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— By Faith the Walls of Jericho Fell —

FOR we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand" (Eph. 6:12, 13).

Here we see spiritual weapons in the hands of spiritual people for the overthrow of evil spirits, evil powers, evil rulers; an array of invisible, mighty forces and powers that God wants to overthrow, combat and defeat through weapons given to and operated by children of men, who have been overcome, fallen sons of Adam, who have been redeemed by the blood of Jesus Christ and made new creatures by Him.

Here you have unseen forces of evil who are met by and overcome by unseen powers bestowed upon the saints of God, who are mortals living upon earth. The unseen spiritual power of God working through the visible children of God to fight and combat spiritual wickednesses inhabiting the heavens and the earth.

Look at the array—these tremendous forces of the evil one, subtle, crafty, powerful, continuous in time, knowing no stoppage by death, ever active, tremendously malignant, with undying hatred to God, His Christ, His kingdom, and man His creation, especially the redeemed. Yes, take stock of the power of the enemy. Do not underestimate it. On the other hand, take stock of the resources of the child of God—the whole armor of God.

"Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God." These are all spiritual weapons in the armory—intang-

ible, impracticable, foolish, ridiculous in the sight of the men of the world.

The biggest cannon, with its longest range and most powerful shell, is absolutely futile if fired into the heavens to bring down one spiritual force of the spiritual wickednesses and powers in the heavenly places. But man has got faith in his guns. He wants to use the visible to touch, to affect the invisible. Wise is the servant of God who sees the nature of his enemy, and can seize and operate the spiritual weapons that are placed at his disposal.

Consider Jericho with its thick walls and mighty gates, walls so strong that houses could be erected thereon and garrisoned by warlike men.

The children of Israel, God's people, are told to take the city. A helpless band, minus cannon, minus dynamite, minus battering rams, minus airplanes, minus everything natural, but PLUS GOD, HIS WORD, AND HIS COMMAND!

See them marching around the city day by day in absolute silence except for the blast of the ram's horns blown not by armed men, not by the few soldiers, but by priests.

Imagine the taunts, the jeers, the scoffing, the ridicule of the soldiers and of the people of Jericho as they watched the daily procession of silence and heard the blasts of the ram's horns. The height of ridiculousness in the eyes of the philosophers, counsellors and sages of the king of Jericho! But God uses the foolish things of the world to confound the mighty. On the seventh day, on the seventh time of going around, the blasts of the ram's horns were followed by the shout. The shout went up and the walls went down! Heaven was touched at the signal, at the shout of mastery, of assurance, of victory. The unseen forces, God's spiritual army, came into operation, the walls fell down flat and then the children of Israel supplemented the spiritual side of the victory with the physical sword destroying all the enemies of God's people. The whole story, the whole history is a lesson of the power of the

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The Threefold Revelation of God

Elder John Wright Follette

For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little and there a little (Isa. 28:10).

We find in the text before us a statement of the method which God adopts in the manifold display of His workmanship and in the revelation of His character to His people. When we consider this as a working method, we find at once that it implies four characteristic marks. 1. Purpose, 2. Time, 3 Exactness, 4. Carefulness.

When we look at the marvelous workings of God in nature or watch Him in the delicate and mystical work of redeeming and transforming a human heart—it matters not into what realm of His work we may move, we see these marks stand out strikingly in evidence.

The purpose of God in all He may do is indeed food for contemplation. If we think of Him in the dim beginning, in the eternity before time, we cannot think of Him as an unintelligent Being He must have purposed before He created. There was design backed by infinite knowledge and wisdom long before the foundation of the world. The purpose of God covers not only the vast unfolding of His will concerning the great issues of life, but the same characteristic mark is found upon the simplest and most unnoticed detail of His work. Not only is there sublime purpose in creation and redemption, but also we find significant meaning in the falling of an Autumn leaf, which in itself is an epitome of life. There is no loss in God's work, "for every purpose of the Lord shall be performed."

The purposes of God in regard to man are arranged in a program according to time—be it in ages, dispensations, centuries or even seconds as they flit by. God is never in a hurry so that He is ahead, neither is He slow that He misses an appointment. He is always exactly on time. How very evident is this mark when we consider the heavenlies. The stars and planets are all moving in the most exact time and order. The scheduled movement of a planet may be computed to the fraction of a second, so perfectly timed is God's system and plan. Prophecy itself is marvelously fulfilled to the day and hour.

God's wisdom and purposes always find expression in most exact measures. If there is a choice to be made or a line of demarcation to be drawn it is done most concisely and with amazing exactness.

"Though the mills of the gods grind slowly, yet they grind exceedingly small; Though with patience He stands waiting, with exactness grinds He all."

The fulfillment of His law is to the very jot and tittle.

How astonishing it is to note the carefulness displayed in His work in nature

or upon the human heart. The omnipotent hand which holds the unseen forces at work in the universe under perfect control—hanging the world upon nothing and guiding even to a hair's breadth the fiery comets and thousands of stars in unerring flight, must move also in opposite extreme. He also touches with exquisite delicacy the common dandelion and powders its many stamens with fairy gold-dust or paints a filmy bloom upon the grapes.

If we were quiet and yielded enough, our hearts would be ravished with wonder, awe and adoration as we traced these four characteristic marks in nature and redemption. Let us praise Him that He is our God and that we are His people—even His little children.

Now I would like to take the words of the text and see how perfectly they portray God's method in His revelation to mankind. This may be considered as threefold. First we have God's revelation in nature. Second we have that given in His Word. Third we have the personal revelation to the human heart. Our God is a seeking God. He has since the beginning sought the fellowship of man in order that He might share in His thoughts and purposes. So in His approach to man He has made and continues to make disclosures of Himself.

To give this study a background let us use the 19th Psalm. This I consider to be one of the clearest pictures in the Bible of this triple revelation. It covers the ground perfectly from nature through the Word and ends as God always desires it should, in the human heart. The Psalm may be divided into three parts. The first six verses show us the revelation of God in nature. Verses 7, 8, 9, and 10 show the continuation in the Word and verses 11, 12, 13, and 14 carry it to the individual in a very personal way.

1. The heavens declare the glory of God; and the firmament sheweth his handiwork.

2. Day unto day uttereth speech, and night unto night sheweth knowledge.

3. There is no speech nor language, where their voice is not heard.

4. Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun.

5. Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race.

6. His going forth is from the end of the heaven, and his circuit unto the ends of it; and there is nothing hid from the heat thereof.

The first and most ancient manifestation is that in nature. It is the most simple, most easily discerned and yet, it is to many, perfectly unintelligible. In these verses we hear the inspired minstrel

(directed by God) sing out his heart in bold declaration. He is telling us to look up into the heavens if we seek a discovery of God. If one doubts the personality of a Supreme Being, let him look upon this superb manifestation of His power and glory stretched through unknown spaces across the firmament. Behold the testimony of the earth in the varied phenomena of nature before whose wisdom, power and mystery we stand dumb. Are we too stupid to recognize personality and intelligence back of it all?

"There is no speech nor language where their voice is not heard." Much of the beauty and force of this verse is lost by the interpolation of the word "where"—which is printed in italics—thus showing that it is not in the original. By leaving it out and adhering to the literal translation of the Hebrew version, the whole meaning is altered, and we have not only truth but most significant poetry. "There is no speech nor language, their voice is not heard." How true! The universe of visible things has no faculty of speech—no articulate language and yet it has the power of declaring the glory of God, and proclaiming the message to every age, country and people. It is the silent witness appealing to the mind of man in a way not less—but, when understood, even more forcible than an audible voice. It is really a picture and a sign language. Think of the centuries that this unique picture book of God has been unfolding page by page in the celestial regions and also before the face of the whole earth. Each page and picture in perfect order proclaim His secrets; impart His solemn lessons, and minister in song the music of divinity. I am convinced in my own heart that there is a peculiar and sacred ministry in nature, mystical and highly spiritual. Could we but see, could we but hear, our hearts would be mightily moved by her very impressive lessons if some of her commonplace manifestations were interpreted to us. Paul tells that:

"The invisible things of God from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse" (Rom. 1:20).

The translation given by Weymouth is even clearer. "For from the very creation of the world His invisible perfection—namely His eternal power and divine nature—have been rendered intelligible and clearly visible by His works, so that these men are without excuse." The faith and religious life of the American Indian show this in a very significant way. His very instinct and his intelligent observation of nature over and about him brought forth a faith and belief in a Supreme Being whom he called the Great Spirit. He also recognized by the movement of the seasons in perfect cycle and the many picture-lessons taught by nature that he was dependent upon and subject to, God. Being ignorant of correct terms or appellations, he called God, the Great Spirit and to Him he prayed; gave thanks; and rendered obedience. In ceremonies both picturesque and poetical, he gave expression to his religious emotions.

"Lo the poor Indian! whose untutor'd mind
Sees God in clouds, or hears Him in the wind;
His soul proud Science never taught to stray
Far as the solar walk or milky way."—
—Pope.

Now let us note how this revelation in nature comes. Is it in only one particular or local realm? Does it shine forth alone in one single gleam? Never! The method He adopts in this revelation is given in the text, "precept upon precept, line upon line, here a little, there a little." Look with the Psalmist into the heavenlies. There are stars and stars, myriads and myriads of them. They are scattered like dust; they are grouped in perfect clusters; they are massed in superb order, gleaming, twinkling, dancing, quivering and sparkling. They are infinite in number, color, and magnitude; yet "He calleth them all by their names."

Look at His manifestation in nature. Is it confined to one tree or mountain? Not at all. The same rule is again applied, "precept upon precept, line upon line, here a little and there a little." Even in the formation of the crust of the earth we have layer upon layer and stratum upon stratum. There are the mountains rising in solemn and majestic grandeur thundering their message of strength and stability while at their feet flows a broken, singing brook. Both participate in playing the parts designed by God, to make the revelation complete. It is star upon star, rock upon rock, wave upon wave, and thus when perfectly massed we have a perfect manifestation.

But God is not satisfied to make one revelation and confine it to the natural creation. He has also given us one in His Word, the Bible. In it we read that Christ "who is the image of God" is also the Word. So in the Word we have a perfect revelation of God the Father. Let us look at the Psalm again—

7. The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple.

8. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes.

