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The Spirit Is Christ's Executor

By William Luff

"The Spirit is the Executor, sent by Christ to divide the glorious inheritance among the saints."
Dr. A. J. Gordon.

He has left the nets He fished with:
He has left them on the shore:
He has left them for our using,
Now His own long night is o'er.
And the Spirit bids us cast again,
In the morning light, where none cast in vain.

He has left twelve blessed baskets,
All full of the Living Bread:
The wonderful broken fragments
That of old the thousands fed.
Has the Spirit fill'd thy hand, that thou
May'st give to the hungry thousands now?

He has left the seamless garment,
His beautiful, spotless dress:
He has left His boundless riches
Our poverty-life to bless.
And the Spirit robes our souls anew,
And displays His wealth to our ravished view.

He has left a faultless title:
A right to His grace in life:
And a claim to His royal mansion,
When the bugle ends the strife.
And the Spirit reads and explains His will,
And doth every wish of His Lord fulfil.

He has left His blood on the lintel,
On the door-posts of our world:
So His judgments pass us over,
When His thunderbolts are hurled.
Has the Spirit taught thee to shelter where
Thy soul may Passover safety share?

He has left His boundless power;
His holy peace and joy:
He has left His love and wisdom,
No moth nor rust destroy.
Has the Spirit given thee thy blest share
Of the goodly blessing so rich and rare?

When He rose He left behind Him
No dark and empty tomb;
But He left His grave-clothes, brother,
And an angel in the gloom.
And the Spirit whispers the meaning. Say,
Hast known the joy of His rising day?



THE HOUSE OF GOD

Pastor J. S. Norvell, at Bethel Temple, Los Angeles, Calif.

Read Genesis 28:19, "And he called the name of that place Bethel," meaning "The house of God."

God's truth is illustrative, progressive, and accumulative. God not only visited His people and had a dwelling place amongst them, but He dwells **in them**. That is what we want to trace out today. Read 1 Kings 9:1. Solomon prayed and God says, "I have heard thy prayer and supplication." Perhaps up to that time Solomon did not know that he had made any impression upon God.

Now in the first place Jacob met God, because God came down to meet Jacob, and Jacob said, "This is a dreadful place, this is the house of God." A house is a meeting place. It may be under an oak tree as where Abraham met some of his angel guests. A building is not a church. I know that sometimes we speak of a building as a church. The Church is made up of **living stones**—a habitation for God. God said to the children of Israel, "I want to have a dwelling place among My people," and that dwelling place was in the midst of Israel, and He had taken possession of that camp.

There was a marvelous thing about that tabernacle. It was built, you remember, with curtains. The inner curtain was made of fine twined linen, blue and purple and scarlet. In this we see the fourfold character of Christ represented. A lady asked me one day how those boards of the tabernacle were held up. God could only hold up that tabernacle by redemption. You remember how the children of Israel came out of the land and were numbered. God said "Every man shall bring in a redemption for his soul, every man from twenty years and up." This is where we get our poll-tax. Their majority was twenty. God did two things with that redemption money. The first thing He did was to have it cast into one-hundred pound blocks; right in the center of each block was a groove and these were laid end to end, forty on one side of the tabernacle, and forty on the other. There were twenty boards on one side of the tabernacle, and twenty boards on the other. They were made to fit together, then the boards were set down in the blocks.

The boards were made of shittim wood or acacia; wood that would not rot, either by the dampness or dry rot. These boards were held up by five staves, two set at the bottom and two at the top. These ran through gold rings, then a hole was made right through these boards in the center, and the fifth pole of shittim wood covered with pure gold was run through the center to hold them together, then this marvelous tent was put over this and enclosed these boards. The boards had been cut out of trees in the desert, they were perfectly dry and were used to hold up this magnificent curtain, but before they were put there to hold up this curtain that represents the redemption of Christ, the boards were covered with pure gold, so they were never seen again.

The marvelous thing about this house that God has built, is that it has been made out of poor, green, dead sinners; they have been put to death and all their life gone out. Then they were covered with pure gold. The only way I can stand before God is to stand there in the name of Jesus and because His righteousness is

upon me. I was crucified with Christ and it is no longer I that live, it is the **living Christ**. These boards being enclosed were **inside of Christ** in a double sense because that curtain typified Christ and the gold covering the boards typified Christ, so they were in Christ and in Christ—in His heart, in His desire, in His love, in His holiness.

We are told that in the temple there were great and costly stones. The stones that went into the temple had been cut out of the solid rock, and they were cut and fashioned by divine wisdom so that they fitted perfectly into their places. Historians tell us that they fitted so perfectly that you could hardly tell where they were joined together.

That is what I am. A costly stone. It took all the wealth and willingness and life and love of Christ to buy me. These stones were cut out of solid granite and polished, and you could hardly tell where they were joined.

People say, "I am trying to be a Christian." Give that all up. God proposes to build you in to make a living temple, and God says that the gates of hell shall not prevail against it. If you are in the church you have a place where all hell cannot touch you, and you have a place where there is perfect rest and perfect joy and perfect healing. "Is any sick among you? let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up and if he have committed sins, they shall be forgiven him. Confess your faults one to another." Don't forget that part of it. If you are sick from some sin and you believe what God says about the functioning of the body, you tell the elders where you stepped aside and all hell cannot hold you. It is God Himself doing this thing.

The gold that was displayed in the temple was worth one billion, four hundred and forty-seven million dollars. God had to give me a vision of that gold when He gave me the Baptism. I was seeking the Baptism of the Holy Ghost. I was trying to get myself ready. I thought by my consecrating, by my yielding, I could get myself ready and God would come in. The trouble is we are trying to do too much of the hewing, polishing, and joining. I had a vision in my spirit while I was waiting for the Third Person of the Godhead to come in and take possession of me, and God showed me how He was lining and covering me with the pure gold and when that was accomplished "He" came in. Why, it is Christ, my friends. That old board must be covered with the righteousness of Christ. You are not ready until you have nothing but Christ. It is not your wonderful experience. It is Christ Himself. It is God Himself.

After this was all ready, all built for God, every part of it to be His, then Solomon built that scaffold on the outside and got down on his knees after he had placed the sacrifice and he said, "Lord, we dedicate this to You," and the glory of God came and took possession of the temple. What made that temple holy? The dedication? No, it was the presence of God. "The Lord is in His holy temple; let all the earth keep silence before Him." And that is what

He will say to all sorts of sickness. "The Lord is in His holy temple; let all the earth keep silence before Him." "And it came to pass that the priests could not stand to minister for the glory of the Lord filled the temple," filled the house of the Lord. God's presence filled and possessed the temple. The continuation of God's dwelling in the temple depended upon obedience. See 1 Kings 9:6-9. "But if ye will not keep my commandments and my statutes, etc."

You will remember that Jesus said "alas" when He came and found the money changers in the temple, selling of doves, etc. It was now simply business with them. Are you trying to do something for the Lord and trying to put Him under obligation to you? This will not do. It is to be God doing and it is to be the love of Christ flowing out. We are to be His temple. To be His house. Jesus drove them out. By and by He came back again and they were doing the same thing. Then Jesus with trembling and reluctant feet stood upon the threshold and said, "Your house is left unto you desolate." And God went out and Jesus went out and the prophecy, "Not one stone shall be left upon another," was fulfilled. Josephus tells us that in the destruction of Jerusalem in the intense heat the gold melted and ran between the stones and under the foundation and every stone was overturned to get this gold, and Jesus' words were fulfilled.

We will see something about the house now, in John 14:17, 23: "Even the Spirit of truth, whom the world cannot receive, because it seeth Him not neither knoweth Him; but ye know Him; for He **dwelleth** with you and shall be **in you**." "Jesus answered and said unto him, If a man love me, he will keep My words; and My Father will love him, and We will **come unto him**, and make Our **abode with him**." See also in Ephesians 1:19-22, "Now therefore, ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner (or arch) stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord; in whom ye also are builded together for a **habitation** of God through the Spirit."

If any assembly were thus knitted together, and walking before God, God would be walking in the midst and accomplishing things, and instead of saying, "We are better than this other assembly," we ought to be on our faces before God asking Him to come and get us right. You cannot boast that you are better than anyone else. "What have ye that ye did not receive?" God built this body that He might live in it and show forth His power. God is dwelling in the church, but oh! how we are scattered and divided, but God is dwelling in the church. "Where two or three are met together in My name there am I in the midst of them" (Matt. 18:19). In the margin this reads, "there am I the central figure," and if God wants to speak through any of us He will do it and we will not try to correct the other brother.

If you are in subjection to Christ you will never get out of your place. Get your eye on Him. That is what it means to have a single eye. See Jesus only. "Be not unequally yoked together with unbelievers for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for **ye** are the temple of the living God; as God hath said, I will **dwell in them**, and walk in them; and I will be their God, and they shall be My people" (2 Cor.

6:14-16). If you are the body of Christ which is His temple getting together in the meeting house you don't need Christ and a billiard table, Christ and an oyster supper, to get people to Christ.

God said, I will be a Father unto you, if you don't yoke up with anything but Me. "Know ye not that your body is the temple of the Holy Ghost?" God is in every part of the body. The Holy Ghost and the Son and the Father have come in to dwell.

Jesus said, "I will send you another Comforter and He shall be in you and We will come and make Our abode with you." What is an abode? It is to take up your permanent dwelling place. God said He would come in and go out no more. See John 14:16. God is there, is He not sufficient? Don't you see how easy it is to be healed when you come to see this marvelous Christ? Let Him have the temple. Let Him abide in you and let His glory go forth. Are you God's house? Can you stand up before the world and let everyone know that you are God's house? Can you stand up before demons and men and say you are God's house? We are to be to the glory of His grace; He took me out of the desert, a green tree, and put me down into the temple and made me His everlasting habitation. "The Lord is in His holy temple; let all the earth keep silence before Him."

I have seen many a temple for God. There is a difference between a temple **for** God and a temple **of** God. A temple for God has been redeemed and washed. If you present your bodies a living sacrifice, God will come in, in the mighty presence of the living Holy Ghost, and it will no longer be a temple for God, but the temple of God. Now if God gets possession of the temple, it is His business to look after it. Supposing a tidal wave comes over it, it cannot hurt you, if you are founded upon the Rock.

Are you in Christ? Are you founded upon this Rock? Jesus made this temple in order that He might have a dwelling place, and if you will be just a dead board covered with gold, **no life** of your own, how He will show forth His glory! He will manifest peace and joy and health. Just receive Him today—Himself.

GOD'S STRANGE WORK AND HIS STRANGE ACT

"For the Lord shall rise up as in mount Perazim, He shall be wroth as in the valley of Gibeon, that He may do His work, His strange work; and bring to pass His act, His strange act" (Isa. 28:21).

Man is surprising himself and God and the devil by his acts, by his many inventions—bringing many wicked devices to pass. And God is outdoing man every time in His divine works and acts. Read the stories of Tubal Cain, Nimrod and others in the Old Testament, and you will find their inventions, their so-called progress was really another way—another way of asserting they were gods themselves and independent of God. They said, "Let us build us a city and a tower, whose top may reach unto heaven." God had anticipated them by taking a man to heaven, even Enoch. His strange act!

"Jacob have I loved, but Esau have I hated" (Rom. 9:13). A strange act! Choosing a man following the plow like Elisha, and endowing him with a double portion of the Spirit of God! A strange act! Then the promise of the Messiah: "Behold a virgin shall conceive, and bear a son" (Isa. 7:14). A sign! A wonder! "A sign which shall be spoken against," was the prophecy. The modernist objection to the incarnation was anticipated. The incredulity of the professor of Christianity concerning this supernatural

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GOD'S STRANGE WORK AND HIS STRANGE ACT

(Continued from Page Three)

sign was anticipated and foretold in the Word of God.

The choosing of Israel out of the Gentiles, Christ coming through the Jew, and the Gentiles not touched (save in rare exceptions) during Christ's ministry; for He said, "It is not meet to take the children's bread, and cast it to dogs;" later Israel set aside and the Gentiles called in—all this reveals His strange work, His strange act.

Again the calling in of Israel and judgment on the Gentile yet to be seen! Consider the great sweep of God's providences stretching over the centuries, His carrying out of His one divine plan, punctuated with works, strange works; acts, strange acts to the finite mind that only sees God's work through a microscope which magnifies a particularly small portion of the whole—magnifies the thread and misses the pattern. God is on another section of His work. A microscopical examination of the thread brings out the seeming coarseness of the thread. Go back and see the commencement of the pattern spoken of by Isaiah so many hundred years before Christ; and we are centuries from the time that Christ underlined with red ink from resurrection lips the Spirit-inspired utterance of Isaiah: "For with stammering lips and another tongue will he speak to this people," saying, "These signs—these strange signs—shall follow them that believe—them that believe in Me—In My name shall they cast out devils; **they shall speak with new tongues**; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover" (Mark 16:17, 18). The deadly thing was taken out of the tongue, out of the serpent, out of the drink, and out of the bodies afflicted by Satan.

