you at all.

Mrs. Eddy explains it away beautifully. Just listen to these marvelous words of wisdom—you will find them on page 313, lines 26, 27, 28, 29, of Science and Health—"To accommodate Himself to immature ideas of spiritual power, . . . Jesus called the body, which by spiritual power He raised from the grave, flesh and bones."

"Well, if you don't mind, I think I will keep out of that room, for there is a scripture that says, 'Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist. . . . Receive him not into your house, neither bid him God-speed: for he that biddeth him God-speed is partaker of his evil deeds' (1 John 4:3; 2 John 10, 11). Take me to the room where Jesus Christ is evidently set forth crucified, His own self bearing our sins in His own body on the tree, by whose stripes we were healed, where the Blood, which cleanses from all sin, and brings us nigh to God, by which we have boldness to enter into the holiest, is extolled."

"I cannot, for that room is closed forever to all believers in Christian Science."

"Closed? What do you mean? The Bible says, in the 9th chapter of Hebrews and the 22nd verse, 'Without shedding of blood is no remission.'"

"Yes, but Mrs. Eddy has made the glorious discovery, which has much to do with the wonderfully rapid increase in our membership, that there is no need for remission of sin because there is none to be remitted. She taught us the 'Nothingness of sickness and sin' (Page 347, line 28), that 'sin, sickness, and death' are 'a dream' (Page 188, line 12), that 'man is incapable of sin' (Page 475, line 28). Isn't that a blessed release? Just believe it and see how comfortable you will feel!"

"I don't seem to be able to get much comfort out of it, for a scripture mother taught me—'If we say we have no sin, we deceive ourselves, and the truth is not in us' (1 John 1:8)—will keep floating through my consciousness, try as I may to drown it. Perhaps I had better pray for light. The Bible says, 'Ask and ye shall receive' (Matt. 7:7)."

"To what purpose? We are taught in 'Science and Health' that prayer to a personal God is a hindrance. On Page 3, we find this question, 'Shall we ask the divine Principle . . . to do His own work?'"

"So you are taught to think of God as a Principle merely? Well, it seems to me that there isn't much left of the Book after the lady that found the Key gets through with it."

And that was the way I felt as I studied the text book, but I was so determined to be HEALED that I tried to shut my eyes to its blasphemous heresies and swallow it "holus-bolus."

My practitioner was a lady with exquisitely beautiful hair, which was always so artistically puffed that it seemed there was not so much as a single hair out of place. She was placid as a summer sea, and assured me, in the sweetest, calmest way possible, that my sin and sickness were only bad dreams from which I should shortly awaken to find everything

all right, and at last I really began to half believe it. Like Jonah I was sinking, down, down, down, down and like Jonah I was saved by direct intervention.

I made up my mind to go on with the thing and see what it could do for me: "BUT GOD" had far other plans for me, and He sent a whale—it was a big one—to swallow me.

One morning I awakened to find that complete paralysis of the right arm had come on during the night, and as I am not in the least ambidextrous, it would be hard to find anyone in a worse predicament than I was in.

Of course I rushed to my practitioner, to find her wholly undisturbed by the catastrophe. How could she be disturbed when she knew that not only had I no paralysis of the arm, but no arm to be paralyzed? She never turned so much as a silver hair, but assured me that "There is no life, truth, intelligence, nor substance in matter. All is infinite Mind and its infinite manifestation, for God is All-in-All. Spirit is immortal Truth; matter is mortal error. Spirit is the real and eternal; matter is unreal and temporal. Spirit is God, and man is His image and likeness. Therefore man is not material; he is spirit."

Which clearly proved, as you will no doubt perceive, that I had no arm and therefore could not have paralysis in it.

Whether or not I had an arm there was one thing that I didn't have, and I was so sure of it that I didn't need to resort to Christian Science to tell me that I didn't have it, and that was money to stay on in New York in my helpless condition, and pay, in addition to room rent in a very expensive Christian Science house just off Central Park, and the large fee charged for treatments, to have my hair dressed, and my meat cut up, not to mention board at the rather high-class cafes in the exclusive neighborhood in which I was rooming. So I had no alternative but to return to my home which was then in Winnipeg, Manitoba.

Indeed I thought it advisable to take my immediate departure before any of my other limbs went out of business. So I said a farewell to my practitioner, who was still floating on a summer sea up to the last glimpse I had of her, and having fortified myself with Christian Science

literature to enable me to continue my treatment after I reached home, I departed.

And there God provided just what I needed. An old friend, an aged minister of the Gospel whom I deeply revered, was sent from a far land to minister to me. His heart went out in Christ-like sympathy when he beheld the havoc Satan had made in me, the utter destruction of everything that could make life worth living. He did not chide me when he saw me clinging to "Science and Health," but he did say, and most solemnly, "Sister, that book is straight from hell, and the first step you must take to get deliverance is to put it in the kitchen range."

He did not argue but he prayed—prayed, I believe, without ceasing; I know of one whole night he spent in prayer for me. And at last one day I staggered down to the kitchen—I was almost too weak to stand upright—and deposited my copy of "Science and Health" on the glowing coals. It is the only proper place in the universe for it.

Not very long afterwards the light of the glorious Gospel of Christ for soul and body shone into my heart, and the drugs, with the resultant diseased conditions, vanished like snow wreaths, not because they had not been real, but because Jesus Christ, who died and rose again to deliver me from them, is Real. They were **real sin and sickness**, but in Him I found a **real Saviour** able to save to the uttermost.

To recapitulate: The Word of God, which "endureth forever," and "Science and Health," produced by Mrs. Mary Baker Glover Eddy during the last fifty years, are diametrically opposed to one another on all essential points; so we have to choose between them. Which, then, shall it be —

The Bible or Christian Science?

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I Am on My Way to the Central Bible Institute ON THE TRAIN



LAST week they put me in the Post Office, and the Postmaster put me in a sack with all kinds of bundles and packages. I thought for awhile I would smother to death, but when they threw me on the train I landed right on top, and let me tell you it was some relief for I was about ready to ask for relief. You can count on me standing my ground for I am determined to make it to the Central Bible Institute and lift my part of that debt. There are many more like me in the banks and pocketbooks of many good people that are very anxious to follow me if only the owner would realize the necessity. I am not going to ask them to send any, but will tell you where you can get a dime container.

WRITE THE

CENTRAL BIBLE INSTITUTE, 336 West Pacific St., Springfield, Missouri

--:-- BABYLON AND BAGDAD --:--

Thomas M. Chalmers

Babylon, "the glory of the Chaldees' excellency," fell before the gradual ravages of time and war. Great cities that rivalled in some senses the older Babylon sprang up along the prized water courses of Mesopotamia. Ctesiphon on the Tigris, almost in sight of Babylon, became the capital of the last revival of Persian life and power, early in the third century of the present era, and displayed a marvellous bloom of Persian art and craftsmanship. With the growth of Islam Bagdad rose as one of the finest cities of Asia, glorious capital of an empire that sent its hosts east and west to destroy a rotten heathenism and threaten a decadent Christendom. Out of that region of rivers came the power that fell back from its invasion of Western Europe at the field of Tours in 732 A. D., just a century after the death of Mohammed. The plains of Mesopotamia have been since the Flood the seedbed or transplanting ground of idolatry and of its deadly opponent, Islam.