9. The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether.

10. More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honeycomb.

These verses give us a comprehensive grasp or the idea of the power, effect and value of the Word. This shows us God as He appeals to us through Christ by way of the Bible. It is indeed a marvelous and sacred revelation. This blessed Book contains all the light and instruction needed to bring a man from sin into a new creation and fit him for heaven. The doctrines, so precious to our hearts, are all found between the two covers. Someone may inquire as to, "where is there a systematic and orderly statement of truth about such and such a doctrine?" We confess (and gladly) that God did not intend the Bible should be written in style like that in a book on systematic theology. Had the Spirit made a series of defini-

tions; arranging them in logical order and with perfect system of thought, man would certainly say the Bible is man-made. But the very style the Spirit uses is itself proof of its spiritual inspiration and divine origin. The doctrines are all there, but marvelously strewn from cover to cover. Hardly a book but yields a verse or chapter bearing upon one or more of the fundamental doctrines of the Christian faith. We have the New Testament composed of 27 books of which 21 are epistles. Each was written under different conditions, to different people, for different purposes. The Old Testament covers a period of over 4,000 years and was written by more than a score of different writers. Yet by a careful selection of verses bearing up the doctrine in hand, gleaned from book to book from both the Old and New Testaments we get our material in hand. Then by thorough analysis and careful combination we are able to deduct a systematic, orderly and truthful statement of facts concerning the doctrine. Of what other group of books or of what other single book upon earth could this be true? Some have asked—"Where do you find the doctrine of the Bride? Show me the chapter and the verse." To those who have anointed eyes and are able to read, such a question is amusing. The teaching of the Bride is not confined to one chapter or verse or even book. It is like the doctrine of Sin or Salvation or the Second Coming, it runs from Genesis to Revelation and is found in nearly every book. We all know that any or all of the Christian doctrines are founded and built up by the application of the same rule, "precept upon precept, line upon line, here a little, there a little." Now let us turn to the last four verses of the Psalm:—

11. Moreover by them is thy servant warned; and in keeping of them there is great reward.

12. Who can understand his errors? cleanse thou me from secret faults.

13. Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression.

14. Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O, Lord, my strength and my redeemer.

Here we find the revelation of God to the individual—the personal touch. This is the ultimate purpose of God and the desired result of the preceding manifestations. This was His thought even in the beginning when "the morning stars sang together" and the whole realm of nature was started out upon its ministry, of preaching, declaring, admonishing, and singing with grandeur and eloquence which defy human art. In these verses we find personality introduced by way of the word, "servant." In the first six verses we find the revelation is universal in scope. Also in the next group (concerning the Word) it is still general in character for mankind. But here we find He touches the individual. Through this revelation man is made to see his sin and also to find a remedy.

The coming of God by way of the

Holy Spirit into the human heart is a wonderful triumph. He accomplishes what the Bible of Nature could not do; neither the letter of the Word. They both have their ministry and are to lead to God. But the Holy Spirit is needed to interpret the first (nature) and to quicken the second (the Word).

He now seeks to manifest Himself in and through His people. This is His final purpose now in process of development. We are made partakers of the divine nature and are to show forth the character of Christ and to manifest the fruit of the Spirit. This is indeed a mystery. How can such a revelation be made? The Holy Spirit is put in charge of the work and by a constant, unreserved yieldedness on our part, He is able to reproduce in us as much of the Christ life as we truly desire. Is the revelation made in one day? We are not so unwise as to suppose that such a transformation could be experimentally realized at once. The Lord uses the whole Christian lifetime to accomplish this. The revelation of Christ and a view of the glorious possibilities of the Christian life may flash across the heart in one moment of time, but the working out of the same will take many a day. What was His rule or method of revelation in nature and in the Word? Was it not "precept upon precept, line upon line, here a little and there a little?" Think you that He has a new rule for this revelation? No, it is lesson upon lesson, trial upon trial, blessing upon blessing on and on until through manifold operations of the Holy Spirit, the image of the Son of God shines forth in grace and beauty. We are in the school of the Holy Ghost, and we are here to learn. Learning implies time, application and perseverance.

Listen to Paul in Phil. 4:11 "I have learned in whatsoever state" etc., "to be content." This came not by a sudden revelation, neither was it a gift bestowed upon him. He passed through numbers of hard places before he reached this place of grace. Think of this strange statement concerning our Lord. "Though He were a Son, yet learned He obedience by the things which He suffered" (Heb. 5: 8). Another translation reads, "...He learned to hearken by the things He experienced." Can you imagine such depths of humiliation?

We all desire to be like Christ in every department of our nature. We long that a fuller manifestation of His heavenly character might find expression in us. Then let us learn by the rule He has given, "precept upon precept, line upon line, here a little, there a little."

Do you not remember your early school days? To how many did the ability to read come as a special gift or revelation? Did we not all have to learn our A. B. C's? Then we moved on from words of one syllable through lesson and book to the last reader. Our teachers may have loved us dearly and may have devoted hours of attention to our needs, but that alone could not make us readers. We had to learn personally by application and patient study. The teacher's love could not impart ability. Do not think it is

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PEARLS FOR THE PREACHER

The preacher should be much harder on himself than he is on his congregation (Ezekiel 34:4).

The preacher has the highest vocation on earth—hence he has the greatest responsibility.

The Bible has two photographs of the true preacher—Take a look at these two pictures and see if they resemble you. 1 Tim. 3:1-7; Titus 1:5-9.

You can tell a silver dollar whether it is genuine or false by its ring—that is the way you tell preaching. There is a peculiar ring that nothing but the Spirit of God can give.

Don't preach all you know, but know well what you preach—above all be sure that you live it.

John Wesley said: "A minister should always be ready to do two things:—to preach and to die."

It is not what you know that ought to govern the choice of your subject—it is what the people need.

The text is not found by a hurried scanning through the scriptures the last minute but it is given you of God, especially at such times that your heart is broken in intercession for your congregation.

A woman with an almost empty pantry sometimes can cook a better meal than one with the cupboard overfilled. Thus a Spirit-filled novice sometimes, with the little that he has, can serve a better spiritual meal than the preacher whose mind is filled with the best of truth and knowledge.

When you face the congregation, can you tell what is in every heart?—Do you know the thoughts in every mind?—Can you number the sum of sin as represented by your hearers? Can you measure multitudes of sorrow? Do you perceive the broken spirits—the ruined lives—the weary hearts? Can you see through, see into? No! none of us can—But God's Spirit "searches the hearts" (Rev. 2:23). Yielded to God's Spirit you will be able to comprehend, perceive, and handle the situation.

God can direct the tongue that something may drop for a weary heart, here, for a weary soul there, and there for a fainting spirit—over here someone may have his eyes opened—up in front, close

to you, a hearer may break, may wilt, may give in to Christ; something you said, not so much what you said but how you said it hit, and hit hard. Who is sufficient for these things? (II Cor. 2:16).

The truth is the bullet but it takes powder to fire it. Preach with the Holy Ghost sent down from Heaven (1 Peter 1:12).

Ask for the Holy Ghost: for more of the Holy Ghost. If you have been filled with the Holy Ghost it does not mean to say that you do not need more of Him manifested in your preaching, praying, singing. Why should we limit the application of Luke 11:13 and preach that it has only reference to those who as yet have not received the Holy Ghost. Its meaning is broader than that.

Elisha asked Elijah for a double portion. He got it because he would not be turned aside. So many preachers are turned aside from this one great all-consuming desire to seek the Lord for a greater bestowment of power upon their ministry (II Kings 2:9).

"So much work attempted;

Without the Holy Ghost,

So little accomplished;

When we have toiled the most,

In hurry and worry;

With plans of every sort;

In struggling and striving

To gain a great report."

THE CURE—WAIT UPON GOD

The greatest need among Pentecostal people today is a prayerful ministry.

God honors His Word even though quoted by a sinner. How much more when preached by a saint, especially a man of prayer.

Do you give yourself continually to prayer and to the ministry of the Word? (Read Acts 6:4).

Pastor, don't expect to effectually preach to your congregation until you have borne their sins as though they were your own in prayer before God.

Don't tell Zion to travail when you don't do it yourself.

There is too much **traveling** and not enough **travailing** among evangelists.

Keep your ministry distinct from your private, personal and individual communion and fellowship with God. Don't mix the two and allow good meetings to substitute for intimate heart relations with God unless you want to be put on the shelf.

Little snatches of prayer sandwiched in between the multitude of other duties is little short of nothing in the way of prayer.

A difficult assembly, a hard post, will often either ruin or make a preacher. Which shall it be with you?—One hope remains, that is your knees and your tears.

Know how to talk to God. You will never have trouble in talking to people.

Be not afraid if you cannot dance or shout for a season but fear greatly if we have lost for only a short time the spirit of prayer.

When you wait on God you do most (Jer. 14:22).

Have you cultivated intimacy and good

relationship and fellowship with the people at the expense of these with God?

Don't tell the evangelist everything when he arrives. Talk to God, and if he prays God will reveal to him conditions and needs.

If things won't break through at home, try all night prayer meetings.

Pray for a revival of tears. The time was when whole audiences wept. And in such times of weeping God did some sweeping of dirt and soul-defiling carnality that much good preaching could never have caused to be removed (Is. 57:15).

'Tis broken preaching that satisfies the hungry best—as the broken loaves the multitudes of Galilee. Pray till your preaching is broken then it will break through the heart that is hard and break it too.

Science never caused the sun to stand still but the word of faith did.

Don't spend time laboriously building a sermon, when your heart needs a wrecking, breaking, tearing down.

That we have revivals often is no test on our spiritual life. It is no guarantee or proof that we are living exceptionally near to God. Many have been used in wonderful revivals who were poor instruments, and who at the time were out of touch with God. God saw the hunger, the need, and the faith of the people.

It is not what you say that counts most, but what you are.—E. W. Rimmah.

BY FAITH THE WALLS OF JERICHO FELL

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spiritual to fight against spiritual wickednesses, and the power of the Spirit to overcome the enemies of God's people.

The great fault of Christian workers today is to use the arm of flesh instead of the Spirit of the Lord against forces that are not fleshly but spiritual, that are under the control of the great evil spirit—Satan, who goes about seeking to destroy. The weapons of your warfare are not carnal but are mighty through God.

Look to your weapons, consider the warfare, consider the opponent, but above all consider that you are mighty through God and through the Captain of your salvation. Amen.

THE THREEFOLD REVELATION OF GOD

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otherwise in the spiritual life. God's love, even though it cannot be measured, cannot in one moment transform us into full-grown sons, neither can He put a babe in Christ upon a throne to reign, even though He loves us tenderly. The babe must grow, develop and let the Holy Spirit give him the training needed to make possible such a position. His purpose now is to transform us and to make this revelation of Christ in us. Do we need to learn patience, love, obedience or humility? Then let us yield to His order of working and again to this sick, weary, worn, dying world there will be made a fresh revelation of God even in His people.—Trust.

SPIRITUAL SANITATION

Lilian B. Yeomans, M. D.

The other day I came across a statement in an article, emanating from presumably reliable sources, that many medical authorities greatly dread a recurrence of Spanish influenza, that awful epidemic which killed more people than the great world war, although that war was attended with greater fatalities than any war that preceded it. The article went on to say that, as the cause of the disease in question had never been ascertained, nothing could be done to avert it, and as no effective treatment had been discovered for it, there was nothing to look forward to but another fearful death list, in the event of its reappearance.

This set me to thinking about the whole question of epidemic disease in the light of God's Word. Nowadays if we are visited by some general calamity, such as a famine, a huge conflagration, or a fatal epidemic, and anyone ventures to suggest that it never could have occurred without God's knowledge and permission, and that He may have some lesson to impart by means of it, the newspapers come out with articles contending that the only lessons God is trying to teach us by these visitations are that we should improve our agricultural methods, use fertilizers more freely, practice intensive farming, increase our appropriations for experimentation in laboratories, and government controlled farms, improve our fire departments, or be more stringent in our building regulations, or be more scientific in our drainage and sewage disposal, or be more rigid in food inspection, and other ordinances having to do with public health.

But what does the Bible say, or has it anything to say on the subject?