The poison of asps was under the tongue of some, but to the believer upon whom the strange work had been enacted, and upon whom the strange act had been performed, the poison was taken out of the tongue. Where was the poison injected and by whom? In the garden by the serpent. How did it operate? Listen to that sentence by Adam to his Creator in the first interview after the serpent had injected his poison, "The woman **Thou** gavest to be with me, she gave me of the tree, and I did eat!" There you have the venom hissed in the face of his Creator. That was Satan's work, his strange work, his devilish work, his antagonistic work. But note the contrast, "He that speaketh in an unknown tongue speaketh . . . unto God . . . he speaketh mysteries" (1 Cor. 14:2). God's strange work! God's strange act! The cleansed

tongue speaking what? Strange things, mysteries, sacred things unto God!

At the cross relationship was restored. At Pentecost communion was restored. His work, His act, at Calvary; His strange work, His strange act at Pentecost in the upper room! And the multitude was amazed and confounded, and many ridiculed His work—the speaking, His strange work—the speaking in a strange language, His act, His strange act, causing them to be like drunken men.

God is great enough to defy, to smile at, to ignore, the ridicule of man for His seemingly ridiculous acts. Man was a fool and absolutely ridiculous to try to live independent of God, and yet God, by the foolishness of preaching, by the offense of the cross, by the seemingly ridiculous speaking in tongues accompanying the incoming of the Holy Spirit, brings salvation unto man and thereby brings man back to Himself.

Rest and refreshing! "He that speaketh in an unknown tongue edifieth—builds up—himself" (1 Cor. 14:4). With interpretation, the assembly is built up. How? By what means? By the purified tongue with the virus of the serpent removed. Satan injected his virus by speaking; his victim ejected it through the captured tongue into the face of his Maker, and man has been doing it ever since. Therefore how great, how marvelous, how miraculous, how stupendous, how revolutionary is the act when that tongue is controlled absolutely and entirely for the time being by its Creator, the rightful owner, and utterances in praise and adoration to Christ who redeemed it, inspired by the Holy Spirit, ascend from earth to heaven; the tongue, the being, the individual, brought into entire harmony with the Father, Son and Holy Ghost.

The critic says, "It's only momentary, it does not last." That's not the point. The point is this: the tongue, that tongue that had been dominated and controlled by an alien, is for a moment or longer absolutely and entirely controlled by its rightful owner. It's grace triumphant, the serpent defeated! No wonder that he is still working through Eve, the apostate church, the cold church, the criticizing church, the elder-brother church, against the new Adam, the last Adam, and the coming forth of His body which is seeking to rise, to develop to the full stature of a man in Christ Jesus.

The first Adam was turned out of the garden through listening to false speech. The last Adam is bringing the new creation back triumphantly, victoriously, exaltingly, with a new speech into the new garden He is preparing for them.

Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out! For who hath known the mind of the Lord? or who hath been His counselor? or who hath first given to Him, and it shall be recompensed unto him again? For of Him, and through Him, and to Him, are all things: to whom be glory forever. Amen.

Saved at Eighty

A poor old bed-ridden woman who was very profane, had a tract, "A Swearer's Prayer," given her to read. She was converted and bore a sweet testimony.

GENERAL COUNCIL MEETING

Plan to attend the Eleventh General Council to be held at Eureka Springs, Ark., September 17 to 24. Pray much for this important meeting.

"I Am the Lord That Healeth Thee"

HEALED OF RUPTURE

I wish to relate for the glory of God a wonderful and miraculous healing of a rupture. When my little boy was two years and six months old he became terribly ruptured and was lame in one leg, so I decided to consult a doctor. His advice was to operate, the only cure. So I called upon the Lord according to James 5:14, and he was instantly healed. And through this healing his father was brought to the Lord. Praise His dear Name forever and ever. Pray that his father will be baptized with the Holy Spirit.—Mrs. Nellie Burns, 4214 Aubert Ave., St. Louis, Mo.

HEALED OF FLOATING CARTILAGE

Three years ago my right knee became sore with something like rheumatism. It got so bad that I would just lie and cry with pain. I had eight doctors and some said all they could advise was the operating table. Two of the best surgeons said that there was a floating cartilage out of place in my knee and it would have to be cut open and put back. But, praise the Lord, I told my husband one day that I was to quit using medicine and go to the heavenly Father for my healing. I wore a rubber stocking on my limb and I threw it off, and I threw all the medicine away, and, praise the Lord, He has completely healed my limb. That has been 8 months or more and I can say that my limb is well. I can walk just as well with one as the other.—Mrs. Elmer Richey, Revere, Mo, Route 1.

A MISSIONARY'S TESTIMONY.

"In August, 1857, I fell sick and suffered many weeks with unspeakable pain in the teeth, which finally developed into a deep abscess. All the means at my disposal brought no relief, and my condition grew worse and worse. My associates and other Europeans expressed their fear that my trouble was cancerous, and advised me to return to Europe. There was a daily discharge of some ounces of pus which weakened me greatly. I took my leave of the king, and traveled with the Coptic patriarch, in December, 1857, from Gondar. Our route went through the hot Sudan, by Khartoun and Dongola, to Assouan. After three months' travel we reached Cairo. My pain was ever more intense and especially violent in the cheek-bones. A French physician, who visited me at Dongola, investigated the wound and declared it to be his opinion that necrosis had set in, and urged me to travel as quickly as possible to Paris, in order to have the cheek-bone removed in the clinic there. This only could save my life.

"Weeping, I returned to my room and poured out all my griefs in prayer to my Saviour. Although I had prayed for months regarding my health, I was now

first to experience a gracious answer. As I lay in prayer before God, it was given me in wonderful manner, as to the woman with the issue of blood, to take hold on the Saviour with faith. I was able to believe that He would make me whole. That night I had a refreshing sleep. When I awoke early in the morning, I felt as usual of the fistula which in the nights filled with matter. But there was no pus formation. In astonishment I sprang out of bed, and went to the mirror. With tears of thanksgiving, I saw that my wound was healed, and cried aloud, 'Thank thee, dear Saviour! Thou hast healed me in my sleep.' When I pressed the wound, a few drops of clear water ran out, and from that time on I felt nothing more."—From the Autobiography of Flad of Abyssinia, quoted in S. S. Times.

A BISHOP'S WIFE HEALED OF CANCER.

A Montreal friend sends us the following testimony which is taken from the magazine of the Church of the Ascension, an Episcopal church in Montreal:

On June 27, 1923, my wife gave birth to a son. All went well for a time. Then symptoms appeared which gave cause for anxiety. Cancer (Chorion Epithelioma) was diagnosed chiefly from the clinical history, and confirmed by exclamation and sections. Operation was decided upon, and an exploratory operation performed on July 29th.

Five doctors were present at this, including three with a good deal of experience in operative work, and two in pathological work. On opening up it was found that the growth had spread with such rapidity that the great part of the pelvic cavity was affected, and it was decided that operation was impossible and would probably involve the death of the patient.

I want to emphasize the fact here that five experienced doctors looked in and

saw, and gave it as their deliberate verdict that humanly speaking there was no hope.

Then we felt that God was laying it on our hearts to claim healing by prayer. On August 11th the Persian Church had a Day of Fasting and Prayer at which complete healing was claimed in faith. Friends all over Persia as well as in England, etc., joined in thus claiming healing on the promises of Holy Scripture.

While we were in church praying a message was sent to the leader of the service by my wife to say that her temperature was even then down to normal for the first time for several weeks. "Before they call I will answer, and while they are yet speaking I will hear." My wife said she felt that even then healing had already begun. She made rapid improvement, and was shortly back again at work in the hospital. I ought to mention that she is a surgeon, an M. B., B. S. of London, England.

Today she is better in health than she has been for years, and is completely cured. Needless to say this striking cure of cancer has made a deep impression in the whole country. The doctors who attended her are convinced that it was only by the direct act of God that she was healed, and regard it as a signal miracle.

(Signed)

J. H. LINTON,

The Bishop's House, Bishop of Persia, Isfahan, Persia.

SECRET OF SUCCESS

Mr. Spurgeon, once asked as to the reason of his marvelous and blessed usefulness for God, pointed to the Tabernacle, saying, "In the room beneath, you will find 300 praying Christian. Every time I preach here they gather together and uphold my hands by continuous prayer and supplication—there you will find the secret of all the blessing."

"Therefore I (Jesus) say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them" (Mark 11:24).

Sow peace, and reap its harvest bright;
Sow sunbeams on the rock and moor,
And find a harvest home of light.

Bonar.

WANTED — 10,000 PEOPLE

We are earnestly praying and asking help from 10,000 people that each secure one subscription to the Evangel. Can we depend upon you for just one? If you care to secure more, so much the better. Some send in numbers of subscriptions, while others have sent in few, but it is all appreciated regardless of how small or large it may be. Pray earnestly that we will increase our subscription list 10,000 before the summer is over.

The only thing you have to do to take part in this campaign is simply secure the subscription and send it in. You do not have to write us first, this is not necessary. Simply go to that friend you would like to have the paper, secure the name, send us the \$1.00, and your duty has been performed.

We are depending upon you — do not fail us!

-:- JEWISH NOTES -:-

Recent Zionist Expansion in Palestine.

"It is most significant that the Zionist movement made rapid and splendid advancement in Palestine during recent months," Mr. Thomas Chalmers writes in the Sunday School Times. "There has been as one enabling factor the encouraging growth in the receipts of the Palestine Foundation Fund (the Keren Hayesod). The \$27,000,000 invested by Jews in Palestine in six years since the armistice and the settling of fifty thousand Jews in the land since the British occupation are having a great effect. All this laid a secure foundation for the recent progress. Jewish immigration has taken a new turn since the beginning of 1924. In that year seventeen thousand Jews returned to the Holy Land, over fourteen thousand being admitted in the last seven months of that period. There is now no unemployment in Palestine, which is remarkable in view of the 1,250,000 unemployed in Great Britain. House building goes on rapidly, yet not sufficiently to prevent a serious shortage. The drainage of swamps is nearing completion in several important sections, and the decrease in malarial cases is very marked. The entry of many families and individuals of means has greatly aided the development of the country. The effect of this new migration will be seen more fully as time goes on. Many factories of importance are going up or are already at work, and their products will aid greatly in changing the character of Palestine exports after supplying the needs of the country. The recent purchase of thirty-four thousand acres of land near Haifa has added much to the land holdings of the Zionists."

Palestine Population Growing. Dr. A. Rupp, a well-known Jewish writer, estimates that the Jewish population at the close of 1925 amounted to 110,000. Official returns show that 11,851 Jews entered Palestine during 1924. On March 14 of this year, 1,200 immigrants landed in Palestine at Haifa and Jaffa, and altogether 3,300 Jews entered the land during the month of March, the largest number of immigrants for some years. According to the Jewish Telegraphic Agency, there are 11,000 organized Jewish workers in Poland who are awaiting opportunity to embark for Palestine. The Zionist authorities in Poland have requested 4,000 immigration permits to be issued immediately and have asked the government to grant 10,000 permits in the next six months.

World Synagogue for Jerusalem. From the Jewish Missionary Magazine we cull the following note: "Jews throughout the world will be asked to unite in the building of the great synagogue at Jerusalem, 'representative of catholic Israel,' it was announced at the opening of the thirteenth annual convention of the United Synagogue of America in Atlantic City, N. J., May 3. Nearly 700 delegates were present

representing conservative synagogues, sisterhoods, religious schools and young people's leagues. The United Synagogue was founded by Dr. Solomon Schechter, late president of the Jewish Theological Seminary of America, to 'foster the growth and development of traditional Judaism in America.' This is not to be the rebuilding of the Temple. That can only be erected on the ancient site, which is in the hands of the Moslems. It was significant recently that, when much needed repairs to the Mosque of Omar were about to be begun, the Palestinian government demanded the title-deeds, and they could not be found."

Laying the Foundations of Jewish Wealth in Palestine.

