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Pray For America!

On the very day that these lines are being written (July 23, 1925), the following paragraph appeared editorially in one of the nation's most influential metropolitan dailies:

The administration of criminal justice is flat on its back here and elsewhere in this country, and criminals are on top of it, sticking their fingers in its eyes. Our murderers, panders, rapists, pickpockets and thugs walk out of court, out of jail, out of the penitentiary. . . . The police cannot hold them. The law cannot punish them. They are bosses in this state.

If the prevalence of crime is a true index of the moral state of the nation and of the spiritual state of the church, America in all its history has never so needed a great religious upheaval as it needs it today. Not outward restraint, but inward constraint, this alone can completely curb man's turbulent instincts, supplanting his baser nature with the Nature from above. And prayer in the Spirit is the only thing that can bring such a change about, whether in the few or in the many.

It is earnestly suggested that "Columbus Day" (Monday, October 12) be widely observed this year as a day of "fasting and prayer" for the people of this nation, who as evidenced in the following facts have been wandering farther and farther from God:

Family worship is observed in less than 20 per cent of America's professedly Christian homes, as against more than 70 per cent in former times.

The Bible is sadly discredited in many churches, and driven largely from the nation's public schools.

Every seventh marriage in the country at large ends in divorce.

Petty pilfering has increased "five times over" since 1910.

Crime has increased over 400 per cent during the same period.

"Every fourth person," says the Chicago Health Institute, "has a 'social' disease." Social diseases kill 300,000 annually in the United States.

Neither life nor property is safe anywhere. And worse still, multitudes of souls are plunging to temporal and eternal ruin, with as yet scarcely a protest worthy of the name on the part of the church.

Where is all this to end? A mighty revival checked the murderous reign of crime recently at Herrin, Ill., one of America's most notoriously bloody cities. A mighty revival would check it in the nation at large. Nothing else will do it effectually. When will the church awake? It MUST awake SOON, else America's doom is sealed. For neither this, nor any nation, can go on in sin, and escape unpunished. "The wages of sin is death." "RIGHTEOUSNESS exalteth a nation, but SIN is a reproach to any people."

The time is come that SELF-judgment must begin at the house of God, else the judgments of God will fall upon both house and nation, BUT UPON THE HOUSE FIRST.

**Pray for the Church! Pray for America!
Pray for Revival!**



--:-- --:-- **STRONG CONFIDENCE** --:-- --:--

Pastor W. T. Gaston in the Gospel Tabernacle, San Diego, Calif.

"Cast not away therefore your confidence, which hath great recompense of reward" (Heb. 10:35). The word "confidence" is closely allied with the words "faith" and "trust." A few years ago it was the rule to trust people until they proved themselves dishonest. Now it is the rule to distrust everyone until they have proven themselves trustworthy. Cold, exacting business policy is in vogue now. No one will deny that, as a rule, men are not so trustworthy today as they were when life was more simple and our civilization was not so complex and exacting. However, it has always been the case that they who put their trust in man were liable to disappointment.

Yet, in order to enjoy the best in all human relations, there must be confidence. The husband and wife without confidence in each other are sailing on a rough sea. The bank must get your confidence before it can get your business. You want to know that their officers are men of sterling character, whose veracity and sound business judgment is not questioned. You want to know, furthermore, that their assets are high above their liabilities; or in other words, that they have business sense and honor, together with financial strength. These points satisfactorily settled, your confidence is serene, and they get your business.

GROUND OF CONFIDENCE

Just as business institutions do not expect the confidence of the people without giving the public reason to consider them trustworthy, even so the Lord, the Manager of the greatest business in the universe, has given us every reason to have implicit trust and unbounded confidence in Heaven's bank, until we lay up our treasures there, and joyfully exclaim with Paul, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day."

"It is better to trust in the Lord than to put confidence in man. It is better to trust in the Lord than to put confidence in princes" (Ps. 118:8,9). "For we are the circumcision, which worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh" (Phil. 3:3). Among Christians there is a great need for a revival of confidence in God. In fact, if we are to be Bible Christians, we **MUST HAVE STRONG CONFIDENCE**. We can neither be happy nor useful without it.

(A) GOD'S WORD

We are living in a time when Modernists are endeavoring to put question-marks in our minds regarding God's Book. But every real Christian in the world knows the Bible to be the very **WORD OF GOD**, and that "there hath not failed one word of all His good promise." The Bible is unlike every other book. Its words are "Spirit and Life." They instruct the mind, feed the soul, and warm the heart. They are as the very breath of Jehovah to those who reverently receive them in faith. "Moreover by them is thy servant warned; and in keeping of them there is great reward."

(B) THE DIVINE WORD CONFIRMED BY DIVINE POWER

If we are to have strong confidence, we must be

able to trust both the **VERACITY** and the **POWER** of God. God has always delighted to confirm His Word by the manifestation of His power. When He called Moses to deliver Israel, Moses lacked confidence; but Jehovah wrought so with him that not only his own heart was assured, but Israel's as well, and even Pharaoh's. Be it observed that Moses did not return to his brethren with any dependence upon his learning in "all the wisdom of Egypt," or to flourish any grand-stand tactics of world leadership; nay verily, but as the meekest man in all the earth, whose only credentials was the power of God.

It is instructive to note the gracious dealing of Jehovah with Israel in their journey from Egypt to Canaan. "Marvelous things did He in the sight of their fathers, in the land of Egypt, in the field of Zoan. He divided the sea and caused them to pass through, and He made the waters to stand up as an heap. In the day time He led them with a cloud, and all the night with a light of fire. He clave the rocks in the wilderness, and gave them drink as out of the great depths. He brought streams also out of the rock, and caused waters to run down like rivers." All this and much more was given to inspire the confidence of the people in God and in God's chosen leader, Moses.

It would seem by reading this portion of sacred history that Israel surely was well fortified and prepared to stand on the sure word of prophecy, and trust in the One who had brought them out "with an high hand." But alas! they failed just where we would naturally think they were best fortified; for when they came to Kadesh, they sent over spies to see whether or not they were able to take the land God had already given to them. A great idea this! If God was to bring them into the land and give it to them, it was none of their business whether the people were many or few, large or small, or whether they dwelt in cities or on the plains. But anyway, the spies went over and returned with a majority report of unbelief. "Giants . . . walled cities . . . We be not able to go up against the people, for they are stronger than we." How human! The Egyptians too were "stronger," but what of that? "When Thou didst blow with Thy wind, they sank like lead in the mighty waters." But the carnal reasoning of worldly-minded spies left God out of the reckoning, and measured the size and number of God's chosen with those of the world. Of course the result was discouraging. God's flock is "little," His way is "narrow"; but "if God be for us, who can be against us?"

The people were easily discouraged—**THEY**, too, **LACKED CONFIDENCE**. Only Caleb and Joshua believed that God was able to make His promise good. "If the Lord delight in us, **HE WILL BRING US IN**." How refreshing! This is like a breeze from another world. And let us bear in mind this fact, that these two men, with confidence unshaken, at a time when implicit faith in God's promise was unpopular, were one day to tread the vine-clad hills of Canaan, while the bones of a doubting generation lay bleaching in the desert sands.

It is written of the ministry of Jesus that "He be-

gan both to DO and TEACH"; and that "He went about doing good and healing all that were oppressed of the devil." Both His "words" and His "works" were divine, and testified to His Lordship. He based His claim for the confidence of the people upon the divine testimony, saying, "Ye sent unto John, and he bore witness unto the truth . . . but I have greater witness than that of John, for the WORKS which the Father hath given me to finish, the same WORKS that I do bear witness of me that the Father hath sent Me."

"Believe me that I am in the Father and the Father in me; or else believe Me for the VERY WORKS' SAKE." John Baptist having received divine testimony of Jesus, declared Him to be "the Lamb of God that taketh away the sin of the world." Nevertheless, in a time of trial and suffering he lost confidence, to some extent, and sent spies to enquire of Jesus if He really was the Christ, or should he look for another. To this doubting message from His tested servant the answer of Jesus is significant. He did not send John a long treatise on theology, or call a fundamentalist conference; but "in that same hour he cured many of their infirmities and plagues, and of evil spirits: and unto many that were blind He gave sight." Then Jesus answering said unto them, "Go your way and tell John what things ye have seen and heard: how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, and to the poor the gospel is preached" (Luke 7: 19-22).

What a gospel! "It began to be spoken by the Lord, and was confirmed unto us by them that heard Him, God also bearing them witness, both with signs and wonders, and with divers miracles and gifts of the Holy Ghost according to His own will." Let us not forget that the gospel of Christ, confirmed by signs and wonders, is "ACCORDING TO HIS OWN WILL." It was to the church that Jesus gave the command to "preach the gospel to every creature," to which He attached the promise of divine confirmation, "These signs shall follow them that believe: they shall cast out devils . . . speak with new tongues . . . lay hands on the sick and they shall recover." In our day, while wise critics are busy EXAMINING the Word, God is busy CONFIRMING it. Blessed be His name! God's truth concerning His Son, preached in the power of His Spirit, and confirmed with signs following, will get the attention of three worlds.

(C) REVELATION BY THE SPIRIT

In the fourteenth chapter of John, the Master again very tenderly attempts the preparation of His disciples for the ordeal just ahead of them. To their heavy hearts He speaks of another Comforter, and though He does not attempt to explain it all, nevertheless, He assures them that "AT THAT DAY (when the Comforter is come), YE SHALL KNOW that I am in My Father, and ye in Me, and I in you." The essential union between the Father and Son and between the believer and God is made real by the ever blessed Spirit; and moreover, it is not a process through which you shall ultimately come to know something of the mystery of "Christ in you the hope of glory;" but AT THAT DAY you shall know.

Modernists doubt the deity of Jesus because they attempt to understand the things of the Spirit of God by carnal methods. Not one of them has had at any time one touch from the Holy Spirit; for one brief moment in the glory of Pentecost will knock the Modernism out of any man, even if he has been tracing his ancestors to a cocoon tree. It is the pre-

rogative of the Holy Spirit to glorify Jesus—to make Him real to the believer. Furthermore, He enlightens the believer as to his own state—crucified, risen, and seated with Christ in the heavens—"hid with Christ in God." Praise the Lord!

It is only by the light of the Spirit that we are enabled to appreciate all this, or to exalt and enthroned Jesus in our own hearts, and worship Him with every atom of our being. So real, so deep, and so unique is the work of the Spirit in revealing Jesus to and in the believer that even children, who are filled with the Spirit, clearly understand what is altogether hidden from the wise and prudent, whose only source of light is the wisdom of this world.

In the fifth chapter of Second Corinthians there is a beautiful word regarding the Christian's confidence. "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." Note the positive statement, "WE KNOW." But Paul, don't you know that it is not considered proper to be so positive? We Moderns think it egotistical, and fanatical, and out of harmony with up-to-date ideas of humility. You should say, "I HOPE," or "I BELIEVE," there is a future life. But Paul and the Corinthians KNEW IT, and blessed be God, all Spirit-filled Christians KNOW the same thing.