In consulting the Bible let us never forget that it is the only Book on the contents of which we can absolutely rely. All other writings which attempt to state the real causes of things are confessedly made up largely of guesses. All the medical books and scientific works are full of them, but you will not find one in the Bible, not one. There is no guess work there for the Word of God is forever settled in heaven.

And I believe that if the medical men, and scientists, would take the trouble to find out what it has to say about epidemics, they would learn of something to their advantage, and that of the human race at large.

First let us note that, while the Bible exhorts us to physical cleanliness, both in the Old and New Testaments, it also demands a deeper and more radical form of cleanliness, namely clean hearts, (Ps. 51:10), and a cleansing from all filthiness, not only of the flesh, but of the spirit (II Cor. 7:1). It also reveals that spiritual uncleanness may lead to judgment in the form of epidemic disease, as well as to other punishments (Num. 16:46-50, 1 Chron. 21). Let us look then to our spiritual sanitation.

The time when the epidemic referred to in the twenty-first chapter of 1 Chronicles occurred was one of great prosperity in Israel. Before this a census had been taken at God's command (Num. 1:2), but the one referred to here was apparently undertaken so that they might exult in numbers, and depend on them rather than on the Lord their God.

Evidently the whole nation was at fault, and all shared the terrible punishment.

We are not to count on our resources, gloat over our fancied strength, or mourn over our feebleness. Our help cometh from the Lord which made heaven and earth. We are to look away from ourselves altogether, fix our gaze upon the Lamb of God, and if we do this no plague shall come nigh our dwelling.

"Though influenza rage from sea to sea, the home that trusts Him shall be free."

I know a man who was standing on Psalm 91:9-10, "Because thou hast made the Lord, which is my refuge, even the most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling," and when a doctor declared that one of his children was suffering with diphtheria, he denied it, and absolutely refused to accept the doctor's diagnosis. When the doctor persisted and wanted to enforce the measures usual in cases of the kind, he said, "It is impossible that diphtheria, which is a plague, should come nigh my dwelling. God's Word says that it cannot happen to me. Have you had a specimen from the case examined at the Government laboratory?"

The doctor said he had not done so as he did not deem it necessary.

"Well I refuse to accept your diagnosis of the case," replied my friend. "And I am certain that if a specimen were forwarded to the laboratory the report would be negative."

He said this on the strength of Psalm 91:9-10, and God made His Word good, for the doctor accepted the challenge, forwarded the specimen, and received a report that no diphtheria germs were present.

When Spanish influenza was raging all around us, nearly every house in sight bearing a placard, my sister said boldly to everyone, on the strength of God's Word, "You will never see an influenza card on this house," and God made her boast in the Lord good, though we exposed ourselves freely to infection in ministering to the sick.

Thank God there is not only immunity from epidemic disease promised in the Word, but an effective treatment for those who fall victims to it. In this same twenty-first chapter of First Chronicles we find the plague stayed by sacrifice.

Under Divine guidance David sets up an altar to the Lord in the threshing floor of Ornan, the Jebusite—type of Calvary's Cross—and offers their sacrifices

—types of the Spotless Lamb of God, who bore our sins and sicknesses; and God answered him from heaven, by fire upon the altar of burnt offering, and commanded the angel to "put up his sword again into the sheath thereof," and the plague was stayed from the people. See twenty-first of 1 Chronicles.

It was because of perfect spiritual sanitation, secured through the blood of the passover lamb, that the children of Israel were rendered immune to the plague that smote the first-born in Egypt, both of man and beast; "When I see the blood, I will pass over you, and the plague shall not be upon you" (Exodus 12:13). No expedients of hygiene, or sanitary science, could have averted the epidemic from their homes.

Is it not advisable for us living in these perilous times, to go deep enough in our sanitary precautions, and while strictly obeying Scriptural injunctions as to physical cleanliness, and gladly availing ourselves of improved facilities therefor, see that we also meet God's demands for truth in the inward parts, purity of heart? This, by the manifold grace of God, we can do, through the power of Christ's death and resurrection, and by so doing can manifest to the world a deliverance from epidemic disease as undeniable as that vouchsafed the Israelites when Egypt, with all its advanced medical science, was ravaged by a destructive plague. The Lord put a difference between the Egyptians and Israel, and He puts a difference between His people and the world today, for He says "I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee (Exodus 15:26).

IF A BIRD IN A CAGE CAN SING—

"If a bird in a cage can sing, my dear,
As tho' the days of the Spring were here;
If a bird, forgetting the time o' year,

Can sing in a room that is dark and dim,
As tho' he sat on a greening limb,—
Yea, sing for those who imprison him;

If a bird, when all that he knows are gone
To the lovely south or the crimson dawn,
Can sit alone, and can still sing on—

Surely then you and I can be—
Tho' bound in body, in spirit free—
Can sing a little as well as he.

For few shall find what they most desire;
We are all shut in with our strands of wire,
Till hearts grow heavy and bodies tire;

We may not labor at what we dream;—
But the whistling boy has the willing
team;—
And a little song makes a shorter seam

We lose some loves as we pass along,
There are some go far, there are some
go wrong,
But still there is joy enough for a song.

No night so dark but the dawn is near—
Oh, we can find some thought to cheer,
If a bird in a cage can sing, my dear!"

—Douglas Mallock in Triumphs of Faith.

Central Bible Institute Department

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REVIVAL AT THE C. B. I.

"Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds and give them showers of rain, to every one grass in the field" (Zech. 10:1).

For some weeks there has been a cry going up from the Central Bible Institute, "Oh Lord, send us rain." Our souls have been so thirsty. We have longed for an outpouring of the Spirit upon us—Praise the Lord, it has come.

On Sunday Jan. 10th, Brother Wm. Booth-Clibborn began a series of meetings in the local church here. From the first service the power of God was manifested, the rain began to come. The following morning when the students met for morning worship in the chapel, more rain fell and it was decided that we should suspend classes for the day and make preparation for the great downpour that was surely coming. We saw that the clouds were gathering fast, so there was a need for empty buckets, barrels and vessels to catch the rain in. All day we waited before the Lord. Tuesday and Wednesday came and we were still searching for vessels. By Thursday morning vessels in abundance had been found, but to our surprise, most every one of them contained something—they were not empty. Yes, and even our irrigation canals were well filled with weeds. Well, the only thing to do was to empty out the contents of the vessels and dig out the weeds from the canals. We wasted no time in beginning. All day Thursday until late at night and again Friday we emptied vessels and chopped down weeds (a confession meeting) and when all the vessels were clean, the weeds all gone from the canals, immediately the clouds broke, the floods came and all vessels and canals were filled to overflowing.

We waited on the Lord for one week and two days and we know now of a certainty that the Lord does make bright clouds. Our souls are overflowing with the precious reviving showers and we feel like singing, "And the end is not yet, praise the Lord." The hard clods are all broken up and the "grass in the field" is growing beautifully.

We had the privilege of hearing Brother Booth-Clibborn at the school twice during this time of refreshing. He brought to us treasures of truth, so precious that we sat, as it were, spell bound for a period of about three hours on each of the two days that he spoke to us. His subjects were "A Broken and Contrite Heart," and "The Ministry of Tears."

Of a truth God has been deepening us in Him these past few days. We feel that He is calling us away into the secret place of His presence where He can work a new work in us, so that we will be equipped for the great conflict with the enemy of our souls, that is now looming

up on the horizon of time just ahead of us.

While we have been greatly blessed and two of the students have received the Baptism of the Holy Spirit, yet we feel that God has not finished His work in us. We know there is more for us and we covet the prayers of God's children that we of Central Bible Institute may be kept in His will.—Mollie Baird.

RAISED FROM THE DEAD

Eula Wilson is the girl that was raised from the dead in Wichita, Kansas. I heard a great deal of this case and read papers of the miracle, but wanted to be convinced by seeing her myself, so came through Wichita and spent the day in the city investigating the reality of this girl being raised from the dead. I went to her home and talked to her mother, and then I talked to the girl herself, and saw with my own eyes the body which had been raised from the dead, and heard her speak of the things pertaining to heaven and God that she saw while she was with Jesus. How blessed it was to hear her tell of the glory world. It filled my soul with joy, and created a hunger in me more than ever for heaven.

She was not a member of any church, had never been to Sabbath school, and could not read the Bible, but had been under the treatment of doctors for several years. She had been an invalid for three years or more. Her case was pronounced incurable, and her body was so diseased that it mortified and turned black before she died. She had disease in the head, lungs and stomach. She had lost the sight of one eye, was deaf in one ear, and had bed-sores until the bones of her body were visible.

She died at 8 o'clock at night and at 2:30 was raised to life. The doctor had just left before she passed away, and told her mother that there was no chance, that he could not do anything to relieve her, and that she must die.

They prepared for her funeral, and she rose up immediately and told them that she was well, and that she had been to heaven and seen Jesus and talked with Him and many others she saw there that she recognized and knew. The girl seems to know more about God than Christians that have claimed to know God for years. She seems to be as familiar with the heavenly world and more so than she does with this world. Her mother belonged to the Campbellite Church. No one prayed for her resurrection. God wrought this miracle to confound the world and to convince medical science that He could do more than they could. The doctors, seven in all, who attended her, say they do not understand the case, and we have not seen anyone yet that did. God alone knows His business and can do all things. Praise Him forever.

I discovered that, although this girl had had no early training by her parents, she really found God and salvation. She was patient and kind and gentle in her suffering, and really had the fruits of the Spirit her mother said, and God took her to Himself, as she stated, to show her things to come, that she might come back to this world and tell the people of the great reality of heaven and immortal glory.

She said there was no earth there, that the foundations were gold, and she saw the river of clear flowing water. She ate of the fruit, and said there were no pits in it. "Oh," she said, "how glorious it was just to see Jesus."

She talked a great deal to me about heaven. She now has a sound body and mind. She weighed about seventy pounds before she passed away, but when I saw her she weighed over a hundred pounds, and looked as hearty and as fair as anybody I ever saw. She is a beautiful child and has an angelic look on her face. She is fifteen years old. She took me by the hand and blessed me, and smiled and thanked God for His goodness and mercy toward us. It put a thrill of joy in my soul that I had never experienced before.

This is one of the miracles God has wrought in these last days that we have been praying and looking for, but it did not come as we expected it. We have been looking for and expecting the saints to raise the dead by prayer, but now I see that we have not got to where we could bear this at all.

We see in the case of Eula Wilson that no one but God can be praised for it. Surely we are weaker in many ways than the people after Pentecost were. I have not seen the signs following this movement that I want to see and am praying to see, and that God is offering to us whenever we get to where we can receive them and glorify Him with them. Let us pray and keep humble. God is preparing His people for greater things than we have ever yet seen.—C. B. Cashwell in the Apostolic Evangel.

REVIVAL AT RUSSELLVILLE, ARK.

Sister Elsie Torrence tells of a gracious revival at Russellville, under the pastorate of Elder Luther L. Riley, in which 65 were saved and more than 20 received the Baptism according to the Bible pattern.

HEALED THROUGH THE EVANGEL

I wish to say that the Evangel is a great blessing to our home. The Lord healed my body while reading testimonies on healing.—Mrs. O. H. Stoehr, Cheney, Kans.