Writing in the Jewish Missionary Magazine, Mr. Chalmers says: "When the great Russo-Teutonic invasion of Palestine takes place in the future, it will be in part to secure the riches laid up by the Jews (Ezek. 38: 10-13). The returning Jews are now laying the foundations for a great financial structure in Palestine. They have already invested nearly thirty million dollars in the Holy Land. The recent inauguration of the American Palestine Line of steamers between New York and Haifa will aid in the building up of the financial wealth of the ancient land. The passengers on the 'President Arthur,' on the recent maiden trip of that vessel to Palestine, raised half a million dollars to establish a city as a memorial of the trip. This city, to be called Zebulun, is to be situated within the ancient limits of that tribe, which was known for its maritime activity. Millions of money will be poured into Palestine this year to establish new industrial enterprises. The Rutenberg hydro-electric development of the Jordan and other streams is bound to attract much capital and lead to a large industrial activity. The mineral wealth of the Dead Sea, estimated at forty billions of dollars, will give huge enlargement to the agricultural and industrial development of the land. Far more wealth lies along these lines for the Jews of Palestine than has been dreamed by students of prophecy or world economists. God knew what He was doing when he reserved Palestine for Israel but hid her wealth until the time for His ripening purpose to be realized. The Jews of Palestine will soon become the bankers of the Near East."

Returning to Judaism. "Several thousand Marranos in Portugal have expressed their desire to return to Judaism. The Marranos, who are a very wealthy and influential group, are the descendants of Spanish and Portuguese Jews who were forced to accept Roman Catholicism during the fifteenth century. The application for the return to Judaism was made by the Jewish community of Lisbon in a letter addressed to the Chief Rabbinate of Palestine."

Jewish Work in North Africa.

In the Jewish Missionary Intelligence, we read: "During the nine years I have been in Tunisia we have been able to visit practically one hundred towns and villages from the sea-coast to the Sahara Desert with the Word of God, and not only once, but in many cases several times. As I have watched the work and done something of it myself on missionary journeys I have been amazed to see the change of attitude. Wherever we go now we are received gladly by the Jews. On the last missionary journey, made just a few weeks ago, my Hebrew-Christian worker came back and said, 'I have not heard one unkind word all this time.' A further incident is related by Mr. Guiz, our excellent worker in Algiers. A Jew had from time to time bought New Testament portions during a period of eight years, and Mr. Guiz met him and asked why he bought them. He replied, 'I am a commercial traveler, and though in my city of Algiers I am afraid and can do nothing, yet when I go into the country I give these Bibles to the Jews I know.' That Jew, a commercial traveler, is going from place to place in the interior—the whole commerce of the country is in Jewish hands—and he is carrying the Word of God at his own expense. He is not a converted Jew, he does not profess to be a Christian, but he professes interest. He is carrying New Testament portions at his own expense to his fellow Jews in the interior. Is not that encouraging? And though we have as yet few baptized converts, there are hundreds of Jews, including rabbis, who are convinced that our teaching is right."

Among the Jews of Abyssinia. The Sunday School Times recently printed a very interesting review of the autobiography of Johann Martin Flad, who labored for sixty years as a minister of the gospel among the Falashas of Abyssinia, the survivors of the Jewish colonies in Egypt. The reviewer states:

"During a part of its existence, the Falasha Mission had to be directed by Flad from Europe by correspondence. But, thanks to the zeal of the Hebrew-Christian converts, its growth was not checked. One is reminded of the Book of Acts in reading about them. They preach in the synagogues. They declare the Messiah to communities that are looking for the Messiah, proving from the Scriptures that this is very Christ. At Gelva Heiwot, they came on a company of Falashas, hundreds of men and women, bearing about on their bare necks heavy stones and crying out, 'God have pity on us. Elohe! Elohe! Forgive us.'

The stone is a confession of sins so heavy as to deserve stoning. Jewish priests present invited the traveling evangelists to read passages from the Pentateuch, and then to translate it into the vernacular. So they read the Messianic passages and preached Christ. The priests ordered them away, but many followed for further instructions. In Zorentsch, a Jewish priest quite unconsciously paraphrased the words of Acts when denouncing the evangelists, "Children of Satan, overturners of religion, who have corrupted the whole world and have come hither also." If a great and effectual door

was opened to these traveling teachers, there were certainly many adversaries, too. The king oppressed them as non-conformists; the Abyssinian church persecuted them as pseudo-Christian; the rabbis ostracised and slandered them, the dervishes of the Sudan harried them with fire and sword. Catholics, Moslems, Jews—all the constituent elements for a Parliament of Religion—concentrated their hate on this mission."

The Story of Paul Beru. Among those with whom Flad labored was one named Beru. Beru was a weaver-apprentice with the Jewish thirst for learning, who mastered the Old Testament, was reader in the synagogue and known through the province of Demben as a debtera, or savant. He was the idol of the Jewish community until, on January 7, 1861, he listened to a missionary expound the 65th of Isaiah and the 12th of Romans. This convinced him that there were to be no further blood sacrifices. He came again and again. Finally, on a memorable day in which, with Beru and twenty-five other Falashas, discussion went on from nine in the morning till sundown, Beru capitulated. The open Bible was the touchstone. Passage after passage relating to Messianic prophecy was debated from every angle. It was dark when Beru rose, saying, "Dear brethren, the truth has triumphed over my heart. It is not on our side. Moses and our own prophets are against us. Christ is God's son, the Messiah of Israel, the reconciliation for our sins. Our own Bible proves it." Silently they all arose and went out. The next Sabbath Beru made open confession of his faith in Christ in the synagogue. "Our sacrifices are useless; they are an offense in God's eyes. Since Christ offered Himself as a sacrifice for our sins, no one can be saved without Him." Whereat angry cries, and Beru, together with those who sympathized with him, was bundled out of the house of prayer.

Some days later came thirty rabbis and debtera (men of learning) to convince him of his error. They were friendly in address, but finding him firm, finally gave him eight days to retract. "After that they would destroy him." The Abyssinians know of powerful poisons. On the tenth day Beru was taken deathly sick. The missionary was called and found him apparently dead. "I uncovered his face, spoke to him. He was stiff and cold, yet I noticed that his heart still beat. I laid my hand on him, and prayed from the depths of my being. Presently he opened his eyes, smiled, and said, 'Are you here? Comfort my mother. Tell her I shall not die, but live to proclaim the works of God.'" He recovered and became the leader of the Falasha Mission. His bread he earned as a weaver, and he was also a school teacher. On Saturdays, he preached to the Falashas, on Sundays, to the Abyssinian Christians, declaring the way of salvation to both.

The Work Continues. Argawi, a Hebrew convert and right-hand fellowworker of Flad, still lives and guides the mission. In the March (1910) number of the *Glaubensboten*, he says that since the Falasha Mission was founded in 1860, some 17,000 Falashas, including children, have been baptized. Whole families have come at

once into the church. Of these converts, not all have persisted, and it is not easy to know the precise status of the Hebrew-Christian community. But since the war, German Christians have again come into touch with it. Argawi and his fellow-workers are laboring valiantly and unweariedly.

Austrian Jews Converted. "The mission of the Free Church of Scotland to the Jews of Budapest was established eighty years ago. Two converts, Adolf Saphir and Alfred Edersheim, came to it in its early days whose services to English-speaking Christianity have been of imperishable value. But for decades the work has been hard and without large visible fruit. Now at last is coming the ingathering. In the past seven years, 2500 Jewish converts have been received into the Presbyterian church of Budapest alone. In the three years 1919-21, over 1100 Jews entered the Lutheran churches in Vienna and some hundreds more have joined the Reformed church."—Ernest Gordon, in *S. S. Times*.

Encouragements to Jewish Work. Dr. Charles Erdman writes in the *Hebrew Christian Alliance*: "During the past century over 200,000 Jews have been converted to Christianity and have become members of Protestant, Roman, or Greek Christian churches. There has been one Protestant Hebrew convert to every 156 of the Jewish population. The proportion from all other non-Christian religions together is one to every 125. If the ingathering from the heathen and Moslem world had been in the same ratio as that from the children of Abraham, there would be a total of 7,000,000 converts from the non-Christian Gentile world instead of the actual 2,000,000 for the nineteenth century. The Protestant Hebrew converts who enter the Christian ministry are three times more numerous than those from the ranks of converts from all other non-Christian faiths. At least 750 Jewish converts are daily engaged in preaching the Gospel of Christ Jesus as their one business in life."

One Stone on His Breast. At a recent meeting in London of the *Hebrew Christian Alliance and Prayer Union*, one of the speakers, Mr. D. C. Joseph, founder of the *Evangelical and Medical Mission to Israel*, Haifa, told a story of his work while in Palestine: "I used to stand at my garden gate and preach the Gospel, and the Jews would come and throw stones at me, cursing and blaspheming. One stone hit me on the breast. Should I find fault with my brethren? They were doing it in ignorance. Did not Christ, even on the cross, say, 'Father, forgive them.' I said to them, 'Brethren, you have made me a priest.' 'What do you mean?' they cried. I said, 'The high priest appeared before God bearing on his breast the tribes of Israel; you have placed one stone on my breast. I shall be able to bear up at least one tribe of Israel to the presence of God.' Not a single stone was thrown afterwards. What was the result? One Jew came to apologize, and there at night I preached the Gospel to him, and these hands baptized him in the Jordan. So Satan often defeats himself."

The Imperishable Jew. "From where you are sitting," said Lord Balfour, inaugurating the Hebrew University in

Jerusalem, "you can see the very spot where the children of Israel first entered the Promised Land." Imperishable Israel! Mark Twain says: "The Jew has made a marvelous fight in this world, in all ages; and has done it with his hands tied behind him. The Egyptian, the Babylonian and the Persian rose, filled the planet with sound and splendor, then faded to dream-stuff and passed away; the Greek and the Roman followed, and made a vast noise, and they are gone; other peoples have sprung up and held their torch high for a time, but burned out, and they sit in twilight now, or have vanished. The Jew saw them all, beat them all, and is now what he always was, exhibiting no decadence, no infirmities of age, no weakening of his parts, no slowing of his energies, no dulling of his alert and aggressive mind."

THE RED PERIL

Events of the most sinister significance pass hardly noticed. The General Council of the Trades Union Congress, acting with "full representative authority" on behalf of 5,000,000 trade unionists of England, by a compact with the Communist Unions of Russia just concluded, are "committed to revolutionary action in Great Britain, in accordance with the tactics of the Red International of Moscow."—*The Dawn*.

LAST WORDS OF EMINENT CHRISTIANS

When the Lord Jesus arose from the grave He brought with Him the key to every man's tomb, and His resurrection is the guarantee of everybody else's, for He became the Firstfruits of them that slept. He has conquered death, and will ultimately destroy it. It is significant that after the resurrection of Jesus saints are seldom spoken of as dying, but only falling asleep. "You are dying," said a friend to a Christian woman. "Shall I not send for a clergyman to come and pray with you?" "Oh, no; never mind," she said. "I am ready to die at any moment." "But are you not afraid to die?" "No," she said cheerfully, "I am not afraid, for I belong to death's Master. I am a sinner saved by grace, a child of the resurrection."

Here are other dying testimonies from eminent Christians:

Sir Philip Sidney: "I would not change my joy for the empire of the world." Samuel Johnson: "Believe a dying man. Nothing but salvation in Christ can comfort you when you come to die." Luther: "Into Thy hands I commend my spirit. Thou hast redeemed me, O Lord God of truth." Neander: "Let us go home. Good-night." Bunyan: "Take me, for I come to Thee." Wesley: "The best of all is, God is with us." Baxter: "I have peace, I have peace." Rutherford: "Glory shines in Immanuel's land. Oh, for a well-tuned harp!" Toplady: "The sky is clear, there is no cloud. Come, Lord Jesus, come quickly." Catherine Booth: "The waters are rising and so am I." Dwight L. Moody: "The earth recedes, the heavens open."

"Prayer is the faith that asks. Thanksgiving is the faith that takes."

THE CHILDREN'S CORNER

TRUE STORY OF A LITTLE GIRL

Very tiny and pale the little girl looked as she stood before those three grave and dignified gentlemen. She had been ushered into Dr. A. J. Gordon's study, where he was holding counsel with two of his deacons; and now, upon inquiry into the nature of her errand, a little shyly she requested to be allowed to become a member of the church.

"You are quite too young to join the church," said one of the deacons. "You had better run home, and let us talk to your mother."

She showed no sign of running, however, as her wistful blue eyes traveled from one face to another of the three gentlemen sitting in their comfortable chairs; she only drew a little step nearer to Dr. Gordon. He arose, and, with gentle courtesy, placed her in a small chair close beside himself.

"Now, my child, tell me your name and where you live."