At this point, I would remark that evolutionists do not profess to "know" where we came from, or where we are going, but merely advance their theory as an hypothesis, or a guess, and Modernist preachers are attempting to replace what Christians "KNOW" with the evolution "GUESS." Nothing doing! In verse five the apostle gives us the secret of this knowledge. "Now He that wrought us for the self-same thing is God, who also hath given unto us the EARNEST OF THE SPIRIT." Innate within the human heart is this desire for eternal life, and God hath wrought us for this self-same thing—the gift of eternal life through Jesus Christ our Lord. He not only desires us to believe it, but He has arranged for us to KNOW IT, that it shall be in our very consciousness, a living, glowing reality. This is brought about by the "EARNEST OF THE SPIRIT." The Holy Spirit is the EARNEST of future glory. The word "earnest" simply means a "sample"—a "taste of the power of the world to come." The Holy Spirit takes a little of the glory of the exalted Christ, that glory that shall ultimately belong to believers in union with Him in the world to come, and pours it on and in the believer who is in union with Christ in this world, until they are filled to overflowing with the power that fashioned the universe, and Christ and heaven seem near and real. This accounts for the fact that Spirit-filled Christians have no taste for the vanities of this world; they have tasted the superlative joys of the age to come. "Therefore, we are ALWAYS CONFIDENT," exults the apostle, and I would remark in closing that this is the pre-eminent need in the religious world today. We must not rely solely upon sermons, papers, and conferences to combat the modern Sadducees who deny the supernatural; but let all who value their souls and the souls of others seek a personal endowment of power, and pray earnestly for a mighty affusion of the Spirit upon this tempest-tossed generation.

"The men who live for the ages are the men who are not the victims of their own age. The mastery of time depends upon the intercourse of the soul with timeless things."

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PREPARATION FOR THE SOON-COMING KING

When God purposed to bring about a great event, He always made preparation beforehand—a preparation before the consummation—and that preparation meant salvation to those who watched and heeded. The Old Testament is full of such illustrations. The Ark was in preparation and it offered salvation, which was followed by and consummated by destruction to those who rejected the proffered salvation. There was preparation before the first advent of Christ, the preparation of Zachariah and his wife, the preparation of the people who were present at the birth of John the Baptist. They said among themselves, "What manner of child shall this be?" This was followed up by the question, "Who art thou?" He answered, "I am the voice of one crying in the wilderness, prepare ye the way of the Lord." This was the preparation for the ministry of the Lord of revelation.

The same thing holds good regarding the descent of the Spirit. Christ gave forth the wonderful words of the 14th, 15th, and 16th chapters of John and the disciples were prepared for the office, for the ministry, and for the peculiar work of the Holy Spirit. They were prepared for the coming of the Comforter. They were told to tarry and they tarried. One day's preparation, two days' preparation, three days' preparation and so on, and on the day of Pentecost came the consummation. Preparation precedes revelation!

The same holds good regarding the Lord's second coming. You have had more than ten years' preparation. When the Spirit fell in the latter days just as He was outpoured on the day of Pentecost, it was preparation on an intensified scale. It was the preparation of the road for His coming. Again, the word went forth, "Prepare ye the way of the Lord," but instead of the herald voice of John the Baptist, it was the trumpet blast raised by young and old, rich and poor, "Jesus is coming soon. Prepare ye the way."

Can you see that way of John the Baptist's time? Do you see that stream from Jerusalem going out to the wilderness beyond Jordan? Look at that stream. What were they doing? Where were they going? To see a strange man with a strange message heralding a greater Stranger. Watch them returning, every one changed. Some prepared by determining to bring forth fruits meet for repentance, and to be prepared to receive the Messiah when He came. In some the seed lay dormant and revived on the Day of Pentecost and later on when the five thousand, and the multitudes were converted. Yes, everyone came back changed, and some were hardened. They called him names. "He hath a devil!"

A stranger Messenger has gone forth—not John

the Baptist with his rasping voice in the wilderness, but the Holy Ghost Himself, in a voice that has been received just as John's voice was. John's message was believed by some and rejected by others as he preached, "Repent and bring forth fruits meet for repentance." This is the message that is again going forth. Men have heard the strange voice, the strange tongue, and some have accepted it as from the Lord and they have come down in repentance. Others, the religious leaders, as of old, have heard the word and say, not "he has a devil," but "it is of the devil."

The very voice of John the Baptist, the strange language, the strange attire, the strange place, heralded the coming of the Lord; so this strange voice, this strange speaking in tongues, is a herald of the Coming One. The voice itself, its existence, its manifestation, is an indication of the nearness of the revelation of the Coming One. Oh, yes, there had been heralds, prophets, heralding the coming of the Messiah, but John the Baptist was the immediate herald. He was a near relative, the cousin of the Messiah. God sent the cousin of the Son of God to herald His arrival. God is doing one better now, He is sending the Third Person of the Trinity. He is sending the Begetter of the Begotten to announce, not the birth from a woman, but a birth from the throne, out from the cloud, the advent of Him who comes not merely as the Son of Man, but as the Lord of Glory.

God has chosen a worthy Messenger of the worthy One, the Highest to announce the arrival of the Most High. Hitherto, God's people have under-estimated, have not understood, the Baptism of the Holy Spirit in its full significance. All the ministrations, the blessings, the revivals, the healings, and the worship are all subsidiary to the fact that He is preparing the way for the advent of the Son of Man.

The Holy Spirit is preparing the way. What way? He is preparing a way in the hearts of men and women for the coming of the Lord through the workings, the mighty workings of the Holy Spirit. The consummation of John's ministry was when he saw the Messiah, the Lamb of God, when he baptized Him and heard God's witness. The Holy Spirit will intensify his activity as the time of consummation approaches. The consummation will be the revelation of the Son of Man. When is He to come? You will be able to gauge the same when you see the intenser activities of the Spirit in the present outpouring. John's ministry finished when he finished that which he was sent to prepare—the way of the Lord, the way to the Lord. The Holy Spirit's present activity will not finish until He has finished in the hearts the work He has started. It will not be, "Behold, the Lamb of God" this time; it will be, "Behold, this same Jesus who went away is now coming in like manner." Amen.

"True humility consists not so much in thinking meanly of ourselves, as in not thinking of ourselves at all. Humbleness of mind is gained more by believing in Christ than by dwelling upon our sins."

"There is a sore evil which I have seen under the sun; namely, riches kept for the owners thereof to their hurt" (Eccl. 5:13).

"If we aim a blow with a poker at a fly that perches on the forehead, we run a great risk of knocking out the brains. Coarse dealings with spiritual deficiencies are productive of incalculable ill; they were never adopted by our Lord."

THE LAST OPPORTUNITY

"The redemption of their soul is precious, and it ceaseth for ever" (Psa. 49:8).

It happened in a village in Scotland where I lived some years ago. There were no shops in the village, and our groceries, etc., were sent from a neighboring town about four miles away. A young man called for orders every Tuesday, and on the next Thursday another man brought the goods in a van.

My neighbor, Mrs. A., a godly woman, had been praying for the vanman for some time, but had never an opportunity to speak to him, as he usually came so late in the evening, and then he would hurriedly open the door of the back kitchen, put the box of groceries quickly on the floor, call out, "Good night, ma'am," shut the door, and he was gone.

Well, one day Mrs. A. prayed more earnestly for the man, and she also asked the Lord to give her an opportunity to speak to him of God's salvation in Christ Jesus. When Thursday came again she kept near the door during the evening, waiting, so that she might hear the garden-gate open. Her heart had been burdened with prayer for the man all day.

It was a wild, rough night, the wind and rain were terrific; there was also a very dark and cloudy sky. It was quite late when suddenly the back door was opened, the box of goods banged down on the floor, then "Good night," and again the man was gone! All had happened so quickly that Mrs. A. had no time to detain him. "Oh, he has gone again!" she said, and then quickly she knelt down and cried, "Lord, if it be Thy will for me to speak to him tonight, do Thou **send him back; send him back**, I beseech Thee."

As she arose from her knees she heard the back door open and a voice call out, "Please Ma'am, can you give me a box of matches? my van lamps have gone out, and I can't find my matches." "Yes," she replied, "come in, and I will get you some."

Then followed a most earnest talk, and the man was asked very searching questions. "Are your sins washed away in the Blood of Jesus Christ?" "Is your soul in His safe keeping?" The Way of Life was plainly shown him: "He that hath the Son hath life; but he that hath not the Son of God hath not life." The man was surprised, and deeply grateful, and said, "No one has ever spoken to me about my soul's salvation before." He promised to attend to the Word spoken, and went away very thoughtful.

A week passed away and Thursday came again. Mrs. A. was surprised when in the evening a knock came to the door, and on opening it found a strange man with the box of goods. She said, "Where is our usual man tonight?" The stranger gravely asked, "Why, haven't you heard?" "Heard what?" she asked. "Why, ma'am, last Thursday in that terrible storm the vanman was nearly home when he somehow lost the reins, and we think he must,

in reaching for them, have lost his balance and fallen; the frightened horse kicked him, and **he was picked up dead!**"

How very thankful Mrs. A. felt that she had been given the opportunity to speak to the man of Jesus Christ the mighty to save, and that she had **used** the time, given her by God, to His glory. But, oh what if she had **not**?

"Thus saith the Lord, He that hath My Word, let him speak My Word faithfully."—M. A.

"You can't take your money to heaven with you, but you can send it on before you.—Quotation in a missionary prayer cycle.

WHY HIS CROPS WERE LOST

In the reports from a recent missionary council occurs the following: "As I listened to the reports this morning I was reminded of a great devastating storm we had in one of our western states. The morning after, the proprietor of one farm was looking at his crop that had been knocked flat. Some one came up to him, a stranger in the district, and said, 'Tell me, how is it that your neighbors all managed to get in their crops, and you lost yours?' He turned to him and said, 'I could not get the harvesters to gather in the harvest.' While I listened to the reports on the harvest conditions of the world, I said, I wonder if the Lord of the harvest is going to say something like that to our young men and women.—Selected.

WHAT KIND OF PEOPLE IN JAIL?

A lady noticed Mr. Struthers, of Greenock, coming out of the jail, where he visited, and stopped him: "Mr. Struthers, what sort of people are there in the jail?" "Very much like ourselves," he replied, "only they have been found out." "There is no difference" (Rom. 3:22).

ELEVENTH GENERAL COUNCIL, EUREKA SPRINGS, ARK., SEPT. 17 to 24, 1925

RAILROAD RATES TO EUREKA SPRINGS, ARKANSAS

For the benefit of those desiring to attend the General Council meeting in Eureka Springs, Arkansas, September 17 to 24, we give the following information:

From all points east of Colorado, New Mexico and Montana, summer tourist tickets may be purchased at all railroad depots direct to Eureka Springs at special return trip rates.

Parties living west of the above named states can secure special return trip tickets to Kansas City, Missouri, at a little more than one-way fare, and re-purchase from Kansas City to Eureka Springs summer tourist tickets, connecting with the M. & N. A. at Joplin or Seligman, Missouri.