OFF TO EGYPT

God willing, we will sail for the land of Egypt some time the latter part of February or some time in March and we ask all the brethren and our friends every where to pray for us earnestly.—Roy E. Scott, Wife and Children, Mercer, Mo.

Watch for the announcement of our new paper for Pentecostal Young People to be issued shortly.

Homely Things from a Pastor's Diary

C. E. Robinson

Friday, June 20. Brother S. O. Walrus, pastor of our church at Silicate, has been with me three or four days, helping me in our revival. Today as we sat talking I spoke of the amazing results Sister Thecla Parastin is getting in Sprague. When I mentioned her he looked up quickly and said, "She's got herself sued in court."

Now if he had used the tone of voice and the facial expression I should have expected him to if he had been telling me how his wife had fallen and broken her leg, I should have thought nothing of it. I should have been truly sorry for any trouble Sister Parastin was in and might have asked after the details. But when I saw plainly not only from his manner and his facial expression, but from his tone and inflection as well, that he was glad of it and took pleasure in publishing the fact, I was stirred.

Here was a man that my District Council had endorsed as a man called of God to the ministry, taking pleasure in making an evil report, about one of God's choice daughters, and making it, I was sure, on mere hearsay. I knew from what he said that he didn't love her for love "concealeth the matter," and even when a thing comes out, love is eager to palliate any seeming evil with a ready excuse or explanation.

But I was in a close place for I felt sure he was a man who found it very hard to accept reproof or correction. He was evidently overtaken in a most serious fault. Should I, who am younger in the ministry than he is, attempt to restore him? He was speaking evil of a child of God, thus subjecting himself to the wrath of God. Should I try to save him? He was seeking, if his motives were to be judged by his words, to do harm to and hinder the influence of one of God's choice prophetesses, thus violating God's plain command. Should I rebuke him? My duty to him as well as to God was plain, but it was hard.

I remembered that the Holy Ghost has said that if a man be overtaken in a fault, we which are spiritual are to restore such an one in the spirit of meekness, considering ourselves lest we also be tempted (Gal. 6:1). I decided I must obey the Word of God and not fear the face of man.

So I said, "Why, Brother Walrus, I am astonished to hear you speak in that tone and way about a minister of Jesus Christ!" He didn't seem to get my idea at all, for he said, "I told her when I talked with her last that she would get into trouble if she didn't change her way of conducting the church finances, and now she's into it."

It seemed to me he was congratulating himself on having prophesied to her the thing that had now come upon her, and I felt that I must be very plain spoken or he would not understand me, so I said,

"Don't you realize you are going to have to give an account for those words, before the face of an angry God, unless you repent? That is evil speaking, and evil speaking against one who is as the apple of His eye. I plead with you to repent now before God's wrath comes down upon you."

I felt myself condemned at once, for I had judged him to be a man who would hardly take a rebuke meekly, and when I saw his head drop, and then a moment later when I saw his knees on the floor, I knew I had to confess before my God that I too had been tempted. Oh the craftiness of our wily foe! By repenting so immediately and earnestly, dear Brother Walrus, brought me to my knees in humble confession both to God and to him.

Wonderful Jesus! His Spirit had been grieved at my judging as well as by the evil speaking of Brother Walrus, but as soon as He saw us repenting and confessing our sins before Him, He proved Himself faithful to forgive and set our feet once again in the glad path of loving service. The joy of His salvation, lost for the moment, has been restored and I am going on wiser and more humble than before Brother Walrus came. Thank the Lord!

When we got to the church to-night the dear Lord showed He was pleased with us by sending one of those wonderfully sweet melting meetings. Old Brother Timson who has been seeking the Baptism for years, received to-night, and Sister Jeffrey's boy, who has been breaking our hearts by his waywardness found Jesus precious to his soul. How wonderfully God overwhelms us with His loving kindness after we have repented. Hallelujah!

A WORD OF SYMPATHY

We desire to express our deepest sympathy to Pastor Horace J. Richardson of Denver, who during the past month has lost his wife, daughter and grandchild. God is giving much grace, and he writes, "While three of our most precious jewels are gone, we are praising Jesus for complete victory, and are still preaching His Word." Let all the Evangelical readers remember our brother in their prayers.

WITH CHRIST

We desire to express our sympathy to Pastor R. D. Streyffeler of Bellingham, Wash., at the loss of his only son, Ward De Clifford Streyffeler. This young man attended Brother Craig's Bible School in San Francisco and took a deep interest in the work among the Chinese, and longed that he would find his field of labor among them. He was ordained to the ministry last February and has since been engaged in evangelistic work. He preached his last message in Bellingham,

Wash., on Tuesday, Jan. 5, from the text Rom. 8:5. His last words were: "Glory to Jesus, glory to Jesus, glory to Jesus!"

NEW CHURCH DEDICATED AT MALVERN, ARK.

Pastor Fayette Romines writes: "Our new church building was dedicated December 27th, at 3 p. m., at which time W. Jethro Walthall, State Chairman, preached a wonderful sermon. The morning message was given by Elder E. R. Fitzgerald and that at night by Elder Chas. E. Wooley. Both brethren preached with power under the anointing of the Spirit. The house is 50 by 70 feet in size, is built of brick, and before it was dedicated the money to pay for it in cash or pledges was all subscribed. Evangelist Wooley is continuing with us in a series of revival services. The church has been meeting in a shed, and we greatly appreciate the new house He has given us. God is smiling broadly upon us and we are a happy band. Praise the Lord."

HEALED OF TUBERCULOSIS

This is a certified statement and personal experience of the way the Lord so wonderfully and graciously demonstrated His healing power. Through faith and the power of prayer I was healed of tuberculosis. He also took away the tobacco habit and the desires went at the same time, although I had been a slave to this habit for many years. He fully and wholly delivered me from this filthy habit. In December 1921 I had my lungs X-rayed in the East, and I discovered from the proof that both lungs were very much affected in the front and upper lobes. The doctors advised me to go to a T. B. Sanitarium at as early a date as possible. Acting upon their advice I made the necessary arrangements and went to a Sanitarium at Brookville, Ark., on Jan. 5, 1922. I remained there until ten months were up. The doctors there advised me to go West where I could have the advantage of a higher and dryer and lighter climate. They told me also not to do any hard work for at least three years and then there might be a chance of prolonging my life for three years.

Acting upon this professional counsel, I might be able to live possibly five years. On Jan. 26, 1923 I came to Southern California where I had work with the Santa Fe Oil Co., near Taft. This only lasted a short duration as my health failed and I was forced to quit work. This was about Sept. 14, 1923. My health failing very rapidly naturally I became very despondent. Then, I attended a healing meeting conducted by the Pentecostal movement. I was anointed and prayed for by Elder W. T. Gaston. The Lord graciously delivered me. I have been completely healed of lung trouble ever since that date. I have trusted the Lord as my Physician for both soul and body ever since. I am happy to say that I have enjoyed better health since I have taken Him as my Physician. Praise His dear Name. This last Thanksgiving I was filled with the Holy Ghost. To God be the glory.

—C. E. Bryant, Taft, Calif.

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The Gospel Publishing House, Springfield, Mo.

FROM GLADNESS TO GLOOM

Chapter Five of Daniel

This is the study for the **YOUNG PEOPLE'S MEETING** this week.

"How sweet are thy words unto my taste! yea, sweeter than honey to my mouth" (Psalm 119:103). Pondering upon the marvelous things in this amazing book of Daniel, brings to mind these words of the Psalmist. God had told the Jews some sixty-eight years before the events described in this fifth chapter, that He would send them to Babylon and keep them there as captives for seventy years; but He declared that after the seventy years He would punish Babylon and its king (Jer. 25:11, 12). About one hundred and seventy-five years before this He had also foretold that Cyrus should order Jerusalem to be rebuilt (Isa. 44:28). Isaiah prophesied about Cyrus more than a hundred years before Cyrus was born, and, entering more into details about him said that God would subdue nations before him, "and open before him the two leaved gates" and promised that the gates should "not be shut" (Isa. 45:1). At the time of this lesson the seventy years was about to expire. Belshazzar and not Cyrus was king of Babylon. Babylon was impregnable. It was surrounded by a wall eighty-seven feet thick at the top and three hundred and fifty feet high. A river flowed through the city, but in the river bed were great "two-leaved" gates of brass barring the entrance of a foe even if the water of the river were diverted and the channel made dry. God's word had been given, but now seemed impossible to be kept. A dramatic situation surely.

But God is not hindered by anything men can contrive. Cyrus came before the city, and, setting a million men to work, changed the course of the river so as to leave its bed through the city dry. The king called a great feast and with his lords got on a big drunk. Those in charge of the two-leaved gates of brass got drunk and left them open, fulfilling the prophecy of Isaiah. The Persian hosts swept into the city under the wall in the river bed through the gates which God had said should "not be shut." The servants in the palace hearing a commotion outside opened the doors to see what it was, whereupon the hostile troops rushed in, the king was killed, and the purpose of God, to punish those who hurt the Jew, was accomplished. It is a more thrilling story than could be imagined. Fact is stranger than fiction. Cyrus the Persian put his Uncle Darius the Mede on the throne of Babylon, and so there came into being the kingdom of the Medes and Persians foretold by Daniel many years before in interpreting the dream of Nebuchadnezzar as recorded in the second chapter of Daniel.

The Patience of God Has An End. Ananias and Sapphira agreed together to lie to Peter and deceive the church into

thinking they were more liberal than they really were, but not until the lying words were actually spoken did God close the books with them. Up to that moment they could have repented (Acts 5:1-11). A man may refuse Him that speaketh, and blaspheme God, and commit all the sins in the decalogue, seemingly with impunity. He thinks that always he may repent. But there is a limit, for when once he has gone a step too far and committed the sin that is "unto death" (1 John 5:16) his doom is sealed. "My Spirit shall not always strive with men" (Gen. 6:3). "The blasphemy against the Holy Ghost shall not be forgiven" (Matt. 12:31). When Belshazzar crowned the many iniquities of his life with the order to bring in the golden vessels his father had taken out of the temple of God at Jerusalem, and proceeded to drink out of them, the drop fell. He had gone too far. With all the chances and enlightenment you have had, dear, when are you, all unwittingly some day, going too far?

The Prophets of God Keep Themselves Separated from the World. Paul had not yet been moved by the Holy Ghost to write, "Come out from among them, and be ye separate, saith the Lord" (2 Cor. 6:17), but Daniel was taught of God to do so. We know this because when the king and his courtiers, frantic with fear at the sight of the supernatural writing on the wall, called aloud for someone to decipher it, Daniel was not thought of. Only after all the wise men had failed, and the queen mother had come in, was the name of Daniel mentioned. He was ready to help, and able to help. He was prayed up and had the victory; but so long as he was not called for he remained in obscurity. He didn't try to get the place under Belshazzar that he had occupied before under Nebuchadnezzar. Jesus had not yet said "sit down in the lowest room" (Luke 14:10), but Daniel was taught of God to have the spirit of humility taught by Jesus. He is a pattern for us.