"Winnie Lewis, sir, and I live on K street. I go to your Sunday School."

"You do; and who is your teacher?"

"Miss B. She is very good to me."

"And you want to join the church?"

The child's face glowed as she leaned eagerly towards him, clasping her hands, but all she said was, "Yes, sir."

"She cannot be more than six years old," said one of the deacons disapprovingly. Dr. Gordon said nothing, but quietly regarded the small, earnest face, now a little downcast.

"I am nine years old, older than I look," she said.

"It is not usual for us to admit any one so young to membership," he said thoughtfully. "We never have done so; still—"

"It may make an undesirable precedent," remarked the other deacon.

The doctor did not seem to hear, as he asked, "You know what joining the church is, Winnie?"

"Yes, sir," and she answered a few questions that proved she understood the meaning of the step she wished to take. She had slipped off her chair, and now stood close to Dr. Gordon's knee.

"You said last Sunday, sir, that the lambs should be in the fold."

"I did," he answered, with one of his own lovely smiles. "It is surely not for us to keep them out. Go home now, my child. I will see your friends, and arrange to take you into membership very soon."

The cloud lifted from the child's face, and her expression, as she passed through the door he opened for her, was one of entire peace.

Inquiries made of Winnie's Sunday School teacher proved satisfactory, she was baptized the following week, and, except for occasional information from Miss B. that she was doing well, Dr.

Gordon heard no more of her for six months.

Then he was summoned to her funeral. It was one of June's hottest days, and as the doctor made his way along the narrow street on which Winnie had lived, he wished for a moment that he had asked his assistant to come instead of himself, but as he neared the house, the crowd filled him with wonder; progress was hindered, and as, perforce, he paused for a moment, his eye fell on a cripple lad crying bitterly as he sat on a low doorstep.

"Did you know Winnie Lewis, my lad?" he asked.

"Know her, is it, sir? Niver a week passed but what she came twice or thrice with a picture or book, mayhap an apple for me, an' it's owin' to her an' no clergy at all that I'll iver follow her blessed footsteps to Heaven. She's read me from her own Bible wenever she came, an' now she's gone there'll be none at all to help me, for mother's dead an' dad's drunk, and the sunshine's gone from Mike's sky intoirly with Winnie, sir."

A burst of sobs choked the boy. Dr. Gordon passed on, after promising him a visit very soon, making his way through the crowd of tear-stained, sorrowful faces. The doctor came to a stop again in the narrow passage-way of the little house. A woman stood beside him drying her fast-falling tears, while a wee child hid his face in her skirts and wept.

"Was Winnie a relative of yours?" the doctor asked.

"No, sir; but the blessed child was at our house constantly, and when Bob here was sick, she nursed and tended him, and her hymns quieted him when nothing else seemed to do it. It was just the same with all the neighbors. She took tracts to them all and has prayed with them ever since she was converted, which was three years ago, when she was but six years of age, sir. What she's been to us all no one but the Lord will ever know; and now she lies there."

Recognized at last, Dr. Gordon was led to the room where the child lay at rest, looking almost younger than when he had seen her in his study six months before. An old, bent woman was crying aloud by the coffin.

"I never thought she'd go afore I did. She used regular to read an' sing to me every evening, an' it was her talk an' prayers that made a Christian of me; you could a'most go to Heaven on one of her prayers."

"Mother, mother, come away," said a young man, putting his arm around her to lead her back. "You'll see her again."

"I know, I know," she sobbed as she followed him; "but I miss her sore now."

"It's the old lady as Mrs. Lewis lived

with, sir," said a young lad standing next to Dr. Gordon, as one and another still pressed up toward the little casket, for a last look at the beloved face. "She was a Unitarian, but she could not hold out against Winnie's prayers and pleadings to love Jesus, and she's been trusting in Him now for quite a while. A mighty good thing it is too."

"You are right, my lad," replied the doctor; "do you trust Him too?"

"Winnie taught me, sir," the lad made answer, and sudden tears filled his eyes.

A silence fell on those assembled, and, marveling at such testimony, Dr. Gordon proceeded with the service, feeling as if there was little more he could say of one whose deeds thus spoke for her. Loving hands had laid flowers all around the child who had led them. One tiny lassie had placed a dandelion in the small waxen finger, and now stood, abandoned to grief, beside the still form that bore the impress of absolute purity. The service over, again and again was the coffin lid waved back by some one longing for one more look, and they seemed as if they could not let her go.

The next day a good-looking man came to Dr. Gordon's house, and was admitted into his study.

"I am Winnie's uncle, sir," he said. "She never rested till she made me promise to join the church, and I've come."

"Will you tell me about it, my friend?" said Dr. Gordon.

"Well, you see, sir, it was this way. Winnie always had been uncommon fond of me, and so was I of her,"—his voice broke a little,— "and I'd never joined the church, never felt, as I believed, quite right. Yet I knew her religion was true enough, and a half hour before she died she had the whole family with her, and she took my hand between her little ones and said, 'Uncle John, you will love Jesus and meet me in Heaven, won't you?' What could I say? It broke me all up, and I've come to ask you, sir, what to do, so's to keep my promise to Winnie, for she was an angel if there ever was one. Why, sir, we were all sitting with her in the dark, and there was a light about the child as though it shone from Heaven. We all noticed it, every one of us, and when she drew her last breath and left us, the radiance went too; it was gone, quite gone."

The man wept like a child, and for a minute Dr. Gordon did not speak. Within a month Winnie's uncle was baptized into the church, thoroughly converted, and a sincere follower of Christ. In the evening after this baptism, Dr. Gordon sat resting in his study, thinking of his little child member. "It is truly a wonderful record. Would we had more like her. Why do we not take the children into membership, letting them feel that they are really one with us? We need their help fully as much as they need ours. Take heed that ye despise not one of these little ones; for I say unto you, That in Heaven their angels do always behold the face of My Father which is in Heaven."—L. C. W., in *The Watchword*.

YOUNG PEOPLE'S MEETING

Subject: How to Overcome

"He that overcometh shall inherit all things" (Rev. 21:7). There are glorious promises made to those who overcome. (Read Revelation, chapters 2 and 3). They will eat of the tree of life in the Paradise of God, they will be given a crown of life, they will be immune from the second death, to them power will be given over the nations, Christ will confess them before the Father, they will be kept from the hour of temptation that is coming to try the earth-dwellers, and they shall reign with Christ on His throne. Why such great rewards? Because of the greatness of the conflict. For against us are arrayed the world with its vanity and sinful pleasures, the flesh with its lusts, and the devil with his soul-destroying devices. Need we shrink from this fight? No, for He who overcame all these things walks with us, yea, He is in us, and He has promised never to leave us nor forsake us.

There are two phases of Christian conflict—the defensive and the offensive. Let us consider those things against which we must defend ourselves.

We must guard against looking at forbidden objects. "Turn away mine eyes from beholding vanity" (Psa. 119:37). The writer of the above verse well recognized the temptation that the sights of the world with its deceptive glamor and alluring pleasures offered; so he uttered a prayer that his eyes might be turned away from even beholding its vanity. The eye is one of the principal gates of the soul; and a sinful picture willingly allowed to enter and re-enter may defile it. It was in this that David, the man after God's own heart, fell. He permitted his eyes to fix themselves upon an immodest scene, unholy desires were kindled in his heart, he yielded to their suggestions, and they brought forth their terrible fruit—a sin that dragged him to the very dust of humiliation, and which gave occasion to the enemies of the Lord to blaspheme.

There are in the world many sights that may present temptations to the young Christian. Movie posters depicting suggestive postures, pictorial advertisements with indecent representations, the vile refuse that is found in many magazines and in many Sunday newspapers, the immodest fashions—all these the enemy uses to attack us by the eye-gate. True it is that there are things we cannot avoid seeing, but we can avoid the second look, and we can keep our eyes from dwelling on them. Thank God it is possible for us to say as Job, "I have made a covenant with mine eyes."

We must guard against listening to vanity. The ears as well as the eyes can serve as an avenue for the entrance of evil. Xenocrates, a Greek philosopher, was of the opinion that children ought to have a defense fitted to their ears rather than the fencers and prize-fighters of his

day, because the ears only of the latter suffered by the blows, but the morals of the former were hurt and maimed by the words. The children of God, it seems, would almost need the same protection to guard them against the sounds and voices of the world. The radio may offer a channel for the entrance of worldliness. It is true that it may be a power for good, but on the other hand it may intrude with the music of the cabaret and dance-hall. Worldly music with its pleasing melody, and sentimental and emotional appeal may prove a strong temptation to some young people. One young man once remarked that certain melodies brought back to him scenes of the dance-hall with its mad whirl of sinful pleasure.

Let us then tune out every worldly sound, and let us tune in with the heavenly realms where we shall hear the voice of the Lord, and where we shall hear melodies that will speak to us of purity and holiness.

We must guard against evil speaking. "Death and life are in the power of the tongue" (Prov. 18:21). A certain person sent Bias, one of the seven wise men of Greece, a beast for sacrifice, with the request that he should return to him the best and worst part of its flesh. Bias returned the tongue to the donor. He was right; there are unlimited possibilities for good and evil in our speaking. It can have a destructive power. Harsh words can cut like a sword; idle, incautious words can cause endless mischief. Words can rob a man of one of his most priceless possessions—his character.

Some will say in reference to a criticism or a harsh utterance, "Well, I might as well say it as think it." No, brother. After calm and careful consideration you may repent of that thought, and put it away from you. It can die right there. But once you have given it utterance, it may cause a wound that will take a long time to heal, and that will bring a reflex action that will injure you.

On the other hand, words may have life-giving power. Let us determine that it shall so be with us. Before giving utterance to a hasty criticism, or a sharp judgment, let us ask ourselves the following questions: Is this statement absolutely true? Does it come out of a heart of love? Will it help my brother? Let us speak words that will minister grace to the hearers. A word of encouragement to a discouraged brother, a word of appreciation to your tired and burdened pastor, a cheery word to all—all these will do much to help us live the victorious life.

We must guard against harsh judgment of others. Harsh judgment of others may proceed from self-righteousness in ourselves. Usually when we condemn someone who has made a misstep, an almost imperceptible self-satisfaction arises within us, and we as much as say, "See how good I am." How subtle is self-

righteousness! One writer has said, "Self-righteousness is as subtle as ether. It runs up into the high altitudes and tries to insinuate itself into the highest state of grace." Another has said, "In denouncing one who has sinned, it is possible to use so much bitterness and harshness as to commit more sin than the very sin we denounce."

How then shall we deal with one who has fallen? Listen to what the Word says: "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted." An old writer has said, "To rebuke another for sin requires more humility than any other duty." So then, before venturing to pass judgment on another, let us ask ourselves the following questions: How long could I stand without the grace of God? Is love back of my judgment; is it according to 1 Cor. 13? Will it help my brother, or will it discourage him? Have I prayed for him?

We must guard ourselves against lightness and foolish talking. This is a very common temptation with young people—this tendency to jesting, silly acting, teasing, and sometimes coarseness. This certainly grieves the Spirit and tends to spiritual barrenness. It takes but a little foolishness to leaven our spiritual life. Take for instance an evangelist who has been holding a campaign. We have been stirred by his preaching and inspired by his spirituality. If such an one indulge in a little foolishness, we should surely be disappointed, and he would fall in our estimation. Let us then remember that the world is watching us. They may be attracted to us by the purity of our lives, but their attraction might be turned into repulsion if they caught us indulging in silliness. "Dead flies cause the ointment of the apothecary to stink so doth a little folly in him that is in reputation for wisdom and honor" (Eccl. 10:1).

To be serious and sober does not mean to be gloomy and long-faced. There is an order of monks in Italy, the members of which when they meet each other, assume a very solemn visage and salute each other with the melancholy greeting, "Brother, we must die!" Of course this is not to serve as an example to us. Far from being gloomy, the Christian is a happy person. Joy is one of the fruits of the Spirit; and again and again the child of God is called upon to rejoice. It is possible for us as young people to go about with happy faces and joyous hearts, finding pleasure in one another's company, without having recourse to jesting and silliness.

We must guard ourselves against presumption. There are abundant promises that God will deliver us from evil, and help us to overcome temptation. But we must not deliberately place ourselves in the way of temptation and expect the Lord to deliver. When we were saved, the Lord put a clear line of demarcation between us and the world. The friends we knew in the world, we are to treat with all courtesy and kindness, but we are not to take part in their questionable amusements. But one may say, "I am strong enough to go to such-and-such a place

(Continued on Page Twelve)

OUR MISSIONS AND MISSIONARIES

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

IN THE LAND OF CHIEF DRISSI

Mr. Fred G. Leader writes from the Belgian Congo:

"Greetings to you in His Name. We are camped for the day at the above place and are very glad for the rest of HIS day in the midst of a people who last night heard the glorious Gospel for the first time. We are more or less of a mystery, and our purpose held in doubt for some time after we appear at the chief's place.