The Santa Fe Railroad has a special rate from California to Kansas City, Missouri, returning via the Frisco to Paris, with the privilege of stopping off at Seligman, Missouri, from which point you can reach Eureka Springs over the M. & N. A. It is important that you inquire of your railroad agent at once and see if he is prepared to furnish you a ticket as above. This applies to those who do not hold clergy certificates only.

TO MINISTERS HOLDING CLERGY CERTIFICATES coming via Kansas City, Missouri, purchase ticket to Joplin, Missouri.

Parties from Texas, southern Oklahoma and via St. Louis, Mo., purchase to Seligman, Missouri. Parties from northern and central Oklahoma via Neesho or Monett, Missouri, then on to Seligman.

Parties from eastern and central Arkansas and southeast Missouri purchase tickets to Kensett, Arkansas. The M. & N. A. Railroad has made a special rate on their line of one full fare, plus 25 cents round trip. M. & N. A. trains will meet all Frisco trains at Seligman, Missouri, except train arriving from the south at 9:45 p. m.

Parties coming via Kansas City should leave at 11:30 p. m. on Kansas City Southern. This train carries a sleeper to Joplin. Leave Joplin, M. & N. A., at 6:30 a. m., arrive at Eureka Springs at 10:23 a. m. Tickets on M. & N. A. good from September 15th to 27th inclusive.

Ministers living in western states should ascertain round-trip rates to Kansas City and perhaps save money by buying such a ticket.

If you make inquiry at once, and your railroad agent cannot furnish you a ticket, please write to Mr. E. R. Braswell, Agent M. & N. A., Eureka Springs, Arkansas, and he will take the matter up with the proper authorities.

Anticipating a large attendance, and hoping to meet you there, I am,

Very sincerely,

J. R. Evans, Secretary.

I Am the Lord That Healeth Thee

"PUT OUT YOUR TONGUE."

Lillian B. Yeomans, M. D.

When I was a child I always had great misgivings when the doctor said, "Put out your tongue," invariably the first words addressed to me when my mother lined me up in front of him. For I had made the discovery that, in some mysterious way that I could not fathom, try as I might, my tongue told tales on me, for the doctor would take just one, keen, searching glance at the trembling little tongue that was obediently thrust out for his inspection and say: "This child has been eating trash. Let her have no supper; give her a dose, a full dose, of castor oil, and put her early to bed."

"Oh how wise he was," I thought, "to be able to tell about those big candy bull's eyes I had eaten, and the extra piece of lemon pie I had cajoled the cook into giving me, just by looking at my tongue! How wonderful it must be to be a doctor! How could one possibly tell that a person had been naughty, eaten things they should not have eaten, and needed to have no supper, and horrid medicine, and go early to bed just by looking at their tongue? Perhaps he could see all the way down my throat into my tummy, where the contraband candy and surreptitious pie still lay heavy, both on my conscience and my digestive apparatus." But I could reach no conclusion about the matter. These questions were "too high" for me. My childish mind could not cope with the problems which underlay them.

But there came a day when I, too, was a doctor able to say, in a commanding voice to the submissive patient trembling before me, with possible castor oil, calomel, rigid dieting, perhaps even fasting, looming darkly in their horizon, with all proper professional dignity, "PUT OUT YOUR TONGUE," and when that day came I knew that a perfectly clean tongue was a sure sign of physical well being, while a dirty, furry, flabby tongue was as surely an evidence of ill health.

And how wonderful it seemed to me, after I had taken Jesus as my Great Physician, to find out that He lays such great stress on the condition of our tongues.

Let us look in our Bibles and carefully note some of the things He tells us about our tongues. In Proverbs 12:18 we find, "The tongue of the wise is health." Health to the owner of the organ, and to those to whom he may speak, because a consecrated tongue has but one occupation and that is to tell the story of Jesus.

Let us read some words from our Great Physician about the tongue: "Death and life are in the power of the tongue" (Prov. 18:21); yes, for you can say, "Yes" to Jesus with it, and alas, you can also say, "No" to Him. How is it with your

tongue? Does it always say, "Yes, Lord," "Amen, Jesus," to all His blessed will. If not, get it trained to do it and begin today, this very hour. You'll never have a more convenient season.

"He that keepeth His tongue keepeth his life" (Prov. 13:3). "Keep thy tongue" (Psalm 34:13). What does that mean? Have you read the life of Frances Ridley Havergal? If not I am sure you are all familiar with the great consecration hymn God gave her. I remember being at a very largely attended meeting once where they all voiced their consecration to God by singing that hymn, and I thought what a gift was bestowed by the Holy Ghost on the author in that sacred song:

Take my life and let it be,
Consecrated, Lord, to Thee;
Take my moments, and my days,
Let them flow in ceaseless praise.

Take my voice and let me sing,
Always, only, for my King;
Take my lips and let them be,
Filled with messages for Thee.

She has also written a little book, "Kept for the Master's use" and that is what is meant, I believe, by keeping your tongue, reserving it for the purpose for which God created it. David's tongue had a name. It was called "Glory;" you will find it in the 30th Psalm, and the 12th verse: "To the end that my glory may sing praise unto Thee, and not be silent." No use for a lazy tongue. A tongue that is silent towards God is not a healthy tongue, but a "Glory" tongue is the sign of spiritual well being, and the cause of physical health and vigor, for it is the overflow of a pure heart, filled with the love of Jesus; for "out of the abundance of the heart the mouth speaketh" (Matt. 12:34).

There were some people, you will find them in the 21st chapter of Numbers, who "murmured;" their tongues were not called "Glory" but "Grouch," and we find fatal disease, caused by the bite of fiery serpents, coming upon them, and some of them perished. And they would all have perished had not Moses, in obedience to God's command, lifted up the Cross, in type, the brazen serpent upon the pole, so that they might look upon it and live.

We are told in the 10th chapter of 1 Corinthians, not to murmur, "as some of them also murmured, and were destroyed of the destroyer." What is your tongue called? Glory or Grouch? Look out for stings from the Old Serpent if it is called Grouch, and let me tell you his bites are just as venomous as ever. His virus doesn't improve with keeping.

Does someone say, "Well, to be honest, Dr. Yeomans, I am an awful grumbler, a regular crepe hanger; what am I to do about it? My tongue is called, 'Grouch,' and not, 'Glory,' I may work up a Hallelujah or two when I come to meeting and hear the bright singing, and the

testimonies of those who have overcome through the Blood of the Lamb, but when I get home and find a big bill in the letter box, twice as large as I expected it to be, and that the vegetables I ordered for dinner haven't come, and the children have littered up the front porch, the hallelujahs change to old-fashioned grumbles. What am I to do about it? It seems as though I just can't help it, and I want to help it, for I see now it means giving Satan power in my life to destroy me physically as well as spiritually. I can feel the nips of the fiery serpents already. Neuritis pains are beginning in my limbs so I can hardly crawl around." Now I am glad you said just that, for you can't help it sure enough, but you can make application today to the Supreme Court of heaven, to have the name of your tongue changed from "Grouch" to "Glory," and it will be granted. And change of name in God's language always means change of nature too, so you will be transformed, by the power of His Grace, from a Groucher to a Glorifier. Through Grace from Grouch to Glory.

Put Out Your Tongue. I tell you it is not a bad thing to do sometimes, not in company, that would be very rude indeed, but under the loving eye of Your Great Physician. I used to tell my patients to take a look at their tongues sometimes in a hand mirror, and God has furnished us with a looking glass of clearest crystal, without one flaw in it, which instantly reveals the smallest blemish, blot or spot, which we are to use to view ourselves from His standpoint. You will find it in the first chapter of the epistle of James, the 22nd to the 26th verse, inclusive: "But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the word, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain."

A healthy tongue is a bridled tongue, controlled, directed by the Holy Spirit. That doesn't mean that you are never to speak. A horse is bridled, not in order that he may become inactive, but that his activities may be directed to useful ends. And so with our tongues. There is a religious order among Roman Catholics called the Trappists, who solved the problem of the tongue by turning themselves into dummies. I remember hearing a little Roman Catholic girl arguing about them with her elder sister. The older girl said that was the very best, and holiest way to live, never to speak. But the younger one said, "I know it isn't for if God had wanted them dummies He would have made them dummies."

And she was right; our tongues have most important uses, first to glorify Jesus, and second, to feed the flock of God with the sweet honey and goodly rich milk which are ever to be under them, as it says in the Song of Songs (Song

of Solomon 4:11). We are to be ever ready to impart sweetness and strength. His sweetness and His strength, to all to whom He may send us. And, believe me, you will have no trouble with your own health if your tongue is the kind I have just described.

Put Out Your Tongue. What is it like? Honor bright now. Art thou in health, my brother? Perhaps you say frankly, as we read the Word together, "No, I realize from my examination of my tongue in that looking glass that I am in bad shape. My tongue shows it. What shall I do?" Come without a moment's delay to the Great Physician. That's what my patients used to do when they wakened up and found their tongues all swollen up, and black or brown or scarlet, instead of clean pink, sometimes they get so large that they won't stay in the mouth try as hard as you will. (We have heard of tongues a yard long). Did you ever hear of a case like that? They would head for my office and say, "Doctor, fix me up." And I would write a formidable prescription and separate them from a substantial sum of their hard earned cash. Well, if you will call on Jesus He will give you an alternative that will change you, tongue and all, so that people will hardly know you, and your health will prosper as your soul prospers, that is Bible, 3 John 2), and long life will be added to you, and you will see many days, and not have to hunt after elixirs of life, serums, and glandular extracts. You will find it in the 34th Psalm, 12th to the 14th verses inclusive, "What man is he that desireth life, and loveth many days, that he may see good? Keep the tongue from evil, and thy lips from speaking guile. Depart from evil and do good: seek peace and pursue it."

Let me tell you a true story of a man whose cruel tongue was changed into a "Glory" tongue by the power of God. My sister and I were evangelizing in a rural district and God was blessing us and crowning our labors with souls saved and bodies healed. The Methodist church, in which we were holding meetings, was packed every night. The good people in the district were very happy over it, but there was one man, a rich and very capable farmer, who was an awful thorn in their sides. He had a terrible tongue; would swear at everybody and everything in sight, his cattle included—he had magnificent stock—and stick the fork into the poor brutes, shy billets of wood at them, and maltreat them in every possible way when his diabolical temper got the better of him. He had not been inside a church for twenty years, and the people were afraid to call and ask him to the meetings, as they had been obliged to have him arrested more than once for his atrocious cruelty and were not at all sure what kind of a reception he might accord them. But they decided to pray and ask us to go and call, while they prayed. It happened that we had to walk to his house, through some tie up of vehicles, and the distance was 4½ miles, and the road heavy with new fallen snow. As we left the house some one called out, "Be sure you make him hear. He is as deaf as a post." As

we trudged along through the drifts, I said, "I promise you I will make him hear. Thank God for a good pair of lungs. I certainly am not going to take this long walk for nothing."