Present Position of Bagdad

What of the present and future? In the course of centuries, Bagdad gradually decayed until recent times. Turkish impotency in the development of true civilization led to its inferiority through many generations. But the coming of the British to Mesopotamia presaged the deliverance of the land from misrule and incompetence, and the way is now open for real growth in civilization through the development of the wonderful resources of that most fertile soil on earth. Bagdad is a city of 250,000 population with many thousands of Jews. Under the mandate granted to Great Britain over Mesopotamia, the land has become semi-independent, with its own ruler, King Feisal, crowned as King of Irak. The country is faced with troubles of various kinds, both internal and external. The question of the possession of Mosul and the oil fields is not fully settled, Turkey claiming a portion of the northern territory. But Bagdad is growing, and with the establishment of settled rule there will be a great and speedy advance in all forms of civilization.

One may expect soon to see the rise of a great university, to rival the splendors of the ancient schools under Israel and Islam. The sciences will flourish anew and wealth will bring such luxuriousness as not even ancient Babylon ever saw. Railways will cross the regions of the "Fertile Crescent" (the narrow stretch of rich soil hemming in the desert from the Persian Gulf to the Mediterranean Sea) and connect Irak with Europe and the great East. Her rivers will bear a heavy freightage of rich products from all climes, and Mesopotamian cities will revel in wealth and sensuality.

Rebuilding of Babylon

To many students of the Scriptures it

is clear that the ancient city, the center of idolatry and world power, must rise again to fulfil the words of prophecy regarding her downfall. Hillah, a town of some 15,000 inhabitants, occupies the site of a part of old Babylon. The place is marvellously situated for a great city. The sentiments of men will draw them to this site. Commerce will demand its rebuilding. The Antichrist will accomplish the dream of Napoleon Bonaparte and command the restoration of Babylon in more glorious splendor and with greater spaciousness and magnificence than the Babylon of Nebuchadnezzar. The labor supply of all Europe, Asia and Africa will be at the call of the wealth and authority of earth's mightiest ruler. The world's engineers, architects, artists and craftsmen will vie with each other in building and adorning the capital of the Antichrist's empire and the metropolis of earth. No such center, so rich and magnificent, so luxurious and vain-glorious, has ever existed in the times of man's rule on earth.

Center of the Coming Idolatry

Out of Babylon of old went forth the idolatry that has cursed earth ever since. The worship of Satan will be revived in that center when the remnants of papal idolatry flee from ruined Rome homeward to Babylon. The reaction of men all over the earth from the rampant materialism of a generation ago has paved the way for a tremendous and ominous revival of faith in the supernatural, but it is the supernaturalism of the pit and not of heaven. The earth will be filled with idolatry when the Lord returns to vindicate Himself as Creator and Redeemer of men (Isaiah 2).

Chaldea and Israel

The ancient land of the Chaldees was the home of Abraham. It sheltered the first family of the chosen people. There is no doubt but that the Jews will have much to do with the coming development of that fertile East. Many Jews will dwell in the new Babylon. The land about the revived city may furnish a temporary home for Jews on their return to Palestine. A part of the land of the Chaldees may also be included in the future inheritance of Israel. It becomes every student of prophecy, and every believer should be such, to consider what the Lord has uttered concerning Babylon and the whole land of Mesopotamia. Their destiny cannot come to its realization without mightily affecting the covenant people. The revival of human interest in Babylon coincides with the new development of the divine purpose for that city and land.—Selected.

WESLEY AND THE EGG MAN

John Wesley was for a time the most persecuted man in England and Ireland. Some of the persecutors descended to

very mean things. In 1769 Wesley preached near Bradford. The audience was tolerably quiet till he had nearly finished his discourse. Then some bawled at the top of their voices, and it was a perfect babel. One man, a little more vile than the rest, full of malicious mischief, had filled his pockets with rotten eggs to throw at the preacher. A young man saw what mischief he intended. Unperceived, he went up behind him, clapped his hands on each side of his pockets, and smashed the eggs all at once! How frequently they who dig a pit for others fall into it themselves!

THREE CHALLENGING APPEALS

The First, from Pastor A. H. Carter, many years secretary of the Bible League of Great Britain: "It was the spirit of Judas that led in past ages to the betrayal and sufferings of our martyred forefathers; for with but rare exceptions such sufferings were meted out by professed leaders of apostate systems within the Church of Christ. Today we are face to face with a new presentation of the old practice. . . . Modernism, in the guise of the Christian religion, uses every possible device to belie the very teachings of the Holy Spirit in the Scriptures of Truth, and presents them in such a way that multitudes of Christian people, many of them truly earnest and devout, are woefully misled and seduced from foundation principles and foundation truths. . . . But a mighty upheaval is at hand. . . . 'Truth must prevail' ("Bible Witness," October, 1924).

The Second, from Pastor P. W. Philpott, of the Moody Church, Chicago: "The Church of Jesus Christ needs a revival of spiritual life and power more than she needs anything else in this wide world. . . . Will you pray for it daily? Will you join the thousands who are saying, 'O Lord, send the revival?'" (From a recently published sermon.)

The Third, from Dr. R. A. Torrey: "A genuine, wide-sweeping revival would do more to bring about that soundness of doctrine in our ministers and theological professors, which it is the aim of the Christian Fundamentals Movement to effect, than all the heresy trials that were ever held, or all the Christian Fundamental Conferences that were ever held. . . . Even when our ministers are orthodox, . . . nevertheless oftentimes they are not men of prayer. How many modern ministers know what it means to 'agonize in prayer' (Rom. 15:30, see Gr.), to wrestle in prayer, to spend a whole night in prayer? . . . Yes, the great need of the day is 'revival. Shall we have it? We may have it. God is a God of revival, and God is ready to send a revival when we feel the need of it as we ought, when we get to praying for it as we ought, and when we meet the conditions of prevailing prayer' ("Christian Fundamentals in School and Church," Oct.-Dec., 1924).

Why wait longer? Why not meet those conditions NOW? Why wait until tomorrow, or Watch Night, or the Week of Prayer? "NOW is the accepted time." O Church of Christ, WHY NOT NOW? **PRAY, O PRAY, FOR REVIVAL!**

TRUST

Sparrow, He guardeth thee!
Never a flight but thy wings He up-
holdeth,
Never a night but thy rest He infoldeth;
Safely He guardeth thee.

Lily, He robeth thee!
Though thou must fade, by the summer
bemoaned.
Thou art arrayed fair as monarch en-
throned;
Spotless He robeth thee.

Hear, thou of little faith!
Sparrow and lily are soulless and dying—
Eternity thine! will He slight thy crying?
Trust, thou of little faith!

A CHANGE OF NATURE

"God does not expect you to live His life without first giving you His nature." These were the words that startled a godless and mocking young soldier in Egypt. "Why," he cried, "that explains it: again and again I have been told to be good; again and again I have tried: but I can't. But all is different if God does not expect me to live His life without first giving me His nature." Then he knelt and received his re-birth.

"YE MUST BE BORN AGAIN."

GOLCONDA, ILL.—We just closed the greatest revival meetings that Golconda ever witnessed. God blessed in a remarkable way. We secured Brother John F. Bryan, pastor-evangelist of East St. Louis; and Brother William George, musician-evangelist of Granite City to conduct the meeting. We felt it necessary to secure a larger building for the meeting, so we rented the opera house, one of the largest buildings in the city, and we found it was not large enough to accommodate the throngs of people who came from night to night to hear of Jesus and His love. God wonderfully blessed in healing the sick. Among those who were healed was a member of the Baptist church, who was crippled with rheumatism. When prayer was offered for her she was instantly healed and left the platform shouting praises unto God. Another who was suffering from sugar diabetes, was instantly healed and afterwards testified to being able to eat anything she wanted, when previous to her healing she had to diet and be very particular about what she ate. Another remarkable case was that of a man who had been deaf all his life but in answer to prayer both ears were unstopped and he was enabled to hear perfectly.