"Brother Walker and I are on a visitation trip among the chiefs, having on our hearts to visit some twelve in the course of the month's trip. As stated, we are a suspicious quantity as we are neither seeking the money of the people, wanting the people for work, nor are we government officials. Of course the chiefs wonder why we desire to travel simply to tell "Sambo na Nzambe" (News of God). After the first meeting and sundry explanations they are assured we are not seeking trouble and so are at least tolerated and in many instances made to feel quite at home. So far we have met with a signal success in our liberty to speak of the things of God by the friendly attitude of the chiefs and people. Coming as it is for the first time, the news of God is not understandable to them all and it is remarkable, or perhaps only natural, how they are willing to listen to a strange doctrine. After visiting with a chief for almost a day we asked him casually who in his opinion we were. He replied we must be people of God as we do not lie. When it is noted that the African in his heathen state does not "live by bread alone, but by every lie that can possibly proceed out of his mouth," the above noted fact is at least a tribute to his powers of observation, and a marked contrast to his people's tone of life.

Our hearts were especially pleased when after preaching by the evening campfire to quite a large crowd and after heart-to-heart talk with many explanations to the chief, he seemed quite eager for a knowledge of God. We asked, "What idea had you of God long ago?" His reply is significant in view of Rom. 1:20. "Have I not beheld the sun above, the earth beneath, the large mountains hereabout, the rivers and the life of the things we grow, and have I not said in my heart, Surely there is someone above whose strength is much stronger than us all? You say His name is God and you are His servants—truly you lie not." This chief's open, frank countenance, his keen desire to know of God but his confessed weakness to understand His wisdom was a refreshing to our hearts.

Believing, as we do, that God maps out our paths and does all He can to further His Word, we have not been surprised to find that at every chief visited so far we

have been in time to arrive when men were being called into the chief's place preparatory to being sent to the mines to work. This has afforded a touch with the people we would otherwise have missed. Had we been a day earlier or later this opportunity would have been missed. Surely, God knows His business.

Missionary work is no joke. The trails are long, the sun beats down unmercifully; it saps one's strength. Upon arrival at a chief's we must make ourselves pleasant. Our hunger and tiredness must be forgotten. Others can tell them to go away and leave them in peace, to stop their noise, but ours is the business of the King, and, as His ambassadors, conduct ourselves accordingly. We are sent to search out the hungry ones, to proclaim liberty to the captives, and the loosening of those who are bound.

Friendliness and a willingness to enter into the life of the native is the first requisite. We invite the chief to sit near us, to partake of a cup of tea wherein the tea is put to shame at the amount of sweetness round about it. The chief cares not for the tea, he tolerates that, but it is the number of lumps of sugar entering in which proves our friendship. We bring out the field-glasses and tell him to put them to his eyes and look toward his house or some of his people. He takes one look, lowers the glasses, claps a hand over his mouth and becomes excited. He has seen strange things. His house leaves its accustomed spot and tries to land on top of him. They happen to be a strong pair of eyes. He tries again. Some 30 feet from him is a headman of his. He takes a look at him and reaches out his hand to grab him. He whispers to him, the man takes no notice. The glasses are lowered and he is surprised to find his man is quite a distance away. He is told to reverse the glasses and take a look at his house again. Again a hand is clapped over his mouth, his house has run away. "O-o-o-o-o-o, Bandeko!" (O friends). He talks to the people. "Ah's" are many. What is this strange pair of eyes? The common herd are excited, hands are clapped over mouths, silence is the limit of understanding. We reach into a box, bring forth a rubber pig that squeaks. We ask the chief and his people what it is. Some say an elephant, others have different names. Finally we ask the chief to take it in his hand. Just as he tries to take it, we squeeze it and a big squeak is the result. The hand of the chief is quickly withdrawn with a surprised facial expression, dropping the pig to the ground. Suddenly a burst of laughter rings out. The people have "caught on"—the animal speaks. Then flows a stream of jabber.

We then come to more serious things. A picture is taken of the "Big man." He tries to put on a good face befitting his

dignity. After the hubbub dies down we talk of the things of God. The Gospel is given. We try different presentations, put it in different ways, until we are assured the chief understands in part what we are explaining. And so the Gospel is preached.

A big meeting at night, with hearty singing on the part of the few boys from our station. The chief is pleased with our strange music. The Gospel is given through one of our lads and we want to say that many white people have not the ability or the Spirit to express the meaning of God's plan for man as this chap of ours gives forth. He is one of the few who is blessed with a sincere life and understanding of the things of God. Again after the meeting we invite the chief to our stopping place and endeavor to explain again the grace and gospel of our Lord Jesus Christ.

We are not failing to record facts as to people, contour of country, etc., which we so much desire in the furtherance of the work here. **This is the first time a trip of this nature has been made in this district.**

BLESSING ON THE WORK

Miss Anna Ziese writes of the blessing of God upon the work in China in spite of the troublous political conditions.

"Our hearts have been greatly encouraged for we have seen our God manifest His mighty power. About two weeks ago ten precious souls took their stand for Jesus in water baptism and we are praying that they may also be filled with the Spirit unto the day of redemption which is drawing nigh. The Lord has also manifested His presence in healing power, for which we cannot help but give Him praise. We are asking Him to increase our faith so that He can do still greater things in our midst."

ARRIVED SAFELY IN SO. AFRICA

Miss Mabel H. Riggs writes under date of June 10 of her safe arrival in South Africa. She is at present located with Mrs. Anna Richards and her address is Box 7182, Johannesburg, Transvaal, South Africa.

Miss Riggs praises the Lord for the privilege of being in South Africa and says:

"On May 31st we opened our new native church at Robinson, where the presence of the Lord was manifested throughout the entire day. The church was well filled at all three services. In the evening two souls were reclaimed at the altar for Jesus and all present were much blessed. Praise the Name of the Lord! Please pray for us in South Africa."

THE PENTECOSTAL TESTIMONY

The "Pentecostal Testimony" has just been enlarged to a 16-page paper and is full of good spiritual food. Brother R. E. McAlister is editor. The price is only 75 cents per year. Send your subscription for this paper and keep in touch with our Canadian brethren. Address your subscription to R. E. McAlister, 740 Queens Ave., London, Ont., Can.

Send 25 cents for sample package tracts. The Gospel Publishing House, Springfield, Mo.

BLAKENEY FAMILY REACHES HOME

A letter from Brother Joseph K. Blake-ney states that after a long journey through the Congo he has reached home in safety. Friends can address him at his home at 15 Scott St., Kitchener, Ont., Canada.

PRAYER FOR HEALING

Brother Clarence T. Radley writes us from Porto Rico that his wife has been very poorly for the past few months and that she is suffering from stomach trouble. She was examined by a physician at the Presbyterian Hospital at San Juan and was pronounced to be in a very serious condition. She has been able to eat so little that she is very weak. God is able to undertake in her behalf and so we ask the prayers of all that she will be delivered and restored to full health for the work.

MAILING PACKAGES TO FOREIGN LANDS

All who are sending tracts, books and other printed matter to foreign lands should know that there is a special rate of 2 oz. for 1c on all such matter. Do not send book, tracts, Sunday-school pictures or other printed matter by parcel post. To do so will cause great trouble to the missionaries and they may have to pay duty. Send at the printed matter rate, marking your package PRINTED MATTER.

A NEW CHURCH

Brother George E. Blaisdell writes from Agua Prieta just across the border in Mexico from Arizona:

"All is well here and the Lord is on His throne. The work is progressing, not very rapidly, but all the same it is advancing. After three or four years we are able to terminate the temple in Agua Prieta. They are plastering the walls now. It has been nearly all done on home-grown nickels and dimes but it has been done, praise the Lord. Now that we shall have a larger place we are expecting a faster growth."

FURNISHING A ROOM AT THE C. B. I.

Some interest has been manifested by our Evangel family in widely separated parts of the world in the furnishing of the rooms at the Central Bible Institute. A number of the rooms have been furnished by assemblies and individuals in the United States. Our Mexican ministers then decided they wanted a part in the furnishing of the C. B. I., and so they decided to raise the necessary money for this purpose among themselves. The name of the "Latin-American Convention, Mexican Border" now appears on a neat name-plate which has been fastened to the door of one of the classrooms at the Central Bible Institute.

The saints in Alaska have decided that they want a part in this matter also, and so they are subscribing for the furnishing of a room on the installment plan. So far they have sent in one-third of the money necessary to pay for the furnishings of a student's room. By next year, D. V., students at the C. B. I. will find a name-plate bearing the name of the Assembly of God at Juneau, Alaska.

A rumor has reached us that the missionaries of the North India District Council have it in their hearts to furnish a room and thus be represented in the school perpetually until Jesus comes. The students who occupy these rooms will never be able to forget the persons who have made it possible for them to enjoy the privileges of school life and to become prepared for their lifework for God.

There are other rooms which have not been taken over by anyone. It only costs \$75.00 for the furnishing of a student's room, and you can have a room also unless you delay too long in making your reservation. Funds for this purpose can be sent direct to the Central Bible Institute or to the Gospel Publishing House, plainly marked for the purpose for which it is to be used.

COTTER, ARK.—Roy Canady reports 35 saved and reclaimed and 20 or more receiving the Baptism of the Holy Spirit. Brother Jones was with them for a time during the 4-week revival. The town was stirred as never before.

HOUSTON, ARK.—Pastor L. D. Parton reports a meeting, with Evangelist R. F. Ramsey. "The power of God is falling; 12 have been saved and I have received the Holy Spirit Baptism with speaking in tongues. They claim it to be the best start for a revival since the Holy Spirit first fell here."

FOREIGN MISSIONS CONTRIBUTIONS

July 1 to 9, Inclusive

This does not include offerings given for the expense of the Foreign Missions Department.

- \$.50: R L B Gastonia N C; .60 Prairie Bell S S Bokoshe Okla; .80 A H Squilax Canada
- 1.00: J D J Noma Fla; Mrs E L H Homer Nebr; W H Madison S Dak; M E W Brunswick Mo; Mrs A C Coffeyville Kans; M V T Gracemont Okla; S S Birthday offering Moreland Ark; Assembly Pilot Point Tex; H B F New Paltz N Y; J S R Thurston Neb; 1.15 Prayer Band Yellville Ark; 1.39 Willing Workers S S Class Redondo Beach Calif; 1.54 Assembly of God Gracemont Okla; 1.65 Mrs F L Evansville Ark; 1.70 Assembly Oswego Kans; 1.75 H G J Kulm N Dak; Mrs E V A Bloomington Ill; 1.83 Assembly of God Fredonia Kans
- 2.00: Pent'l Mission Humboldt Ia; S S Heavener Okla; H F & Wife Coffeyville Kans; Mrs J O H Garland Tex; J C H Canton Ohio; Full Gospel Mission Dutchtown N Y; C P Sidney Ia; D O Princeton Mo; C W L P Mt Hope W Va; Miss G K Pawnee Rock Kans; J D I West Toronto Canada; M B Reedley Calif; J B V Old Forge Pa; R H L Hernando Miss; 2.06 Assembly Homer Nebr; 2.10 Assembly of God McCoy Tex; 2.25 Assembly of God Camden Ill; 2.55 B H A Oswego Kans; S S Wyandotte Okla; 2.60 S S Towner Colo; 2.75 Berea Mission League Sumrall Miss; 2.85 Assembly S S Paris Ill
- 3.00: Evang M E E McCormick Wash; Mrs W L D Morris Okla; J B S Los Angeles Calif; Four Square Gospel S S Strum N Dak; C F G Sedan N Mex; Young People's Class Russellville Ark; L H Marthasville Mo; Mitchell S S Melbourne Mo; "In His Name" Manitou Colo; M F Southampton Canada; 3.07 Pent'l S S Siloam Springs Ark; 3.17 North Side Mission S S Tulsa Okla; 3.25 Union S S Deer Ridge Mo; 3.39 S S El Dorado Ark; 3.50 A B Ft Smith Ark; 3.60 Mr & Mrs E C Heber Springs Ark
- 4.00: Mrs C C McM Couch Mo; Mrs J H Lethbridge Canada; Berean Class Ewing Mo; Miss P N Cedar Bluff Va; J D Z Kansas City Mo; Mrs E E Y Minter Ala; Mr & Mrs E A K Cincinnati Ohio; 4.39 Assembly of God S S Chester Ill; 4.75 Calvary Mission Los Angeles Calif; 4.80 Flat Wood S S Edom Texas
- 5.00: Mrs "M" Tulsa Okla; R C O Oakland Calif; F O B Johnson City Tex; Mrs J A F San Leandro Calif; G B Oroville Calif; M I Esparto Calif; Mrs J L H Hicksbaugh Tex; Mrs J M B Truman Ark; Mrs W D Noxen Pa; Pastor G M Nipnekah Okla; J W B Graceville Fla; E C Chicago Ill; W E T Savannah Ga; Assembly of God S S Pittsburg Kans; Mrs C H B Dripping Springs Tex; R E I Washington D C; Mr & Mrs W A T Mead Colo; C E J Caruthersville Mo; Mrs C E M E St Louis Ill; N J H Welch Okla; D G M Warren Ill; Assembly of God S S Oswego Kans; 5.05 Assembly Holt