Arrived at the house we were courteously entreated, as Luke says of Paul in Acts, and promptly admitted to a spotless house. I noted in a quick glance about me that everything connected with the farm, buildings, fences, etc., was in apple-pie order. Upon being given chairs, I, remembering my host's terrible affliction, drew mine up quite close to his, much closer than the book of etiquette would sanction. I thought he looked rather surprised, perhaps a shade almost of alarm showed itself on his face, but paying no heed to trifles like that, I proceeded to tell him, bellowing like a bull of Bashan in doing so, of his terrible predicament; how he was lost and undone, without God, and without hope. Then I told him of Jesus, the mighty to save, and invited him to the Saviour and also to the meetings. I cannot say that I remember exactly what I said, but I can take my affidavit as to how I said it, and it was at the top of my voice.

He seemed to look startled, which I considered a good sign, and I asked leave to pray, which he granted by a nod of his head I think. I knelt much nearer to him than the book of etiquette would prescribe, and prayed at the top of my not feeble voice. Then, as we could not seem to get any expression from him or his wife—they appeared stunned—we bade them farewell, again inviting them to the meetings. When we got home the intercessors eagerly enquired as to how we had fared. I said, "Well, there was no outward, visible sign of capitulation, but one thing you may be sure of, I made him hear." "Why shouldn't you make him hear? He isn't deaf." "Isn't deaf?" I replied. "Well if he isn't deaf he is sure I am an escaped lunatic." And I told them the whole story. I think that, praying people though they were, they were really discouraged, but they just kept on praying, there was nothing else to do. Some nights after we had a crowded house as usual, and just as we were beginning the song service Mr. Farmer, with his wife, daughter and son-in-law, I think, walked in and came well up towards the front. The congregation were petrified at the sight, and the intercessors praised God. After preaching I gave an invitation for those who were saved through faith in the sacrifice of Calvary to indicate it by standing up for Jesus, and to my amazement, and the amazement of all present, he rose to his feet. I thought he had misunderstood my call, and believed it to be for sinners, so I said, addressing him directly, "If you are saved you had better tell it out," and he replied directly, almost in a terrified way (I think he believed me to be a woman capable of strong measures), "It's out." And thank God it was out, and better still, it was in. And he was upright, and downright, and inright and outright and all right. His heart and his tongue were right. His son-in-law said the stock must think they had died and gone to heaven. His tongue was changed from Grouch to Glory. And

Jesus is just the same today. There is nothing too hard for Him to do.

Put out your tongue. Is it all right? Does it bear tales?

Said Mrs. A to Mrs. B, while roaming up and down,
"My husband said to me last night, Smith bought his goods from Brown."

Said Mrs. B to Mrs. C, while buying a new gown,
"The people say, and I suppose, Smith got his goods from Brown."

Said Mrs. C to Mrs. D, while walking in the town,
"It's said, and I believe it's true, Smith took his goods from Brown."

Said Mrs. D to Mrs. E, and said it with a frown,
"Don't say I said it, but it's true, Smith stole his goods from Brown."

These verses contain samples of unhealthy tongues. I believe talebearing—now listen, for I am giving you a medical opinion free, gratis, for nothing—is the most fatal occupation, from the standpoint of your health in which you can engage. If I were an advisory physician to an insurance company I should instruct them to discriminate against chronic talebearers. The Bible says on this point, "The words of a talebearer are as wounds, and they go down into the innermost parts of the belly" (Prov. 18:8). I believe that some of those profound diseases, which baffle the powers of the ablest diagnosticians and prove utterly hopeless so far as any curative treatment goes, originate in this way. Remember, oh, remember, whatever else you forget, that an evil word wounds not only the one against whom it is spoken, but like the boomerang, returns straight to the one who sent it; in popular parlance, "Curses, like chickens, come home to roost."

Put out your tongue. If Miriam had only done that when she was uttering those stinging criticisms of Moses on account of his Ethiopian wife, what a difference it would have made in her history.

In closing, let us all pray together that inspired petition in the 19th Psalm, remembering that a pure heart, and a tongue cleansed by faith in Jesus' blood, mean physical health and vigor, and longevity, on the authority of God's own Word.

"Let the words of my mouth, and the meditation of my heart be acceptable in Thy sight, O Lord, my strength, and my Redeemer." Psalm 19:14.

Boys, flying kites, haul in their white-winged birds;
You can't do that way when you're flying words.
Careful with fire is good advice, we know;
Careful with words is ten times doubly so.

DWARF TREES

One of the fads of today is the possession of dwarf Japanese trees, grown in flower pots. They are raised from seed, and when only a few inches high, their repressive training begins. Not a day passes but something is done by way of starving or crippling them and their buds clipped off. At last the little tree remains content as a dwarf all its life. What a picture is this of starved and stunted souls! Their life of prayer, praise, or fellowship is repressed, until it shrivels up. They bear no fruit, and are of as little use as the small trees.—Gospel Herald.

YOUNG PEOPLE'S MEETING

Subject: Deceitful Things

The man most to be pitied is the one who, wise in his own conceit, is self-deceived. It is good counsel that the apostle Paul gives when he says, "Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise" (1 Cor. 3:18), for he shows us that all the wisdom of this world is foolishness with God and he tells us, "The Lord knoweth the thoughts of the wise, that they are vain." The Lord says, "The heart is deceitful above all things, and desperately wicked" (Jer. 17:9). The one great means of undeceiving us is God's Word which shows us the deceitfulness of all things around us, the deceitfulness of sin, the deceitfulness of riches, the deceitfulness of men, and above all, the deceitfulness of the arch deceiver who deceived Eve at the beginning and is bent on deceiving every son and daughter of Eve. Through the study of the Word, we are made conscious that all around us is vain and corrupt, and we are moved to turn from the deceitfulness of the things of earth to the reality, purity, and truth of the things of heaven. Tom Moore expressed a great truth when he wrote:

This world is all a fleeting show,
For man's illusion given;
The smile of joy, the tears of woe,
Deceitful shine, deceitful flow.
There's nothing true but heaven.

The Word of God cautions us against many deceitful things. Let us examine a few of them:

The deceitful heart. James tells us, "Be ye doers of the word, and not hearers only, deceiving your own selves." When bidden to go work today in the vineyard, it is no use to say, "I go, Sir," and later deliberately refuse to do the will of God. Spurgeon once said, "There is enough corruption, depravity, and wickedness in the heart of man to damn his soul to all eternity, if free and sovereign grace does not prevent. O, Christian, thou hast need to pray! But I think I hear you say, 'Is thy servant a dog, that he should do this thing?' So said Hazael, when the prophet told him that he would slay his master, but he went home, and took a wet cloth and spread it over his master's face and choked him, and did the next day the thing which he abhorred the day before."

James further warns us, "If any man among you seem to be religious, and brideth not his tongue, but deceiveth his own heart, this man's religion is vain." It is out of the abundance of the heart the mouth speaketh. If your tongue is a fire and a world of iniquity, you may be sure that corruption has gotten into your heart and you need to pray the prayer of the Psalmist, "Create in me a clean heart, O God: and renew a right spirit within me" (Psalm 51:10).

It is far better to trust the Word of God and to be led by the Word of God than to be led by the movements of our own natural hearts. It is so easy to follow our own hearts' desires. George Muller tells us that in seeking the will of God, we must bring our own hearts into such a state that we will have no will in regard to a given matter. The man who takes time to wait on God, and who lets the Word of God dwell in him richly, will always be preserved.

The deceitfulness of sin. The Holy Spirit cautions us, "Exhort one another daily while it is called Today; lest any of you be hardened through the deceitfulness of sin" (Heb. 3:13). Sin always hardens the heart. After David's sin, his heart became very hard and God had to send the prophet Nathan to him to tell him the parable of the rich man who, though he had plenty, took the poor man's one ewe lamb. David would have brought quick and certain judgment on this one, but the prophet pointed to him and said, "Thou art the man." When he saw how hard he had become, David cried to God for a change of heart.

It is said that some years ago in Sicily there was a petrifying stream. This stream came out of the sulphur beds, and it would turn to stone any living creature around which it continued to flow. A small living fish put into a little rock basin into which the stream flowed, soon lost its power of motion, then its life, and later its very body turned to stone, so that, after a few days of the dropping of that stream upon it, it was just a fish carved in stone. Sin is like that. It deceives and hardens the heart, it kills the testimony, and brings us to a state of death.

A naturalist was making a special study of snakes and one day he got a glass slide out of his microscope and placed it in the mouth of a large viper. In an instant both fangs struck down upon it. Upon taking the glass from its jaws, the naturalist observed two drops of perfectly clear fluid resting upon it. He placed these drops under the microscope and then saw a wondrous sight. He says, "On a sudden, a crystal-like fiber shot across the field of vision, and then another and another, the slender lines crossing each other at various angles reminding me of the general appearance of an aurora borealis, or of delicate frost crystals on a window where there has been a sharp touch of frost." What a wonderful thing it is that all the beauties of the aurora should be hidden in the venom of the viper! Sin often presents itself in delightful, attractive colors, but it is deceptive for it is as full of deadly poison as that which comes from the viper's fangs.

Deceitfulness of riches. Christ warned us that the deceitfulness of riches and the care of this world, like thorns,

will choke the Word implanted in our hearts so that it becomes unfruitful. Paul says, "They that will be rich, fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which while some covet after, they have erred from the faith, and pierced themselves through with many sorrows" (1 Tim. 6:9, 10).

Happy is the man who is contented with such things as he has, for godliness with contentment is great gain. Thoreau has said, "A man is rich in proportion to the number of things he can leave alone." We understand that 80 millionaires committed suicide in this country in one year. Their riches brought them no joy, but on the contrary, the cares of this life drove them into despair. Someone has defined money as "an article which may be used as an international passport to everywhere except heaven, and a universal provider of everything except happiness." Mrs. Wesley once wrote, "Upon the best observation I could ever make, I am induced to believe that it is much easier to be contented without riches than with them. It is so natural for a rich man to make his gold his god; for whatever a person loves most, that thing, be it what it will, he will certainly make his god. It is so difficult not to trust in it, not to depend upon it for support and happiness, that I do not know one rich man in the world with whom I would exchange conditions."

The deceitful lusts. Paul counsels us "that ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness" (Eph. 4:22, 24). The Lord does not want us ever seeking gratification of our own selfish desires. That belongs to the old sinful life and not to the life of the new creation that He wants us to live. Read carefully the warning in 1 Cor. 10:1-14 where the apostle Paul shows us how Israel lusted after evil things, things which brought the judgment of God upon them so that there fell in one day three and twenty thousand. After warning us how the Children of Israel fell, he says, "Wherefore, let him that thinketh he standeth take heed lest he fall." Samson is not the only one who has put his head in the lap of a Delilah and lost his power.

Many years ago when the Egyptian troops first conquered Nubia, a regiment was crossing a desert. The heat was oppressive, almost beyond endurance; the supply of water nearly exhausted. Far in the horizon they seemed to see a beautiful lake bordered with palm trees. The Arab guide, who well understood the desert wastes, told the soldiers there was no lake there but what they saw was only a mirage, a floating delusion on the sky. But the thirsty soldiers determined to trust their sight rather than his word. They insisted upon their guide leading them to the water. He protested and resisted even unto death. When they had killed him, the whole regiment, wild with excitement and eager for the cool water,

left the course indicated by their guide and started for the lake. Hour after hour they endured the heat, expecting to gain the refreshing water of the lake, but that object fled before them like a phantom. Self-deceived, exhausted by the heat, and overcome with fatigue, they fell upon the burning sands and died. They all perished. Men who seek to gratify their own carnal desires are simply following a mirage and they follow it to their own destruction.