During the 17 days of the meetings, 55 professed conversion, and several were baptized in the Holy Spirit. A lady sitting in the congregation in one of the afternoon meetings lifted her hands and began to praise the Lord and in a few moments was wonderfully filled with the Holy Spirit. The power of God fell in a precious way in every service; one very ungodly man fell under the power, like Saul of old, back in the congregation one night, and was gloriously saved.

At the beginning some were skeptical and sat back, not taking any part, but before it came to a close some of the

leading church members of the different denominations were taking an active part, and expressed themselves as enjoying the services immensely. A school service was held and 14 of the children were converted. The school teacher happened to be an old friend of Brother Bryan's and was very glad to have him make a talk to the school. At the close of his talk he gave an altar call. It was a glorious service indeed. Any Assembly desiring a revival would be fortunate if they could secure these brethren. God is blessing their labor. We are looking forward to the time when they can return to our city for a three or four weeks campaign. Any Assembly of God minister passing this way will find a warm welcome.—Sam'l Skyles, pastor.

Victoria Hall, Los Angeles, is the oldest Pentecostal Assembly in California. While we were holding meetings at San Jose a committee from Victoria Assembly came to see us and invited us to hold a three-weeks campaign there. There are many very precious saints in Victoria Hall, and all those who were anxious to see God work in the salvation of souls and Baptism of believers stood with us for a real outpouring of the Spirit. The afternoon meetings were full of power and victory came as the saints prayed. Brother Fisher is a mighty man of prayer. God has honored this old saint who has stood so faithfully for Pentecost during all the years since the power first fell in the city of Los Angeles. The hall holds 600 but there were nights when 800 were packed and crowded into the place and hundreds turned away. The singing was led by Mr. Cannon, who for many years has been a song leader out here on the coast. We had much liberty in giving out the Word, for Brother Fisher often slipped into the office and spent the entire time praying for us while we were preaching. The Spirit of God took hold of the meetings. All nonsense was done away with. The stately steppings of the Almighty One was felt by all, and in less than two weeks more than 30 were swept into the glorious Baptism of the Spirit according to the New Testament pattern. Backsliders were reclaimed, souls saved and there were many pronounced cases of divine healing. To God be all the glory. The Lord says in Jer. 33:3, "Call unto me and I will answer thee, and show thee great and mighty things." O let us ask and expect **great things from God**. Hallelujah.—Mae E. Frey.

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OUR MISSIONARY OFFERINGS

All those who are concerned for the spread of the Gospel in the regions beyond will be glad to note from the chart which we are publishing herewith that there has been a slight increase in missionary giving for the month of October. The missionary offerings this year have been unusually low in proportion to the number of missionaries we have on our list. We are trusting the Lord to stimulate interest and give greater consecration for the propagation of the Gospel to the ends of the earth.

DESTRUCTION IN MONTSERRAT

A few weeks ago a brief item was published in the Evangel concerning the hurricane which swept over the Island of Montserrat destroying our Pentecostal churches and ruining the homes of the Pentecostal people on that Island. Since then, some little help has been received for Brother Jamieson and he is doing what he can to restore the buildings for worship. The need is still very great and we will forward any funds that are sent to us for that purpose. Brother Jamieson writes:

"We are anxiously waiting to hear from you to know if we will be able to erect our churches that were broken down. There are no buildings available for meetings in either of the villages where our churches were, for there is hardly a building standing. This is the wet season and we can do but very little in the open air. The poverty and distress is very marked. Our hearts are touched as we come in contact with the many who apply daily for help.

"The suffering and distress are really heartrending. Many are sheltered under a few boards or a piece of galvanized iron picked up from the wreck, while

twenty to forty people are sleeping in a one- or two-room house. In one village our church was totally destroyed and 240 houses were blown down.

"To give you some idea of the power of the wind, I will give you one instance out of many. One man thought he would open up his house and let the wind rush through, but everything went out through the doors and windows—chairs, tables, trunk and clothes, etc., and were never found, but the house was saved.

"Do help us pray for help and relief to come so that we can rebuild. Our people are meeting in the open air and, as this is our rainy season, there are many nights when they cannot venture out. I do not know when we will get away from here, for we cannot leave until some buildings are erected for the saints to meet in. At both places where the churches were destroyed, souls are getting saved during the last two weeks, even in the rain."

ENROUTE TO POLAND

Brother Ferdinand Ewald, who is on his way to Poland, writes, "I have had a wonderful voyage and very good weather all the way. Expect to get to Bremen-hafen tomorrow night. Will be glad to get to a hungry people and bring them the Bread of Life.

"A soul has been led to Christ here on board who has been in Christian Science for six years, and who expected to be a leader of some cult. She threw her Christian Science books overboard and said, 'I renounce them forever, O Lord'. Now she has a desire to be a missionary for God. She is going to Jerusalem. Will send you full report later."

THE ORPHANAGE IN ASSIOUT, EGYPT

Fourteen years ago today I arrived in Assiout, Egypt. How wonderfully God has helped me in these years of testings, trials, war and blessings. He also said, "Lo, I am with you always even unto the ends of the world." Surely He has been with me and He who remembereth the sparrows has not forgotten the orphans.

From a small beginning, with one tiny baby, God has now given us over three hundred orphans, widows and also a few blind girls. Many more are asking to be taken in. We have our own buildings but they are very much crowded. We have the land on which to build new rooms as soon as the Lord sends us in the money.

We filled up all of our beds, two in a bed; then when we took in more we had three in each bed, and even four. We then put beds in our prayer room and filled them three in each bed. We have just finished a new room for the boys and we have made double beds like a sleeper on a train, or on the steamer. But this is not healthy for there are too many in the rooms.

We have no prayer room now, and have to have all of our services in the dining room, which is very hard because the girls wish to clean up the tables and wash the dishes before school. The tables are always very much in the way for our Sunday services. Nice big bedrooms, well made, would not cost much over \$300.00 each and a large prayer room could be built for \$400.00. If we had more we could make it larger. Of course, this does not include furniture.

Many people have asked me how much it costs to support a child. Several years ago it cost me about \$5.00 a month; but for the last two years the Egyptians have very kindly supplied all of our wheat, thus making the cost of a child about \$3.00 a month.

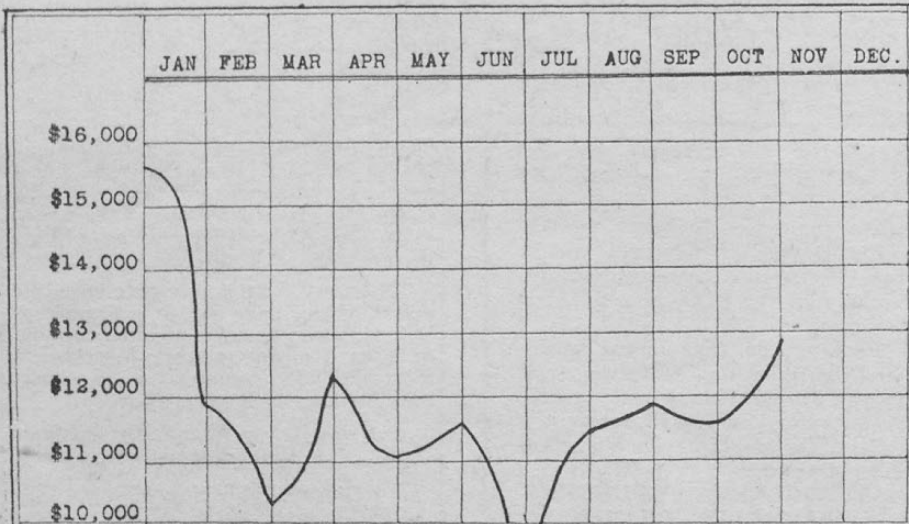
It is very hot in Egypt, and you can imagine how uncomfortable it is for the children to be crowded four in a bed. I trust you will pray about the needs of these little ones who would enjoy a good night's rest as well as your little ones do.

"Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."—Lillian Trasher.

BROTHER JOHN G. WARTON ARRIVES IN PERSIA

Brother John G. Warton, our Persian brother, who sailed for his old home country a few months ago, writes as follows:

"Praise God, after traveling through Palestine, Syria and Arabia, we have reached Persia at last and we are now in Hamadan, the City of Queen Esther. I am glad to report that there is a deep desire in the hearts of the people for the real truth and we feel the Lord has brought us here in due time. The harvest is ripe and there is plenty of work to do. May the dear Lord put this new field upon the hearts of the saints in the Homeland, for we need prayer, prayer, and again prayer."



Missionary Offerings During 1924

MISSIONARIES FROM P. A. O. W.

Brother Ralph L. Phillips and family, who have spent five years on the South China field under the Pentecostal Assemblies of the World, during which time they were in harmony with the missionaries of the Assemblies of God and work with them in special meetings at the various stations, have returned home to America and have definitely withdrawn from the P. A. O. W. This step was taken because they do not believe in the radical teachings of that body concerning the Godhead and the new birth and they could no longer work in harmony with them.

Brother and Sister Phillips have visited Springfield and laid their case before the Foreign Missions Committee and have been received kindly. The Committee has their application for missionary appointment under advisement but final action has not been taken. Inasmuch as Brother Phillips is a resident of Los Angeles, it will be necessary for him to approach the General Council for ministerial recognition through the Southern California Council in accordance with our custom along this line. In the meantime we commend Brother and Sister Phillips to the brethren in the Central States and we trust that they will be received kindly and be granted the fellowship and recognition of our Assemblies.

J. R. Flower, Treasurer

Brother J. A. Barney, who has been working in the Belgian Congo with Brother Blakeney, is planning to return home on furlough possibly in November or December. The advent of Brother and Sister Alva Walker has relieved the situation at Gombari, permitting Brother Barney to return home.

Brother C. C. Garrett and family, missionaries to the Mexican border, report that they are removing from San Antonio, Texas to Eagle Pass. Brother Garrett writes, "We arrived here last Tuesday night and we have been very, very busy ever since, trying to get in shape to start work. What a field lies before us, white unto the harvest and so few workers. We hope to prove faithful to the charge imposed upon us."

Miss Martha Merrill writes of her safe arrival in China as follows: "How happy I am to be really in the land of my adoption. Mr. Simpson was at the dock to meet the Steamer and so I was very fortunate in having his help with regard to my baggage. We left that same evening for North China to attend the N. China Conference at Shih Chia Chuang. Mr. Simpson is going to teach in the Bible School there and so it will not be possible for him to escort me west until Spring. I was fearful that war conditions around Shanghai would prevent my coming north. The Shanghai Nanking Ry. has been torn in many places so we had to come by River Steamer to Nanking and then cross on a Ferry Boat to Pukow where we took the train." Miss Merrill is looking forward to attending the Language School in Peking this winter to get a foundation in Mandarin before going to Western China for her life work.



THE BABY ORPHANAGE IN INDIA

Miss Olga Jean Aston wrote a letter recently to a sister in California who has been helping in the support of the orphanage work in India. The letter arrived shortly before our sister in California was called home to be with her Lord. Inasmuch as she had this work so on her heart, members of the Sunday School have asked that Miss Aston's letter be published in the Evangel. The letter follows:

"It is so encouraging to know that the dear ones at home are standing with us. Praise God. All you have done has been so appreciated and the babies are thankful. Most of them are too small to say so, but when they snuggle in the dear little warm quilts that you dear ones sent out, I, am sure that they would thank you if they knew how to go about it.

"God is blessing in our midst and keeping us from sickness, for which we praise Him. Some of the babies were very ill, but the Lord raised them up through prayer on the part of the four- and five-year-old ones. Without my telling them, they held on in prayer until the answer came. My heart was so full that all I could do was to just look on and cry and praise God between sobs. The fight had been so heavy and I never dreamed that the Lord would put it on the hearts of the little ones to stand by me or for me, Praise God.

"I have mailed you a print of what I called my weaned babies. Last year they were my little ones, but this year they are the big babies, for others have come to take their places. Already God is

working in the hearts of my four- and five-year-old babies and it would rejoice your heart to hear them praise and take hold of God for healing or any need that comes up.

"The baby in my lap next to me, is the one who was thrown away for the wild animals to eat, but the Lord led us to her first. The one sitting in the middle, just at my feet, came to me with both arms broken. Her mother had tried to kill her. Most all have such sad stories, but now they are HIS."

SISTER ALGER WITH THE LORD

We have just received a cable from Brother Alger of Liberia telling us of the death of his wife from blackwater fever. Mrs. Alger was formerly Miss Bernice Pottorff. She has done noble and faithful work on the field, and was greatly beloved by all who knew her. We desire to express our sincerest sympathy to Brother Alger and to our sister's friends in this country.

Brother R. S. Jamieson and family, missionaries to China and the borders of Tibet, have arrived safely in America for a furlough. Friends may write them in care of the Foreign Missions Department.

THE GREAT SHEPHERD

By S. A. Jamieson

A volume of fourteen sermons by one of our presbyters.

All are scriptural, inspiring and full of interest and by all means should have a place on your book-shelf.

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REPORTS FROM THE FIELD

BOURBON, MO.—Since God gave us our new church we are steadily growing. Expect to start an old-time revival November 19, Misses Elsie Baker and Freida Deem will be with us a few weeks. Pray with us that the Lord will greatly bless.—Elder E. V. Carter.

PICHER, OKLA.—On October 23 I closed a 4-week meeting here. A large tent was used but many were unable to get seats. Between 25 and 30 were saved, 3 were baptized in the Holy Spirit, and many testified to being healed.—B. H. Caudle, Oswego, Kansas.

DURANT, OKLA.—God is blessing and adding souls to our number. We are in our own mission with the attendance between 900 and 1,000. Sunday night there was a good outpouring of the Holy Spirit. The saints are all encouraged and the fire is falling with a real revival spirit in camp.—Edna B. Williams, pastor.

TOLEDO, OHIO.—Brother and Sister Ashcroft are here. We are in the midst of a blessed meeting. Brother Arthur Zepp was here for a few services. He has a wonderful message to the Pentecostal people. He is now in services with Brother Leonards at Findlay with marked results.—Paul C. Bucher.

MIZE, KY.—On request of saints I wish to report victory for Mize, Ky. I recently held a short meeting there. Three were wonderfully saved, while many others pressed forward in eager desire for prayer. It is a fine community to work in, as there are many hungry souls who want to find Jesus. There are several Pentecostal saints there who have real victory. They will welcome any good minister there who is in fellowship with the Council.—Dewey Blanton, evangelist.