- Fla; 5.11 Assembly & S S Hill City Kans; 5.20 Miss M Y Palco Kans; 5.25 Beverley Pent'l Church Dallas Tex; 5.50 Assembly Creal Springs Ill; 5.76 Assembly of God S S Wesson Ark
- 6.00: G M R Kansas City Kans; Misses M H & M U San Francisco Calif; Highway Pent'l Assembly Sunnyvale Calif; Full Gospel Assembly S S Monrovia Calif; F B Zion Ill; 6.01 Young People's Meeting Oswego Kans; 6.20 Assembly of God Fifth & Broad S S Wichita Falls Tex; Int & Primary Classes Grace Chapel W Canaan N H; 6.50 G H M Wellston Okla; 6.63 Assembly Earle Ark; 6.83 Assembly of God S S West Monroe La; 6.87 Assembly Yakima Wash
- 7.00: Miss C L Santa Cruz Calif; Missionary Prayer Band Springfield Mo; 7.12 Christian Assembly Sioux City Ia; 7.32 Assembly of God S S Holly Colo; 7.33 S S Florala Ala; 7.45 Assembly Thayer Mo; 7.52 Full Gospel Mission South Sioux City Nebr; 7.65 Full Gospel Tab McCook Nebr
- 8.00: J S Granite Ill; Young People's Class Hammond Ind; 1st Pent'l S S Corry Pa; Full Gospel Mission Michigan City Ind; C B Oswego Ill; W T L Seattle Wash; S & C H Angleton Tex; W S Y Minden Nev; 8.20 Assembly of God Tab Coffeyville Kans; 8.60 J P Hornbeck La
- 9.00: F & A N Hamden Conn; Pent'l Church of Christ St Louis Mo; 9.75 Assembly Enterprise Ala
- 10.00: Mrs L S Goliad Tex; L G Halena Ohio; S S Orlando Fla; Assembly Miami Okla; Mr & Mrs T I J Clear Lake Wis; S S Broken Arrow Okla; B B B Orange N J; Galesburg Tab Assembly S S Galesburg Ill; Mrs R O C Troy Ohio; Pent'l Young People's Band Wesson Ark; Mr & Mrs W O F Butler Pa; R R H DePue Ill; H B S Osceola Pa; C H & C W S Houston Heights Tex; Mrs J H S Eldorado Springs Mo; Mr & Mrs E H W B Decatur Ill; K W G Union Church Miss; Pent'l Young People Joplin Mo; A Friend in Ga; Mrs H M J Holdrege Nebr; Mrs R T Huntington Beach Calif; 10.50 Assembly of God Church Laurel Miss; 10.56 Assembly Buffalo Okla; 10.71 Cyril Okla
- 11.00: P W Cleveland Ohio; 11.50 Assemblies of God Cestos Okla; 12.00 H B F New Paltz N Y; 12.50 The Berean S S Kansas City Mo; 14.00 North Side Assembly of God Wichita Falls Tex; Mrs A E S Inglewood Calif; 14.41 S S Gary Ind
- 15.00: E T A Hiltz Calif; Pent'l Young People's Soc Lancaster Pa; Assembly of God S S Lamesa Tex; R C G Clarissa Minn; 16.00 Pent'l S S Woodston Kans
- 18.00: S S Pawhuska Okla; Italian Christian Church S S Jersey City N J; 18.27 S S Yakima Wash; 19.86 Assembly & S S Eureka Springs Ark
- 20.00: H L B Smithville Tex; Assembly of God Church Westwego La; Smith Evangelists Reedley Calif; H H C Oswego Kans; Bethel Church Y P Glendale Calif; I W Groton N Y; Mrs J P Arlington S Dak; Mission Tab S S Kulm N Dak; Mr & Mrs L A D El Dodaro Kans; Pent'l Assembly Union City Ind; Pent'l Church Oxford Pa; Miss N C M Little Rock Ark; 20.16 Assembly of God S S Paris Ark; 20.35 A A Detroit Harbor Wis; 20.44 Assembly of God S S Goose Creek Tex; 23.00 W R M South Fork Pa; 22.50 F S Coalhurst Canada
- 25.00: H P E Richmond Va; O I H Bassett Nebr; H A Pasadena Calif; Mrs G A M Vine-land N J; Pent'l Assembly of God Jamestown N Y; Mrs M H Avalon Calif; 26.00 Assembly of God Terre Haute Ind
- 30.00: H K Los Angeles Calif; Assembly of God S S Minneapolis Minn; C F C & J E C Greenville Tex; 33.50 Pleasant Hill Assembly Mt Ayr Ia; 33.10 Assembly of God Ft Morgan Colo; 34.50 Bethel Tab Assembly of God Canton Ohio; 35.00 First Pent'l Church Chelsea Mass; J R Akron Ohio; L M C Hoy La; 37.50 Assembly of God Miami Fla; Fourfold Gospel S S Tait Calif; 37.85 Mrs L W B Hiawatha Nebr; 39.19 Gospel Lighthouse Tab Asbury Park N J
- 40.00: Oak Park Holiness S S Tampa Fla; Y P of Full Gospel Tab Granite Ill; Prayer Band Cincinnati Ohio; S S Springfield Mo; C H L Miami Fla; 45.00 F M Los Angeles Calif; 45.54 First Pent'l Church Pittsburgh Pa; 48.00 Mr & Mrs H L Brooklyna N Y; 48.20 Full Gospel Church & S S Asbury Park N J
- 52.00: Pent'l S S Russellville Ark; 52.75 Strain Assembly Elmont Mo; 60.00 Md & W Va District; Mrs W W Watford Canada; 72.43 Full Gospel Church Baltimore Md
- 100.00: H S Battle Ground Wash; A C Akron Ohio; 125.00 Lighthouse Assembly Glen Cove N Y; 127.80 Assembly Springfield Mo; 150.15 Md & W Va District; 180.00 A J H Kennesburg Colo; 600.00 Pent'l Church Akron Ohio; 1246.00 The Pentecostal Church Cleveland Ohio

Total amount minus \$40.00 amount given direct\$5273.11

HOME MISSIONS CONTRIBUTIONS

July 1 to 9, Inclusive

- \$.57 Assembly Oswego Kans; 1.00 Italian Christian Church S S Jersey City N J; 2.68 S S Toledo Ill
- Total amount\$4.25

THE WORK AND WORKERS

RUTLEDGE, ALA.—Pastor M. C. Whitaker writes: "Our revival is now on. God is stirring the hearts of these people here. The power of God began to fall in prayer meeting a few nights ago, and we are still continuing it on. Some 20 have been saved, several receiving the Baptism. We are expecting Brother D. J. Dubose shortly to help out in revival.

ARCADIA, KANS.—Sister Beulah Smith reports that Evangelist L. A. Sappington and wife, of Louisville, Ky., have just closed a four-week evangelistic campaign here. There were 31 souls saved and reclaimed, 19 received the Baptism in the Spirit, and 36 were baptized in water. The revival has been a wonderful blessing to all the saints.

BURNHAM, MO.—Evangelist H. T. Cowens began a revival meeting here June 14. The church being too small for the large crowd a platform and seats were arranged in the open. On the 21st Sunday school and church were held at Spring Creek followed by a basket luncheon and baptizing. Three of the nine baptized had received the Baptism of the Holy Ghost. During the following week other souls were saved and baptized.

BRIDGEPORT, TEXAS.—Pastor J. Frank House sends a newspaper report from Bridgeport Index of meeting conducted by Evangelist S. Guy Shields. Some 50 people have been saved, 35 having received the Baptism of the Holy Spirit, and 20 baptized in water. Crowds estimated from 1500 to 2500 in attendance. In a further report Brother House states that a further 16 have been saved and 15 received the Baptism of the Holy Spirit. Altar full of seeking souls at every service.

DANVILLE, ARK.—Mrs. B. H. France writes: "I want to praise the dear Lord for His blessings on the town of Ola, Ark. Just closed a 2-week meeting with 13 souls saved and 3 received the Baptism in the Spirit as in Acts 2:4. Brother Miller and Sister Jones, of Tulsa, Okla., gave out the message. Large crowds attended the street meetings held 4 nights. The Christian Tabernacle was open to them. That is a new field and needy. Pray for that place.

AUBURNDALE, FLA.—Pastor L. S. Miller and wife write: "We have just closed a revival here in which 18 confessed the Lord Jesus, 9 received the Baptism, 19 were baptized in water, and 22 names were added to the church record. Several cases of healing took place, one of a woman who had lumbago. When she came to the church she had to be carried in on a chair, but the Lord healed her and she went out without any assistance at all. Brother J. L. Webb, of Tampa, Fla., did the preaching."

WINNIPEG, MAN.—Brother E. F. Muir reports a time of blessing and refreshing during his stay in the meeting in Wesley Church, Winnipeg, Canada. He states that the Lord was present in a mighty way in each of the services, and many received healing, both for soul and body. He also announces that he is open for evangelistic calls in the month of August. He can be addressed: Evangelist Elmer F. Muir, 414 S. Peoria St., Tulsa, Okla.

HEAVENER, OKLA.—Pastor Thomas Grey writes: "We want to praise the Lord for the wonderful revival which He gave us under the ministry of Evangelist H. B. Laws, of Malvern, Ark. From the first service, God's presence and power was manifested. The meeting was well attended, it being estimated that 1,000 people were in attendance several times during the revival. The Lord blessedly anointed Brother Laws, who gave forth the old Pentecostal message without fear or compromise. Twelve were reclaimed, 13 saved, and 11 baptized with the Holy Ghost. Twelve were buried with the Lord in baptism. Elder C. E. Robinson, of Hartford, Ark., brought the message at the water's edge."

GREENWOOD, ARK.—Pastor H. H. Trusty writes: Brother and Sister Lancaster, of Fairview, Ky., are with us. Sister Lancaster is doing the preaching. The Lord is blessing her in giving out the Word. The whole town is stirred, larger crowds every night. We can seat only about half of the people attending. Yesterday was a wonderful day with us. As we met in a cottage home for nine o'clock prayer, the power of God was wonderfully manifested, 7 were wonderfully saved and the same number received the Baptism according to the pattern. There have been 12 saved and 11 have received the Baptism up to the present; 8 followed our Jesus in water baptism according to Matt. 28:19."

GRAND RAPIDS, MICH.—Pastor Thos. W. Wellard writes: "I want to sound a note of praise to our Lord for His goodness to us during our convention. Much blessing was felt as the various pastors and evangelists delivered the messages under the power and demonstration of the Holy Ghost. Sick bodies were touched and healed; others were encouraged. We have detained Evangelist Alexander Benjamin with us for one week's special meetings, and we are praying that the Lord will send us another good man full of the Holy Spirit to minister to us. All evangelists and ministers who would like to be with us in our Fall Convention are requested to get in touch with us at once. Address 38 Grove St., Grand Rapids, Mich.

OAKLAND, CALIF.—Evangelist R. C. Opie writes: "Myself, my youngest son E. H. Opie and wife have been holding meetings for the past two weeks in the Oakland Temple Church. We have had a blessed time with the Lord. Quite a number have been saved and healed, and many have gone deeper with Jesus. We are expecting still greater results. Anyone wishing to write me can address me at 839 13th St., Oakland, Calif.

TAMPA, FLA.—Pastor J. J. Bolton writes: "We can truly report victory at Oak Park Holiness Church. The fire burns here all the time and souls are saved and filled almost every meeting. We have a faithful band of workers who know how to pray and get things through to God. The church cannot accommodate the crowds, so we are praying for more room. We would heartily welcome anyone coming this way. This is our record of meetings since the first of the year; 75 have taken Jesus as their Saviour, 27 baptized in water, 40 baptized in the Holy Spirit, and 50 united with the church. This has just been our regular services. Glory to God for His wonderful works!"