Jeremiah acknowledged, "O, Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps" (Jer. 10:23). In a world so full of deceit we must take the humble attitude of Jehoshaphat who, in the face of thousands of foes prayed to God, "We have no might against this great company that cometh against us; neither know we what to do: but our eyes are upon thee" (2 Chron. 20:12). The Lord is worthy of our fullest confidence and is well able to deliver from all the deceit around. Let us trust Him with all our hearts and lean not on our own understanding. Say with Isaiah, "I will trust and not be afraid." He will surely keep the feet of His saints.—S. H. F.

NOTICE TO MINISTERS

We are desirous of having all fellowship certificates renewed before the General Council meeting in September, and greet you with this gentle reminder.

We thank all who have already renewed, and are trusting for a hearty response from all who have not yet done so.

Quite a number of letters have been returned to our office on account of parties moving and leaving no forwarding address. This may mean YOU. If you have not yet received a questionnaire, send for one at once.

May God bless you all.

J. R. Evans,
Secretary.

THE THREE MAPS

A Christian business man who always kept three maps hanging above his desk, was asked for an explanation. "Those three maps represent three stages in my life," was the reply. "Before I found my Saviour I was a young and enthusiastic real estate dealer in this city. In those days I always had this map"—pointing to one of them—"before me. It is a map of a part of the city with certain additions and subdivisions in which I was much interested. In those days I didn't think of much else or live for much else but real estate. Then one day I found Christ, and I commenced to look farther. When I began to live outside my community, I hung up another map. It's a map of my state and my country, and my city is only a dot on it. My real estate business doesn't show here. Last of all, when I began to think of my Christianity in world-wide terms, I hung up another map—a world map. My real estate doesn't show there, even my city is gone, but I keep it to remind me that I am to live for all the world."—S. S. Times.

In the Santa Barbara Earthquake

My wife and I were traveling north preaching the Word as we moved along. We arrived in Santa Barbara June 26, securing rooms in the Central Hotel, intending to move on Monday, June 29. However, we were hindered by the judgments of God being poured out on this sin-stained city for all its ungodly deeds committed behind closed doors. The city was ripped wide open, exposing to the eyes of man the awful corruption. The Catholic Church was the greatest sufferer. Not one of the churches or schools escaped. All public buildings except the post office and city hall were destroyed or partly wrecked.

My wife and I retired early on Sunday, June 28 and slept well until about five. I got out of bed about 6:15. Just as my wife arose, there came two bumps. My wife questioned, "What is that?" Before I could answer, the whole building leaped into space, lurching, twisting and churning as if some awful monster had hold of it and was shaking it as a dog would shake a rag. I was dazed for a second and looked out and saw a great opening between the building we were in and the next one. Something struck me down, and when I got to my feet I found my wife caught by the bed clothes. I pulled her loose and at that moment something fell on me. My wind was taken from me. I looked and saw my wife standing at the foot of the bed like death. I struggled to rise and as I moved, she fell across me in a dead faint. I got to my feet and staggered to the door only to find it jammed. I got hold of a slab of marble that had struck me just before and used it on the door. The door flew open. My wife was on her knees praying to God. We staggered into the hall. I saw my wife was suffering great pain. Just as we got on the stairs, the whole thing began to twist and heave. We got down the stairs in safety. Walls were tumbling in all directions. I never want to see such a sight again. There were men, women, and children, many with little or nothing on them. The night was close so that clothing and bed covering had to be discarded, and they fled from their rooms with scant covering. After I placed my wife in a safe place, I returned to the room for her clothes or what I could get. As I was about to leave, I looked at the bed and there was over five hundred pounds of brick on it.

Hearing the cries for help from almost every direction, I, with many others, went to those who had no way of getting out. The Hotel California, which had just been opened two weeks before, stood before our gaze a total wreck. There were a hundred women and children trapped in it with no way out except over the hanging floors from room to room. There were no ropes nor ladders. We started up the walls from floor to floor until the top floor was reached. Sheets and bed cov-

erings were made into ropes and all were taken out in safety.

Men's hearts were failing them with fear for the things that were taking place at their door. Strong men were weeping and praying in the streets; others were cursing God and tearing handfuls of hair out of their heads. Why? Because they saw their **all** vanishing before an Unseen Power. The screams of women and children were heard everywhere. The air was filled with their cries, for hundreds of dwelling houses were either torn from their foundations or twisted into match-wood or fallen into a heap of ruins. I have not seen one house unharmed. I have been over the city in and out and I have to find the building yet that was not hurt or damaged by the quake.

The Pentecostal mission is a wreck. They are now holding services on the streets and in the parks, giving glory to God for His mercy and goodness which endureth forever. Many are turning to God for help and some are getting saved and baptized in the Spirit. God spoke to one woman who for years has been a scoffer. She heard God speak in the quake and almost went out of her mind. She repented, received salvation, and is baptized in the Spirit and in water. Brother Medema, the pastor here, is a mighty man of God.

My wife went to the hospital as her knee was fractured, but when I heard that so many children were being taken care of on open lawns, I took my wife from the hospital. I called for prayers. She suffered for three weeks and after this time we got to the end of all things. We wrote to Pastor Turnbull, of Los Angeles, and someone in Bethel Temple touched Heaven on her behalf and she has not suffered since. She is up and around well.

At 2 a. m. this morning, July 30, we had a further very strong quake. The whole city rocked and many fled to the streets. Some say the city is slipping into the ocean. Many new cracks opened in the earth and in the cement pavements. We had four slight quakes. Up to the present time over 1,000 quakes have rocked this city since June 29. The way is not open for me yet to leave this city, but if I could get a call to some place, I would be glad to go.—Evangelist E. H. Robinson, 120½ Orlego St., E., Santa Barbara, Calif.

FALLEN-TIMBER, PA.—Pastor E. C. Conrad writes: "I was called to Fallentimber to hold a series of meetings and the presence of the Lord was with us from the beginning. Nine were saved, 8 baptized in water, 5 reclaimed and filled with the joy of the Lord again, and 6 received the Baptism according to Acts 2:4. The assembly was set in order before we left. Pray for these people who are without a regular pastor."

THE CHILDREN'S CORNER

AN ACROBAT'S FIRST PRAYER A True Story

A terrific explosion startled the whole street and smashed many windows, especially in an hotel on the steps of which a man had dropped to the ground, groaning. A moment before, the injured man had been seen coming out of the building with a parcel in his hand, which he was undoing, then fire had flashed out of it as high as the roof.

Among the passers-by were Eustace Trafford and his wife, theatrical, acrobatic, performers. Rose Trafford shrieked and fell. People rushed up screaming. In a moment a crowd gathered. Then the man was carried away by the police to the hospital, and Eustace got his wife back to the place where they were staying.

What had happened? The man who had opened the parcel had had a quarrel over some betting transaction with another man, who in revenge had sent to his enemy a bomb. Curiously enough, the receiver of the bomb went outside the hotel to open his parcel, and the result was that what was meant to have happened indoors, occurred in the open. The sender of the bomb was traced, arrested, and sentenced to ten years' imprisonment. So much for him! The receiver of the bomb was not killed; he recovered.

But Rose Trafford had received so great a shock that she became very seriously ill. Her husband was distracted. He felt he was to lose her. He forgot all about the show and everything else. One thought only was in his mind—his wife. He scarcely left her, but watched by her bedside all day, and sat up with her at night. By infinite care with three doctors and a trained nurse in attendance, she was kept alive. But that was all. At the end of six weeks she had become so much worse that the doctors gave up all hope.

Rose Trafford, as a girl, had some convent training, and now she asked for religious help. She was very unhappy—she wanted God. But her husband knew nothing about God—he did not even believe in Him. Nevertheless, he was so desperate about his wife's condition, and so eager to get her anything she wanted, that he set out at once to seek the spiritual help she so earnestly desired.

He went to several clergymen in the town and to other religious workers. Some of them came to the house, and one told Rose Trafford that all she had to do was to "believe on the Lord Jesus Christ." But the girl did not understand and was not helped. One of the visitors read some prayers. But this did not comfort her. A lady who distributed tracts and was connected with a church in that district brought a Bible and left it.

Friends came to see Rose, to say good-

bye to her; some of them were circus and vaudeville people. Eustace's brother was among them. He said she wanted cheering up; no wonder she was ill with all this gloom and misery about her! So he played his banjo to her and sang funny songs. But it was all in vain!

One morning the doctor, after he had looked at her, told her husband that she could not possibly live more than a few hours. Wild with grief, Eustace dashed off to fetch another doctor who had attended the case. He said the same thing. Eustace sat by his wife's bed all day, watching, watching. Anxious and distraught, he was nearly mad with the burden of his trouble, the greatest that had ever come into his life. Towards evening, when it was getting dark, he feared Rose was going. She was lying absolutely motionless. Then it appeared she wanted to speak. He put his ear down to her lips, thinking he would catch her last words. After a struggle she gasped, "Read—the Bible."

Eustace took up the Bible the tract-lady had left and turned the pages over. He had never read a Bible before. But to comfort his wife he began to read, and the passage—surely he was guided by God Himself—was John 11, describing the raising of Lazarus. What a wonderful story! Eustace had never in his life heard anything like it! He finished it, and, meditating, turned over the next few pages. He came to those words in John 16:23, "Whatsoever ye shall ask the Father in My name, He will give it to you."

He sat quietly thinking. His agitation had passed; he was quiet now. Oh, if only Christ were on the earth today! If only He who had raised a dead man to life again could make his wife well! Then he was inspired with an idea. He looked at his wife lying there.

"Do you believe that, my dear?" he asked her. She gasped a faint, "Yes!"

Then for the first time in his life this acrobatic clown, trapeze-performer, tight-rope walker, prayed to God. He said no more to his wife, but he dropped on his knees by her bedside, and from the depths of his troubled spirit a cry went straight to the heart of a loving God.

"Oh, if there is a God," said this poor, stricken husband, and there was greater faith behind his words than in them, "Oh, if there is a God who can do the things it says here—make my wife well! Do make my wife well!"

"And if You will," he added, "if only You will, I'll be religious!" He felt this was a sort of contract, such as he had been in the habit of making with theater managers, when each side bound itself to fulfill certain conditions. He must have a contract with God. If only God would heal his wife, he would, in return, "be religious."

He got up from his knees and sat on the side of the bed, watching keenly and eagerly to see what would happen. He thought that his wife would get better. He did not know what faith was—he just waited for the result of his first prayer. He waited for hours—his wife was still alive. He repeated his prayer again and again, and told God that he meant it—if God would heal his wife, he would be religious and give up the show! He did not understand what "being religious" meant; he was entirely ignorant of spiritual things, but he knew that the show would have to go. That, at any rate, had nothing to do with religion.

Soon his wife went off to sleep; the first sound sleep she had had for weeks. But for her breathing she seemed already dead, yet she was alive and was taking the healing rest she needed so badly. Eustace Trafford felt sure that his prayer was answered. He lay down and slept also.