AUSTIN, TEXAS.—W. A. Mercer, from Caldwell, Texas has been with us in a 15-day revival. The dear Lord met with us in wonderful power, and we have had a great victory. The church is in a better spiritual condition now than it has been in for a long while. The Lord has saved some precious souls, praise His dear name; and some backsliders have been reclaimed; and there have been some healings. Praise the Lord. The saints have been made to feel the mighty power of God upon them in such a way that some have danced in the Spirit, while others have spoken at length in tongues as the Spirit gave utterance. Our meeting closed last night, with a packed house and with great interest. Brother Mercer returned to his home today, leaving the little 37th St. Mission in far better condition spiritually than he found it.—T. A. Beard, acting pastor, 905 East 15th St.

CINCINNATI, OHIO.—An evangelistic campaign is in progress at Bethel Temple, corner 9th and Plum Sts., Cincinnati, Ohio. Mr. and Mrs. A. A. Nankivell of Chicago are in charge. Meeting began November 2, extending to November 23. God is blessing and souls are being saved at every service. Will be glad for the presence and help of any saints who can attend these meetings. We are asking God for many souls in this wicked city. Pray for us.—O. P. Brann, pastor.

PERRIN, TEXAS.—Just closed a 3-week tentmeeting here with Evangelist E. B. Crump. The Lord very graciously rewarded our efforts with 12 conversions, 10 reclamations and 2 receiving the Holy Spirit according to the Bible pattern; also 33 names were added to our assembly roster. The town and countryside are very much stirred. We are planning another campaign early next summer, D. V. We would appreciate it if any of the Council brethren, finding themselves in this locality, would stop over with us.—Pastor. L. G. Baker.

NORTH BOWIE, TEXAS.—The Lord is working in this place. Sunday, November 2, was a glorious day with us. One sister received the Baptism in the Holy Spirit; a cloud of glory seemed to fill the room. At the evening service a young man on crutches came in, who had been run over by an auto; after he was prayed for he had no need of the crutches. We ask the prayers of the Evangel family. If the Lord tarries, we are expecting great things of Him at this place.—Pastor J. W. Ferrell and wife. Izzie Harris, assistant pastor.

LEON, OKLA.—Just a word of praise to Him who hath washed us from our sins in His own blood. I attended both the Arkansas and Oklahoma State Councils, and enjoyed the fellowship of the brethren. From the Oklahoma Council I went with Brother J. J. Land to Love County, Okla., and conducted a 1-week meeting near Leon. The farmers were busy with their crops and the attendance wasn't so large. However, God blessed our efforts and two received the Baptism in the Holy Spirit, and three were reclaimed, and the assembly was encouraged and strengthened. Brother Land is a precious Spirit-filled man, and has done a good work in this community. My next meeting will be with Brother George Patterson and the Broken Arrow Assembly, from Oct. 31 to Nov. 16. So far I haven't accepted any pastorate, and for this reason I will be open for evangelistic calls any place. I can give all necessary references and am in full fellowship with the General Council of the Assemblies of God.—H. B. Laws, Box 846, Malvern, Ark.

WATSONVILLE, CALIF.—Well, praise the dear Lord for victory all along the way through the precious blood of the Lamb that was slain from the foundation of the world for whosoever will, and, thank God, that took me in. Hallelujah. We are pressing right on to certain victory, and the blessing of the Lord is on every service; and at times the waves of glory seem to sweep over the congregation until it seems that we can hardly stand very much more, and yet we feel there is more to follow.

We are planning a great soul-winning campaign to begin here Nov. 14, (D. V.) with Evangelist Mae E. Frey; and then (D. V.) another wonderful time this winter with the Chas. A. Shreve evangelistic trio from Washington, D. C. Please pray with us that the dear Lord will give us many souls in this wicked place, and the power of the gospel will swallow up all the other powers that might be.—M. T. Draper and wife.

ST LOUIS, MO.—The Argue Evangelistic party have just closed a splendid meeting here. Quite a number of souls were saved and baptized in the Holy Spirit and a number healed. Though the meeting ran only ten nights, and very little advertising was done, the crowds were fairly good and the results most gratifying. Brother Argue and his daughter, Miss Zelma, gave forth the Word of God in the old-time way, and Miss Olsen was used of the Lord in a blessed way in singing. They are at present in a revival in Granite City, Illinois.

The Goben meeting is just starting here. People are here from other states for prayer and to seek God. Sunday night, the second meeting, five were filled with the Holy Spirit and several were converted. The day-meetings, in which the Word of God is studied and wonderfully expounded by this converted and Spirit-filled railroad man, are indeed a feast of good things to hungry saints. Please pray for a mighty outpouring of the Holy Spirit in this City.—Fred Lohmann.

LYNDEN, WASH.—We opened a special revival meeting Sept. 14, continuing two weeks in the Pentecostal Church, and the blessing and power of God was in our midst, for which we praise Him. We then rented a large hall, seating 600 people. The owner of the building gave us a special rate of \$3.00 per night. As the Lord was blessing, the people wanted the meeting to continue another week. This time the rent was donated to the work. The owner of the hall became interested in the work, and brought his family, and took an active part in the meeting. Please remember this brother in prayer. We continued the meeting for five weeks. A good number were saved; 10 were baptized in water; 2 received the Baptism in the Holy Spirit according to Acts 2:4; several were prayed for for the healing of the body; and the Lord undertook in a wonderful way. Praise His dear name. The people there are hungry for the true Word of God. Let us all continue to pray that the Lord will continue to work.—Evang. Hans Hansen.

REVIVAL SWEEPING CUMBERLAND, MD.

Surely the glory from the glory world has been felt in mighty waves in the past three weeks, during which hundreds have felt the glory in their own souls. We praise God that the Lord ever sent along the Ashcroft Evangelistic Party.

The first Sunday night, the ice broke and seventeen fell into the well of salvation and got filled up with the water that flows from it. After the ice broke the power began to fall in showers. Of course, after the power began to fall in such showers and souls were getting through to God, there was a noise in the camp. People from the surrounding churches began to come and some of them got old-time religion, and when they got it they did not act any different from us Pentecostal people. When the revival power struck here it made no difference what church the people were in. They were after God and God they would have, and it was God they received within their own souls; for when they got up from the altar they were not afraid to tell about it. They not only told about it, but they shouted it out so others could hear it; and it was not only heard in the church, but others heard about the revival and came. People came not only from Cumberland but from Williamsport, Md., Spring Gap, Md., Martinsburg, W. Va., and many other towns. Some of these towns were nearly two hundred miles away, but when the power of God is present, distance makes little difference.

The crowds came in such throngs that we were unable to seat them. They had to stand in the aisles, on the platform, in the doorway and wherever standing room was available. The preacher even was crowded for room to preach.

Not only were the people saved but they were slain under the power in groups, and several were baptized in the Holy Ghost and spoke in other tongues as the Spirit Himself gave utterance. As high as five in one night received a glorious experience as foretold by the prophet Joel: "For in the last days I will pour out my Spirit upon all flesh." Truly the prophecy of the prophet Joel has been fulfilled under our own eyes in the last three weeks.

Another remarkable part of the meeting was a divine healing service in which fifty or more were prayed for by the evangelist. God was present in mighty healing power. God has not been slack in any way to us but has come to our help in whatever we needed for body, soul and spirit. We are unable to say how many were saved, baptized in the Holy Ghost and healed by the power of God, but there are scores that we know of.

The revival has not ceased, and we say, Burn on, oh fire of God, burn on. We praise the Lord for some more meetings like that which we had in the early days of Pentecost. Surely the trio of God-called, Spirit-filled, Holy Ghost preachers from Philadelphia, Brother and Sister J. Ashcroft and Brother Jas. Roland Hummell, were blessed of the Lord as they endeavored to give out the Word of God from night to night without fear or favor. Miss Hattie Hammond, of Williamsport, Md., was used of the Lord in the services. She will continue the meetings af-

ter Brother and Sister Ashcroft and Brother Hummell leave for Toledo, Ohio, where they are advertised to start meetings at the Pentecostal Tabernacle for Brother Paul Bucher. We hope and pray that God may bless there in the same way that He has in Cumberland, Md.—Alvey S. Reckley.