MUSKEGON, MICH.—Marcus Horness reports the closing of a six-week revival meeting there at the Gospel Tabernacle, conducted by Evangelist J. H. Runcie, of Cleveland, Ohio. Twelve souls were saved, 2 receiving the Baptism of the Holy Ghost, and quite a number of healings were witnessed. At a blessed baptismal service 17 dear souls were buried with Christ. At times, as the power fell, and was noised abroad, the people would gather on the outside in great numbers, some with bitterness and threatenings in their heart. This is a new work here, and in May we were given the privilege of holding a cottage meeting (the first of its kind in Jackson Park, a suburb of Muskegon), but the cottage being too small we decided to build a house of worship. Our first convert donated the site to build upon, where we have erected a frame building seating 300, dedicated unto the Lord Nov. 30, 1924. The greater part of the labor was gratis, "for the people had a mind to work." We are now affiliated with the General Council.

YOUNG PEOPLE'S MEETING

(Continued from Page Nine)

without being influenced." If there is any question in our minds as to the propriety of frequenting a certain place or certain company, we may be sure that if we go where God does not want us to go, our strength will depart, and we may become a prey to the enemy. A story is told of a young Western farmer who used very often to visit the barroom near him. After he was converted, and had signed a temperance pledge, he continued to tie his horse to the hotel man's hitching-post. A good old deacon noticed this and said, "George, I am much older than you, and I will be pardoned, I know, if I make a suggestion out of my Christian experience. No matter how strong you think you are, take my advice, and at once change your hitching-post."—Myer Pearlman.

ANDREW MURRAY'S COUNSEL

I have recently read with great interest and spiritual profit the life of the famous Andrew Murray, of South Africa, and I find that when during a visit to England he was suffering from ill health his landlady told him of a lady who had called in sore trouble, and who needed a word of advice. "Well, just give her this, that I have been writing down for myself," said Mr. Murray. "It may be that she will find it helpful." And he handed Mrs. Head a sheet containing these lines:

In Times of Trouble Say:

First: He brought me here; it is by His will I am in this strait place: In that I will rest.

Next: He will keep me here in His love, and give me grace in this trial to behave as His child.

Then: He will make the trial a blessing, teaching me the lessons He intends me to learn, and working in me the grace He means to bestow.

Last: In His good time He can bring me out again—how and when He knows.

Say: I am here—

- (1) By God's appointment.
- (2) In His keeping.
- (3) Under His training.
- (4) For His time.

This message for the day of adversity seemed to be so timely, that interested friends had it printed on a colored card, and distributed in large numbers. They had the satisfaction of knowing it carried a rich blessing to many hearts and homes.

READING GOD'S WORD

You have doubtless read of the continuous service recently held at Yucaipa near Redlands, Calif., at which the whole Bible from Genesis to Revelation was read out loud. The reading of the Bible was finished in 69¼ hours.

Believing the reading of the Word to be the foundation for world-wide revival, as well as the sanctifying of the believers, we have constantly urged the continuous reading of the Bible. Three high-school girls read theirs in 29, 31, and 32 days each. One girl of 15 sent her testimony to your children's paper who read the Bible five times the first two years she was saved. Two, about 16 and 17, read the whole Bible three times the first year and four times the second year they were saved, and their New Testament 8 or 9 times besides. Another girl, about 16, read her Bible almost the fifth time in one year, the same one who read it in 29 days.

George Mueller read his Bible four times each year for many years, and Catherine Booth read hers 8 times before she was 12 years old. She was the mother of the Salvation Army.

One day we read Jeremiah aloud, probably 12 of us in an all-day meeting, and as we finished a girl of 15 received her Baptism, speaking in tongues 4 hours, and a second was baptized. Brother Kennedy of China later visited us and was loth to believe our report of this continuous reading. Our girls often read away into the night saying they did not know people could be so interested in the Bible, for they had read novels in like fashion into the night. Needless to say we had no foolishness, worldliness, etc., among our young people.

Many discouraged such reading but we continued, knowing God's Word was power. Others read much besides these named.

For over a year we spent from 12 till 2:00 on Sunday searching the Word rather than eating dinner. Meeting on Sunday often continued from 10 a. m. to 10 p. m. with time for lunch about 4:30 p. m.

The revival in Rio. Wis., resulted in the Baptism of twelve, eight in one family, the other two are seeking. I will return there as soon as they pray through for more revival and have accomplished the seed-sowing they are doing at present. I am in touch with them by letter and they are doing well. This revival in one home is the direct result of reading the Evangel for years, by the father. He and the little son are still earnestly seeking. God is making the family witness to Pentecost in the Free M. E. Church very wonderfully.—Mrs. R. E. Hill, Detroit, Mich.

WITH CHRIST

Brother John D. Caldwell began an arbor meeting Saturday night, July 4, 14 miles from Biloxi and preached his last sermon on Sunday night when 4 souls came to the altar. He came home after service and was taken sick and suffered awful pain in his heart until Wednesday morning, when God said it was enough and called him home to be with Jesus. The funeral took place Thursday afternoon at the mission which was crowded to its fullest extent.

Brother J. O. Savell, District Presbyter, conducted the funeral services and delivered a most comforting message. Brother Savell said that United States has lost one of its best men and so it has. Many a time when our dear brother would return from the field and would be with us a few nights in services, he would give us such good advice and help us move up the road for Jesus. There was a funeral procession of 28 cars; and the grave was covered solid with floral offerings.

Rest, beloved one, rest;
Thine is eternal rest secure
In peace with God for evermore.

The Brethren at Biloxi, Miss.

WORT UND ZEUGNIS

Wort und Zeugnis is a tree paper supported by freewill offerings, and published in the German language by the German branch of the Assemblies of God, as regularly as possible and as means permit, in the interest of the Full Gospel. It contains nothing but teachings and testimonies concerning Pentecostal truths and the preparation for the glorious coming of our Lord Jesus Christ. It also intends to arouse a missionary spirit among God's children to send forth laborers into His vineyard.

Any assembly having German speaking people or working in a German speaking community is invited to order papers from THE WORD AND WITNESS PUBLISHING HOUSE, 875 28th St., Milwaukee, Wis.

It costs the German brethren \$1.50 a year to fill each subscription.

"What a blessing it is that Christ does not say, 'Abide at a camp meeting,' but 'Abide in Me.'"

FAY, OKLA.—Evangelist A. L. Stanley writes: "I held a short meeting at Fay, Okla., where 2 were saved and 4 baptized with the Spirit. I also conducted a service at a schoolhouse about 10 miles from Fay, where 14 have already come into the light of Pentecost, and are waiting on the Lord for the Baptism of the Holy Spirit. If they receive the blessing I believe we will have a real good meeting. Pray for us."

GRAVITY, PA.—Pastor Thomas Twiss writes: "We have just closed a most successful series of evangelistic tent meetings. About 25 souls came to the altar for salvation, and there was deep conviction upon the people. The saints received a real spiritual uplift, and many were at the altar seeking the Baptism of the Holy Spirit. Hundreds of people came from all around the country to hear the preaching of the old-fashioned gospel. Pastor Harold H. Moss, of North Bergen, N. J., evangelist and Bible teacher was the speaker at every service."

ASBURY PARK, N. J.—Pastor S. R. Waldron writes: "After several years of continuous work both as Pastor and Evangelist I suffered a nervous breakdown, and felt it the wisest and best thing to tender my resignation as pastor of the Gospel Lighthouse Tabernacle, Asbury Park, N. J., to take effect April 1st. I accordingly left Asbury Park last April for our home among the hills of Vestal, N. Y. The man whom God sent as my successor, and who is now the present pastor is Brother Morse Markley, former pastor of the Scruggs Memorial M. E. Church at St. Louis, Mo. He is a true man of God who will lead his people on, up, and out into a larger and richer field of usefulness. The work is going on and God is surely in their midst. All those who desire to communicate with me or my wife may do so at our summer address, Vestal, N. Y."

"If the Victorious Life is to be maintained it must be a Fed life (fed on God's Word); a Faith life; a Prayer life; and a Shared life."

"God's grace is not limited by our consciousness of His grace."

OPEN FOR CALLS.—Either pastoral or evangelistic. Am in full fellowship with the General Council. Can give reference as to experience and standing.—James Medley, Wills Point, Texas, R. 2.

NOTICE.—We are planning, D. V., on holding Gospel Tent Meetings in Florida this winter, and those assemblies of Florida and those between here (Illinois) and Florida wishing tent meetings should write us at once. We are charter members and in full fellowship with the General Council.—W. F. Lankston and wife, evangelists, Perks, Ill.

NOTICE.—If mail addressed to Evangelist Joseph S. Hydanus, 2424 Eastwood Ave., Chicago, Ill., has been returned to you kindly mail it to the same address again, as it will be properly forwarded this time. The General Post Office has been notified. The mistake was due to unavoidable error.—Joseph S. Hydanus.

NOTICE.—The Edmonds Normal School of Vocal Music will be held at Wellston, Okla., beginning July 13, 1925, and closing August 1, 1925. An 18-day session. Tuition and board very reasonable. Wellston is located on the Frisco and Fort Smith and Western Railways, 40 miles east of Oklahoma City. May also be reached by private conveyance over the Ozark Trail. Come and you will not regret it. For further information address G. H. Millard, Sec., Wellston, Okla., or L. E. Edmonds, care Edmonds Song Book Co., Dallas, Texas.—Andrew Wildman, chairman committee, Wellston, Okla.

Forthcoming Meetings

All notices of meetings should reach the Gospel Publishing House three full weeks before the meetings start.

Those attending camp-meetings should write ahead to those in charge concerning tent accommodations. They should take with them all toilet requisites, and also be prepared to meet their own expenses.

The readers of the Evangel are asked to pray for God's richest blessing on all these forthcoming meetings.

KENEDY, TEX.—Old-time gospel revival, July 12 to August 2 at the Assembly of God Church. Neighboring assemblies are invited to attend.—A. F. Gardiner and wife, pastors.

STORM LAKE, IOWA.—The fifth camp meeting will be held Aug. 27 to Sept. 7 in a beautiful park in the shore of the big lake. Come and spend your vacation with us. For information write J. Chris. Jensen, Route 2, Box 71, Alta, Iowa.

PORTALES, N. MEX.—New Mexico State Camp Meeting, August 26 to September 7. Come and camp with us and help fight the battle. For further information write L. A. Little, church sec'y, or A. C. Bates, pastor, both of Portales, Box 387.

SEYMOUR, TEXAS.—Brother F. E. Conrad announces that a revival will be held at the Assembly of God church or nearby there beginning July 26. Evangelist James Hutsell and wife will be in charge.

QUINCY, ILL.—The Carmichael Evangelistic Party will conduct a revival campaign here, July 9, to continue a month or longer. Tent located two blocks south of square. For further particulars write F. E. King, 217 Cherry St., Quincy, Ill.

PILOT POINT, TEXAS, CAMPMEETING to convene Aug. 8 to 18 or longer. Bible lessons every morning; evangelistic meeting every night. Please notice change of date for this meeting. For further particulars write L. A. Tollar.

ASBURY PARK, N. J.—Tentmeeting in the Gospel Lighthouse Tabernacle, 905 Sewall Ave., July 12 to Sept. 14. Brother Harry Stiel, of Ossining, N. Y., will be with us in July.—Morse H. Markley.

SAN ANGELO, TEXAS.—Brethren N. C. Whitlock and O'Dell, of Big Springs, Texas, will start a revival here June 25, which will last as long as the Lord leads. Anyone in fellowship with the General Council is welcome.—N. E. Ball, San Angelo, Texas.

SANTA CRUZ, CALIF.—Sister Olive E. Humphreys and party will conduct special tentmeetings here beginning July 23, D. V., which will continue, D. V., throughout the month of August. Tent on Lincoln St. near Pacific Ave.—Pastor Martin R. Brunswick, 23 Lincoln St., Santa Cruz, Calif.

BIGFLAT, ARK.—Old-time campmeeting, beginning Aug. 1 and continuing as the Lord leads. Bring your camping outfit. Preachers and workers will be cared for. Bible lessons each day, evangelistic services each night by Sister Simms.—Pastor Roy Canady.