The Prophets of God Will Not Prophesy for Money. It is easy for any one sitting in a place of vantage where he can see over the field, to pick out many who have run "greedily after the error of Balaam for reward" (Jude 11). Trimming one's messages so the money sources will not be dried up is a thing it would seem no one would stoop to, but to which nevertheless we see many are stooping. The love of money, or, putting it another way, the fear of not having money, is the rock of ruin for many preachers. Daniel however furnishes us the pattern in this as in other things. When the king made large promises as to what should be done for him if he would read the cryptic writing, on the wall he said, "Let thy gifts be to thyself, and give thy rewards to another" (Dan. 5:17). Sometimes a preacher moves

to another charge because he is offered more money. We assume that had Daniel been a pastor he would not have moved until he felt that God called him to do so, and what the relative financial advantages might be would not have been considered.

Moreover, although Daniel was talking to the greatest king then on earth, and although he was a captive and a member of a despised and fugitive race, he was not wasting any words on Belshazzar. When he addressed Nebuchadnezzar he did so with politeness and proper deference. But when we hear him speaking to this king who had that very night insulted the God of Heaven in the most daring manner, he leaves off all the considerate and carefully turned phrases expected in court etiquette, and says, in effect, "Keep your gifts." Perhaps he felt something like Jesus did when, with flashing eyes, angry looks and uplifted, scourge-armed hand He drove the money changers from the temple (John 2:15)).

The Enlightened of God Must Humble Themselves Before Him. The principle announced in Luke 12:48, "Unto whomsoever much is given, of him shall be much required" was the one brought to Belshazzar's notice by Daniel. At great pains and in very great mercy, as we have seen heretofore in these lessons, the God of Heaven had revealed Himself unto Nebuchadnezzar, so that Nebuchadnezzar had acknowledged Him and worshipped Him as the one true God. Belshazzar knew all this (Dan. 4:19-25). Notwithstanding he entered into the drunken revelry in which he did despite to the King of Glory by calling for the golden vessels from Solomon's temple from which to drink. In explaining the matter Daniel told him that the kingdom was taken from him because, although he knew all about God's dealings with Nebuchadnezzar his father, he had not humbled his heart before God. Therefore his kingdom and his very life as well were taken from him that same night (Dan. 5:30). How much chance have you had to know God, and see His mighty workings, and witness the exhibitions of His love? Many of you have had great opportunities, and yet up to now you have not humbled yourselves before Him. Will you not do it now, before you lay this paper down?

The Prophets of God Have Their Needs Supplied. "So hath the Lord ordained that they which preach the gospel should live of the gospel" (1 Cor. 9:14). Now to "ordain" means to "give formal orders for." Thus you see God has given formal orders that they shall live of the gospel who preach it. What Paul says for us to do is orders from the Holy Ghost, but what Paul did is not an example we are necessarily to follow. We are to follow Christ. Paul by the inspiration of the Holy Ghost declared that ministers shall live from their preaching, and then he himself, worked for his own living, in part. However he clears up all doubts by confessing to this same church that in doing so he was doing wrong (2 Cor. 12:13). Daniel was not a time-server. He was not working for what he could get out of it, not preaching for money, but he had no hesitancy in accepting the money and emoluments when offered to him.—C.E.R.

**"LET THY WIDOWS TRUST IN ME"
For the Children and those who are not
too grown up**

The following story is true. The author writes, in sending us the manuscript, "The man whom I called the boy 'William' in the story, told it to me himself with deep emotion. He regards it as a direct answer to his mother's prayers." Truly, "To obey is better than sacrifice."

"O mother, I don't want to stay in bed all afternoon; can't we get up now?" The childish voice sounded through the open bedroom door into the kitchen, where Mrs. Nevius was frying potatoes over a very small fire of chips. "I want to get up, too! I want to get up, too!" chimed in a lesser voice from the same direction.

"You are warmer in bed than anywhere else," replied the mother, "but it is pretty nearly supper-time, so you can get up now." Ruth, please go into the bedroom and help Mary and John get dressed."

Ruth, who had been hugging a large cat to keep warm, dropped her comfortable burden on the floor and disappeared in the bed-room. Soon there issued squeaks and squeals as the younger children made their toilet for supper.

The kitchen, where they quickly joined their mother, was a pleasant room. The windows looked immediately out upon the Delaware and Raritan canal, which at that time was kept free of ice as long into the winter as possible in order to accommodate the heavy traffic upon it.

Mrs. Nevius' face showed signs of grief and care, but her smile toward her children was cheery as she placed the meager supper of potatoes, bread, and preserves, and tea upon the table.

"I'll put some bigger sticks upon the fire," she remarked half to herself and half to the children. "Our woodpile is almost gone, but I sent William down to Mr. Johnson's coal yard to order some coal. I'm sorry we can't pay for it just yet, for your father always insisted on 'paying as you go.' But things are different now" and a tear slipped down her cheek as she spoke.

Just then the door flew open and the stalwart William, of twelve years, rushed into the room.

"Old Johnson's the meanest man that ever was!" he exclaimed. "When he found we wanted to be trusted he wouldn't let us have a pound of coal. Said he'd been stung too many times already. Told me I was big enough to pick up all the wood we needed along the road."

"He never lost money by this family, and he never will," quietly remarked Mrs. Nevius. "I'd have paid him right away, only the doctor's and undertaker's bills were so big, and we had to have potatoes and flour. We can't raise the price of the coal until I get a chance to help with the neighbors' spring house-cleaning, but then Mr. Johnson would get it. However, I'm sure that the Lord will provide, and so we must not worry."

When they were seated at the table they all bowed their heads while the mother asked the blessing. They then fell to with a will, and the portions, small for the children's appetites, soon disappeared. The mother's portion was small-

er than the others, but she took fully as long to eat it.

"It's a cold night, and we want a pleasant evening. William please go to the shed and get some wood. Ruth will do the dishes, and I'll play with Mary and John, as their father used to do, before they go to bed."

In a few moments William returned and threw a big armful of wood into the box. "I declare, mother, there are only two or three more such piles out there. We haven't got enough wood to last us two days."

"Well, then maybe we'd better not burn any more this evening. I'll put the little ones to bed and Ruth and you and I can sit by what fire we have until it goes out."

A shadow of anxiety rested upon the little group. At last William blurted out, "He told me to pick up chips along the road. I guess I know where I can find some pretty big chips, enough to keep us warm all winter."

"Why, William, what do you mean?"

"I mean old man Johnson's rail fences over by the canal basin. There's no moon this week, and there's a heap of good wood in them. They won't be missed 'til spring, and by that time nobody can tell where our wood ashes came from. Oh, but that's a great idea!"

"No, William," said his mother, sternly, "that is not a great idea. That's a very poor idea. Your father was an honest man. You remember that the day before he died he commended us all to God's care and said that God would take care of us. No, no, you mustn't think of such a thing." Mrs. Nevius buried her face in her hands and burst into sobs.

"Well mother, I don't want to be a thief, but we have to get wood somewhere or we'll freeze to death before the winter is over."

The mother calmed herself in a moment. "If God wants us to freeze we might better freeze than steal. But I believe that He will take care of us, and we have tomorrow to plan what to do."

"And to pick up chips along the road," added Ruth with a faint smile.

"Well, children, Jesus said, 'Sufficient unto the day is the evil thereof.' We can't do anything tonight, and worry does us no good. Suppose you get your Sunday School books and study your lesson for next Sunday."

After a few minutes with her book Ruth exclaimed, "See, mother dear, how our Bible story matches our case. It's about the poor widow who asked Elisha what she should do to pay her debt, and how he told her to borrow vessels and pour her oil in them. And she kept on pouring until she had enough to buy everything she needed. Isn't that wonderful?"

"Bah," said William, "that's just like the Bible; but such things don't happen nowadays."

Soon Ruth spoke again, "Here's a Home Reading that tells how when the Israelites needed food in the wilderness God sent a great wind that brought quails, which fell all around the camp, and everybody had all the meat they could eat."

After a moment Ruth turned her head toward the window listening. "Why, the wind is rising now. Just hear how it

moans in such a funny way over the canal!" she cried.

"It'll take a pretty big wind, I reckon, to blow us coal or wood," remarked the skeptical William.

After the lessons were learned, the mother offered a little prayer commending herself and her children to their father's God, and the three left the chilly kitchen for the warmth of their beds. While the children slept the listening mother heard the bleak wind whistling around the little cottage, but never thought that, as the wind of old was the hand of God bringing food to His children, so now in her day the wind could again be God's hand to bring the means of warmth to their very door.

William, who since his father's death had felt the responsibilities of his position, was up betimes to build the morning fire. "I won't be able to do this many more days," he muttered as he opened the kitchen door.

"Why! Oh! Why, what's this? Wood, sticks, big and little, piled up all along the bank by the door! And the canal full of logs clear down to the turn bobbing up and down in the freezing water! Why, I never saw anything like this in my life before!"

"Mother! Ruth! all of you come down here quick just look at this."

In a moment the family, clad in their night robes and wrapped in their blankets, were crowded at the kitchen door. As far as eyes could see the canal was full of floating driftwood, which in places the wind had pressed upon the bank. There was enough fuel at their door to last them the entire season.

"The wind is again the hand of God," said Mrs. Nevius, sinking on her knees. "Children, get dressed as quick as you can. Get the garden rakes and the clothes poles and pull the wood on land."

How they worked! Even baby John did his little best to drag the logs on shore. Breakfast was forgotten in the pressure of more important business. By the middle of the forenoon the woodhouse was full, and the surplus of big sticks and little sticks were piled up against the southern side of the cottage. There was no need now to pay a high price for coal, for an abundant supply of good wood would keep them warm and cheerful all winter.

When the dinner hour came the kitchen stove was red hot with an unstinted fire of their former meager supply, and an awe-struck group of children listened to their mother's broken prayer of thanksgiving.

The years that followed in the little cottage were years of much hard work, and of many trials. But they were years of faith which made every burden light. Mrs. Nevius has laid her burdens down and gone to the land where faith becomes sight. The children, grown, are now heads in their own homes. And the son, William, at least has never forgotten that lesson of faith learned on the December morning of long ago.—Young People's Paper.

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

MISSIONARY DEPARTMENT

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

BACK IN CHINA

Sister Mae F. Mayo writes from Kiang-su, China: "Magnify the Lord with me, and let us exalt His name together. I am at my station safe and well. I had to wait in Shanghai for a month on account of the trouble, and soldiers' looting. The Chinese man who was at the station wrote me he did not dare to come to the river to meet me as they were taking all the men they could lay hands on for the war. As soon as he wrote me he could come for me I came, and arrived December 4th. There were many soldiers passing through Pu-Kou as we came in. They carried red flags, but did not molest us.

"Before I left America a friend said, 'Do not return to China now, the bandits will carry you off.' As I prayed, Jer. 39:17-18 was given me and I am in China on that promise. I am the only foreigner in this heathen village, but I am not afraid because His promise is sure.

"Villages and towns near us were looted but this place was spared, I believe in answer to prayer. The crops have been poor, some not even reaping the seed they put in. That, with the looting, means a hard winter for the country. The children crowd in and many of the women have been in to see me. So far I have not seen any anti-foreign feeling. The Christians have been kept and are going on, and a few have been added. One old man was very ill. They took him in, nursed him and prayed for him. He was healed and today as he gave his testimony he broke down and wept as he spoke of the goodness of God to him. One of the men had about \$15 taken from the family in order to escape being taken off to the war. His mother is not a Christian and feels very bitter about it. He came to the mission and lived here several weeks as he was afraid they would take him anyway. His father is bitter against the Gospel. One day as the young man was praying in the field, his father came and beat him severely.