When he awoke, it was morning—the sun was pouring into the room. Still Rose slept. Eustace got up quietly, lit the fire, and made a cup of tea. While he was drinking it his wife awoke and sat up in bed—the first time she had sat up for six weeks. "I feel ever so much better," she said, and her voice was clear and almost normal. She had scarcely been able to whisper the night before.

"Get up, dear," urged her husband. But she was afraid to do that. She maintained her strength all day and took some food. The doctor was staggered—he thought it was a miracle, as indeed it was.

The next day Rose Trafford did get up, and was surprised to find how little tired she felt. The following day her husband took her out—she walked two miles and was none the worse for it!

He told her how he had prayed to God, and that never could he doubt God's power after what He had done for them. —A. P. in *The Answer Came*

NEWARK, MO.—Brother and Sister Glenn Renick report: "We have closed our second tentmeeting at Newark, Mo. where Pentecost has never been preached before. A missionary offering of \$67.00 was taken. Many church members came forward for more of God. A goodly number were saved."

LAVOYE, WYO.—Sister Lola Lichlyter writes: "I am leading a missionary work in this great oil field. There are many discouragements, one of the greatest being that we have no available building in which to worship. But the Lord is blessing, and only this week two sisters were gloriously baptized in the Holy Spirit. I am greatly in need of an evangelist to aid in a three or four-week meeting and if one who loves a hard fight should read this, I should be very glad to hear from him. This is a new town and ours is the only religious work here, only a few are interested. I find many who have not been in church for from 10 to 20 years. Pray that the Lord may send us a revival."

GOD'S MISSIONARY

(Notes of an address by Miss S. C. Easton, who is now with the Lord, at the Uska Bazar Convention.)

I want to bring you a simple heart-message that will circle around two words, words that always thrill my heart and stir my ambition. The two words are **God's missionary**. It is good for us all at times to measure ourselves with the pattern set before us in the life of the Great Missionary Himself, and look into the mirror of the Word of God.

God's missionary then **must** be a sent one, and the only way to secure new workers is to pray the Lord of the harvest that He send them forth. Read with me please Acts 13:1-4 and listen also to our Lord saying, "As the Father hath sent Me into the world, even so send I you." Should the church of Christ conform in her mission work to the pattern set forth we would no longer meet those in active mission work who, by their own confession, have never had **any** heart experience themselves of **vital** Christianity.

There are some things that we feel we have a right to expect in missionaries coming out to us. They must be baptized in the Holy Spirit as on the day of Pentecost; they must know God while ever following on to know Him more fully. And they must know the Word—the Living Word of the Living God—and how to apply it to the hearts of men and women. Further they must needs know men—human nature—and let me say that many fail here. They must have an appreciation of the power of the enemy while deeply knowing that He that is with us is greater than he that is against us. There needs to have been in experience an appropriation of the words, "I have given you power . . . over all the power of the enemy." Today it is possible to meet those in mission work on the foreign field, where the power of the enemy is so strong, who deny the existence of a personal devil. So far have we drifted away from what is necessary in one who is supposed to be **God's missionary**.

God's missionary again must be a man of prayer. As truly as our blessed Lord said, "As the living Father hath sent Me and I live by the Father" must he "live by the faith of the Son of God." Praise God that many missionaries today are feeling increasingly the need of prayer, that prayer is "fundamental and not supplemental" in their lives and service. Further, we ought to reasonably expect that today missionaries come to the field trained, powers tested, having made in the homeland proof of their ministry. Thus far I have been but reviewing what we ought to expect in any missionary sent to the foreign field in these days when our God has been visiting His church in revival life and power.

May I add to the above a few further characteristics, and first that of an **intelligent** following of Christ who said, "I came to do Thy will O My God." "I delight to do Thy will, yea Thy law is within My heart." We never truly follow Christ until we not only know and do but love His will. Hurry and a zeal that is not according to knowledge so often hinder us from getting into and moving in the will of God. Someone has aptly said that

the great need of the day is "God's man in God's place doing God's will in God's way and for God's glory." To be in the will of God and **know** that you are in His will is the only way to be the happy and successful missionary, the only way "having done all to **stand**" "when the strong tides lift and the cables strain."

Let me ask if there is anything more wonderful in the altogether wonderful life of our Lord than His utter dependence on the Father, in which He left us an example. Our Father loves to have dependent children, those who are practically saying, "We are not sufficient to think anything as of ourselves, but our sufficiency is of God." Turn with me, please, to the Gospel of Mark and read in ch. 1:29-39 where we see our Lord ministering to the multitude and healing the sick, then retiring to a solitary place and praying. His disciples following say to Him, "All men seek for Thee." But He had the Father's pattern for His day and He leads them out on a preaching tour to other towns. Listen again, "I can of Myself do nothing." "The words that I speak unto you I speak not of Myself: but the Father that dwelleth in me, He doeth the works." Our blessed Lord began, continued, and ended His life of service in the power of the Holy Spirit. What a rebuke to our independence and self-sufficiency, and the lack of faith that heeds not the Master's "Without Me ye can do nothing."

I want to speak of still another characteristic of "God's missionary," that of a holy, separated walk, and an ever deepening fellowship and friendship with God Himself; a heart response to the exhortation to "go forth unto Him without the camp bearing His reproach." This is the story of all spiritual growth: "Unto Thee in glad subjection, unto Thee in Thy rejection, unto Thee from all below." I need not say to you that many come out as missionaries holding views of consecration and separation that they fail to practically hold as time goes on.

In closing let me say that such a life as has been outlined, if only we choose to live it, may close as did our Lord's with "I have finished the work which Thou gavest Me to do," and one day we shall surely hear the gracious words, "Good and faithful servant, enter thou into the joy of thy Lord."

THE CONQUERING WORD

I have just received the good news that farther South even the priests are buying our New Testament. And why not? God does save even papists and dramatically, too. Yes, farther West, God **has** given us just such fruit. Pray for this lady, Senhora Luz? Who is she? She is the widow (that word again) of a converted Romish priest. This "Father" Luz God saved by His amazing grace. This "Father" Luz saw savingly that Law said "Do"! but Grace says "Done." He rejoiced that while Law said, "Do and live," Grace saved him with "live and do"! That Law said "Often," but Grace said savingly "Once." That Law said "Wages," but Grace said "Gift." That Law blotted out the sinner, but "Father" Luz jumped with the joy of salvation when he discovered that Grace blotted out **the sin**.

Then he being saved, oh yes, he sought savingly to serve. In 1925 he had hoped to come to Africa, but weak in health God took him home. Yet, oh! yes, here is his brave widow, she has taken the torch from his dying hand, and has pushed far in from Portugal to pass it on.

It is these priests here in Africa, buying our New Testament that fortifies my soul in the belief that the God who saved Father Luz can do it again and again! Imagine our hopes as we build all upon God's holy Word. High hopes for a high endeavor! But mark this: these Romanists can only read the Bible in clandestine manner. They are under command not to do so. Pope Clement's famous bull is cogent and crushing, a bull this, pronouncing it to be a "**false, scandalous, pernicious, blasphemous error to hold that all may read the Holy Scriptures.**" More "Clement" in name than in reality must have been the Pope who could write such thundering lies. But the shrewd negro can see a very long way through a hole in the wall. And being the Arab's own cousin he has a sacred sense of finality as to the appeal to the one Book. Indeed the precocious logic of our African is full of such Heaven-sent wit that you for the moment fancy Africa is only a county in Ireland, and the negro, dear old Mike arguing. Word for word it might be negro speaking. He was defending himself against a Catholic priest, who was taking him severely to task for his Bible reading. "But," said the priest, "the Bible is for the priests, and not for the likes o' you." "Ah, but sir," answered Mike, "I was reading in my Bible that you shall read it to **your children and sure the priests have got no children!**" "But, Michael," continued the priest, "you cannot understand the Bible. It is not for you to understand it, my man." "Very well, your Riverence," said Mike, "if I cannot understand it, it will do me no harm, and what I can understand does me a heap o' good." "Well then, Mike," said the priest, "you must go to the church, and the church will teach you. The church will give you the milk of the Word." With the ready wit of an Irishman, Mike said, "And where does the church get milk from, but out of the Bible? Ah, your Riverence, **I would rather milk the cow myself once in a while.**" After all, against a papal bull, there is nothing so good as an Irish "bull." We preach the Blood of the Lamb, and must expect Romish wrath whether the bull has four legs to stand on, like farmer Mike's, or none at all, like Pope Clement's. A red flag is a danger signal in either case, and what so red as the banner of the Cross?—Dan Crawford.

"The books of the New Testament did not have authority because they were collected, they were collected because they had authority."

The Foreign Missions Department regret that owing to great pressure of work they have not been able to prepare the usual two pages of missionary letters this week.

If you want a good, inspiring book of sermons, send for a copy of Brother Jeays' book, "The Cave of Adullam." It will bring a blessing to you. Price 50 cents.

THE WORK AND WORKERS

HUGHES, OKLA.—Pastor J. S. Davidson, of Franshawe, Okla., writes: "Just closed a three-week meeting, 6 saved, 3 baptized in the Holy Ghost, and 6 baptized in water. Sister Cinda Johnson of Howe helped in the last two weeks of the meeting. Any Council preacher is welcome."

LIMES GROVE, IOWA.—Sister Minnie Steele reports: "The Steele Evangelistic Party closed a three-week meeting at Lime Grove. We believe much good was done. Twelve were saved and Sunday morning we had a fine baptismal service at which 10 were baptized. Brother Andrew Misky of Alta was with us for the baptizing."

JAKIN, GEORGIA.—Brother J. S. Cartleberg writes: "I have just closed a meeting near Colquitt, Ga. Eighteen were saved, 6 received the Baptism of the Holy Ghost, 15 were baptized and 16 received into the church. The Lord blessed in giving out His Word. A child who had not walked in three weeks was instantly healed and began walking. Praise the Lord for that meeting. Pray for this place."

ARCADIA, KANS.—Evangelist Henry Felicy reports: "We are glad to report victory through our precious Lord. The dear saints at Gelane called us for a meeting which closed August 2. The Lord blessed in saving, healing, and baptizing power. We are open for a pastorate, and are in full fellowship with the General Council. Any assembly desiring our services can address me care T. Sappington, Arcadia, Kansas."

PE ELL, WASH.—Evangelist M. E. Edmunson and wife write that they are in the midst of a blessed revival. "About 30 converted and a number of wonderful healings. One woman who had worn glasses for eighteen years was prayed for; she read one chapter in the Bible Sunday morning without the aid of her glasses. A goodly number have been baptized in water. One young man received the Holy Spirit while working in the saw-mill."

COALINGA, CALIF.—Pastor and Mrs. M. B. Glassbrooke report: "We have just closed a two-week meeting in Coalinga, in which we were ably assisted by Pastor and Mrs. H. H. Baker in charge of the flock there. The Lord gave us a fine meeting in which precious souls were saved, and saints revived, believers filled with the Holy Spirit. The last day of the meeting we baptized eight precious souls in water. The hall at Coalinga will seat about 250 people and is in a good location. Pastor and Mrs. Baker are away now on account of his health. Pray that the Lord will soon restore them to the flock at Coalinga."