BERWIND, W. VA.—We are praising God for our meeting just closed. There were 3 saved and 4 baptized in the Spirit according to Acts 2:4. Other hungry souls were at the altar seeking the Lord: about 10 for salvation, and as many for the Baptism. The Lord used Brother Blanton, who is a licensed minister with the Assemblies of God, to bring us the Word. Large crowds were present and a fine interest was shown. It is a new field. Brother Marvin B. Nicewonder and myself went there in April and started a meeting in an abandoned M. E. Church, used before by the colored folks. Now God has given us a nice building, seating about 400 people. Money was appropriated during last revival for the finishing of the building. We expect to dedicate it about November 15. We covet the prayers of all the children of God that we may prosper for Jesus.—M. B. Hampton, pastor.

HERSCHEL, SASK.—We have had a blessed little revival here at Wennona School, about 4 miles north. Five were gloriously saved and one received the Baptism in the Holy Spirit according to Acts 2:4. I suppose he spake in the Spirit for fully an hour, and the language changed three times. Truly it made one think of that old hymn, "Oh for a thousand tongues to sing my great Redeemer's praise!" The glory of the presence of God was wonderfully present. We understand that church services have been held here for 17 years, but no real outward results, and this awakening has caused the entire country to be stirred. Four were buried in the watery grave, after which we ate together around the table of the Lord in memory of Him. Oh, praise God. We desire your prayer. The work is still progressing. Another has been saved since the revival services closed, and several were healed.—F. G. M. Story.

TAMPA, FLA.—Let everything that hath breath praise the Lord. We just closed a ten-day meeting at Oak Park Holiness Church, where God met with us in a wonderful way. God blessed our dear Brother A. G. Voight, from Springfield, Mo., as he brought forth the messages under the anointing of the Spirit. Sixteen professed to be saved and some reclaimed; 8 received the Baptism according to Acts 2:4, and some were gloriously healed, praise God. We can truly say that we are marching on to victory. We secured 22 new subscribers for the Evangel, and last Sunday we took 16 new members into the church, and our Sunday school is also increasing. We had 111 in attendance last Sunday. We have been a little over one year in this place, and God has so blessed that we feel like praising on. There is yet more land ahead to be possessed.—Pastor I. J. Bolton and wife.

ELVINS, MO.—I desire to speak a word of praise for what God is doing in these last days. I came to the lead belt July 16, 1923, feeling assured that I was in the will of the Lord, and by asking and believing, God has blessed. In June, 1924, we erected a tabernacle 32x40 feet that can be used through the cold season. We praise God for all. Some have been saved, and some baptized as in Acts 2:4. Pray for the work here.—C. R. Jones.

KOSHKONONG, MO.—I want to sound a note of praise for what the Lord has done for us the last two months. Evangelist Charles Bennett came here and held a four-week meeting, in which several souls were saved and baptized in the Holy Spirit according to Acts 2:4; backsliders were reclaimed; and there were good crowds and the interest was good throughout the meeting. Elder Chas. Wooldridge preached the latter part of the meeting. The church is in better condition now than it has been for six or seven years. The unity of the Spirit is with us every night for which we praise God. Let us pray that this Latter Rain Message will cover this old globe, for Jesus is coming soon. Any preacher in full fellowship with the General Council of the Assemblies of God is invited to visit us.—J. H. Wooldridge.

SPRINGFIELD, MO.—The Evangelistic Campaign, conducted by Evangelist John Goben in Convention Hall, came to a close on Sunday evening, October 26.

The meetings conducted by Brother Goben were a success from whatever angle the month's effort may be viewed. Souls were saved in almost every evening service, many were baptized in the Holy Spirit, and others who were afflicted in their bodies were healed. Some testified to being healed from cancer, others of long-standing deafness and other ailments.

Over and above the visible results was a work done in the hearts of hundreds of people in the way of convincing them from the Scriptures that Pentecost is of God. Brother Goben's message rang clear on every point of the testimony for which we stand, and it was conceded by all who heard him from night to night that he had delivered some of the clearest and strongest messages on our Pentecostal testimony, as well as on the vital truths concerning the hour in which we are living that have ever been delivered in this city. We are trusting the Lord will bless our brother as he goes among the assemblies in the will of God, and we are confident that he will be a great blessing to the thousands for whom he labors and to whom he ministers.

Brother Goben is contemplating a trip to the Pacific coast after the holidays, and we trust that the saints will pray for him that God will abundantly bless him as he goes to the land of sunshine and roses, fogs and frolics and use him in a mighty way in winning souls into the kingdom.

From Springfield Brother Goben went to St. Louis to conduct a series of meetings in Trinity Tabernacle with Brother Lohmann the pastor.—D. H. McDowell.

Forthcoming Meetings

ST. LOUIS, MO.—Trinity Tabernacle, Goben Evangelistic Campaign begins Nov. 2. Further particulars from Pastor Fred Lohmann, 5736 Etzel Ave., St. Louis, Mo.

MEETING IN ELGIN, KANSAS.—I am now conducting a meeting here. I have moved from 1220 South St. to 103 Spring St., Collinsville, Okla.—Evangelist C. G. King.

SMITH WIGGLESWORTH AT SAN JOSE, CALIF., at the Upper Room Mission, 4th and San Antonio Sts., December 7 to December 17.—Max Freimark, pastor.

FAIRMONT, W. VA.—Evangelist J. Clark Soules and party will begin a full-gospel evangelistic campaign November 15, to continue 10 days or longer, in Fraternity Hall in the West Virginia building. Special healing service each Sunday at 3 p. m. Evangelistic service each night at 7:30. Saints please pray that an assembly will be established here. For information address Albert Ray, Rt. 1, Fairmont, W. Va.

CAMPMEETING AT AUBURNDALE, FLA., will begin December 18, and continue until January 4. We ask the prayers of all the saints, and extend a hearty welcome to all. Come and camp; everything will be made as convenient as possible. Anyone desiring to spend the winter in Florida will be welcomed to Auburndale, where God is blessing. Anyone desiring further information write Mr. & Mrs. L. S. Miller, pastor, or J. A. Garber, deacon.

KANSAS DISTRICT COUNCIL.—The seventh annual meeting of the Kansas District Council will meet in Topeka, Kansas, December 3, 4, 5. All those making application for license or ordination will please come to this meeting. Kansas preachers should feel it their duty to attend this Council. Brethren, let us all come. Entertainment will be free. For further information write Pastor Chas. Sheall, 1412 E. 6th St., Topeka, Kansas.—Fred Vogler, chairman.

WASHINGTON, D. C.—Bert Williams Evangelistic Campaign, Nov. 10 to 30, inclusive. The Full Gospel Assembly, 930 Pa. Ave., N. W., Washington, D. C., has secured the services of Evangelist Bert Williams, for a big autumn revival, to continue Nov. 10 to 30. These meetings have been planned for some months, and the saints have been looking forward in faith and prayer for the Lord to meet them with a great ingathering of souls. Pray with us for a great outpouring upon the national capital. Services will be held morning and evening on week-days, and morning, afternoon and evening on Sundays. Special music will be arranged. Come, bring your friends. For further information write Pastor H. L. Collier, 1112 Lamont St., N. W., Washington, D. C.