"We had about 100 children in meeting this morning and a number of adults. We had a service with them and then the Christians had a service. There were 13 and most of them testified. I have a new evangelist who has not received the Baptism of the Holy Spirit. Pray for him that he will receive and that God will use him here to save souls. We went to the outstation last Monday and had services. The people came in and listened to the Gospel.

"Have just been out calling on one of the Christians. She has been persecuted but now two in her family want to believe. One smokes opium. Pray God will deliver her and fully save her. The mother-in-law of the other young woman opposes her.

"I feel encouraged to go on. God has answered prayer and I found things in good condition at the Mission. The Chinese man and wife were faithful and held the Christians together. Praise God they are true Christians. Pray for us that the Holy Spirit will work mightily in hearts. Many are coming and hearing the Gospel. Pray that many will accept Jesus and be truly saved."

HAND-PICKED FRUIT IN CHINA

Brother George C. Slager writes from Chuchowfu, China: "We are thankful to God for His goodness to us during this year. We can truly say 'Hitherto hath the Lord helped us.' Praise Him! Having witnessed an anti-foreign uprising in China and having experienced unusual difficulties this year; we indeed realize that we have been sustained by the mighty, invisible hand of our loving Lord. The promise 'Lo, I am with you, even unto the end of the age' remains true and dependable. I am inclined to think that as we are nearing the coming of the Lord and the consummation of the church age that there will be increasingly greater trials for God's true ones to endure. 'He that endureth unto the end shall be saved.' There remaineth yet much land in China to be possessed for our King. Our one occupation is to labor on till He comes. If we are faithful we may win some more precious souls for Him. Some day we shall see Him and hear Him say, 'Well done thou good and faithful servant; enter thou into the joy of the Lord.' May the Lord help us all to be faithful during the coming year.

"You will be glad to hear that there is increasing interest in the Gospel here amongst some people at least. An old man seventy-eight years of age, recently turned from idols to serve the Lord, repenting of all his sins. He tells us that since he believed in the Lord, he has lost his desire to smoke his pipe and feels younger in years and he has great peace and happiness in his heart. Another man came to the Lord in our prayer meeting last week. He returned home after the meeting and took down all his idolatrous things. He has since attended both the Sunday and week day meetings. He seems to be sincere in his desire to believe in the Lord. We know there is rejoicing in Heaven over one sinner who repenteth. It also gladdens our hearts to see souls turning to the Lord.

"Our native evangelist and Bible woman are doing faithful work for the Lord. We very much desire that some saint in the homeland would undertake their support. Together, they now receive about \$20 per month. If someone would be interested, we would appreciate it very much as it would lessen our burden in the work."

ENROUTE FOR INDIA

Mr. Niels Thomsen writes while on board the S. S. City Lahore enroute for India, "We are now nearing Gibraltar after a taste of both storm and calm on the Atlantic. The majority of the passengers on board are missionaries and this makes congenial company for us. Every morning we meet together in the music salon for prayer and worship. As we are ten Pentecostal missionaries we are far from lonesome. I have organized a class for an hour every day in which I am starting the four new missionaries out on the alphabet, and I hope to give them a few of the rudiments of the Hindu language before we arrive in India. This will be a help to them I think. At least they will not have to start at the beginning when they reach their station. It will certainly be a happy day when I can again set my foot on India's soil. I will be still happier to know that some soul is brought to a saving knowledge of Jesus because I went. Pray for us that we may receive the anointing that we need day by day to strengthen, equip, and make us useful for Christ in India."

MONEY NEEDED FOR NATIVE WORKERS

Mr. John Warton writes from Persia, "The Lord is blessing the work here and thank God it is growing. The Lord has given us a Spirit-filled and experienced native worker. He certainly is on fire for God. We have opened other places too, and I am glad to say that the people are hungry to hear the Word of God. I am in great need of one more native worker, so that one can go with me to villages while the other takes care of the work at home, or preaches in the city. The Lord is wonderfully working in Urumia, souls are being saved and baptized in the Holy Ghost. (Urumia is about four day's journey from Hamaden). One of the brethren from there has come to Hamaden and at present is with me. He wants me to go there and organize the work for them. The field is white and open; but the laborers are few. I have many places open to put native workers in if I only had the money to support them regularly. I wish the saints would pray about this matter."

SOULS SAVED IN S. AMERICA

Brother Neils C. Sorensen writes from Argentina, S. America: "The Lord is still with us and blessing as we move onward. Souls are being saved and added to the church for which we praise the Lord. But we are so hungry to see the Lord pour out His Spirit upon the dear ones here as He did on us in the beginning. Hunger is increasing in several lives and we trust it shall not be long before we see the Lord pour out the great blessing upon this work.

"The last months we have noticed a greater liberality in giving and lately when an old sister was abandoned by her relatives to be put into a Catholic alms house, the saints have stepped in and have undertaken to support her. Praise the Lord for this."

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

GREAT NEED IN FRENCH SUDAN

This evening at sunset the Governor and his son and the interpreter paid us a visit. They were out on their horses for a ride and thought they would stop. They both speak English well. During the evening the following interesting information was given us. According to the official figures of 1922 there are one million, seven hundred Mossi people. Their territory covers one hundred thousand kilometers and there are about six circle cities where government men live. These points are centrally located and are important places which should be occupied by at least two missionaries. This part of French territory is the thickest populated. Now here is something that will stun you perhaps but I hope that you will be so burdened for this field that nothing will stop your praying for it. There are **FORTY** Catholic missionaries here and their plans are laid so that there will be one hundred in 1930. They come here to stay, no furloughs for them! There were in 1923 three thousand native Catholics. The Bishop resides in Ouagadougou and they have many outstations. When I thought how strong they are and how few we are, I was greatly disheartened, but God spoke to my heart and I could see that we have the mighty God back of us and that souls are transformed according to the Gospel that we preach and that is more than the Catholics can say. Bless God, we are well able to go in and possess the land but, of course, it is necessary for the whole army—and that takes you in—to consent to the occupation of this country. If the Catholics are to have one hundred missionaries here by 1930, if Jesus should tarry, what should Pentecostal people have? Before God in heaven, I believe, that this is one of the neediest portions of the globe.

This Mossi tribe is ready now for evangelization. They are pagans, only one hundred and twelve thousand Mohammedans according to the official report. We must get in now before our opportunity is lost. Now is the time to deal with the government for concessions on which to build our mission stations. After a while the Catholics will have concessions in the most desirable locations. Then if we should want one also, the officials will say, "There is already one religious work here, you will have to look elsewhere."

We do praise God for the help He has given us this past year, and as we look back over it, we see the countless blessings bestowed upon us. It is just one year ago that we arrived in London. Our entire trip to the field was filled with the mercies of our God. One missionary at a certain place who was used of the Lord to help us said to his boy after we had left, "I don't know what they would have done if I were not here." The boy, who is a splendid evangelist replied, "No doubt, the Lord would have had someone else." The missionary told me this on one of my visits to him later. Truly we can say with David, "The Lord is my shepherd; I shall not want; He leadeth me."

Although we do not yet speak the language enough to give lengthy messages or to deal with all the problems

that come to us, yet we can say that there are some who have stepped out on the Lord's side since we came here. Through our interpreter we have been enabled to give forth the Word to hundreds upon hundreds who have never heard. But then you cannot say that the villages that we have visited have been evangelized, for many of them have had only one visit. We are hard at the language and trust that before another year comes around, we shall be able to go about giving forth the Glad Tidings of great joy to all we meet. We are looking to the Lord for His richest blessing to be upon the work in this coming year and we do believe that there will be many more workers, and trust for other outstations. Do unite with us in prayer that this field may be blessed with a glorious revival.—W. Lloyd Shirer.

SITTING IN DARKNESS AND IN THE SHADOW OF DEATH

Miss Jessie Wengler writes from Tokyo-fu, Japan: "How I wish I could picture the darkness, the spiritual darkness of the Japanese people. Civilized in many respects, yet the awful reality of the words, they 'sit in darkness and in the shadow of death' (Psa. 107:10). Every morning the Buddhist priests start the day with their form of worship. For one hour, the incessant beating of the drum, the reading from their prayer book, prayer to Buddha for help and salvation is kept up.

"I can hear the master of the house next door reading with a loud voice, and as I peep out of the window I can see the little shrine before which they worship—the lighted candle—I can hear the clink, clink, of the bell used in their prayers, I can see them bowing their heads and clapping their hands in worship. Before the true and living God? Oh, no! They 'sit in darkness and in the shadow of death,' praying to gods that cannot hear, that cannot see nor render any help.

"Yesterday afternoon as I passed a Buddhist temple, I saw a poor old grandma, bent with age, repeatedly walking back and forth from the entrance of the temple to the gate of the temple, each time bowing her head in worship and clapping her hands, repeating over and over again the Buddhist prayer, 'Na myo ho ren kyo.' Inside the temple the priest was beating upon the drum and the congregation of people were repeating over and over again the same prayer, 'Na myo ho ren kyo,' in unison. This prayer has no meaning to them. It is the vain repetition of the heathen heart, for they think that they shall be heard for their much speaking. Old and young, rich and poor, religious leaders and those who are led, all alike 'sit in darkness and in the shadow of death.'

"Recently I gave the Gospel of Mark to the laundry woman and asked her to read it. I explained to her the way of salvation and told her about the true and living God. She thanked me, took the book and promised to read it every day. The next time she came I talked to her again. She said, 'I was so glad to hear about the true God. I had not heard about Him before. Now every morning when I pray to the "tentosama" (Mr.

Sun) I pray to the true God too. I think they must live together.' I explained to her that the true and only God had made the sun, that the sun was not a god, but a part of the creation of the true God. How many thousands there are like this poor woman. But He came that they might have light and 'to guide their feet into the way of peace.'

"Tidings of great joy to all people! There is imbedded in the heart and minds of many of the Japanese people, the belief that the God the foreigner (missionary) brings to them is just one of many gods and that He is the God of the foreigner and not of the Japanese. The father of one of our Christians is inquiring into the way of salvation. He spends much time reading the Bible and a little book called 'A Story of Christ,' a book which his daughter took home. The other day he said to his daughter, 'I believe in one God, the true God, but I cannot see that Jesus is the Saviour of the Japanese. I think He is the Saviour of the foreigner only.' Thank God, this wonderful message, this 'tidings of great joy,' is for all people. We are believing God that the truth and the light shall find an entrance into this man's heart and that his 'feet shall be guided into the ways of peace.'

"Just the other day I was horrified when some of the neighbours told me that the police had just found the body of a girl who had despaired of life and had jumped in front of a train, thinking to end her misery. This is the third time, in a comparatively short time, that such has occurred at that same crossing near our house. Oh, that these poor souls for whom Jesus died might have light and life. From a little lighthouse in Moto Hachioji Mura (village) also from another one in Nishi Nakano (village) these tidings of joy are going forth. And here in Hachioji, where God has established a Pentecostal church, we are sending forth the glad message. This is just one corner of His great vineyard in Japan, but the need is the same throughout the Empire—to give light to them that sit in darkness and in the shadow of death and to guide their feet into the way of peace.'