MUSKEGON, MICH.—A tent campaign will be held in Muskegon the last two weeks of July and first two weeks of August with Evangelist John J. Ashcroft and wife, of Merchantville, N. J., assisted by other workers. For further information write to Brother Bergstrom, 282 West West-ern Ave., Muskegon, Mich.

WESTERN NEW YORK AND NORTHERN PENNSYLVANIA CAMP-MEETING. at Endwell, N. Y. (near Binghamton), July 10 to August 2 inclusive. Brother Thos. B. Harden will be present from July 10 to 26. Other home missionaries and speakers expected. Tents, sleeping rooms and meals at reasonable rates. For further information write Pastor Ivan Spencer, Box 123, Endwell, N. Y.

McCOOK, NEBR.—Nebraska District Camp Meeting to be held at the Old City Park, beginning Aug. 7-16 with Elder T. K. Leonard, of Findlay, Ohio, as evangelist, who is an excellent Bible teacher. Tents and cots will be furnished at cost. Meals on freewill-offering plan. Bring your bedding. Business session will be held Aug. 13, 14, 15. Write Brother G. W. Clopine, chairman, for further information, or Pastor Charles Harris, Box 561, McCook, Nebr.

PUEBLO, COLO.—City-wide evangelistic campaign, Aug. 2 to 30 inc. The services will have the complexion of campmeeting, being conducted on the fairgrounds, an ideal place to camp-and-meet. All those who have camping equipment will kindly bring them. For further particulars address 719 W. 11th St.—J. J. Werda, pastor.

TACOMA, WASH.—Gospel tentmeeting under the auspices of American and Scandinavian Pentecostal Assemblies, South 12th and M Sts., June 16 to August 16. Every night except Monday at 8 p. m.; Sundays at 11 a. m. and 8 p. m. Sunday afternoon meetings in the Scandinavian language.—Pastors Frank Gray and K. G. Stolten.

IOWA AND NO. MISSOURI ANNUAL DISTRICT CAMP in the Good Park, Des Moines, Iowa, Aug 13 to 23. Brother W. T. Gaston, superintendent of the Berean Bible Institute, will be in charge. Meals on the freewill-offering plan; tents and cots at cost. Business meeting and election of officers Aug. 20, 21, and 22. Everybody invited. Further information from Chas. E. Long, Sec'y, 706 N. Cherry St., Creston, Iowa, or Roy E. Scott, Mercer, Mo.

GRAND PASS, MO.—Evangelist W. H. Lutgen and wife and Evangelist A. L. Thornberry are holding a meeting at the Christian Church. The meeting will run as long as the Lord leads. Pray that the power of God might fall and that souls might be saved there. This party is open for calls anywhere the Lord leads, and will be known as the W. H. Lutgen and Thornberry Evangelistic Party. Address all mail to W. H. Lutgen, 1118 East 3d St., Sedalia, Mo.

TENT SERVICES, between New Philadelphia and Dover, Ohio, just beyond Dover Hospital from Dover, on the new car line, beginning June 24, at 7:30 p. m. and continuing for at least 3 months. We have two tarrying tents. Our big tent will seat 800. Bring your tents and summer with us. Plenty of parking room. Evangelists David D. Lewis and wife in charge. For further information write Elder David D. Lewis, 628 S. Lincoln Ave., Massillon, Ohio.

FORT WORTH, TEXAS.—The District Council of Texas and New Mexico will convene Aug. 4-7 inc. in the Missouri Avenue Methodist Church, corner of Missouri and Annie. Brother J. W. Welch will give Bible teaching. Brother George Kelley from China will give missionary messages. Entertainment provided for ministers and workers. All laymen are invited. For further information write Hugh M. Cadwalder, Gen. Del., Fort Worth, Texas.

EASTERN DISTRICT CAMP-MEETING.—The Sixth Annual District Camp-meeting for the Eastern end of the district from August 7 to 30, near the beautiful "Pompton Lakes," Pompton, N. J., on the River Dale road. Bus line from Newark to Butler, N. J., will connect direct to the campground. Also bus from Paterson to Butler and Greenwood Lakes. Evangelist M. R. Tatman, of Berkeley, Calif., will be the principal speaker, supported by a good corps of ministers and missionaries. For further information write Edwin C. Sikes, Sec'y, 30 First St., Fairlawn, N. J.

OKLAHOMA DISTRICT CAMPMEETING at Guthrie, in Highland Park in the northeast part of town, August 1 to 10 (not 1 to 20 as previously reported). Brother Morris Kullman, Tulsa, Okla., for Bible teacher, and Brother W. T. Gaston, of San Diego, Calif., for evangelist. Brother Gaston will also do some Bible teaching. Meals on the freewill-offering plan. Those wanting tents and cots should notify the secretary at least ten days before the camp. Each assembly in the district should take an offering for the campmeeting, and send it to the secretary-treasurer. Make offerings as large as possible and send as soon as convenient. It is the duty of all the ministers of the district to attend the camp and to encourage as many as you can to attend.—Oscar Jones, chairman, Box 561, Chickasha, Okla.; Glenn Millard, Sec'y-Treas., Ninnekah, Okla.

HAGERSTOWN, MD.—The Maryland and West Virginia District Council will conduct their first annual camp-meeting here from Aug. 2nd to 23rd inc. A beautiful shady grove has been secured on the outskirts of this city. The grove is located on the Antietam Pike, a tributary of the Lincoln Highway, which leads into Hagerstown from all points, assuring those coming by automobile the very best of motoring. The dining-tent will be conducted on the cafeteria style. Rev. Chas. A. Shreve, evangelist; Benjamin A. Bauer, pianist; and Joe Elliot, the Filipino song leader, are engaged for the camp. Quite a large group of pastors, missionaries, and Christian workers will be present. Soloists, and musicians from various assemblies are coming. For full information write Pastor Peter C. Duborg, Chairman Camp-meeting Committee, Alexandria, Va., or Pastor H. W. Kline, District Chairman, 509 Third St., N. W., Washington, D. C.

KANSAS DISTRICT CAMPMEETINGS—OTTAWA, July 23 to Aug. 3, annual camp for eastern Kansas, at Fairgrounds, one block west of Santa Fe station. Tents at reasonable rates (bring bedding). Furnished rooms can be rented close to camp. Meals served at cost. Speakers as follows: Pastor Chas. Sheall, Topeka; Pastor Henry Hoar, Kansas City; Dist. Chairman Fred Vogler; other preachers also will be present. Those desiring license or ordination come to the district camps. For further information write Henry Hoar, 258 N. Early St., Kansas City, Kans.

WOODSTON, KANS.—West Central camp, Aug. 6 to 16. David H. McDowell will be the main speaker, assisted by other ministers. Tents for rent on the ground (bring bedding). Meals at cost. For further information write Pastor Edgar White, Woodston, Kans.

SOUTHWEST VIRGINIA CAMP MEETING at the Fair Ground, Tazewell, Va., Aug. 1 to 10, D. V. Preachers and workers engaged are, Brother D. W. Kerr, Bible teacher; Sister Mae E. Frey, evangelist; Brother and Sister Geo. M. Kelley, missionaries; and Brother Otto Lunsford, pianist. Tents, 10x12, will rent at \$5.50, cots at \$1.25, and orders for tents and cots must be received not later than July 10. Meals on the freewill-offering plan to campers. For further information write H. H. Peck, Secretary, North Tazewell, Va.

HOXIE, ARK.—Pastor J. G. Neal announces that an old-fashioned campmeeting for the northern part of Arkansas and Southern Missouri, will be held at Hoxie, Ark., from Aug. 20 to 31 under the large shed tabernacle. The chairman of the Arkansas State Council will give Bible teaching during the day. Evangelist A. A. Wilson and other ministers are expected to be present. Those contemplating attendance are requested to bring camping outfit; but for those not possessing same, rooms will be provided. Meals on the freewill-offering plan.

ARDEN, ARK.—Pentecost preached in all its fullness, beginning August 2 to 15 or longer if the Lord leads. Good pastures furnished for those coming in wagons, plenty of good water, good camping grounds almost in sight of the depot. Evangelist W. W. Childers and wife will have charge of evangelistic services. Other able speakers expected. All ministers in fellowship with the Council will receive a hearty welcome. All coming on trains come to Ashdown, change on the Frisco R. R. coming through Arden, two trains each way daily. Those coming in cars take highway leading out from Ashdown or Fareman, same highway all way to Arden. For information write Pastor C. L. Windsor, Arden, Ark.

BYESVILLE, OHIO, Fifth Annual Campmeeting, August 1 to 16 inc. Pastor Geo. E. Smith, of Youngstown, Ohio, will be in charge of evangelistic services. Weldon Smith, of Norfolk, Va., in China for 14 years, will give missionary addresses. Other ministers and missionaries will assist. Three services daily. Good meals, good accommodations, good water and shade. For information concerning these write J. Clark Soules, 101 S. 7th St. Byesville is located on the Cleveland & Marietta Division of Pennsylvania R. R. and on the Cleveland-Marietta Motor Route 8, five miles south of Cambridge, Ohio. The B. & O. and National Highway goes through Cambridge. Motor bus direct to camp ground.

NEW ENGLAND DISTRICT CAMPMEETING.—July 18 to Aug. 30 inc. Wellesley Park Camp Ground, Oak St., Natick, Mass. Speakers as follows: Rev. D. W. Kerr, Springfield, Mo.; July 18 to 29; Rev. Harry Long, Rochester, N. Y., Aug. 1 to 15; Evangelist Mae E. Frey, Patterson, N. J., Aug. 15 to 30. Opening service July 18 at 2:30 p. m. and daily thereafter at 2:30 and 7:45 p. m. Sunday three services. Oak Street is on the main line of the Boston & Worcester Electric Road. Dormitories for those desiring to lodge on the grounds. Bring sheets, pillow-slips and towels. Meals served on the cafeteria plan. Further information through H. S. Randall, 7 Anburn St., Framingham Centre, Mass.—Chairman T. Arthur Lewis.

OPEN FOR CALLS—In either Wyoming or Colorado, pastoral or evangelistic. Are in full fellowship with the General Council and can furnish best of references as to our work. Anyone needing us can reach us at Cheyenne, Wyo., Gen. Del.—Louis Rittenburg and wife.

OPEN FOR CALLS.—Am in full fellowship with the Illinois State Council of the Assemblies of God. If reference is desired write Pastor A. W. Kortkamp, 2726 Hillcrest Ave., Alton, Ill.—Louis Draper, 551 E. Third St., Alton, Ill.

OPEN FOR CALLS.—Brother John B. Jacobs, former pastor of the Pentecostal Tabernacle, Denver, Colo., and secretary of his District Council, is now open for pastoral calls. He will go where the Lord may lead. Those desiring his services may write to him at 256 Pearl St., Denver, Colo.

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STUDY BIBLE MAPS



International Sunday School Map A Pauls Travels

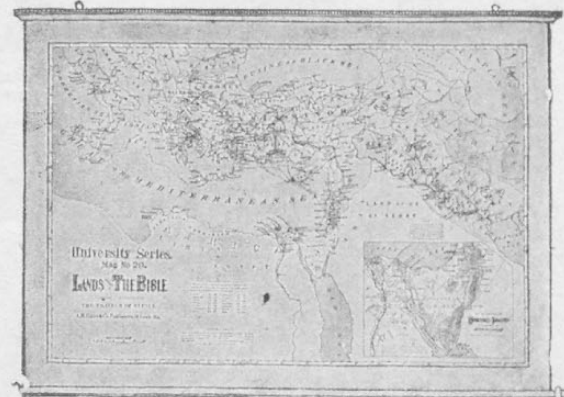
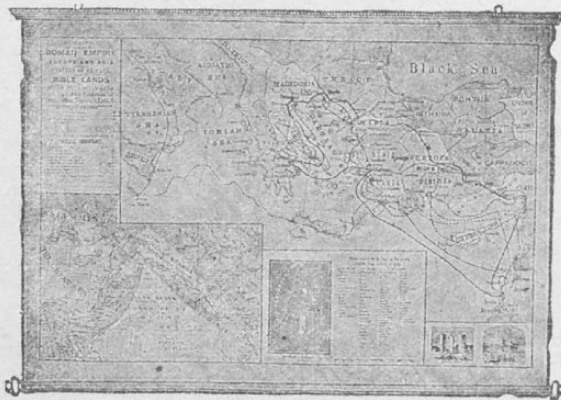
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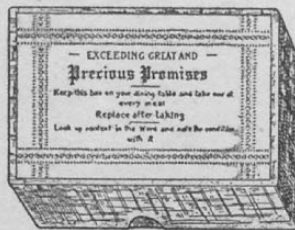
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