CHANDLER, TEXAS.—A report received states: "God is working in our midst. Our two-week meeting closed July 19th with several souls saved, three received the Holy Ghost Baptism as in Acts 2:4, many signs and wonders were seen and many had visions. Sister Jennie Glass of Overton, Texas, assisted in the meeting."

GORE, OKLA.—A sister sends in the following report: "I wish to report that we have just closed a three-week revival. The services were conducted by Evangelist J. B. McDonough. There were about 40 souls saved and a number received the Baptism of the Holy Ghost with the evidence of speaking in other tongues as in Acts 2:4. Many were convicted and most of the town was moved."

BLUE RIBBON, OKLA.—Brother A. D. Cooper writes: "We give God the glory due His worthy name for the way He worked in the twenty-three-day meeting just closed. The country had not had rain for from two to three months; prayer was sent up for rain and the second afternoon God sent a downpour. The fire fell one night and 4 in one family were saved besides others. Thirty-one were saved, seven baptized in the Spirit as in Acts 2:4, seventeen followed the Lord in water baptism. Sister Lottie Wilcox of Fort Worth, Texas did the preaching."

BENTON, ILL.—Great throngs of people attended the services where Evangelist A. W. Kortkamp and party are conducting an "old-time religion" revival. At least 10,000 people attended the services. A newspaper report states: "Many claimed that they were healed of various, incurable diseases after the prayer of faith was offered. A little deaf and dumb girl who had not heard or spoken since birth, was healed. Several persons who are residents of Benton testified to having been healed of deafness after prayer was offered. One woman who had prayer offered for cancer left the platform with hand uplifted testifying that Jesus had healed her."

WEST MONROE, LA.—Pastor E. L. Tanner writes: "Just closed a two-week meeting. Thirty-four were filled with the Holy Spirit, a number reclaimed, and 34 baptized in water. Brother P. D. McCabe, of Monroe, and Brother E. M. Blount, of Huttig, Ark., were with us during the meeting. Brother Blount did the preaching. He has recently come into the Council fellowship from the Baptist church. He has been a Baptist minister for more than 20 years. He received his Baptism in his own meeting last August. We begin another meeting at Pleasant Valley assembly on August 7 with Brother Blount as evangelist. Pray for this meeting."

REVIVALS IN CANADA

We feel like praising God for the way He has been pouring out His Spirit in Canada this summer. The work has been going steadily forward for many months both in the West and East. Early in the spring the Lord made it possible for me to spend several weeks in Montreal at Brother Baker's Assembly. Three years ago we were there and at that time the Lord was blessing and in every service souls were being saved and baptized in the Spirit. We found the same glorious work still going on but in a much larger way. Large crowds attended every service and on Sundays the people packed the place until many could not get in. What an inspiring sight it was to see the prayer-room full from night to night and lost souls weeping their way to Christ, and the saints being made joyful in the Lord by the in-coming of the Holy Spirit.

Following our ministry in Montreal we went to Toronto and held a month's campaign with Brother and Sister Peirce at the Queen Street Tabernacle. Large crowds attended these meetings and 75 were saved, while some 25 received the Baptism in the Holy Spirit. This work is continuing on through the summer and God is saving many. Praise his Name!

We went to Windsor, Ont. where a new work has been opened and Brother Philpott pastors this flock. Windsor is an important city in this place. Several precious souls were saved and baptized. These meetings and the revival is continuing.

We had a few profitable services with the fine Assembly in Arnprior, in the North of Ontario. God has set Brother Montgomery, a live young Irishman, over this field and he is making good.

We traveled in a car some fifteen hundred miles in Canada on the Lord's business and had a glorious time every bit of the way. At Pembroke we held meetings with Pastor Atter in the Armory and the dear Lord blessed there in the salvation of souls and Baptism of believers. Brother Adams had just concluded a tent campaign with Sister Sims at West Meath and was free to assist us in Pembroke. All this up North is new work where the message of Pentecost is being received by eager and hungry souls.

We found Brother Chambers, the Chairman of Eastern Canada District Council, untiring in his efforts to spread this blessed Gospel."

It was our glad privilege to attend for a few days the district Council annual meeting, held this year in London. The Spirit of the Lord was poured out in a wonderful way on the second night of the meeting. God gave Pastor Baker the message, but it was not Pastor Baker speaking, the Lord Himself spake through him. The message was on Divine Healing. The old-time power fell in the old-time way. The place was packed with people. London Assembly has a new place of worship and God has wonderfully blessed Brother McAlister in his labors there, many being saved in every service. The meeting on this night could not close, no one wanted to go home. Crowds pressed their way to the altar to be healed and as they were prayed for the pow-

er fell. The unsaved, when they saw God working, ran to the altar to seek salvation. It was a night long to be remembered. The saints were built up in the Lord and their souls refreshed. This is just a little bit of what the Lord is going to do in the coming days as we pray and believe for a world-wide revival.—Mae E. Frey.

LOS ANGELES, CALIF.—Calvary Mission.—Brother Cecil M. Jackson reports: "We have just closed a two-week meeting here with Brother Samuel Swanson as evangelist. Five were baptized with the Holy Ghost (Acts 2:4). One week was set aside for the missionary cause. Sister Alice Luce, Sister May Mayo, and Sister V. B. Baer all gave stirring missionary messages."

THAYER, MO.—Pastor Marvin D. Hartz reports: "We have just closed a two-week revival here, having had our District chairman, Elder J. E. Spence from Sedalia, with us. Several were reclaimed, some filled with the Spirit, others are still tarrying for the Baptism. The Bible lessons that Brother Spence gave were a great uplift to our assembly, and appreciated by all who heard them, also his messages at night. Several have added their names to the assembly roll and we are moving on to victory through Jesus."

MOUNT VERNON, ARK.—Evangelist T. T. Carmical reports: "I came to Mt. Vernon the fourth Sunday in June and started a meeting with Pastor W. S. Pear, of Cedar Glade Assembly. As crops were burning up on account of drouth, we called the assembly together and began to pray for rain to get the people's minds off of their distressing condition. The Lord heard and answered so the people came from far and near after the shower and the Lord began to send the spiritual rain. Twenty souls found pardon for their sins, 13 were baptized with the Holy Ghost as in Acts 2:4, several were healed. One special case, a baby of Brother and Sister Homer Stone, of Mt. Vernon, its body covered with sores and as spotted as a leopard, was healed in one night's time. The next morning as the mother was dressing the baby, the scabs flew off as scales from a fish. The mother was also healed of congestion, one sister of neuralgia. I was called to Floyd—as Brother Long was there for two weeks. Twenty-one were saved and 13 received their Baptism. I was there one week after Brother Long went away, 5 more were saved and 5 received their Baptism. I believe 19 were baptized in water at Floyd and 4 at Mt. Vernon. I'm open for calls anywhere."

Every minister and every student of the Word should secure a copy of "The Messenger and His Message" by Miss Alice E. Luce. It is a most helpful book. Send for a copy today. The price is 50c postpaid. — Gospel Publishing House, Springfield, Mo.

Send 25c for sample packet of tracts. Gospel Publishing House, Springfield, Mo.

Testimony of a Soul-Winning Tract Distributor

A certain tract distributor in a great city who during the past four years has passed out personally an average of a thousand leaflets per month, declared recently (as reported in the London Christian) that an average of ONLY ABOUT TWO PER CENT have refused to take them, "although many must have been offered to Roman Catholics, Jews, and Communists. The inevitable conclusion is that the great majority of people will still accept civilly the printed Gospel that is civilly offered. It is often immediately read, but is generally put in the pocket, AND I HAVE NOT SEEN ONE IN A THOUSAND TORN UP OR THROWN AWAY."

And then he adds this significant comment: "THE WORLD IS NOT EVANGELIZED, EVEN IN 'CHRISTIAN LANDS,' BECAUSE NEARLY EVERYONE LEAVES THE DISTASTEFUL DUTY OF TESTIMONY INDEFINITELY TO OTHERS."

If even one half—not to say 98 per cent—of the people we pass in the streets or elsewhere are willing to accept respectfully the printed Gospel message, then surely we cannot say that the world which "God so loved" has turned its back irrevocably upon Him. Nor can we say that the Lord is slack concerning His promise; but we CAN say that the members of His body are slack concerning their performance.

The Lord is "not willing that ANY should perish," but alas, alas! how many of His children, even of those who profess to be looking for His coming, seem willing that ALL should perish! Does not their indifference and lack of soul travail for a lost but largely reachable world seem to indicate this? How many members of even the TRUE Church of Christ are willing to humble themselves enough to engage in this, one of the MOST FRUITFUL of all lines of soul-winning activity? Ah, brother, don't say that you are PRAYING for the Lord's return if you are not WORKING for it, for "FAITH WITHOUT WORKS IS DEAD." Every soul won to Christ will hasten His coming. The Church needs to be revived in order that the world may be evangelized. Do YOU need revival in order to engage "in the distasteful duty" of personal evangelism? "HE THAT WINNETH SOULS IS WISE."

PRAY FOR REVIVAL!

The Lord has enabled us to send out nearly 700,000 tracts free to willing tract distributors during the past few months. Will you not send for some tracts and distribute them in your neighborhood? We will gladly send a packet of free tracts to any willing distributor. When people accept a tract, it is often an opportunity for you to testify and for you to give them an invitation to meetings. If you are faithful to the instruction of the Word, "In the morning sow thy seed, and in the evening withhold not thy hand," you are certain to see a harvest.

We shall be glad if you will let us enroll you as one who will pray for God's richest blessings on this tract ministry. If you are willing, mark an X against this paragraph.....

We appreciate the many contributions received that have made this free tract distribution possible. We shall be glad to receive further offerings that will make it possible to continue this ministry. You can use the space below for your contribution.

Enclosed find my contribution of \$..... toward your fund for free tract distribution.

Yours in Christ,

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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.

SPRINGFIELD, MO.—Pentecostal campaign in charge of Evangelist W. T. Gaston, August 28 to September 13.—D. W. Kerr, pastor.

SAVANNA, OKLA.—An old-time gospel revival, August 20 to September 15. Brother James Hutsell and wife will be in charge.—Orlie Kennedy, pastor.

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.

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.

MULBERRY, ARK. Camp meeting will be held here, D. V., Aug. 15-30. The preaching will be in charge of Sister Anna Hartman. All Pentecostal workers are invited and will be cared for. Good camp grounds. Plenty of water.—M. B. Sanders.

STORM LAKE, IOWA.—Camp meeting August 28 to Sept. 7. The Spencer Evangelistic Party will be with us. Our District Chairman, Roy E. Scott in charge of day services. Dining-tent on ground and meals on freewill-offering plan. Tents and rooms for rent. For information address J. Chris Jensen, Alta, Iowa, Route 2, Box 71.