"We request that you stand with us in prayer and faith and we can rejoice together in the knowledge of the truth that 'He is able to do exceeding abundantly above all we can think or ask' for Hachioji and the surrounding country and for the whole of Japan."

DON'TS FOR CHURCH-GOERS

Don't visit. Worship.

Don't stop in the end of the pew. Move along.

Don't choose the back seat. Leave it for the late comers.

Don't sit with your hand to your head, as if worshipping hurt you.

Don't criticise your preacher. Remember your own shortcomings.

Don't lounge or loll. Show reverence by the way you sit and stand and kneel.

Don't keep your hymn-book to yourself. Share it with your neighbor if he has not one.

IN THE WHITENED HARVEST FIELDS

EASTERN EVANGELIST'S MINISTRY

Pastor Alex Clattenburge writes of a meeting held by District Evangelist L. A. Hill in Oxford, Pa. "From the very beginning the presence of God was felt. Homes were visited, and without urging several yielded to the Lord. Five were saved in all, 4 received the Baptism as in Acts 2:4 and several were reclaimed. This was the second time our Brother was here and he is coming back again Feb. 12 for another campaign. The ministry of his daughter, Grace Hill, in song was a blessing to all."

PENTECOSTAL SERVICES BROADCASTED

The Assembly of God of Kansas City, Kansas (Henry Hoar, pastor), writes "We are broadcasting our service Jan. 31, 1926, from 8 to 9:15 p. m. We broadcasted our evangelistic services Jan. 17. Many letters were received from both saved and unsaved, that were very touching, asking for prayer and to be notified when we would broadcast again. We have with us Sister Willa Short and Sister Cox of Oklahoma City holding a three-week revival. There have been many souls blessed and saved and the church crowded as never before."

REVIVAL IN COLLINSVILLE, OKLA.

Brother J. W. Judson writes: "The Assembly of God sends a note of praise to our Lord for the way He has blessed us here. The church was in a discouraged condition when we came to them. Just after the general Council, we had a two-week meeting with James Hutsell of Slick, Okla., and the Lord gave us the victory. Nearly 30 souls were saved and reclaimed and a few baptized with the Holy Ghost. God has taken us on from victory to victory. Just after Christmas we entered into a revival with Sister Adams of Red Fork, Okla. The Lord has wonderfully blessed her in preaching the Word. Twenty or more have been saved and the end is not yet."

REFRESHING DAYS AT LAUREL, MISS.

Pastor S. W. Noles and wife write: "The blessing of God is upon the assembly. Brother D. P. Holloway conducted a tent meeting last October which was a success. For several weeks the revival spirit has continued. Quite a number have been saved and filled with the Holy Ghost. There are 24 new additions to the assembly. Among these are two ministers from the Gospel Trumpet or the Church of God. One of these men has received the Baptism, and the other one is earnestly seeking it. They are being received into Council fellowship. The missionary interest is excellent. All glory and honor is due to Him."

FIRE FALLS AT FLINT, MICH.

Pastor W. V. Kneisly writes: "The Lord is blessing us in Flint, Mich. Last Sunday night the Lord surprised us all in a most wonderful way. We never did get to deliver our message. We had thought to preach on 'The Unprofitable Servant.' During the pre-service the Lord took hold, and the fire fell; the glory of the Lord was upon us. Several were marching, some prophesying, some dancing, many were weeping, and great conviction upon the rest of the congregation. We presented the altar call, and several rushed forward, three prayed through and got wonderfully delivered. Others were very near the Baptism. Praise Him!"

SAINTS ENCOURAGED AT VIRDEN, ILL.

Brother and Sister Chas. Douglas write: "The revival conducted by Evang. Louis Draper of Alton, Ill., from Dec. 27 to Jan. 17 inclusive closed last night. The crowds were larger than at any time since the assembly was set in order. Quite a number of people from other churches attended. The saints were revived and encouraged to press on. One soul was saved and 5 received the Baptism. The afternoon Bible studies in the Book of Revelation, given by Brother Draper were very helpful. We are looking for a mighty outpouring of God's Spirit in a tent campaign, during the early summer. The assembly will be in charge of workers from the Full Gospel church of Springfield, Ill., until later in the year."

THE LORD BLESSING AT McCOOK, NEBR.

Brother and Sister Harris write: "We felt led of the Lord to call a watch meeting New Year's Eve—the only one in the city. We felt further led of the Spirit to ask several of our baptized saints to give a short message during the evening. The meeting closed about one o'clock with an altar full. Seekers came forward seeking God. The meeting has continued every night since with seekers in every service. There has been a gradual increase in attendance. About 7 have been saved and 15 have received the Baptism according to Acts 2:4. One dear Baptist brother and sister came about 150 miles to seek God for the Baptism and healing. Brother Irl Walker, evangelist, expects to be with us Feb. 18, the Lord willing."

Brother David M. Wellard writes that he has resigned the pastorate of the Syracuse, New York, Assembly, and is now engaged in teaching in the Elim Bible School, Endwell, New York. We trust the Lord will bless our brother as he takes up these new duties.

FOUR WEEKS OF BLESSING

Pastor L. L. Riley writes: "Truly it is wonderful the way the Lord has been blessing in Russellville, Ark., the past four weeks. We began our meeting on Dec. 19, to run through the holidays and the power of God began to fall in our midst from the very beginning. Many souls were blessed. Something like 65 were saved and reclaimed and 27 received the Holy Ghost, and some received healing for their bodies. The glory of the Lord would sweep over the congregation in every service and the saints were made to rejoice and sing praises unto the Lord. On Christmas Eve about 125 of the saints met at the church and formed a cross and marched through the city carrying a large four-square banner, bearing the words, 'HOLINESS UNTO THE LORD. JESUS SAVES. GREAT REVIVAL. ASSEMBLY OF GOD.' We sang as we marched. The police stopped the traffic and we marched through Main Street. We stopped on the corner of Main and had a street service where a large crowd listened to good testimonies and the Word of God as it went forth."

A VISITATION FROM GOD

January 10, 1926 will long be remembered in Bethel Chapel, Glendale, Caln., by many of those who were present that Sunday morning. It was truly wonderful. We had had a very blessed testimony meeting and I was just about to start on my sermon when my attention was drawn to a little girl of seven, whose lips were moving slightly under the power of the Spirit. I thought she was all right in God's hands, and started to preach. Half of the audience had their eyes on the child and it became more and more difficult to preach. Then I noticed the child could not sit up, and so I stopped preaching and went down the aisle to the child and began praying. There was a general move toward the altar, and the hall seemed electrified with the presence of God. Another little girl of six was under the power of the Spirit and was crying. We had to lift her, chair and all and carry her to the workers at the altar. Another girl of ten was being operated on by the Spirit of God, and soon she was speaking in tongues. These little girls were members of the Sunday School, but we had never known of their giving their hearts to the Lord. Christ said concerning the children, "Of such is the kingdom of heaven," and He saw fit to baptize them with the Holy Ghost. In another part of the hall a young High School boy was praying with his chum, who was a University student and a noted football player. This student was mightily under the power of the Spirit and was soon speaking in a clear tongue. By this time the hall was like a battlefield, and the saints were like trained nurses tending the wounded and slain of the Lord. Five were filled with the Holy Ghost as in Acts 2:4. The writer firmly believes this meeting was but an earnest of the latter Latter Rain. It should be expected all over the country. Thousands are praying for revival. Look for it. "Pray for rain in the time of rain" (Zech. 10:1).
—Arthur W. Frodsham, pastor.

AN AGGRESSIVE WORK FOR GOD

For several months, under the able preaching and ministry of Elder A. G. Osterberg, the Full Gospel Tabernacle of Fresno, Calif., has enjoyed a continuous revival, with the altar services crowded. Two weeks ago, four more front row church benches were removed to make room at the altars. Often two or three hundred are gathered at the close of the services seeking the Lord, which in these days of apostasy and spiritual weakness is a sight to make one's heart rejoice and thank God for a Gospel and a people that are separate and distinct from the doctrinal disintegration and worldly amalgamated religiosity of the present day.

Souls are saved, backsliders reclaimed and believers are filled with the Holy Ghost continuously. A continuous revival is carried on. The large Tabernacle is filled Sunday mornings and evenings with earnest, hungry and God-fearing people.

A Bible School is carried on in connection with the work, having three classes, two nights in the week. Some 80 students are enrolled and this part of the work has been of great benefit to those who are sent out from "The Tabernacle" into the Associated Assemblies of the Tabernacle Association of the great San Joaquin Valley of California. This Valley is three hundred miles long and a hundred miles wide.

While others are talking of field extension and home missions, "The Tabernacle" of Fresno is going ahead accomplishing the task and the work is just beginning. Although sixteen churches and assemblies are now associated in this great work, as many more could be established within 30 days were the means provided. The Gospel Tabernacle has gone into towns and established Assemblies and with only 3 or 4 residents as a foundation to build upon, carried on campaigns and tent meetings, providing workers, preachers, singers and orchestras from the home base in Fresno as well as money, often spending several hundred dollars before the Assembly was able to stand on its own footing. But it paid and paid big. At this time of writing eight revivals are being carried on in the different towns adjacent to the home base. Brother Osterberg is Superintendent of the Valley activities as well as Pastor of the Tabernacle and has able assistants to aid him in this great work.

Last week a Young People's Rally was held in the Tabernacle with young people delegates numbering 360 from the surrounding towns. It was surely a blessing to hear their victorious testimonies and see them lay plans of strategy in which the better to defeat the devil and to carry on a great Young People's soul-saving Campaign.

Brother A. G. Frisbie, a large calibred business man, who has been saved to serve, first caught the vision of the need, and he it was whom the Lord used to begin and establish this work, and probably had he not undertaken it, it would not now be in existence. Brother Frisbie has been broken down in health for several months and has not been able to take any active part in the work, but

God is answering prayer in his behalf and he is being restored to health again. Pray with us for his continued recovery.

Brother and Sister L. R. Keys have been of great aid and help in this work and their spoken and singing ministry is used of God, also their Bible training in the Bible School is now used to help train others.

Brother Charles Opie, who is now Pastor at Bakersfield, was also used of the Lord in the beginning of the work.

Brother H. McAlister served as Pastor for several months and was of great aid in establishing this work, and what shall be said of a hundred of other faithful and true workers and laborers who have borne the battleflags and led hosts of God unto one battle after another, coming out victors and conquerors. The Lord knows them every one and the Judge and Rewarder of all "tried and true" shall also grant them a rich reward.

Mrs. J. T. Fiese,

WYCKOFF, N. JERSEY.—Pastor G. H. Gallant writes: "Last summer the Lord spoke to my wife and me that we as a Mission should become affiliated with the General Council. From a handful of 7 two years ago we have grown to about 50 faithful people. We have been in the midst of a continual revival for about 6 months. The Lord has sent about 20 from one family baptizing several of them with the Holy Ghost and many more are seeking. My wife with two sisters called on a young married lady. While there they talked about Jesus. She was confined to her bed with her one-week-old baby by her side. The power of God fell on her and she was baptized with the Holy Ghost according to the pattern. She had only been to two meetings but God met her and she is now **one of them**. She talked in tongues all day, praising and magnifying the dear Lord. During 1926 we expect to build the mission larger."