SOUTHEASTERN DISTRICT COUNCIL.—The Fourteenth Annual Meeting of the Southeastern District Council of the Assemblies of God will convene December 2 to 6 at the Assembly of God Mission of Pensacola, Florida, of which Elder D. P. McDonald is pastor. Brother Geo. M. Kelley of Sainan, South China, will be with us and deliver some interesting missionary addresses, also Pastor J. O. Savell of Hattiesburg, Miss., our General Presbyter, will be present and take part in the deliberations of the Council. We are expecting this to be one of our best Council meetings. All affiliated brethren are requested to be present and participate. Those desiring license or ordination should be present and appear before the license and ordination committee for examination. Entertainment will be furnished free by the local assembly to all ministers and delegates. All trains will be met. For further information write Pastor D. P. McDonald, c-o 1211 E. Jackson St., Pensacola, Fla.—W. F. Hardwick, chairman, Hartford, Ala.

THE ANNUAL SOUTHEASTERN DISTRICT COUNCIL of the Assemblies of God will convene with the Assembly at Pensacola, Fla., 609 North Devillers St., Dec. 2 to 6, 1924. The Council proper will open Tuesday morning at 10 o'clock, December 2. Each assembly is urged to send at least two delegates and all ministers are urged to be present for the opening services, as the election of officers for the ensuing year is the first item on the program to be disposed of. We promise to entertain all ministers, delegates, and visitors that come, and we will meet all incoming trains December 1 to 4 with conveyance to carry the people to the church, or, visitors may take East Hill Street car going west, transfer to North Hill Street car and get off at 609 North Devillers St. For further particulars address Pastor D. P. McDonald, 321 Brent Bldg., Pensacola, Fla.

TRINIDAD, COLO.—City-wide Greater Gospel Campaign begins December 7 and continues through the month of December. Otto J. Klink and workers in charge. Meetings to be held in the new hall, 45 Pine Street. Further particulars from J. C. Leedham, 107 Goddard St., Trinidad, Colo.

NEW YORK CONVENTION.—The seventeenth annual Pentecostal Convention will be held at "Glad Tidings Tabernacle," 33d St., West of 8th Ave., New York City, beginning Friday, November 14, for 17 days. There will be two services daily—2:30 and 7:45 p. m. Sundays 10:30 a. m., 3:00 and 7:30 p. m. We are glad to be able to announce that we have secured J. S. McConnell, known as the fiery Irish evangelist, whom God has been using of late in such a remarkable way in Canada. Other special workers secured are Evangelist William K. Bouton, Flushing, N. Y. (Hero of Delmont); Ernest Williams, Phila., Pa.; William I. Evans, Newark, N. J.; Joseph Tunmore, Pittsburgh, Pa.; and many other ministers and missionaries from different parts of the world will be present.

Missionary day and offering will be Sunday, November 23, at which time different missionaries will speak. Special music and singing will be under the direction of BEN COCKERHAN, the singing evangelist. Miss Mildred Anderson, of Washington, D. C., with the Tabernacle Quartette, and Orchestra, will sing and play. On the whole this promises to be a feast of fat things.

Arrangements are being made whereby folks coming from out of town can be accommodated at 4741 Hudson Boulevard, North Bergen, N. J. This is an ideal spot to rest and pray, and since there are only two services a day, and it can be easily reached, the surface car running from West 42nd St. ferry to 34th St. and 8th Ave., one block from the Tabernacle. Accommodations can be gotten at above address at reasonable rates, by writing Rev. H. V. Moss.

Those who desire rooms nearer the Tabernacle, will have no difficulty, as there are many such places in the neighborhood. There are over fifty restaurants within three blocks of the Tabernacle, and with such healthy competition you will find meals good and reasonable.

N. B.—How to reach the Tabernacle? From Jersey or Brooklyn, take Hudson Tubes or B. R. T. to 33d St., New York City, and walk two blocks west. All elevated and surface car lines stop at 33d or 34th St. From up or down town New York, take subway to Pennsylvania Station, 33d St. and 8th Ave., and walk half block west.

For further information as to accommodations, etc., please write Miss Marie Burman, 311 West 111th St., New York City, Convention Secretary.

A NEW PENTECOSTAL RESCUE MISSION

Berea Pentecostal Mission has been opened at 203 South Halstead St., Chicago, Ill. Open every night. All Pentecostal ministers passing through Chicago will be gladly welcomed. Wm. Lambert Brant and Peter McComb in charge.

DISTRIBUTION OF SEPTEMBER, 1924, MISSIONARY ALLOWANCES

The following report shows the amount of money sent to the missionaries on the various fields for the month of September. The September funds were distributed with the greatest of difficulty on account of some unusual needs which had to be met. Forty-eight per cent of the offerings received were designated for various purposes and the remaining 52 per cent was divided up among the missionaries for allowances, native workers, and other items as listed below. We succeeded in bringing the allowances of the missionaries up to \$25.00 each for the month only by borrowing \$110,000 from October funds. We are trusting that this borrowed money will be more than made up during the months that follow. All designated offerings were forwarded to the field exactly as designated. The needs on all fields are so great, and the allowances for the missionaries have been so small, that we trust all will make it a matter of prayer to do their best for the work on the foreign field in future. Unless God lays a special need on your heart, it would be much better for your offering to be sent to the treasurer undesignated, leaving it with the Foreign Missions Committee to send the money where the need is the greatest.

J. Roswell Flower, Treasurer.

CONGO BELGE FIELD

Allowances of missionaries\$ 203.00
*For prospective missionaries 14.75
*Transportation of missionary to field 371.00

EGYPT FIELD

Allowances of missionaries 75.00
Missionaries on furlough 75.00
Native work and workers 100.00
Assiout Orphan support 25.00

FRENCH SUDAN FIELD

Allowances of missionaries 357.20
For prospective missionaries 73.75
*Transportation from field 111.80
*Native work and workers 25.00

LIBERIA AND SIERRA LEONE

Allowances of missionaries 231.25
*Native work and workers 30.00
*Sawmill 60.00

SOUTH AFRICAN FIELD

Allowances of missionaries 228.27
Native work and workers 20.00

Total distribution for Africa\$2001.02

NORTH CHINA FIELD

Allowances of missionaries\$ 980.70
Missionaries on furlough 35.00
Mission station expense 45.00
*Native work and workers 51.00
Orphanage work (Taianfu) 336.00
*Chapel (Taianfu) 2.00
*Chinese hymn book50

SOUTH CHINA FIELD

Allowances of missionaries 500.75
Missionaries on furlough 145.00
Mission station expense 93.00
Native work and workers 49.00

WESTERN CHINA AND TIBET

Allowances of missionaries 215.00

SOUTHWESTERN CHINA

Allowances of missionaries 25.00

CENTRAL CHINA—MISCELLANEOUS

Allowances of missionaries 250.00
Missionaries on furlough 75.00

Total distribution for China\$2802.95

NORTH INDIA FIELD

Allowances of missionaries 2033.50
Missionaries on furlough 380.00
Mission station expense 176.00
*Native work and workers 38.25
*Building and repairs 300.75
*Orphans and orphanages 144.00
*Leper work 6.00

SOUTH INDIA FIELD

Allowances of missionaries 30.00
Missionaries on furlough 90.00
*Native work and workers 25.00
Total distribution for India\$323.50

JAPAN FIELD

Allowances of missionaries 327.00
Mission station expense and workers 86.00
*Children's work 45.00

PALESTINE AND SYRIA

Allowances of missionaries 125.00
*Jewish mission 5.00
*Testaments for Jews 8.50

PORTO RICAN FIELD

Allowances of missionaries 215.00
*Missionaries on furlough 75.00
Native work and workers 150.00