PITTSBURGH, PA.—Tent meetings at the Big Tent located at 38th & Penn. Ave., August 9 to 31., conducted by Evangelist Harold Cornish and party; and during the month of September by Brother Cook, the Southern evangelist. Pentecost preached in its fullness. Take Frankstown Street car to 38th St.—Pastor Nimrod Park.

FREDONIA, N. Y.—A convention will be held August 27 to 30. Evangelists Willard and Christine Peirce besides other workers and missionaries are expected. A hearty invitation is extended to all visitors and workers who are able to be present. Those desiring accommodations or information, write Pastor Noel Perkin, Box 121, Fredonia, N. Y.

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.

YOUNGSTOWN, OHIO.—Tent meetings will be conducted on the lot adjoining the Pentecostal Church, corner Hillman and Hylda Sts., Youngstown, Ohio, beginning Sunday, August 23, continuing over September 13. Services every night except Saturday. Three services on Sunday, 10:45 a. m., 3:00 and 7:30 p. m. Evangelist J. Clark Soules will be in charge from August 26 to September 13 inclusive.—G. E. Smith, pastor.

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 Auburn St., Framingham Centre, Mass.—Chairman T. Arthur Lewis.

OPEN FOR CALLS.—Am in full fellowship with the General Council. Any assembly or field needing an evangelist write me at Huttig, Ark. If reference is desired, write Pastor E. L. Tanner, West Monroe, La.—E. M. Blount.

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.

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.

SOUTHEASTERN DISTRICT CAMP MEETING at Dothan, Ala., Oct. 1 to 15. Meals and camping arrangements on grounds. All expenses taken care of by freewill-offering plan. Evangelists A. H. Argue and daughter Zelma will be in charge, together with efficient and able workers. Dothan is easily reached by rail from any part of the Southeast and its highways afford the very best motoring from all near-by states. For further information, write C. H. Johnson, Secretary of Camp Meeting Committee, Enterprise, Ala.

MCCRACKEN, KANSAS.—The third annual campmeeting of the Assembly of God will be held at McCracken, Kansas, August 20-30. We expect Brother J. Wm. Bostrom to do the preaching and teaching, assisted by other ministers. Elder F. A. Graves, composer of "Honey in the Rock", and "Nailed to the Cross" will sing throughout the camp. Meals will be served at a very low cost, tents for rent on the ground. Camp ground is located east of town. For further information write Pastor F. L. Darrow, McCracken, Kansas. Fred Vogler, Chairman, Burlington, Kansas.

FRANKFORT, KY.—The first annual camp meeting of the Assemblies of God of Eastern Kentucky will convene Sept. 4-13 inclusive at Frankfort, Ky. We have secured Evangelist Sister P. Harrell, whose ministry is wonderfully blessed of God. Bring the sick and afflicted for healing. Evangelist Otto Lunsford will have charge of the music. Bring your instruments and join the orchestra. Tents 10x12 will rent for \$5.00 per ten days, and cots at \$1.00. Rent paid in advance. Please send in your order by Sept. 1 to L. A. Sappington, Sec'y-Treas., 660 N. 28th St., Louisville, Ky. We have secured a beautiful park with shade at the end of Park car line on highway. Meals will be furnished at the dining-table at the rate of 20 cents per meal with meal ticket. The Southwest Virginia, Western West Virginia and Eastern Kentucky District Council will convene 10, 11, 12. Those seeking ordination and license will be taken care of here. This business cannot be handled at any other meeting.—Chairman A. F. Miller, Frankfort, Ky., Box 268.

CHANGE OF ADDRESS.—Pastor I. J. Bolton, pastor of the Oak Park Holiness Church, Tampa, Fla., has changed his address to Route 2, Box 383, Tampa, Fla.

WANTED.—Home for woman and boy, age 5 years, with school and religious services at reasonable distance; Pentecostal people preferred. Address Mrs. Lenore Thompson, Black Rock, Ark.

FOR SALE.—One hundred fifty opera-chairs and an organ in good condition. Address C. H. Loventstein, Sec'y Assembly of God Church, Piedmont, W. Va.

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August 1 to 6, Inclusive
\$1.00: Mr & Mrs F B Desloge Mo
Total amount reported\$1.00

Have you read Brother Perkins' book, "The Brooding Presence"? It will help you. Price 50c. Gospel Publishing House, Springfield, Mo.

GRAND SALINE, TEXAS.—Sister Rubie E. Reeves and daughter, Velma, report: "Closed our meeting here with good interest also great conviction resting on the unsaved. We held a two-week meeting at Gelena near Garden Valley. Twenty were saved and 15 baptized with the Holy Ghost. Some saw visions and spoke in tongues."

FOREIGN MISSIONS CONTRIBUTIONS August 1 to 6, Inclusive

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

\$.50: W C C Cheney Kans
1.00: M J McInnekah Okla; Mrs A M H Hinckley Minn; L H H Weldona Colo; Assembly Pilot Point Tex; M A H Geneva N Y; Miss D J Wilton N Dak; 1.13 S S Glade Kans; 1.40 Young People's meeting Oswego Kans; 1.50 D B Guthrie Okla; 1.60 Mrs S A Altus Ark; 1.85 Assembly of God S S Eldon Ia; 1.90 S S Towner Colo
2.00: J O Merino Colo; H C B San Antonio Tex; Pent'l Mission Humboldt Ia; "Nemo" London England; C W L P Mt Hope W Va; 2.05 S S Wright City Okla; 2.15 Assembly of God McCoy Tex; 2.40 C F B E Rochester N Y; 2.50 H F & wife Coffeyville Kans; 2.80 Assembly of God West Plains Mo
3.00: Young People's Class Russellville Ark; J B S Los Angeles Calif; Miss P T Salinas Calif; "In His Name" Manitou Colo; J K Sharon W Va; J D B Turtle Creek Pa; 3.08 Assembly of God Wesson Ark; 3.70 North Side S S Tulsa Okla; 3.73 S S El Dorado Ark; 3.83 Oswego Kans
4.00: Mrs M L B McComb Miss; W J W Malvern Ark; Mrs E O H & son Colo Springs Colo; Spanish & Portuguese Mission East San Jose Calif; Berean S S Class Ewing Mo; S & C H Angleton Tex; 4.15 S S West Monroe La; 4.16 Assembly of God S S Chester Ill; 4.20 Assembly of God S S Paris Ill; Cedar Hill Assembly Lockney Tex; 4.50 Mr & Mrs F B Desloge Mo; F O A Bishop Calif; Mrs M R T Weed Calif; Mrs E C H Raton N Mex; 4.73 Pent'l S S & Church Newton Ia; 4.75 Mrs A E Tacoma Wash; 4.78 Assembly Earle Ark
5.00: W R M South Fork Pa; Mrs S W L Salt Lake City Utah; A E W Reading Pa; J A Mansfield Ohio; W E B Shenandoah Ia; Mrs H L S Shelbyville Mo; Assembly of God Milan Mo; C B Eagle Bend Minn; E M Z Richmond Hill N Y; Mrs J G T Cincinnati Ohio; Mr & Mrs W I H Leon Kans; Mrs R M K Portland Ore; Mrs E J F Van Nuys Calif; Y P Soc Edward St Pent'l Church Alton Ill; Mrs A H Wyandotte Okla; G M R Kansas City Kans; A Friend Joliet Ill; 5.23 S S Ft Smith Ark; 5.75 I H W Yakima Wash
6.00: Perks Pent'l Assembly Dongola Ill; North Side Prayer Circle of Assembly Wichita Falls Tex; E E B & family Williston N Dak; Assembly & S S Zephyrhills Fla; 6.27 Assembly & S S Hill City Kans
7.00: J V New Trenton Ind; B R Ft Smith Ark; Assembly of God S S Bethalto Ill; The Assembly of God Church Laurel Miss
8.00: W S Y Minden Nev; H E Holdrege Nebr; Miss A M Hattiesburg Miss; Assembly of God S S Bridgeport Tex; J S Granite Ill; 8.50 Assembly of God S S 5th & Broad Sts, Wichita Falls Texas; 9.62 Assembly Holt Fla
10.00: H R Los Angeles Calif; Mrs W D Noxen Pa; Mrs J W S Floyd Knobs Ind; P H Alexandria Minn; H W C Callao Peru; Mrs M F C Ft Worth Tex; Mrs M B W Louisville Ky; Mrs L A D El Dorado Kans; F T H Clarks Summit Pa; Mrs W E D Winfield Kans; E D P Newark N J; Miss H M Long Prairie Minn; Assembly Girard Okla; A W L Canton Ohio; 10.08 Assembly of God S S Paris Ark; 10.26 Assembly Samson Ala; 10.50 S S Apperson Okla
11.00: Assembly Miami Okla; Assembly of God Perry Ia; 11.09 Full Gospel Assembly Springfield Ill; 11.50 Assembly Union City Ind; 12.00 B E S Shafter Calif; 12.30 Mr & Mrs A K Bismarck N Dak; 12.60 Assembly of God Bigflat Ark; 12.70 S S Picher Okla
13.75: Pleasant Hill Assembly Mt Ayr Ia; 14.51 Calvary Mission Los Angeles Calif; 15.00 Mrs J H S El Dorado Springs Mo; Bethel Pent'l Assembly Juneau Alaska; A T U Great Bend Kans
17.00: Assembly Ft Morgan Colo; 18.00 Bible School Hills Calif; 18.50 F S Coalhurst Alta Can
20.00: C A H Los Angeles Calif; E V S Dayton Ohio; S J D Dansville N Y; "Reader" Culpeper Va; L W Yonkers N Y; 21.04 Assembly & S S Conneaut Ohio; 22.65 S S Springfield Mo; 23.75 Glad Tidings Tab Reading Pa; 24.50 Assembly of God Canton Ohio;
25.00: G & K W Chappell Nebr; Pent'l Assembly Jamestown N Y; A Friend Toronto Can; 25.30 Grichton Church Whistler Ala; 28.00 M M L N Lima Ohio
30.00: Mr & Mrs S D B East Cleveland Ohio; 35.00 L M C Bon Ami La; 36.00 Assembly S Bellingham Wash; 40.00 C S Port Huron Mich; 54.00 C S Chicago Ill; 55.00 Oak Park Holiness S S Tampa Fla
65.44: Tent Meeting Newark Mo; 68.02 Heights Assembly & S S Houston Tex; 77.00 Gospel Church Baltimore Md; 72.25 Assembly Keokuk Ia; 73.00 Full Gospel Mission Pomona Calif
100.00: The Lighthouse Pent'l Assembly Brooklyn N Y; Mrs H R W Parma Idaho; C N K Toledo Ohio; 114.00 Bethel Temple Cincinnati Ohio; 168.00 Assembly Wilkes-Barre Pa; 212.48 Assembly Springfield Mo; 457.00 The Pent'l Church Cleveland Ohio; 531.50 Bethel Temple Los Angeles Calif
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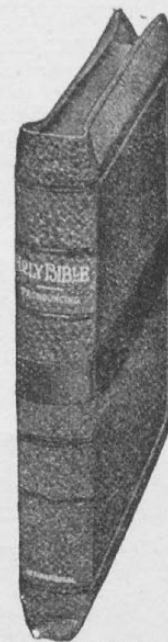
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