INDIANAPOLIS, IND.—Sister Elizabeth Hirsch reports, "Our Christmas revival at the Woodworth-Etter Tabernacle closed Jan. 3. Meetings at the Tabernacle have been going on with unabated interest and we looked forward to a special outpouring during our holiday campaign. God confirmed His Word with signs following. Many souls were saved; backsliders reclaimed; others were healed and a number received the Baptism of the Holy Ghost, among whom were a number of children, who came to the altar with tears streaming down their cheeks. One night a man came to the meeting in an intoxicated condition. His wife, whom he had not seen for a number of weeks, was also there. God wonderfully saved his soul, and as he arose to praise the Lord he saw his wife standing in front of him, and he embraced her. After listening to the teaching of God's Word by Brother Thomas O'Reilly, who was with us, a woman asked him to pray for her body. Before he had time to pray for her, she fell to the floor and was instantly healed. God greatly blessed the last night of the campaign. There was singing and dancing and shouting as waves of glory swept over the congregation. The altar was filled with hungry souls."

TO OUR MINISTERS

Just a little word of admonition to those who have changed their address and failed to advise our office or notified the postmaster of their new address. About the middle of December we mailed a copy of the new Minutes to every minister on our list, to the last address given to us. Quite a large number have been returned to our office, and each one has cost us double postage, and you have failed to get your copy.

Brother Gaston also sent out a circular letter and some of them are also coming back.

It is very difficult to keep an up-to-date ministerial list under such conditions. Won't you please send a postal card every time you change address?

May God bless you all.

J. R. Evans,
Secretary.

OKLAHOMA NOTES

Pastor J. M. Kerr writes that God is greatly blessing the ministry of Pastor Earl A. Brady, who is holding a meeting for them.

Evangelist Jerome Linkswiler writes of a good meeting at Wright City, Okla., in which one was saved, one reclaimed, and one received the Baptism. One child of two years of age was prayed for for deafness and the mother testifies that it was completely healed.

Sister Addie Cunningham writes that she has been in Kellyville since September. Many have repented and made their peace with God.

GOOD MEETING AT SENATH, MO.

Pastor J. T. Smalling and wife write: "We came here Oct. 28 and were very glad to find Brother A. A. Wilson of Puxico, Mo., and Brother W. J. George of Granite City, Ill., in a revival. After much prayer had been offered, we felt, and so did the saints, that it was the Lord's will for us to take the oversight of the work. The revival continued until Nov. 15. It was a great time of blessing from the Lord; souls were saved, backsliders reclaimed, and believers were baptized with the Holy Spirit. Two weeks later, we had Evangelist Nora Journey of Little Rock, Ark., with us for two weeks. Some souls were saved; 1 believer received the Baptism of the Holy Ghost according to Acts 2:4. On January 10 we made up our assembly roll. The same consists of 36 names. On Jan. 12 we had the privilege of entertaining a Bible convention in which we had with us the Chairman of the General Council, Brother W. T. Gaston, also Brother J. E. Spence, District Chairman and A. A. Wilson, Assistant District Chairman and a good delegation of other preachers from Missouri and from Arkansas. We surely praise the dear Lord for the good Bible lessons that were given out by Brother Gaston from the Book of Ephesians, by Brother Spence on prophecy from the Book of Revelation, and also the evangelistic message given out by Elders W. T. Gaston, A. A. Wilson, D. G. Hutton and H. E. Waddle. Our hearts were made to rejoice in the Lord. We heartily invite the brethren that pass through to stop with us."

APPROVED BOOKS
THE SAINT AND THE SWORD
Herbert Booth

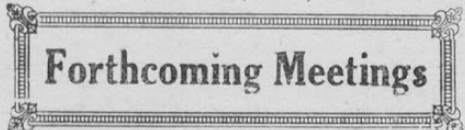
Most people believe it will not be long before another great war will be shaking the world. Now while we have peace is the time to study the question of whether a man can go to war and please God. When war comes on and great excitement prevails is as poor a time to study that question as a death-bed is for seeking the Saviour. Because of this we heartily commend this great book written by the son of General Booth. It is an unanswerable argument proving that war is a thing Christians cannot participate in. In beautiful and readable language he builds up his case through 344 pages to an invincible decision. Moreover, the book was born in prayer, is filled with scripture quotations, and is written by a man deeply interested in keeping Christians from being duped into participating in the next war, which may well be the last war. Surely we need to have clear views, deeply fixed in our minds on this great subject, as we see so many signs indicating that, as our dear departed brother Eric Booth-Clibborn well says, "we are soon to be thrust into the outburst of Antichrist propaganda and warfare, ending with the tribulation." Price \$2.00.

FULL GOSPEL MESSAGE ON THE MINISTRY OF THE HOLY SPIRIT

This is a new sixteen paged pamphlet on this great Pentecostal subject by Richard C. Opie, one of our ministers in Los Angeles. It is fully endorsed and recommended by J. Narver Gortner, Louis F. Turnbull, J. S. Norvell and Arthur W. Frodsham. 10 cents each, three for 25 cents. Send to the author, 3143 Winter St., Los Angeles, Cal., for them. They are not sold at Springfield.

THE PENTECOSTAL TESTIMONY

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



Forthcoming Meetings

NOTICE!

All notices of meetings should reach the Gospel Publishing House three full weeks before the meetings start. Our printers demand all copy to be in their hands fifteen days before the date shown on the paper.

Pray God's richest blessings on these meetings.

BYESVILLE, OHIO.—Revival services commencing Feb. 2nd, and continuing two weeks at the Tabernacle Byesville, Ohio. Brother and Sister Soules and others will minister the Word of Life. Come to the feast.

WILMINGTON, DEL.—Evangelist M. W. Richards, Jr., of Canton, Ohio, the Lawyer Evangelist, will conduct a series of Revival Meetings in the Pentecostal Church of Wilmington, Delaware, beginning February 14th and extending over a period of four Sundays. The church is located on the corner of Twenty-third and Pine Sts., with cars running immediately in front of the church. The Assembly is praying earnestly for an old-fashioned revival. Join us in believing prayer for an outpouring of the Latter Rain. A cordial invitation is extended to our Pentecostal fellowship to these meetings.—Pastor William A. Cox.

TULSA, OKLA.—W. T. Gaston, Chairman of the General Council, will conduct a Bible convention in the Full Gospel Tabernacle, corner of 5th & Peoria, Feb. 14 to 21 inc. Oklahoma preachers specially invited to attend the convention.—Jonathan E. Perkins, pastor.

LAMESA, TEXAS.—There will be a local convention here Feb. 4 at 10:00 a. m. Only a two-day convention and will be held in the First Presbyterian church. All ministers and workers of this section are expected to be present. As many as can come are invited. Hugh M. Cadwalder in charge.—F. D. Davis, pastor and presbyter.

DUNSMUIR, CALIF.—Pentecostal Evangelistic campaign in charge of Evangelist Mary T. Miller of Seattle, Wash., at the Pentecostal Assembly of God, Dunsmuir, Calif., beginning Feb. 14, 1926. This is a return campaign with Evangelist Miller in this place. God wonderfully blessed her labors in the first campaign here. Pray that God will come forth in mighty power.—Pastor W. C. Anderson.

NEW ENGLAND DISTRICT CONVENTION

The seventh conference of the New England District Council will be held in conjunction with a four-day convention at the Apostolic Faith Assembly, 243-245 Cumberland Ave., Portland, Maine, beginning at 2:30 p. m. Feb. 25th and continuing through Sunday, Feb. 28. Applications for license and ordination will be considered. We are expecting the greatest revival of Pentecostal power ever known in this District. Pray that it begin at once in every assembly, that all may be able to bring a contribution of power and blessing to this feast.—R. H. Norton, Secy.

OPEN FOR CALLS.—Have given up the pastorate here, and am open for evangelistic work anywhere. Am in full fellowship with the General Council, also the Illinois State Council. Anyone desiring references may write C. M. O'Guin, Granite City, Ill. Mail will reach me any time at 331 Whitelaw Ave., Woodriver, Ill.—W. J. Higgins.

WELCOME TO WORKERS.—Pastor B. S. Griffin of 606 Hickory St., Pine Bluff, Ark. writes, "I wish to state that God is blessing in this place and an invitation is extended to all that come this way that stand for the full gospel.

TENT FOR SALE, size 40x60, nearly new, only up two or three times. Will sell very reasonable. Write Pastor Albert Evans, 1109A Second Ave., Asbury Park, N. J.

NOTICE: Anyone knowing the address of William Carlie or James Carlie, (when last heard of he was in Ardmore, Okla.), please write Samantha Frazier, 62 S. 5th St., Kansas City, Kans.

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- 3.00 Young Peoples Meeting Holly, Colo; J A P Mountaineer N Mex; Mrs E A T Brantley Ala; J S Fifth Idaho; Riverside S S Cleveland Okla; H A La Jolla Calif; Berean S S Class Ewing Mo; Mrs A L R McDavid Fla; 3.20 J G Riverside Calif; 3.35 J A C Picher Okla; 3.50 A T H Warrior Ala; K M G Osborne Kans; P A Ft Bragg Calif; 3.80 M R Madera Calif.
- 4.00 M A M Ritchey Mo; J D Z Kansas City Mo; A Friend Daroma Okla; S S Lamasa Texas; Mrs E M V Detroit Mich; 4.05 Glad Tidings Mission Paso Robles Calif; 4.55 Mrs R A J Oakley Calif
- 5.00 East Side Gospel Mission Davenport Ia; Mrs S J W Reeves La; Mrs E R Russell Ia; C L Seabright Calif; Mrs W U Pana Ill; Mrs A A Minneapolis Minn; Mayfield Assembly Cedardale Okla; Mrs P R Carthage Texas;

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- 6.00 Assembly Empire City Okla; Mrs F D Houston Texas; Pent'l Mission Los Angeles Calif; G A Z Dallas Ia; 6.40 Mr E M M San Diego Calif; Deer Ridge Assembly La Belle Mo; 6.50 Gospel Mission Assembly National City Calif; 7.00 C C Cross Cut Texas; Mrs C S Hamilton Kans; Mr & Mrs A M H Sunnysvale Calif; 7.15 Assembly of God Tarkio Mo; 7.30 Glad Tidings Assembly East San Diego Calif; 7.86 Highway Pent'l Assembly Trenton N J; 7.94 Assembly of God Phoenix Ariz;
- 8.00 P W Cleveland Ohio; Assembly Cortland N Y; W K B Houston Texas; 8.40 Assembly and S S Afton Okla; C T M Afton Okla; 8.88 Assembly of God S S Gooding Idaho
- 9.00 G U Great Bend Kans; Mrs A A Detroit Mich; 9.25 Pent'l Assembly S S Bell Calif; 9.38 S S & Church Delano, Calif; 9.68 Assembly Sunnyside Wash; 9.93 Assembly of God Church Monroe Ia.
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