SOUTH AMERICAN FIELD

Allowances of missionaries 285.00
Missionaries on furlough 70.00
Native workers 10.00

WEST INDIAN FIELD

Allowances of missionaries 110.00
Native work and workers 150.00

MEXICO

Allowances of missionaries 60.00
Native work and workers 175.00

MEXICAN BORDER

Allowances of missionaries 190.00
Native work and workers 125.47
*Paper cutter for La Luz 5.00
La Luz Apostolica (Spanish newspaper) 25.00
Hawaii, allowances 30.00
Alaska, allowances 80.00
Poland, allowances 25.00
Russia, allowances 50.00
*Persia, allowances 100.00
*Chicago Missionary Rest Home 28.00
*Special Fare Fund 575.30
*Mission station building fund 24.00
Transportation Foreign Mission Sec'y 700.00
Received in September for missionaries who are not working under Gen. Council 466.70
September funds distributed in August 644.16
Total distribution for September\$12992.60
Minus amount borrowed from Oct. funds 1100.00
Minus amount previously received for September distribution 260.00

September balance\$11,632.60
* Entire amount designated.

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 - 2.00: H C B San Antonio Tex; Mrs H S Marlboro N Y; L M C Hurlock Md; Full Gospel Mission Dutchtown N Y; Mrs G B Waterloo N Y; M & D W Springfield Mo; Assembly Chester Ill; Sister C S S Cortland N Y; E D C Bunker Mo; Mrs M O L Everett Wash; J D I Campbellville Ont; 2.25 A A W Puxico Mo; 2.35 A Sister in Christ Exeter Calif; 2.45 Y P & Assembly Arcadia Kans; 2.50 Assem Tallapoosa Mo; 2.60 Mrs J L B Bisbee Ariz; 2.75 Mrs R M W Laurel Wash; 2.85 Beverly Pent'l Mission Dallas Tex
 - 3.00 Miss P T Salinas Calif; E P Elgin Tex; F G C & wife Monroe Iowa; S & C H Angleton Tex; Berean S S Class Ewing Mo; Miss M F Southampton Ont; Polk Creek Assembly Poteau Okla; Mrs E E P Harrisburg Pa; Full Gospel Mission Weskan Kans; Mrs G L Appleton Wis; A Friend in Tex; Y P Bible League Jasonville Ind; 3.25 V Q Minneapolis Minn; 3.39 S S Seadrift Tex; 3.50 Sister C A M Caspiana La; 3.50 Assembly Koshkonong Mo; 3.60 S S Oswego Kans; 3.65 Assembly Van Buren Ark; 3.85 Assembly Chetopa Kans
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 - 5.00: Mrs R V Springfield Mo; Assembly Cape Girardeau Mo; Assembly Electra Tex; A E S Flemington Va; O G R Carlow Mo; H A S Springfield Mo; G B C Manhattan Beach Calif; Misses H A H & P B L San Francisco Calif; Mrs M E C B Ashland Ore; Assembly Oswego Kans; Miss M S Houston Tex; R M Slocumb Ala; Mrs J H S El Dorado Springs Mo; 5.50 C H B Oswego Ill
 - 6.00: A C R Renzi Miss; A L Niagara Falls N Y; R E R Renzi Miss; M C Douglaston L I; 6.31 S S Wright City Okla; 7.00 Assembly Newton Iowa; S S Paris Ill; Pent'l Church of Christ St Louis Mo
 - 8.00: Assembly Hartford Ark; J S Granite City Ill; Assembly Shawnee Okla; J M H Farmersville Tex; F K Duluth Minn; Mrs L S Belle Fourche S Dak; 8.40 Assembly Trinidad Colo; 8.65 Mr & Mrs M E J Ladysmith B C Can; 9.00 H H T Greenwood Ark; 9.20 Assembly Avant Okla
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 - 11.00: Assembly North Dallas Tex; Assembly Sioux City Iowa; 11.12 Pent'l S S Paonia Colo; 11.45 Assembly Drumright Okla; 12.00 S S Apperson Okla; 12.00 H M C & wife Houston Tex; Assembly Witherbee N Y; J R B & wife Noonan N Dak; 12.75 Assembly Harbor Beach Mich; 14.00 Assembly Girard Okla
 - 15.00: Bethel S S N Ft Smith Ark; Mr & Mrs O E A Youngstown Ohio; A B Sturum N Dak; Mr & Mrs C M H San Jose Calif; Miss M C H North Easton Mass; 19.00 Mrs H L Brooklyn N Y
 - 20.00: J H D Dansville N Y; Prayer Room Erie Pa; S W Ft Worth Tex; 20.07 Assembly Arcade N Y; 20.60 Assembly Columbus Ga; 24.50 W A H Toledo Ohio; 25.00 Assembly Union City Ind; J T S Excel Ala; Mrs F E S Windsor Conn; 25.06 Assembly Puxico Mo; 29.00 Pent'l Church Elizabeth N J
 - 30.00: Assembly Terre Haute Ind; Mrs C Douglaston, L J N Y; L M C Hoy La; H W C Glendale Calif; 31.00 Pleasant Hill Assembly Mt Airy Iowa; 32.00 Gospel Lighthouse Tab Asbury Park N J; 33.00 Assembly Minneapolis Minn; 38.25 Full Gospel Church Baltimore Md; 48.16 Assembly Lancaster Pa
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 - 100.00: E P N Seattle Wash; 116.36 Bethel Pent'l Chapel Chambersburg Pa; 141.11 Trinity Tab Assembly S S & Y P St Louis Mo; 184.17 Assembly & S S Springfield Mo; 1,541.00 Pent'l Church Cleveland Ohio
- Total amount minus \$1,125.32 amount sent direct to missionaries\$2,764.85

HOME MISSIONS CONTRIBUTION

November 1 to 6 Inclusive

- \$4.50: Trinity Tab Assembly S S & Y P St Louis Mo
- Total amount received in November to date, \$4.50

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GOSPEL PUBLISHING HOUSE, SPRINGFIELD, MISSOURI

Calendar for 1925



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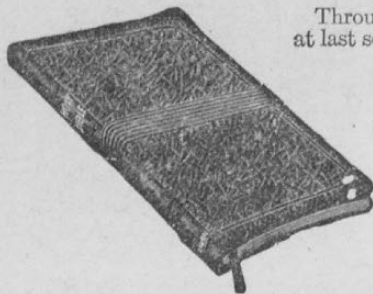
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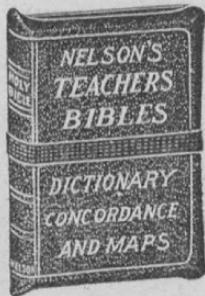
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17 ¶ From that time Jē'sus began to preach, and to say, "Repent: for the kingdom of heaven is at

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* ver. 33.

† Ex. 17. 8.
Judg. 6. 3.

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great: and moreover we sa children of A'nāk there.
29 The Am'-a-lek-ites dwell land of the south: and the H and the Job-ū-sites, and the ites. dwell in the mountain

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things as ye have; and, behold all things are clean unto you.

42 But woe unto you, Pharisee for ye tithe mint and rue and : manner of herbs, and pass ov
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eth out of the mouth, this defileth a man.

12 Then came his disciples, and said unto him,

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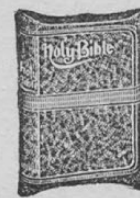
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23 And the prophet Is'ra-el, and said unto thyself, and mark, and for at the return of t

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